"ADAPTABILITY," SAYS AN OPTIMIST, "IS PRACTICAL TEST"

To-day's Leader Sounds Keynote for Subject, Which Will Appeal to All Members as Being Just the Correct Idea.

THIS WEEK'S PRIZE-WINNERS.

TEN PRIZES OF ONE DOLLAR EACH.

H. V. Bisbee	810 Taylor street
Mrs. C. E. McLaughlin	310 C street northwest
Mrs. F. L. Barringer	1433 Q street northwest
B. W. Sonen	1145 Seventeenth street northwest
Mrs. M. Alice Butler	Arlington, Va.
Charles A. Brewton	46 S street northwest
J. Russell McCarthy	Huntingdon, Pa.
Allie S. Balch	1326 Euclid street
H. E. Bailey	1733 Columbia road
H. C. Weeks	704 Post-office Department

NEW MEMBER THIS WEEK.

Mrs. Edwin Bayley

By MRS. H. B. HOLLIFIELD, Leader.

He cannot be a perfect man,
Not being tried and tutored in the world.
—Two Gent. of Verona.

Adaptability is practical tact, keen perception put to use, fine sense of fitting oneself to a situation, and of overcoming inconveniences. Dr. Radcliffe says: "Talent is wealth; tact is ready money," and of adaptability this is true. To possess this currency for every contingency one must know how to conform—to be like the chameleon which adopts the color of that on which it rests. An old darky was once asked what would be the result if his chameleon "was placed on Scotch plaid."

"He jes' nat'rally try to buss heself to pieces," he replied. It would be well to remember the unbaffled zeal of this little chameleon when we are again confronted by one of life's "Scotch plaid" complications. "What can't be cured must be endured," is the slogan of the lazy, for sunshine will drive away germs, and give new life to the most soured skeptic. We could quote many situations which sane optimism and natural adaptability have saved. What would Martin Chuzzlewit not have done without Mark Tapley, who declared, when down with the severest malady, "Floored for the present, sir, but jolly?"

And Wallace Irvin's cheery mate, let's learned of him to—

"Suppose that this here vessel," says the skipper, with a groan,
"Should lose her bearin's, run away, and bump upon a stone;
Suppose she'd shiver and go down, when save ourselves we couldn't."
The mate replies:
"Oh, blow me eyes,
Suppose again she shouldn't."

By THE OPTIMIST.

Well, my friends, you will see by the above that I made no mistake in appointing a leader for to-day. The new idea has been fruitful of much approval, and I hope that it will continue to be well liked.

I like the idea that adaptability is practical tact. It suits the situation, so far as optimists are concerned, in a nutshell. The average optimist likes to be thought adaptable, though he abhors the idea that he is vacillating or undecided in his views, and certainly no optimist is, so far as I can find out.

The adaptable man, however, is the man, or the woman, too—for we mustn't forget our lady members—who is at home in any company. Such a person can interest himself in the pursuits of others, without sacrifice of self; he can win the confidence and respect of others by meeting them on what is to them familiar ground.

The missionary, for instance, who works among a certain class of people, does not try all at once to lift them to his level of intelligence or thinking. Instead, he goes down among them, learns their joys and their sorrows, participates in their life so far as possible, and little by little brings them upward to the light.

The optimist, like the missionary, does not, in these days of independent thinking, adopt the "stand and deliver" attitude. He does not say, sternly, to his neighbor, "Become an optimist, and at once." Can you imagine the reply he would receive? The way to go about it is to adapt yourself to this man's way of living, see life from his angle if possible. It is in this way that you can point out to him his error.

The trouble with most reformers is that they cannot appreciate the point of view of those whom they would reform; they cannot, as it were, get in under the skin of their neighbor. If you would be a leader of men, a swayer of men's impulses and thoughts, you must adapt yourself to whatsoever company and class in which you find yourself. It is, as our leader to-day says, "practical tact"—the philosophy of entering, without hypocrisy or sham, into the interests of other people, absorbing the good you can from them, and giving them of the benefits you have to offer.

You need not commit yourself to another man's ideals just because you listen to him when he expounds them. Adaptability does not prove you to be of unstable mind—it proves, on the contrary, that you have good control of yourself—that you are sure of your ground and have the excellent intention of holding it.

