

## Recreation on Sunday

By ELLA WHEELER WILCOX.

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The face of the world changes; moods change; lands and seas change; customs and manners change; philosophies and religions change.

In the days of our early Christian fathers, in Pagan New England, Sunday was so solemnly observed that it was a day of horror to children and all young people full of the joy of life.

Many men who were brought up under these strict conditions, where laughter and merry conversation and even smiles were regarded as impious and wicked in the sight of God, broke into recklessness and atheism after they left the narrow environment for the larger world.

Those bigoted and intolerant forms of religion have caused more wickedness and sorrow in the world than morality and joy.

Fortunately for humanity there are few localities now where such solemnity and morbidity mark the coming of Sunday. People have ceased to think that God requires melancholy and gloom from those who loved Him or that He demands continual psalm singing on one day of the week as evidence of a devout mind.

As our land grows in population and the trusts grow in monopoly of the soil and its products the struggle of the masses for a livelihood becomes greater and harder and the hours of leisure and pleasure fewer. There are hundreds of thousands of moral, hard-working, God-loving human beings all about us who have no hours for recreation or for life in the open air save on Sundays.

Any religion which debars these people from innocent recreations on that one day of the week is an unwholesome religion and will never open the gates of paradise to its promoters or followers. Lovers of golf and tennis find rest for the mind and vitality for the body in these harmless games. They send the tired toiler back to his indoor work on Monday morning with new energy and a refreshed mentality.

Yet there are still a few of the old type of bigoted religionists who would prevent the opening of golf or tennis grounds on Sunday if they could.

They would have the Puritan Sunday of solemn silence and continual church-going and psalm singing re-established. They would make it a sin to be merry and laugh and sing anything but hymns on Sunday.

These people have not looked deeply into life; they have not learned that sunshine and fresh air and all the gifts of nature are an expression of the God they worship; they have not found out that health and vitality and innocent pleasures and joyous recreations are all agreeable to the great Father who watches over his children just as they are agreeable and gratifying to the human father, who sees his children amusing themselves in harmless ways and basking in the beauties of nature.

There is reverence and worship in the heart of one who really enjoys to the full a perfect summer day. Every thought of the human mind which springs from appreciation of the beauties and benefits of nature and the beautiful pleasures of life is religious in its tendency.

The people who play golf or tennis or any outdoor game for the joy of the exercise and the pleasure and health to be obtained in this manner are remembering the Sabbath day and keeping it holy.

It is a holy thing to be healthy and happy and to rejoice in life and action. It is far holier than to sit in a sunless room and mourn over the faults of one's neighbor.

Every human being ought to sit alone with his own thoughts a few moments or an hour a day, and think about God.

He ought to think about the lords of Karma who watch over human lives, about the invisible helpers who are near about the dear ones who have passed over the border to spirit realms.

This should be done every day, not merely on Sunday.

But it can be done in the open world, in the woods, or in the room or in the church as one may choose.

It can even be done in the crowded subway or surface cars, by those who have learned how, through concentration of thought, to find silence in the midst of noise and confusion in through.

An hour, or a half hour, or a quarter of an hour given every day to holy and peaceful and reverent thoughts opens the doors of heaven to us far more certainly than keeping Sabbath in the old-fashioned melancholy manner, and by shutting all pleasure, all games, all amusements for one day in the week.

Every day should be a holy day, but the one and only day in the week when work-weary men and women have freedom to enjoy the outer world and invigorating games and sports should not be spoiled by false notions of what constitutes religion.

It is sometimes easier to praise God and love our fellow men while driving a golf ball in the open air than while sitting through an interminable sermon based on worn-out dogmas which misrepresent the glory and goodness of our Omnipotent Creator.

Our churches should be maintained, and the pastors who preach the religion of love and humanitarianism and who work for the establishment of real brotherhood will never preach to empty pews, and these pastors will be broad enough to know the benefit that outdoor games bring to their parishioners.

