

Took Many Years to Produce Modern Bed

Included in the world's long list of human benefactors is the unknown man who first invented beds. The earliest beds—wicker bedsteads, formed of the midribs of palm leaves—are found figured in ancient Egyptian paintings. Ages ago the Egyptians either slept on their day couches, which were long and straight, some times possessing a back made of bronze, alabaster, gold, or ivory, and richly cushioned, or they reposed on low pallets made of palm boughs, with wooden pillows hollowed out for the head.

A recent writer reminds us that the evolution of beds in England stretches over a period of 700 years. Throughout the Thirteenth century even kings' beds consisted very largely of straw. In later medieval times people all but sat up in their beds, so high at the upper end were the long mattresses lifted on piles of cushions. After the Twelfth century beds were occasionally made of bronze and other metals, but more often of wood carved and encrusted with ornaments. Narrow, at first, they gradually increased in size until they reached a width of four yards. In such huge beds, we are told, "parents, children, and sometimes dogs, were wont to take their night's rest."

History Set Down as Work of Imagination

All histories that are not mere compilations of dates, records and statistics are works of the imagination; for the testimony of eyewitnesses is extremely fallible, especially when an event is calamitous or dramatic; and the report that we have upon the nature of any person or thing is governed entirely by the temperament of the person who gives it. People with the irresponsible imaginations of children will tell you of events in which they participated and will seem to believe their fictions even when you know they are fibbing. Also it is the habit of a man to englorify his past and to exalt himself among his fellows whenever an occasion arises in which he can dramatize himself before an audience as the hero of an event, concerning the truth of which the audience can have no knowledge.—Burton Rascoe in the Bookman.

Cat Mourns Bird

Cats and birds, like dogs and cats are rarely friends, but when such friendships are made they are very real.

Not long ago a black cat lost a jackdaw which had been its close companion for five years, and the bird's death seemed to make life not worth living for the cat. It refused to feed, and at last became so ill and weak that it was taken to the people's dispensary for sick animals at Bettina Green.

No wonder the cat was fretting over its loss, for the jackdaw had been its daily playmate. The two had fed together and their friendly relationship was so good that the jackdaw would often settle on the sleeping cat's back and both would doze in comfort.—Children's Newspaper, London.

No Worry for Animals

As far as we are aware, animals have no notion of time in the sense we have. The future means nothing to them, and for this they are much happier than we are. They live for the present moment only. They have no fears of what may happen to them in days to come—no fear, then, of death and no yearning after immortality. Neither do we suppose that they have any clear conception of the past, although undoubtedly they have unconscious memory. The formation of habits depends on this. But they don't consciously think over the happy days of youth gone by, nor brood over the sorrows of old age.—H. Munro Fox in the Forum.

Military Watches

In early Hebrew history, about 3,000 years ago, it was the custom of the tribes, which then lived in camps which they moved from place to place, to set a watch against surprise attacks by roving bands of robbers from the north. They divided their nights into convenient watches of about four hours each. It appears that they adopted the custom from military practices then prevailing. Military custom calls for two-hour watches as being safer because there is less likelihood that the soldier on guard will become tired, sleepy or otherwise indifferent to the importance of his task.

"Hi-Jacking"

"Hi-jack" is a slang word meaning to rob by trickery or violence, especially to rob another robber or a boot-legger of his illegal wares. Just when "hi-jack" and "hi-jacker" originated is unknown. It is supposed that "hi-jacker" was first applied to a gang of hobos who preyed on men working in the harvest fields of the Middle West. Their practice was, so it is said, to halt their prospective victims with "Hi, Jack, what time is it?" The salutation was followed by a blow on the head and the victim was then relieved of his hard-earned gold.—Pathfinder Magazine.

Palestine

To go to Palestine is a great stimulation to one's faith and belief in the great things which the little land gave to the rest of the world after having rejected them for itself.—American Magazine.