There are some people so narrow and so restricted in their views that their minds run perpetually in one groove. From these persons rise, sometimes, giants of achievement. They have pounded and hammered their way through life, hewing closely to the line of particular endeavor. But they haven't really lived. They haven't drunk at the fountain of human fellowship—other folks' lives are of no interest to them; they haven't time to give and take the milk of human kindness. They are simply machines.

Be adaptable, be pliant. Remember the fable of the oak and the reeds. The oak braved the tempest and was uprooted and destroyed; the reeds bent low and allowed it to sweep over them, and together lived to weather many a gale. They acted in unison and in harmony; defied not the inevitable. Their real strength was not destroyed, but it was simply used to the best advantage.

Give of yourself that you may receive of others. Selfishness and clannishness are for fools. The wise man loves his fellows, lives among them, and is blessed in his adaptability.

One of the members writes me that the idea of having a leader each Sunday is approved by a good many of the optimists, but makes the suggestion that the leader's name be not announced in advance, making the leadership a contest open for all.

I desire to explain that this was my first thought in this regard, but since the beauty of your expressions each week lies in the widely scattered sources from which quotations are gathered, and, in the short, crisp, original sayings, I would not risk making all the contributions similar by having each one aiming at leadership. Nor do I wish every one to write as lengthy a contribution as the leader does.

I have, however, made this change, and that is that only one person will be announced as leader for the coming Sunday. This will put that person on his mettle, and will avoid the possibility of any one feeling "left."

Consequently, it gives me great pleasure to announce as our leader for next week, on the subject of "The Children," Optimist H. V. Bisbee, who was the member who suggested the topic, and who, I know, is a stanch believer in our "Fresh Air Fund."

Next week I hope to have some pictures of "Camp Good Will" to print on this page, just to show you what good times the boys and girls, and the little babies and their mothers have out at that delightful place.

Let your contributions come in right along for the babies. I intend making a donation to the treasurer of Camp Good Will next week, and I would like the sum to be at least $75. Don't wait for The Herald prizes. Make some little sacrifice for the sake of the poor children who haven't the means to cope with the severe heat, and whose comforts at home are so meager.

Most of us know how to keep cool and well, but the babies and the mothers do not know where to turn. When you go on your own vacation, you will feel much better for having dropped a few pennies in my "hat."

"Inasmuch as ye have done it unto the least of these."

The prize winners for "Adaptability" follow:

No quality bespeaks the genuine optimist more than adaptability. It simply means that an eternal fitness of things can be brought about if energy and will are employed. To do the right at the right time and banish wrong.
Mrs. C. E. McLAUGHLIN.
310 C street northwest.

He alone is wise who can accommodate himself to all the contingencies of life; but the fool contends, and is struggling like a swimmer against the stream.
Mrs. M. ALICE BUTLER.
Arlington, Va.

He who can meet all events, tasks, duties, obligations, with a firm determination to get all there is out of them is the adaptable man. When we face our problems of life and mold ourselves to their many needs, we find that we must deal with things as they are, not as we imagine or desire them to be. When we welcome the silent and deep instruction of nature, or enter into the heartfelt joy or sorrow of our fellow-creatures; when we accept the nearest duty at hand and smile at it, we are adaptable, and have learned a great lesson in the school of life.
B. W. SONEN.
1145 Seventeenth street.

To be in accord, in harmony with our surroundings is not to be governed by them. Talmage says, God arranges our habitat, although, where we live seems to be a matter of accident. God guides us in every step. He knows all our circumstances, and selects first the one place as better for us than any of the ten thousand habitations in the city. However humble, the roof and lowly the portals, it is as near God's heart as an Alhambra or a Kremlin. When we come into a realization of this we need not let our environment control us, but get into accord with it, adapt or fit ourselves into it as it were. Doing our best in the place in which it has pleased God to call us.
Mrs. F. L. BARRINGER.
1433 Q street.

Adaptability is a cross between flexibility and lovability; in the masculine gender, it is the father of ability; the brother of amiability; the son of capability, and stepson of feasibility; while as a feminine, it is the mother of fertility, the sister of utility, the daughter of tranquillity, and the grandam of senility; neutral, neither puerility nor futility can cope with its vesatility.
C. A. BREWTON.
46 S street northwest.

