

# The Bee's Home Magazine Page

## How I Keep Myself Beautiful

It's Great to Get Out in the Woods and Gumboil with the Grasshoppers. Copyright, 1912, National News Assn.

Drawn for The Bee by Tiny Tad



## Ignorance as a Cause of Divorce—Failures Are Due to Parents

By DOROTHY DIX.

A young woman, who comes of a rich and socially prominent family, and whose husband is suing her for divorce makes this pathetic plea for herself. She says: "Nobody ever taught me anything about duties or responsibilities or self-control. I had an allowance of \$100 a month for pin money, and I spent it all and more. Nobody held me accountable for it. If I had been taught differently, if I had only known even that one value of money, I would have been able to gauge the value of other matters, and perhaps I wouldn't be sued and suing for a divorce today."

This hapless creature, who has made havoc of her life before she is twenty-one, has probed through her own sad experience to the very heart of the divorce problem.

Learned sociologists and high-browed moralists puzzled their wits over why marriage is a failure, and why there is so much divorce. This girl has answered the question. It is because parents don't train their children for marriage. They don't teach them anything about its trials, its difficulties, its hardships.

They let an ignorant, untalented, undisciplined boy and girl plunge into an experience for which they are totally unprepared, and then when the young creature comes to grief, who so surprised as their parents! Yet they might as well be astonished at a man who had never seen salt water, and knew nothing of navigation, running the Lusitania on the rocks if he attempted to pilot her across the Atlantic.

In the vast majority of cases it is the parents who are responsible for the unhappy marriages in the world. It is the parents who are the first aids to di-

voice, because although they know that their children are practically certain to marry, they do nothing to fit them for it.

From the time a girl is born she is taught directly, or indirectly, to look forward to being married as the career most desirable for a woman. But her mother never teaches her that marriage is the hardest job on earth, the one beset with the most difficulties, the one that requires the most self-restraint and skill to fill worthily.

On the contrary, she is led to believe that it is a sort of fairyland, in which she will live on chocolate creams, and do nothing but listen to her husband chanting her praises. What marvel, then, when she bumps into the stern reality of matrimony, and finds out that it means hard work, and poverty and a husband who is grouchy and unappreciative, that she lacks the strength to endure it?

Who ever hears of a mother teaching her daughter a sense of responsibility because some day that girl is going to marry, and the welfare of her husband and children will depend upon her appreciation of her duty to them and to the community?

Who ever hears of a mother teaching her daughter to use money wisely because some day the girl will be married, and her husband's prosperity will depend upon her thrift and economy?

Who ever hears of a mother teaching her daughter tact and diplomacy, because some day the girl will marry and she will need the finesse of a Tallyrand in petticoats to handle a husband and get along with him in peace?

Who ever hears of a mother trying to learn to control your temper and your tongue, because some day you will be married, and your happiness and your family will depend upon your ability to bite back the angry words, and return a soft answer to provocation that would vex a saint?

Is it not true that the average girl who marries has never had the handling of any money; that she has been petted and indulged and spoiled; that she has been taught that the most important things on earth are clothes and dress-

herself up, and that everybody and everything true minister to her pleasure? Isn't it true that the majority of girls marry without even having been taught the elements of housekeeping, or how to make a comfortable home?

And as for boys, isn't it true that not one thing is taught them about what they must do to be good husbands; isn't it true that a boy raised up with a little idea of his responsibilities in marriage as if marriage was something that was as unlikely to happen to him as being struck by lightning?

Do you ever hear of a father teaching his son that he must be gentle and tender to women, because some time he will marry and his wife's happiness will depend on his attitude toward her?

Do you ever hear of a father teaching his son that it is a terrible responsibility for a man to separate a girl from her home and family and to take her life into his hands, and that before a man does that he should be very sure that he can make good to her for all that she gives up for him?

Do you ever hear a father tell his son what a cowardly and despicable cad a man is who abuses his wife, and swears at her because she is too weak to knock him down for the things he says to her?

Do you ever see a father pointing out to his son what a man can make his wife suffer through his stinginess, his vices, his lack of understanding and sympathy? Never. His parents do not hold themselves responsible for the kind of husband their son makes, nor for the subsequent divorce if he is a bad one. Yet ninety-nine times of 100 they could have saved the catastrophe if they had tried to.

There is no other thought in the world more appalling than that parents could stoop to their children with the idea of becoming good husbands and wives, and that they don't do it.

## Daysey Mayme and Her Folks

Daysey Mayme Appleton dressed with her corset on and took a survey of herself in the glass. Then she undressed, took off her corset and dressed without it, looking again in the glass.

"I look," she said, "as if the washer-woman had forgotten to put starch in me."

"However, if the equal suffragists have decided that the progress of the race, the betterment of humanity and the sacredness of the home and fireside depend upon the abolition of the corset, I will not be one to let my unstarched looks stand in the way."

