

# The Bee's Home Magazine Page

## Marriage

### Meaning and Responsibilities

By ELBERT HUBBARD.

Marriage is the natural mating of a formal man and woman. And there must be a mental mating as well as a physical, if the relationship is to last and thus be worthy of the name of "marriage."

The marriage rite, or ceremony, is a proper, formality whereby the world is notified of the relationship. But the ceremony does not constitute the marriage.

The ceremony is not vital, and the particularly form it takes is of small importance. The vital things are the mental, spiritual and physical qualities of the man and woman.

There can be no lasting love without a sincere and honest respect. Truth is the first requisite in marriage, and unless truthfulness be present no ceremony can sanctify the relationship.

They whom God hath joined together no man can put asunder.

The essence of marriage is companionship. The man and woman must sympathize with each other's aspirations, and respect each other's ambitions and desires.

If this is not so the man will stray, actually, or else chase the ghosts of dead hopes through the graveyard of his dreams.

Fattiness falls, unless it is backed up by intellect. The merely clever woman is nearly as bad as the astute man. 'Ware of these people who carry most of their goods in the show window!

Brilliant men are but ordinary men who at intervals are capable of brilliant performances.

Not only are they ordinary most of the time, but often they are dull, perverse, prejudiced and absurd.

However, they are sometimes right, and this is better than to be dead wrong all the time.

So here is the truth. Your ordinary man who does the brilliant things would be ordinary all the time were it not for the fact that he is inspired by a woman.

Great thoughts and great deeds are the children of married minds.

When you find a great man playing a big part on life's stage you'll find in sight, or just around the corner, a great woman. Read history!

A man alone is only half a man; it takes the two to make the whole.

Ideas are born of parents. But life never did consist in doing brilliant things all day long.

Before breakfast most men are rogues. And even brilliant men are brilliant only two hours a day.

These brilliant moments are exceptional.

Life is life to everybody. We must eat, breathe, sleep, exercise, bathe, dress, lace our shoes and use a toothbrush. We must be decent, agreeable, talk when we should and be silent when we ought.

To be companionable—to live under the same roof with good people—consists neither in being brilliant, pretty nor clever.

It all hinges on the ability and willingness to serve. No man can love a woman long if she does not help him carry the burden of life.

He will support her for a few weeks, possibly years; then if she doesn't show a disposition and ability to support him her stock drops below par.

Robert Louis the beloved used to tell of something he called "charm."

But even his subtle pen with all its witchery could not quite describe charm of manner—that gracious personal quality which meets people, big or low, great or small, rich or poor, and sends them away benefited, blessed and refreshed.

Ellen Terry, turned 60, has it. The Duke, homely, positively homely, in features, rests her chin in her hand and looks at you and listens in a way that captures, captivates and brings again the pressures of past years.

I met Sarah Bernhardt a year ago. She is 70—but she had me going.

I am encouraged and delighted when I think of how women everywhere are learning to work, work with head, hands and heart, preparing themselves to be fit companions for able men.

The woman's club has been of vast benefit to men, for it has cut them out a pace. Woman is no longer a doll, a plaything, a teddybear; she is the intellectual companion of man, and he must prepare himself to be her companion and helpmate.

There is no sex in soul. Men and women must go forward hand in hand—single file is savagery.

Every good man is dependent on a woman, and the greater he is the more he needs her.

The only man who has no use for a woman is one who is not all there—one whom God overlooked at the final inspection.

## The Asheville Girl



After many seasons of anticipation, the plaid costume is an accomplished fact. It appears in all manner of color combinations and in checkered designs all the way from the small shepherd pattern to the big block effects. The sketch indicates a conservative frock recently worn at Asheville, N. C. The material is of soft blue bengaline crossed by triple lines of white and cut on the bias to give a diamond rather than a square outline to the plaid.

Other than the wedish flare of the skirt, there is nothing special to distinguish that section of the gown, excepting perhaps the fact that it has seams down either side and one down the back to impart a more graceful line than is obtained when the skirt is a pure circular model.

The bodice takes on zouave suggestion, outlined with a narrow frilling of plain silk. Rather unique is the cuff, which takes on a calia lily shape.

The tri-corne hat is elevated slightly toward the back—this accomplished by the knot of hair—and it is trimmed with white kid flowers. The gloves and footwear are also of white.

Read it Here—See it at the Movies.