Thrice blessed is he who is able to fit comfortably into the particular little niche for which Fate has intended him. The world is filled with many striking examples of those unfortunates who are unable to adjust themselves to new conditions, which so often change the even current of our lives. The man who is up to-day is down to-morrow, and vice versa; it seems to be just as difficult to accept gracefully the responsibilities and obligations of a sudden rise to position and wealth as it is to contend patiently with the discomforts and worries of a sudden failure. But he who posesses in full measure the God-given faculty of adaptability, never forgets himself when fame is thrust upon him, nor does he take his temporary losses overseriously. Forever with him, he carries a magic umbrella, which alike protects him in sunshine or rain.
M. E. BAILEY.
1733 Columbia road northwest.

To be adaptable is to be receptive and to grow. In the abstract, man's adaptability is largely to be thanked for his present development. Ages ago, when he swung down from the trees and his tail weakened and withered away, he found renewed and broadened life under strange conditions. Having conquered the forest, he wandered out upon the plain, and, being adaptable, he absorbed the spirit of his new environment, studied the stars, delved in the earth, and dreamed—another step in the evolution of man's mind.

The analogy is not far to seek. With the individual, as with the race, the quality of adaption is a positive element toward growth; the growth of the spiritual as well as the purely mental. The adaptable man absorbs the traits of various communities and peoples, the influences of many lands and climates, and if we have but a grain of discernment, so that he may distinguish the wheat from the chaff, in himself we find the man of the future, the superman, the hope of the race.
J. RUSSELL McCARTHY.
Huntingdon, Pa.

"I have been all things to all men," said St. Paul. By this he did not mean that he changed his views to suit circumstances. Paul was no weakling, for he was known as the fighting apostle. But he had adaptability, he had diplomacy, he had respect for ingrained prejudice, for old opinions, against which he battled earnestly but fairly. And he was successful. Adaptability is another version of the golden rule. You put yourself in his place, you respect his opinions, you try to make people feel at ease in your company, you direct and control jarring elements in a mixed company. By fair argument and sound logic you bring others to your views. You understand the oneness of the human mind in its workings, and while all men are not built alike, all men want to be treated fairly. And this mental attitude will find you supreme in the physical world. Adapt yourself to circumstances. Man is a creature of circumstance. In a world where we have all kinds of weather, and new duties are imposed upon us daily without as much as saying "by your leave," that person will get along best who makes the circumstances serve him, rather than to be the sport of circumstances.
HORACE V. BISBEE.
810 Taylor street.

Adaptability is a certain inexplicable grace of manner, "the patent of nobility," which heaven bestows upon man, and those who possess it quickly catch the harmony of God's work. A great soul lets itself out; has the quick ear, the open eye, the judging taste, that fit into circumstances. True wisdom comes by experience, and he who shrinks from contact with his fellow-man; who fails to take his share of their burdens; their joys; their sorrows, and their sufferings is ignorant of human nature, and knows nothing of his own heart; nothing of its fierce war-like joy; nothing of its broad spirit and lofty emotions. Adaptability then is the hidden beauty man carries into his position, the congruity between nature and circumstances, and expands, liberalizes, vitalizes his veins, emotions, and purposes.
ALLIE SHARPE BALCH.
1326 Euclid street.

The man who sits idle, content with old methods and practices in this age of advancement, transition, and opportunity along all lines will be left behind in the battle of life. If the people interested in the moral, intellectual, and mutual uplift could imbibe a lesson from the commercial world in the matter of anticipatory adaptability and co-operation, the results would be surprising.

The business man must be on the alert for evidence of changing conditions, and when a change occurs he must have his business adapted thereto; whereas, the reformer must cope with conditions growing out of methods and practices over which he has no knowledge or control. Cannot optimists see the lesson in this, in its applicability to work for the general uplift; for one thing it means commence help where it will do most good; that is, begin by helping the children.

There is something good, something adaptable with mutual advantage and benefit in the life of every earnest and honest person; find it and act accordingly.
M. C. WEEKS.
Room 704 Post-office Department.

The laws of nature may not always appeal to our sentiment, but if conditions which seem foreign to our idea of life should better serve to lift our fellow-man to a higher and nobler life, the true optimist adapts himself threto. Adaptability, in the sense best understood by the optimist, is one of the most admirable and useful elements of human existence. It makes the world a better place in which to live; brings human hearts in closer relation; it is as oil to the wheels of the great machinery that moves the universe.
HENSON B. HICKS.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love, a crust,
Nor loses faith in man, but adapts himself
To the inevitable, and does his best,
And with a smile and words of hope,
Gives zest to every toiler; he alone is great,
Who, by a life, heroic conquers fate."
Mrs. L. B. CHAMBERLAIN.