Bread of Guetersloh Boosted by Bismarck

Guetersloh was a town of some 1,500 inhabitants some years ago, when one day during the maneuvers a young lieutenant took up his quarters there. This lieutenant came from Pomerania, where they also make black bread of fine quality, but he liked the peculiar flavor of the Westphalia article. His name was Bismarck.

In the year 1870 Bismarck was again traveling through Guetersloh, this time as chancellor. King William was with him, and when the train stopped the prime minister called out genially to the crowd that had come to meet them:

"Is there anyone who can get us some pumpernickel with butter?"

As a number of reporters were present when this query was made, the fortune of the Guetersloh black bread was made and it speedily became the fashion all over Germany. The craze for Westphalian pumpernickel spread far and wide, cunningly furthered by the bakers, who now baked for export only small one-pound loaves, for the purpose of making it look "more like a delicatessen," as they say.

The bakers of Guetersloh were worldly wise, for from the same kneading troughs there go into the oven first the huge loaves (certain of these going to the farmhouses often weigh half a hundredweight) and then, shaped of what was left, the tiny loaves that are wrapped in paper and exported to all parts of the world to be sold as a delicatessen.

Carillon Playing at Its Best in Belgium

Belgium is the classic land of bells. To the Belgians belongs the honor of having first felt and used bell tones as truly musical sounds, and, accordingly, they devised that colossal musical instrument and tower and belfry known as the carillon. The carillon is a set of from 15 to 50 or more bells, cast in sizes that sound each its own scale tone. This battery of bells is played from a keyboard placed in a room below the open or latticed belfry, by a carillonneur, as the French call him, Dr. Henry Eames, president of the Society of American Musicians writes, in Child Life Magazine. The keyboard is not unlike an electric switchboard, with its handles replacing the keys on an ordinary piano keyboard, and another set of pedal keys, like that on a pipe organ, to be played upon by the player's feet. This carillon keyboard stands today practically the same as it did in the Sixteenth century, when the most famous of all bell-casting and carillon-playing families—the Van den Gheyns of Belgium—brought the art of belfry playing to its highest point. The Antwerp cathedral carillon has 65 bells. St. Rombold's singing tower in Marines has 44, Bruges 41, Ghent 39 and Louvain 40.

High Aspirations

Robert Louis Stevenson, while living at Skerryvore, had the idea of adopting a boy in whom he was interested, as his "body servant," and giving him such education as he could assimilate. Before doing so, relates R. L. S.'s great friend, dear little old Miss Adelaide Boodle, he put it to the boy point blank whether any other walk in life held for him more powerful attraction. The answer came without a moment's hesitation: "Please, sir, I wish I could be Mr. Townsend's boy."

Mr. Townsend was the local fish monger.

Arbor Day

Tree-planting festivals are probably as old as civilization. Sacred trees and groves, planted avenues and road sides, shaded academic walks and memorial trees were common long before America was discovered. Arbor day, as such, however, is purely American in origin and grew out of conditions peculiar to the great plains of the West, a country practically treeless over much of its area, but supporting a flourishing agriculture and with a soil and climate well able to nourish tree growth. Arbor day originated and was first observed in Nebraska in 1872.

Waking Dreams

"Asleep" and "awake" are relative terms. All persons do not sleep with equal soundness. Frequently one will dream most when he is merely dozing. He may then be partly conscious of what is taking place around him. A person wide awake does not dream in the strict sense of the word. In "day-dreaming" the term is used in another sense; namely, a reverie or idle exercise of the fancy.

Alligator Market

Alligators, measuring from two feet to seven feet are the choice ones for the hide market, an alligator hunter explained, stating that no matter how long an alligator is the markets pay only for a seven-foot length. The skin is not taken off the backs of the larger alligators, but the full skin back and all, is taken from the smaller ones.

"Buttonholer Coming"

Mother had told Marjorie, age four, that when grandmother came she would sew some buttons on her dress and work some buttonholes.