## Runaway June

By George Randolph Chester and Lillian Chester

By special arrangements for this paper a photo-drama corresponding to the installments of "Runaway June" may now be seen at the leading moving picture theaters. By arrangement with the Mutual Film Corporation it is not only possible to read "Runaway June" each week, but also afterward to see moving pictures illustrating our story.

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### SYNOPSIS

June, the bride of Ned Warner, impulsively leaves her husband on their honeymoon because she begins to realize that she must be dependent on him for money. She desires to be independent. June is pursued by Gilbert Blye, a wealthy married man. She escapes from his clutches with difficulty. Ned searches desperately for June, and learning of Blye's designs, vows vengeance on him. After many adventures June is rescued from river pirates by Durban, an artist. She poses as the "Miss of the Marsh," is driven out by Mrs. Durban and is kidnapped by Blye and Cunningham. June escapes, tries to work as a model, is discovered by her landlady. Blye finds June in her tenement home and drives Cunningham away.

### FIFTEENTH EPISODE

"At Last, My Love!"

CHAPTER II—(Continued.)

"Last of all I dreamed that I was being dragged home from the altar by a ring in the nose, as the savages of old dragged their brides. And when the couldn't stand it. I threw down your money and ran from the train." "To meet this man!" interrupted Ned sternly. "Gilbert Blye was waiting, but for a New York train. I had been to our Tarnville factory. I saw this beautiful girl on the platform and thought immediately what a good motion picture subject she would be. I was right. She screens perfectly." And he smiled approvingly at June.

"So you were strangers," remarked Ned, and there was an implied sneer in his tone. "You helped her on the train, and I saw you in the car talking with her." "Oh, yes!" and June's brow cleared. "I had sold my watch to a funny old lady on the train to pay my fare. Mr. Blye bought the watch from her and very kindly offered to let me purchase it whenever I found it convenient. He gave me his card; that was all." "All?" Ned thundered. "He chased you from the train in a taxi, and I followed, but lost you both." "I did not!" Blye heatedly retorted. "I jumped in a taxi and tore straight for Cunningham's hotel," and he turned to the white-moustached man for corroboration. "We were due at a dinner party that night and were so stoo at Mrs. Russell's, where all the girls of the company afterward boarded."

## Strange Charms

By GARRETT P. SERVISS.

It was inevitable that the great war should bring many superstitious notions to the front, and especially those relating to lucky charms and guardian mascots. I find the two following which are new to me in detail though not new in principle, reported from England.



No. 1, the "Gunpati," or god of wisdom, to control destiny; No. 2, a form of the "Swastika," and No. 3, the "Swastika" in its Hindoo form.

An English soldier took as a mascot a button cut from his mother's wedding dress. He has been in seventeen severe engagements and many smaller fights, but has not received a scratch. An Irish soldier, before starting for the war, pulled with his own hand, in a field near Dublin, a quantity of sham-rock which he carried in a little green bag, suspended from his neck. He firmly believes that this charm has shielded him from all harm in his many desperate fights.

England's Indian troops have, it is reported, brought many mascots along with them to turn aside German bullets and shrapnel. Among these are some of a very curious nature, for instance, miniature ivory images of a white elephant. This is not regarded as a direct charm against death, but as a representative of the god of wisdom, which will enable its wearer to control destiny. Here we see the subtlety of the Hindoo mind, the idea being that the protective power is one that acts through inspiration, teaching the protected person how to escape and avoid danger, instead of simply shielding it off.

The famous swastika occupies a conspicuous place among the mascots brought by the soldiers from the Orient, for, although it is a symbol that has been found in all quarters of the world, it is probably regarded with greater veneration in India than anywhere else. There is some mystery concealed in the history of the swastika. In the old world it has been found carved on tombs in the ruins of Hissarlik, the legendary Troy of Homer's Iliad; represented in the ancient cemeteries of Etruria; cut on coins of Asia Minor; inscribed on Buddhist monuments in India, used among religious symbols in Tibet, and worshipped in ancient Scandinavia, while in the new world, at the time when the first Europeans arrived, the swastika was known among the Mexicans, the Central Americans, the Peruvians and other Indian nations and tribes. It has been exhumed from prehistoric graves in the United States.