Wherever you may be,
Just make yourself content.
In all this great bright world,
There's no room for lament.

There's beauty all around,
If you will just but look,
And much there is of joy,
In life's huge picture book.

Contentment of the soul
Is all that we must own,
To make a lowly cot
Into a palace home.
CLARINE R. HUNTER.

Adaptability is the handmaid of contentment. I have in mind a little family whose circumstances and environments were completely changed by a sudden reverse of fortune. "Let's call it a game," said the plucky little mother, "and see who can get the most out of things as they are." Acting upon her suggestion, the young daughters vied with each other in their efforts to "fit in" to the new surroundings, with the result that the bungalow became more of a home, in the truest sense of the word, than even the mansion had been in the bygone days of affluence, because the effort to adapt themselves to circumstances as they existed, and to make the most and the best of everything about them, developed the best traits of character in each one, and brought with it a degree of contentment and happiness, which they had never known before.
EDITH V. BRADT.

The adaptable man is certainly fortunate—he never feels out of place; he is quick to "catch on," and with ready tact he accepts the situation, and makes the most of it. He is resourceful, whatever his surroundings, he can adapt himself to them and find happiness and contentment and ways to serve his fellow-man. He has many friends; he seems to feel as they fell, and is ever ready with a word of sympathy or cheer. As optimists, let us cultivate adaptability.
Mrs. M. JEFFRIES.

A person who can adapt himself to any conditions at all times is a pretty good person to have around. A visitor in your house of that temperament is a pleasure, and the latchstring is always out to him. Of course, it is easy to ourselves to pleasant circumstances, but it is the brave heart that can make the best of adverse ones. There are many, many people living their lives outward, not inward, always making the best of what comes their way; a good word here and there, a good deed where most needed, adapting themselves to any and all circumstances, be they easy or the reverse. I consider adaptability a very valuable word in the making of an optimist.
A. E. RANNEY.

Each soul stands alone in time of sorrow, and equally so of joy, with its God, its creator. Can any one know fully the soul of another? That is why we should each try to be gentle and kind, cultivate the gift of insight, what Solomon called "an understanding heart." This graciousness, kindliness of spirit, will readily enable one to adapt himself to any situation of life, for having a gentle soul and clear, pure thoughts will aid any living human being to become master of this art of adaptability. It is absolutely essential to material, spiritual, and social success. Try it, practice it, and prove this for yourselves.
MRS. DUNLOP.

Adaptability is the happy faculty of adjusting oneself in harmony with the sentiment of the community and one's environment. It is a most desirable attribute, and is far from being an accidental quality. It is the result of close observation of human nature and of a broad knowledge of mankind. The adaptable person is always a welcome addition to any society. Their knowledge has made them genial and broad-minded, and has taught them the knack of bringing into relief the best qualities of the "other fellow." Adaptability is the hall mark of leadership in every community.
Mrs. J. J. O'CONNELL.

The conditions of life are so varied that if one hopes to be an agent of helpfulness, or to succeed, adaptability must be a strong characteristic. It is the magic key which causes the sacred door of confidence to swing wide; it enables one to enter all classes of society; it teaches the subjection of feeling to circumstances affecting others, and thereby imparts a lesson in self-forgetfulness. Happiness, in the matrimonial state, is influenced by the adaptability of temperaments to conditions presented. It is a factor in the place of employment, in commercial life, and in the world generally that tells its own story; it is the dominant note in the harmony of existence; it is a magnet in the community, which attracts admiration, and it is a feature of personality that will not only win friends, but will be an excellent safeguard against losing them.
LOUIS VARNUM WOULFE.

The adaptable man is, first and foremost, one who is genuinely and unselfishly human; one who is capable of putting himself in the other fellow's place and getting the latter's point of view without surrendering his own opinions.

Adaptability indicates breadth of mind, a working knowledge of human nature, and an instinct, approaching inspiration, for the eternal fitness of things.

Because of these very qualities, the adaptable man is usually a leader in his community. In politics, he is a mixer; in society, a favorite, and in business, a hustler.
ARTHUR LENOX.

"Shall one sit idle through long days of peace
Waiting for walls to scale?
Or lie in port until some 'Golden Fleece' Lures him to face the gale?
There's work enough; why idly there delay?
This work counts most, who labors every day.

The sweetest lives are those to duty wed,
Whole deeds both great and small,
Are close-knit strands of one unbroken thread,
Where love enobles all.
The world may sound no trumphets, ring no bells,
The book of life, the shining record tells."
Mrs. STELLA THOMPSON.