There is one of the strongholds which the Roman Catholic priests have upon their people—they understand their need of such recreations and encourage them in outdoor exercise on Sunday, so long as they are faithful to religion.

## New Fall Models for Miladi's Suit



BEHOLD the forerunner of the winter fashions—the new fall model. The spring suit is shabby by now, and the woman who can replenish her wardrobe against cool days in town and shore will do well to consider this chic model (to the right) of terra cotta broadcloth combined with red and gray striped cloth.

The coat is a very full blouse, with straight revers and fitted peplum. It has a square collar of the striped material at the back and an ornament of the stripes crossed by white sashes holds the coat at the waistline. Cuffs of the stripes finish the full sleeves, and the entire skirt is formed of the stripes arranged to form a bias of deep Vs in front.

The skirt is a one-piece model, seamed in front, and with the extra width at the waistline draped down in deep "pockets" over the hips. It lifts a bit directly in front in a deep, irregular box plait.

Another of the new fall models (to the left) has been exhibited in spite of the summer heat. It shows several new features.

The coat is a kimono, cut with an extremely short waist and with a full peplum falling below it in the undulations of its circular cut. The coat has the great length of a waistcoat in front.

There is a very full tunic over a tight underskirt, as has been seen on many of the summer models—but one feature that is quite new is the broad sash that starts at the waist in the center front and continues down over the hips to slip through a large pearl buckle at the back.

Every line of this chic little model is new and preanges the radical changes that will come with the fall and winter styles.

And to add to the good effect she produces the wearer has chosen one of the best new hat models. It is never easy to find a good hat early in the season, as the styles are not positive and the prices are high. But the modified Gainsborough of black velvet can be used throughout the winter with tailored suits or semi-evening dresses. The broad side of the hat flares high on the left.

OLIVETTE.



## The Rotation of the Earth

By EDGAR LUCIEN LARKIN.

Q.—"Please explain what the theory is as to the cause of the rotation and revolution of the earth."—George E. Snyder, Chicago.

A.—The sole cause of the rotation of the earth on its axis is electrical induction. And, by the way, electrical induction is one of the most profound operations of nature. This is coming to be seen in the study of cosmical physics, as well as in the power house of an electric railway, electric lighting system, or, now, electric heating outfit. The base of every machine in all of these buildings, shops and laboratories is the induction of electricity. I have often explained electric induction and electro-magnetic induction; also the reverse, magneto-electric induction. But now I will again try to explain electric induction in space. And imagine that the period in space was when the earth and millions of similar worlds and millions of stars were in process of formation. I cannot spare time to make a drawing, which ought to be made to clearly explain.

But the reader may make the drawing, or better by far, make an apparatus. The minute instructions are:

First—Secure a croquet ball or any ball made of wood.

Second—Coat it with lead or tin foil.

Third—Drive a tack or pin into the wood.

Fourth—Get a silk thread, tie it around the pin, and tie the other end of the thread to a peg in the ceiling. This suspends the coated ball in space.

Fifth—Make two more coated balls with silk cords attached.

Sixth—Charge one ball with static electricity from any static machine, or rub a glass rod with silk cloth until it is strongly charged with positive electricity.

Seventh—Raise the silk thread attached to one of the balls; lift it up; hold glass rod about one-quarter of an inch from metal coat, and a minute spark will leave glass, which is lightning, and you hear a sound—thunder. The electricity will spread all over the ball, saturating the outside layer of molecules of the film of metal.

Eighth—Put away the uncharged glass rod.

Ninth—Seize the other ball by its thread with the other hand. You now have a suspended ball in each hand.

Tenth—Hold the charged sphere by its thread with the left hand; bring it near to the left side of the ball hanging from the ceiling. But do not let any ball touch any other.

Eleventh—Bring ball in right hand close to right side of suspended ball at a distance of say, one-quarter of an inch.

Then there will occur one of the most remarkable things known to modern man. The natural electricity in the coat of the hanging ball will be instantly separated into two kinds, positive and negative, by the inconvertible process of induction, the action of a force through the air—that is, the charge of positive in the coat of the left-hand ball separates the quiescent or neutral electricity in the

hanging insulated ball. But the negative part in the hanging ball is attracted to its left side by the positive in the ball in the right hand; and the positive is repelled to the right side.

