

When is a Woman Really Old?

WHEN is a woman old, or rather, how long is a woman actually young?

It is an important question, observes the New York Sun, and the usual answer is that to others a woman is as old as she looks and to herself as old as she feels.

A woman is actually young at 25, and she isn't old until she is 30; and she isn't really old then, but just settled.

"A woman may be any age she chooses," asserted a man of the world the other day, adding, "I know several charming young women of 50. It is simply a matter of temperament."

Really, there is no year of a woman's life, no ten years, in which you can definitely demand that she should cease to be young. There are some women who probably will never cease to be young at moments and under certain circumstances, but they are and must be like Cinderella at the ball with the clock on the stroke of 12. The staying power gives out long before the power of appearing young; yes, and being young.

But, after all, what is the charm of

youth? Is it physical simply? Of course, clear eyes and skin, round, firm outlines and freshness of lips and cheek are lovely, but not all young girls possess them.

Is it manners? There is a charm about the half timid, yet well trained manner of an ingenuous girl, but the gracious tact that comes only by experience, the self poise that knows just what to say and do and leave undone, possesses even greater charm.

And surely it is not the intellect and the conversational power of youth to which people so lovingly cling. The crude ideas, the impossible theories, the misplaced credulity or the sweeping iconoclasm—are these the conditions of mental development in which women would remain?

What then? In spite of the reason one can bring to bear upon the matter the fact remains, and, no doubt, will remain, that youth is a possession to be clung to as long as possible, and feigned as much longer as may be.

In the new order of things, with deeper interest, wider outlook, enlarged sympathies woman now feels the relentless

march of years much less than formerly, and with all the new light upon her physical care and condition, she can easily look as young as she feels.

Nowadays, if women grow stout and clumsy, or thin and faded at an early age, it is not of necessity, but from indifference to the laws of health.

If people were careful to observe all laws of health in regard to exercise and diet, the natural age of man would perhaps be from 120 to 140 years, and his best working years would be from 80 to 100, and women would be in their prime and at the age of greatest loveliness at 60.

Ancient sculpture abounds in examples of mature womanhood. Venus de Milo is evidently a woman of 30. All the Junos, Minervas, Venuses, Melpomenes and many Madonnas are mature women.

Titan preferred to paint women at 30. Rubens goes without difficulty as far as 40. Van Dyke does not recognize age at all; with him art is free. He entertained a sovereign contempt for time. Rembrandt does more; by a gesture, a look, a smile, he banishes age.

Mound Builders

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sand to quite conceal the origin even of so remarkable a mound as the great Cahokia.

The habits of the modern Indian, as he was found in different parts of America, have likewise removed, in the light of modern comparative study, the old idea that the Mound Builders were an agricultural people, living in fixed communities, while the Indians on the other hand, were, a series of roaming nations subsisting chiefly by the chase. It has been proved that the Indians in many cases were quite as much farmers as hunters; that they cultivated broad fields of maize and corn, and kept supplies of provisions sufficient, as sometimes happened during the early conquests of European adventurers, to provision entire armies for a long campaign. Thousands of the smaller mounds, mere tumuli raised some inches above the ground, are now believed to have been nothing more than elevations on which the Indians pitched their individual tents for the sake of drainage, and many of the other mounds, as has been proved by their contents, represented forms of Indian burial that continued even into the last century. In fact there is nothing that has yet been found among the relics of the Mound Builders that cannot be attributed to the North American Indian, albeit in a higher state of savage cultivation than his present descendants. Thousands of minor relics—stone and metal implements; arrow heads; pipes, among them the finest Indian pipe ever discovered in America; bones, shells, and miscellaneous articles of many kinds—found near Cahokia have invariably corroborated this theory, even while it is admitted that no man knows what might result from further investigation.

In 1878 Professor Putnam of the Peabody museum made a careful examination of Cahokia; his account, later published in the reports of the Peabody museum, is a brief summary of the purpose of Cahokia as viewed in the light of modern knowledge. "Probably this immense tumulus," says Professor Putnam, "was not erected primarily as a burial mound, though such may prove to be the case. From the present evidence it seems more likely that it was made in order to obtain an elevated site for some particular purpose; presumably an important public building." One fact, however, that I observed indicated that a great length of time was occupied in its construction, and that its several level platforms may have been the sites of many lodges, which, possibly, may have been placed upon such artificial elevations in order to avoid the malaria of a district, the settlement of which in former, as in recent times, was likely due to the prolific and easily cultivable soil; or, more likely, for the purpose of protection from enemies. The fact to which I allude is that everywhere in the gullies, and over the broken surface of the mound, mixed with the earth of which it is composed, are quantities of broken vessels of clay, flint chips, arrow heads, charcoal, bones of animals, etc., apparently the refuse of a numerous people; of course it is possible that these remains, so unlike the homogeneous structure of an ordinary mound, may be the simple refuse of numerous feasts that may have taken place on the mound at various times during its construction. The first interpretation, however, is as well borne out as any other from our present knowledge of this mound; the structure and object of which cannot be fully understood until a thorough examination has been made." Professor Putnam's theory, it will be noticed, does not preclude the possibility suggested by Mr. Bushnell.