A few days later when she was informed that her grandmother would arrive that day she said, "Oh, goodie, by button and buttonholer is coming."

LINCOLN, NEBRASKA

Mr. Lyons of Minneapolis, Minn., was in the city this week to look after his sister, Miss Margaret Lyons, who had been quite ill. Miss Lyons will go home with her brother, if able to stand the trip.

Mrs. Vashti Mosby has returned home from Omaha after spending about two weeks with friends.

Mrs. William Woods has returned home after accompanying her aunt, Mrs. Elmira Conley, to her home in Chicago.

Miss Margaret Lyons left Monday with her brother for Minneapolis, Minn.

The Council of Deliberation of the Scottish Rite Masons will convene at Lincoln in Masonic hall, 1133 M street, at 1:30 p. m. Sunday, March 4th.

The several dinners given by clubs of Mount Zion Baptist church last week were reported as being successful.

Mrs. Margaret Brown is yet confined to her bed, and very feeble at the home of her daughter, 1335 Rose street.

Mrs. Anna Christman is yet on the mend.

Mr. George B. Evans is gradually improving from a recent attack of rheumatism.

The choir of Mount Zion Baptist church is busily rehearsing a cantata to be given on Easter Sunday.

FATHER OF ROBERT W. BAGNALL DIES

Rev. Robert Bagnall, father of the director of branches of the National Association for the Advancement of Colored People, and retired clergyman of the Episcopal Church, died at Toledo, Ohio, February 20, after a prolonged illness, at the age of 68.

Father Bagnall spent many years in educational work, being for some time warden and resident professor at Bishop Payne Divinity school. He afterwards successfully pastored parishes in Spartanburg, S. C., and Toledo, Ohio. A man of scholarly habits, fine polish and sympathetic nature, he was much beloved and had a host of friends among both races. He leaves a widow, six children and six grandchildren. The bishop of the diocese, assisted by two priests, officiated at his funeral, and the entire clerical staff of the city in vestments were in the procession, and all the colored clergy of Toledo attended in a body.

Revenge is sweet, the kind of sweetness that is apt to curdle.

MASONIC RELIEF BOARD HOLDS MEETING

The relief board of the Most Worshipful Grand Lodge of Nebraska and jurisdiction, A. F. A. M., met Sunday, February 26, with B. M. Bro. W. F. Seals, 2808 Binney street.

The most worshipful grand master, Trago J. McWilliams, and Past Grand Master R. H. Young of Lincoln, H. L. Anderson, grand secretary, and J. H. Wakefield, grand treasurer, were present. \$550.00 was allowed for burial and relief beneficiaries for the quarter. After adjournment a very sumptuous dinner was served by Mrs. Walter L. Seals, the hostess.

DR. HOPE TO ATTEND WORLD MISSIONARY MEET

Leaving Atlanta Wednesday afternoon, Dr. John Hope, president of Morehouse college, Atlanta, Georgia, sailed from New York on Saturday, February 25, on the S. S. Adriatic for the Mediterranean. He is going as a delegate to the World Missionary conference, which is to be held in Jerusalem, March 18 to April 9.

Dr. Hope was invited to attend this conference as one of the 200 delegates, including missionaries, educators, government representatives and others, who will study various problems now confronting mission work of all denominations.

Dr. John R. Mott, of New York, is to preside at the conference.

One of the principal subjects to be discussed at the conference, it is announced, will be the spirit of racial unrest now evidenced in many parts of the world. America, it is expected, will figure prominently in discussions of this subject, with Dr. Hope contributing valuable suggestions. His paper on "The Negro in the United States of America" has been published in one of the several pamphlets issued by the International Missionary council in connection with the Jerusalem meeting, and a cable from Dr. Mott, who left before the other delegates, received the day before Dr. Hope left Atlanta, requested that he, together with Max Yergan, speak at the Conference on "A Christian Solution of the Race Problem."

Dr. Hope will take advantage of the return trip to visit several points of interest in the Far East. He will return to New York on April 26.

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