Twelfth—Bring ball by its thread that is in the right hand up to within one-quarter of an inch of right side of suspended ball, and all of the positive in the swinging ball will flash into the coat on the right hand ball.

Thirteenth—Remove both balls, place them on a table anywhere, and leave the ball still hanging from the ceiling.

It is charged throughout on the extreme external layer of molecules of metal with negative electricity. Or if the first ball, i. e., one in left hand, had originally been charged negatively, then hanging sphere would be endowed with a positive charge, the opposite having been removed by ball in right hand.

Tie a string to a lump of coal, stone, anything; hold it up and carry it by the

hanging ball, at a short distance. Then the eye of man will see the exact course of rotation. The stone or stick will turn on an axis of rotation. For the side nearest the ball will be attracted more strongly to the opposite, and the difference causes rotation.

The earth revolves around the sun, and the cause has been sought for centuries.

First—Make a dot on paper and call it the center of the sun, anywhere in space deeps.

Second—At any distance make another and call it the center of the earth, and imagine the two bodies to be distant a million, billion, trillion or quadrillion miles apart. Then gravitation, providing both bodies are at absolute rest, will cause them to approach and collide with great force. But, if either or both are in motion in any direction, except on an exact straight line between, they will approach, and both revolve around a very remarkable point in between their centers—namely, their one common center of gravity.

Let the movement of the minute speak, the earth be watched. When trying to pass the sun at any distance, a time must come when a straight line drawn from the center of the earth to the center of the sun must make an exact right angle to the direction of the earth's motion. Now, if the earth has fallen far enough to develop centrifugal tendency to just balance the attraction of the sun at instant of time of the right angle, then the earth will move around the sun in a true circle for all time, unless some outside force disturbs it. If the earth has fallen too far, its speed at the angle will be too rapid and it will pass beyond and move around the sun on an ellipse. If the speed is greater, it will pass on a parabola or hyperbola, say goodbye, and never return, a la tramp comedy.

And these are origins of rotations on axes and revolutions on orbits.

## Girls and Graft

By BEATRICE FAIRFAX.

"Won't you write an article on the girl who takes clothing and money from men?" I caught one of my sisters accepting money for clothes from a man recently. Mothers and the right kind of brothers would welcome such an article, and it would have a good influence on girls. I am sure. Many so-called "nice" girls make a practice of doing this. Won't you talk to them?" writes "A Brother of Four Girls."

Never can this be said too emphatically or too often: No self-respecting girl takes money from men to whom she is not bound by ties of kinship or legal bonds.

From husband, brother, uncle, guardian, as well as father, a woman may accept money to pay for the necessities of life. If she accepts assistance from a man who does not stand in such close relationship, she is going deeply into a debt that she must be prepared to pay some day. Of course she never thinks of that. She never considers that all human society is based upon give and take, upon indebtedness and payment, upon the basis "for value received, I promise to pay."

The girls who accept money or clothing or valuable gifts from the men of their acquaintance fall into these classifications: The girl who is so driven by necessities that she accepts help in desperation and without measuring the consequences; the girl who is struggling to get ahead and feels that she is sure to win success and is able to repay; the girl who is fond of pretty things and takes them as her due with no ideas of ever repaying or rewarding the donor; beyond a "thank you," a sweet smile; and granting his gifts with her prettiness and charm; and the girl who is so desperately fond of luxury and ease that she will pay any price of

character rather than labor for what she wants.

For this last class of woman society has a bitter name, and life has an even more bitter price that it will exact for her wickedness and folly. It is to the other three classes that I am talking.

The girl of class No. 1 is desperately foolish and unthinking. Let her merely consider the simple rule of business upon which all human intercourse is run—for all we get, we pay. Now what can you pay in return for the favors you accept?