No universally accepted interpretation of this strange symbol has been offered, notwithstanding all the study that has been devoted to the subject. According to many it was originally a symbol of the sun. Others think it signified the planet Jupiter, but this appears to be based upon the conventional figure used to represent that planet, and the opinion is not a likely one. The shape of the swastika varies somewhat, but it is always characteristic. It bears some resemblance to a Greek cross. Sometimes it is enclosed in a circle, but the usual form is that of a cross with two equal arms, which are bent at a right angle, half way toward each end from the crossing. That this ancient and almost universal sign of good luck should be one of the most popular in use on the battlefields of "Armageddon" is not a matter for surprise. People who are not superstitious in ordinary circumstances are apt to become so in a threatening emergency, and such symbols as the swastika have the indefinable power that antiquity gives over the imagination. Recent events call attention to another kind of symbol, whose origin is as obscure as that of some of the mascot signs. This is the Mohammedan crescent.

### Do You Know That

At Lakeside, Utah, the mountain is gradually being cut away and dumped into Great Salt Lake to extend the solid fill of the Southern Pacific company's Lucin line. The work was begun in 1901. The fill is now twenty miles long, and in some places there is a depth of thirty-five feet.

The use of lime as binding material for mortar originated in the remote past. One suggestion is that some savages when using limestone rocks to confine their fire noticed that the stones were changed by the action of the heat.

Since the war began Englishmen interested in the electroplate trade have ceased to describe their metal as "German silver" and have substituted for it the term "nickel silver."

"Effenki" in Turkish has its equivalent in the British "esquire."

# DON'T SIT

and pump a hard-running sewing machine. Oil it with 3-in-One and reduce friction 50%. 3-in-One works out all dirt and prevents repair bills. No grease. No acid. Fulfills the wooden case's duty and prevents rust. Dictionary of 100 other uses with every bottle. At all stores. 3-in-One Oil Co. 41 N. 14th St. N. Y.



No 1 shows an amulet of two boar-tusks used for horses in Asia Minor; No. 2, a boar-tusk amulet from New Guinea; No. 3, an amulet of lion-claws from Uganda. Such amulets were used as a protection against the "evil-eye."

The usual explanation of its origin is that the Turks adopted from the city of

Constantinople, which had taken it for a symbol in the days of Philip of Macedonia, because the crescent moon had thwarted, by its increasing light, an attempt of Philip secretly to undermine the walls of the city. A Mohammedan legend says that the Sultan Osman adopted the crescent for his standard because in a dream he had seen the new moon expand



No. 4, the four-leaved clover, supposed to give luck; No. 5, a button from a wedding dress, and No. 6, a broken coin, the other half being left with a loved one.

until its horns reached from the east to the west.

But Prof. Ridgeway in England has lately advocated a new view, according to which the Mohammedans got the idea of the crescent, not from the new moon, but from the ancient and long continued use in Asia Minor of amulets made by fitting two boar's tusks together at the base. The figure thus produced certainly bears a closer resemblance to a typical crescent, as it is represented on the Turkish flag, than does a new moon. The wide distribution of these amulets, however, suggests that they may have had a common origin in some symbol pertaining to the moon. They are found as far away as New Guinea, while in Africa they are in common use, made, however, of lions' claws instead of boar's tusks.

## Epigrams and Sayings

By ELLA WHEELER WILCOX.

Cats fight, 1915. Star Company. It may be true that whatever is choice is always exclusive; but whatever is exclusive is not always choice.

As malice creates malice, so often generosity arouses generosity.

The world is full of good-hearted yet short-sighted people who brand any man as an infidel whose ideas of divine worship differ from their own.

We warn our sons with loud voices against the dangers of the wine cup and the gaming table, but too many of us sit silent while our daughters contract habits of malicious speaking and envious criticism, which are quite as great evils in society today as intemperance or gambling.

Prayer is the key to heaven. It admits us to the sacrament of angels.

Thoughtlessness is the consort of selfishness, and the two are parents of crime.

Many a low rascal on earth boasts of his noble ancestors under ground.

Men boast of their infidelities, women conceal them.

Many an overzealous reformer imagines that he is teaching morality when he is really giving instruction in vice. It is dangerous to describe an evil too closely in order to warn against it.

Nothing flatters a man's vanity so much as being told that he is not like other men.

Loneliness is an all-pervading consciousness of self.

## "The Road to KRUMBLES"

In Four Parts

### PART 3

One Good Turn and then Yours Tomorrow!

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