"The corset," she said, throwing the factor into her voice, "one always hears in the tones of a Woman who has a Mission, 'has always been a wholesome of contention between the sexes. When women suggest that smoking, or drinking, or gambling, or any of the pastimes of the men, are wicked and dangerous they retaliate by pointing to the corset. 'Every ill a woman is heir to is laid on the corset. If a man beats his wife to death the corset's jury brings in a verdict that her death was due to tight lacing. If she sneezes, if she coughs, if her corset hurts, 'Why, the men will ask, 'Does she persist in wearing a corset?'"

"They speak with indignation about the woman with the form of an hour-glass, and, though they don't know the location of their own lungs and livers, they talk wisely about how this squaring his misplaced A, crowded B out of shape, destroyed C, and made E, look as if it had gone through a coffee mill, giving words for these letters that are long enough to wear for a watch chain."

"Yet the woman with a hips like an hour glass passed over the hills of time thirty years ago, and no woman these days wears her corset half as tight as a young man wears his collars."

"It is this opposition of the men that makes women wear corsets. She fought so long in pure stubbornness that she

fight became one for principle—her rights were involved. And the corset flourished and grew amazingly with every woman fighting for it, till it has developed from the hint of a wide waistband of a few years ago to a garment of many hooks and eyes and steels and laces, reaching from the arms to the knees.

"The price has grown with it. Indeed, the price has grown faster than the corset, and man's opposition caused the growth."

"The average corset after it has been worn three weeks looks when hanging over a chair at night as if it would cost at least \$1,000 to get a new one. At the end of six weeks it begins to look as if all corset factories had failed, or that the wearer had made a vow not to buy a new one till a democrat was elected president. It is not their beauty which makes us hold on to them."

"I do not know what will become of the women of feather-bed architecture when the corset is abolished. Their husbands may have decided the corset long and loud, but they will hunt up some woman thin as a rail with a natural straight-front for promenade purposes. No man admires a woman who has lost her waist."

"So far as I am personally concerned," she said in conclusion, "I will sacrifice the two supreme joys in woman's life when I give up my corset—the joy of defying the men and the happy, blessed sigh of relief in taking it off at night."

**Raffia Embroidery.**

Mats, footstools, cushion covers, tea cozies, book covers, shopping bags, belts and cuffs are among the many useful articles suitable for raffia embroidery. It is easily and quickly done, involving no strain upon the eyesight, while the result is refreshingly uncommon.

## Good Stories of Famous Folk

**Sir Thomas Lipton.**

Many years ago Sir Thomas Lipton, having secured a large contract in connection with his growing business, advertised for assistants and decided to interview them himself.

On the Monday morning the plainly-dressed young business man arrived at his office to find a long line of applicants waiting outside.

"Ha, Ha! I chuckled" (Sir Thomas tells the tale himself, "as I pushed my way to the door. 'Good, sturdy, able-bodied men, all of 'em. Just the fellows for—"

"'Blah!' I was hurried across the pavement, hit a lamp post and found myself in the gutter. And then a deep voice said: " 'Wot's your little game, eh? You line up 'ind an' tike yer turn?'"

**Andrew Carnegie.**

Andrew Carnegie tells a tale about talking in America on a visit to Niagara Falls.

The millionaire, accustomed to bursts of wonderment and enthusiasm, was so little astonished to see his Teutonic friend stand and gaze stolidly motionless after minute upon that roaring cataract without evincing the faintest emotion.

Finally, unable, as he admits, any longer to conceal his chagrin and disappointment, Mr. Carnegie turned to his companion and asked:

"Don't you think that's a wonderful sight?"

"'Vot?' asked the German.

"'Why, that gigantic body of water pouring over that lofty precipice.'"

The gentleman from the fatherland stood for a few seconds longer, until he got the idea digested, then looked up blankly and asked:

"'Vell, vot to hinder it?'"

## New Woman's Club and What It Aims to Accomplish

By ELLA WHEELER WILCOX.

Nellie B. Van Slingerland has organized a very interesting club with the following objects:

Anti-dust and germ extermination, Anti-inanity, prevention, restoration and better laws. Anti-contagious diseases, methods. Anti-court case delays, laws enforced. Anti-smoke methods, inventions. Anti-death penalty. Anti-marryage laws for defectors. Marriages of the healthy to be encouraged by laws and otherwise. Educating the young to avoid pitfalls. Educating the young to prevent diseases. Educating the young and mature to solve the sex problem. Board of health laws, to uphold and enforce. Pure morals, pure blood. Pure food, pure drugs. Heredity. Inebriate, restoratives, criminals, prevention, restoration, etc. Longevity taught. Co-operation, arbitration, encouraged. Its officers are Mrs. Augustine J. Wilson, Mrs. Fannie Garrison Villard, Mrs. Mary B. Thomas, Mrs. Nellie B. Van Slingerland, Mrs. Louise G. De Quenza and Dr. Celestia D. Messenger.

The work undertaken by these good women is colossal, but it is work eminently fitted for women to do.

Two man centuries have gone in which women believed their work con-

sisted in marrying "and no questions asked" regarding the moral nature and physical fitness of the men they married to become husbands and fathers, and in bearing children and leaving the education of these children entirely to schools.