Even if you fall into the second classification and think you can some day repay, how will you meet your creditor if he becomes insistent that you owe him gratitude and subservience in return for what you have accepted?

How can you meet the sneers of the people who think you fall into the fourth classification? How can you be sure that you won't be driven over the edge of the precipice by an exacting creditor?

Now let us suppose you belong to the great third class—the class of "grafters." There are many women who have this attitude of calm acceptance who believe that men are born to support women, to do favors for them, to give of their strength and substance and receive in return only grateful gratitude.

The form of feminine graft that leads to the acceptance of favors from men cannot get away from the principle of payment for favors. The girl who accepts favors from a man and uses him as a rung of a ladder by which to climb is making for herself a contemptible character, a bad reputation and a cruel enemy when the man wakes to the fact that he has been used and then cast aside.

My dear girls, you have to pay for what you get—somehow. Of all dangerous ways to trifle with your reputation, none is worse than taking money from

men. The world will question your character—it will wonder how you are paying. And the man will wonder, too—how you intend to pay. In his heart you plant a doubt of your delicacy and fineness. In your own nature you make a lack of reserve and self-respect.

And some day you will have to pay. You can't get away from the debt you are incurring. You will have to face it. It may be that the man you really love will hear of what you have done and doubt you. It may be that you will be shunned by the people you want to know. It may be that the man to whom you are indebted will make some cruel demand that you do not know how to meet. It may be that you will find your own character weakened by your principle of graft—which you will find to be a sad lack of principle.

But however you pay, you will find that your debt has drawn interest at a cruel rate. And you will have to pay far, far more than the little trifles you got through unearned and undeserved favors were ever worth.

Don't do it, girls. Wear last year's dress and shoes run down at the heels, go without your lunches and walk to and from your work. Youth will enable you to endure and outlive all these things.

But taking money from men is a draft against your youth and your happiness. Don't draw it. Don't accept gifts of value or money or clothing from men who are not related to you.

Rather Young to Know.

Teacher—Tommy, paraphrase "the cool, less rose."  
Tommy—The Boston girl stood up—Judge.

Last Words.

A poor man died. Someone asked what his last words were, and a friend replied: "He had no last words. His wife was with him to the end."

## Napoleon's Blackest Deed

By REV. THOMAS B. GREGORY.

Such is the name that has been given to the massacre of the 4,000 Syrians at Joppa, on the 7th of March, 1799.

The Joppa slaughter is beyond question one of the most horrible things in Napoleon's history. To order 4,000 prisoners of war to be taken out and shot in cold blood comes very near being the very acme of human atrocity and cruelty.

But upon the principle that we are bound to "give even the devil his due," we should try to be as just as possible toward the man who gave that terrible order. The facts are as follows: The French were short of provisions, which meant that to feed the prisoners was to starve themselves; to release the prisoners was to add to the strength of the enemy; to send the prisoners to Egypt under guard would have taken from them the force they could not afford to spare; to embark the prisoners was impossible; to take the prisoners along with them was equally out of the question, since there

was nothing to feed them with. The council called by Napoleon, after debating the matter for two or three days, voted to kill them. It was this decision that Napoleon ratified in his order.

From every moral and humanitarian standpoint the order was wrong, but Junot, the great authority on matters military, says that it was justified by the laws of war. The training of the artillery on the ice over which the Austrians were fleeing at Austerlitz, a piece of business in which thousands of men were drowned like rats, was a terrible thing, yet it was justified by the rules of war.

Exactly. And so we get back to the fact that it was not so much Napoleon that was to blame for the Joppa atrocity, the Austerlitz horror, and all the other horrors with which history is so full. War is a demoralizer, a destroyer of all the fine feelings and instincts of humanity. It makes demons of us, and mocks us when we cry for mercy and justice. It laughs at the moralist and the humanitarian, and mad with its blood-lust, goes on regardless of all the protestations of the better self.

Glad should we be to know that we are lying in a time that looks with horror upon the brutal business of war, and that is doing all it can to bring about the conditions under which war will no longer be possible.



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