In more exact figures than those of the earlier visitors, the great mound of Cahokia measures 710 feet from east to west and 1080 feet from north to south. Like the smaller mounds of the group, many of which are parallelograms in construction

and would be considered large mounds if they were not overshadowed by the giant Cahokia, it is laid out in an exact north and south line, thus proving that the builders had a working knowledge of the cardinal points of the compass. Its height is about 100 feet and it covers something over thirteen and three-quarters acres. To include Cahokia and some of the nearer mounds would require a park of some twenty-five acres, while to include the entire group—whose name, by the way, is in memory of the Indian tribe, now extinct, that occupied the region when the mounds were discovered—would require seventy-five or more acres. Part of this land has never been cultivated, but the larger part has been turned to agricultural purposes during the last century and many of the mounds have from time to time been hidden under waving fields of corn and wheat—a process, unfortunately, that has been estimated to wear away the mounds about four inches yearly. Recently, moreover, an electric car line has been laid out along an old country road that passes close to Cahokia and an effort has already been made by certain enterprising persons to construct an artificial lake at its base, run a "chute-the-chutes" incline along its sides, and crown its summit with a beer garden. It is no wonder, therefore, that everybody directly interested in the past history of the continent is feeling more or less impelled to an active campaign for the preservation of Cahokia—just as the famous Serpent mound in Ohio was preserved a number of years ago by the action, first, of the Peabody museum, and afterwards of the state of Ohio—together with some part, if not all, of the mound territory surrounding it, now disappearing, inch by inch, under the plow of modern agriculture.

Hope of the Farmers

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but the price of wheat has come down with it. Compare the cost of carrying a ton of wheat to Liverpool or Antwerp twenty years ago and now, and it will be found that the fall in the price of wheat from year to year is just about the difference in this rate. It has made wheat cheaper for the other fellow. He is not compelled to take your wheat. He can take wheat from Argentine or anywhere else. We must find new customers by enlarging our commercial relations, by expanding our markets. The country has always expanded and always will. If it is to go on and increase, we must have some place, some people, where we can get rid of the stuff we raise.

"Suppose the trade with these Asiatic people to amount to 1 cent per capita for each day in the year, that would amount with China alone to \$4,000,000 a day—nearly \$1,500,000,000 a year. We could not begin to furnish it to them. We have not the surplus.

"The European nations have the Mediterranean sea and two oceans to cross in reaching these peoples. We have to cross but one ocean. It might do us some good if we had any ships to use it. Of the carrying trade going to China in 1898 we carried three-fourths of 1 per cent. Yet we call ourselves a commercial nation and are ambitious to be a maritime nation.

"Farmers care nothing about the size of a ship, but they do care about its carrying their products to some new people who will use them. I am building ships for this purpose, because I see an opportunity to make a reasonable return on my investment. The reason we can compete with other nations supply human energy. Fifty or sixty years ago we had more than our share of the world's carrying trade. Today the cheapest transportation in the world is on the Great Lakes. It now astonishes Europe, but the end is not yet.

"If we can carry grain at these rates from the Pacific coast to China and Japan

we would not ship one bushel of wheat from the Pacific coast to Europe. And with a chance to bring every car back loaded with Pacific coast lumber, we would carry millions and millions of bushels from Minnesota and the Dakotas. Empty cars one way mean double mileage. It would not only help farmers of the northwestern states by taking the Pacific coast wheat out of competition, but it would carry away their own crop at times. Either I know absolutely nothing or I know absolutely that these farmers would be greatly benefited. The entire wheat crop of the northwest last year might have gone to the Pacific coast if there had been ships to take it when it got there."

Got the Recipe

"I may as well confess it," remarked the man in the mackintosh. "I'm the biggest fool in the United States."

"What new light have you had on it?" asked the man who had his feet on the table.

"I saw an advertisement the other day to this effect: 'Send \$1 and learn how to achieve world wide fame.'

"Well, I sent the dollar, and this is the reply I received:

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