Not one mother in one thousand ever considered it her duty to talk to her boys and girls regarding the emotional phases of life, or to prepare them for an understanding of the world before they were thrown into the maelstrom.

Ignorance was misnamed innocence, and sorrow, sin, invalidism and life-long tragedies have resulted from these mistaken methods of the old-fashioned mother.

There is just as great a difference between the old-fashioned type of mother and the mother who has now come upon the scene, with her mothers' clubs, as there is between the old-fashioned broom and the vacuum cleaner.

One raised a terrible dust with much hard labor and filled the jungles of everybody in the home with flying germs.

The other takes the dust away without allowing it a chance to do anything or anybody harm.

And with one tenth the labor.

The old-fashioned mother prided herself upon her skill in making with her own hands the most appetizing and indigestible condiments and creating a family of dyspeptics with her loving labor.

The moment one of the children was ailing she proceeded to stuff it with more food, and she believed a good, hearty appetite a sign of health.

The modern mother studies the chem-

ical value of food and knows that no one ever took cold save from an over-loaded stomach. And she proceeds to teach her children to fast when they are ill and to avoid over-eating always.

The old-fashioned mother gloried in a "big family."

If one was halt, another blind, another deaf, another afflicted with spinal trouble, she called it the "will of God."

The modern mother knows that just as the field, however fertile, must have its seasons of rest in order to produce good grain, and the orchard trees cannot bear good fruit every consecutive year, so no woman can bear a child every year or every alternate year during her whole maternal period of life and give the world desirable citizens.

Therefore, quality, not quantity, is now the mother's pride in presenting children to the world.

The old-fashioned mother believed all diseases the "will of God."

The modern mother knows it to be the result of BREAKING GOD'S LAWS. And she busies herself in studying ways and means to educate men and women to understand the laws of health and to live accordingly.

It will require several generations before the best results will be observable from the efforts of these "new women."

BUT THESE EFFORTS WILL BRING RESULTS.

Great, glorious and wonderful results. Let every man and woman who has time and heart to give to it take an interest in this new league.

## Admiration Versus Criticism

By VIRGINIA TERHUNE VAN DE WATER

Most of us have the habit of criticism, and it is one of the most disagreeable and at the same time one of the cheapest that can be cultivated. The vilest ignorance and vulgar can criticism, or find fault—n't always intelligently, perhaps, but intelligently enough to suit himself.

When one meets a stranger who has any decided personality one cannot avoid forming some opinion of the new acquaintance. One must observe something, and what that something will be depends largely upon the trend of mind of the observer.

It is strange that so many people should seek points to censure rather than qualities to admire in those with whom they are thrown in contact. It is much pleasanter to regard agreeable things than disagreeable—then why accent the latter class by paying special attention to them?

When I was a girl I cut from a calendar and pasted in my scrapbook the suggestion, "Strive to learn the hard lesson of admiring rather than criticizing." I do not know who wrote the wise bit of counsel but I wish to thank the writer. The words stuck, not only in the book, but in my mind, and have saved themselves over often when I have been tempted to pass what some one calls "a snap-shot judgment." It is surprising when one follows the advice contained in that single sentence how many delightful people one meets and how many admirable traits one notes in almost every acquaintance.

For it is a truism that in our intercourse with others we usually see the characteristics for which we are searching. And, if we would consider the matter simply from the standpoint of personal comfort, we would appreciate that we would be much happier if we looked only for the good things in our friends and acquaintances.

Then, too, the absence of criticism makes one much more acceptable as a companion and guest. Does not each of us know some person who is so critical that we dread to have her meet our friends? Of course, the critic herself is not all that she blames others for not

## The Laws of Motion

By EDGAR LUCIEN LARKIN.

Q.—In making circuit of a vertical loop A-B is to secure momentum sufficient to carry the machine to I, where gratitation is again utilized. Now imagine this cut to represent the sun, C, in infinite space, and that the ball at A is a world not yet drawn into a solar system. Let it be moving on the straight line A-B. Then when it reaches E, at a right angle to the loop. Please settle the argument definitely.

A.—Were it not for the material loop or circle a bicycle starting from A in the annexed drawing would go to B, reaching B with great velocity. At E the wheels strike the inner curve of the circle. Were the curve incomplete, say at

Q.—Please give velocities of bodies falling through several seconds.

A. Seconds.

First	..... 16.1 feet per second
Second	..... 32.2 feet per second
Third	..... 48.3 feet per second
Fourth	..... 64.4 feet per second
Fifth	..... 80.5 feet per second
Sixth	..... 96.6 feet per second
Seventh	..... 112.7 feet per second
Eighth	..... 128.8 feet per second
Ninth	..... 144.9 feet per second
Tenth	..... 161.0 feet per second

Q.—What is the speed of electricity? A. 186,000 miles per second—this of an electric spark in air or vacuum or of a space wave, as in wireless telegraphy; in wires a fraction slower, depending on metal in wire.

acquired by a body moving down an incline. The shape of the loop does not originate momentum; that is due to descent down the plane A-E. Nor does resistance of the loop. This is a complicated case in mechanics.

The object of having the inclined plane

SURFACE OF THE EARTH