Why is it some souls shrivel into nothingness, while others broaden and sweeten under the same conditions? The genius of adaptability solves it. Though blind, Helen Keller said: "My soul has found her gladness." Deprived of sight, it was the adaptability of the means to the end, proving a shining mental light.
Mrs. C. E. McLAUGHLIN.

Adaptability is one of life's harmonies, and man is en rapport with humanity when possessing this happy characteristic. A person is truly great in whose presence his mental and social inferiors are at ease, and whose intimates, while conscious of his superior attainments, are attracted more by his loving and conciliating nature, than by his culture and intellectual force.
Mrs. E. D. FRANK.

"Unoccupied by sorrows of his own,
His heart lay open, and by nature tuned,
And constant disposition of his thoughts
To sympathy with man, he was alive
To all that was enjoyed where'er he went
And all that was endured, for in himself
Happy and quiet in his cheerfulness
He had no painful pressure from without
That made him turn aside from wretchedness
With coward fears. He could afford to suffer
With those whom he saw suffer. Hence it came
That in our best experience he was rich,
And in the wisdom of our daily life."
—Wadsworth.
M. AGNES DUNN.

One of nature's noblemen, whose one purpose is to make as many happy as he can—the ideal optimist.

Adapts himself to any condition, being cheerful at all times, and spreading it to others. One who looks on the bright side of everything, dispelling all gloom around him. A strict believer in the Golden Rule. One of the fine traits of an optimist's character. It makes him happy, seeing others happy. He offers his friendship and help to all who need it. Serving others is his own pleasure.
WILLIAM E. JOHNSON.

This world has hills, lets climb them; frowns, lets smile them away. Take it easy when trouble comes; endure patiently. The contented optimist works himself into all scenes and circumstances of life—being agreeable and helpful.
Mrs. CLARPHENIA SMITH.

In life we must consecrate all our thoughts and powers to that which we are best adapted.
HARRY W. BRIMER.

Adaptability is that part or outward expression of one which is easily adjusted to fit the circumstances that arise from the particular occasion.

In estimating the value of a person, no matter what vocation in life he follows, this attribute, which is not altogether a gift of nature, must be considered a valuable asset.

It is highly important for every one to fully understand his suitableness and general qualifications for whatever profession, trade, or calling he follows, and in so doing, should conform himself to that which he does with all the adaptability of which he is capable.

Adapt yourself to all you do,
And all you do, just do your best;
You'll be surprised at the result,
And tell the facts to all the rest.
VICTOR P. HAMMER.

God has a life plan set for every man and woman; one that, being accepted and followed, will conduct them to the best and noblest end possible. And so, as you pass on, stage by stage, in your courses of experience, it is made clear to you that whatever you have laid upon yourself to do or suffer; whatever to want; whatever to surrender or conquer, is exactly best for you. Your life is a school exactly adapted to your lesson, and that to the best, last end of your existence.
IDA BITZ.

Adaptability, as a natural equipment, is a wonderful asset, and to be so happily endowed is to have a quality which will go far to proving life a big success, but the majority are not so bountifully blessed, and life to them is an interesting and glorious struggle to attain the conformity that will make life peaceful and successful. To every one of us there come times when we are obliged to forget past triumphs and failures and apparently to dwell only in the present. Then we begin to acquire the habit of adaptability. The harmonizing of ourselves to life and its conditions. We do not become oblivious to adverse conditions, but we fight to rise above them, and just as constant rubbing wears away the stone, just so certainly are we bound to smooth down our rough edges and find peace and love and harmony at last.
M. J. MOOR.

"FRESH AIR FUND."

Amounts received by "The Optimist" from members to illustrate "practical charity" by sending poor children to the country during the summer months.

Address "The Optimist," Washington Herald.

Acknowledged last Sunday	$44.50
Mrs. M. J. Jeffries	1.00
A member	1.00
Cash	.10
Mrs. T. K. O'Brien	1.00
Total to date	$47.60

"The Children" Is the Topic for Next Sunday. Every One Invited to Help Make This a Banner Week for the "Fresh Air Fund."

THE WASHINGTON HERALD OPTIMIST CLUB.

Please enroll my name as a member of The Washington Herald Optimist Club, and deliver to me the Club Button, the insignia of our hopeful brotherhood.

Name.....

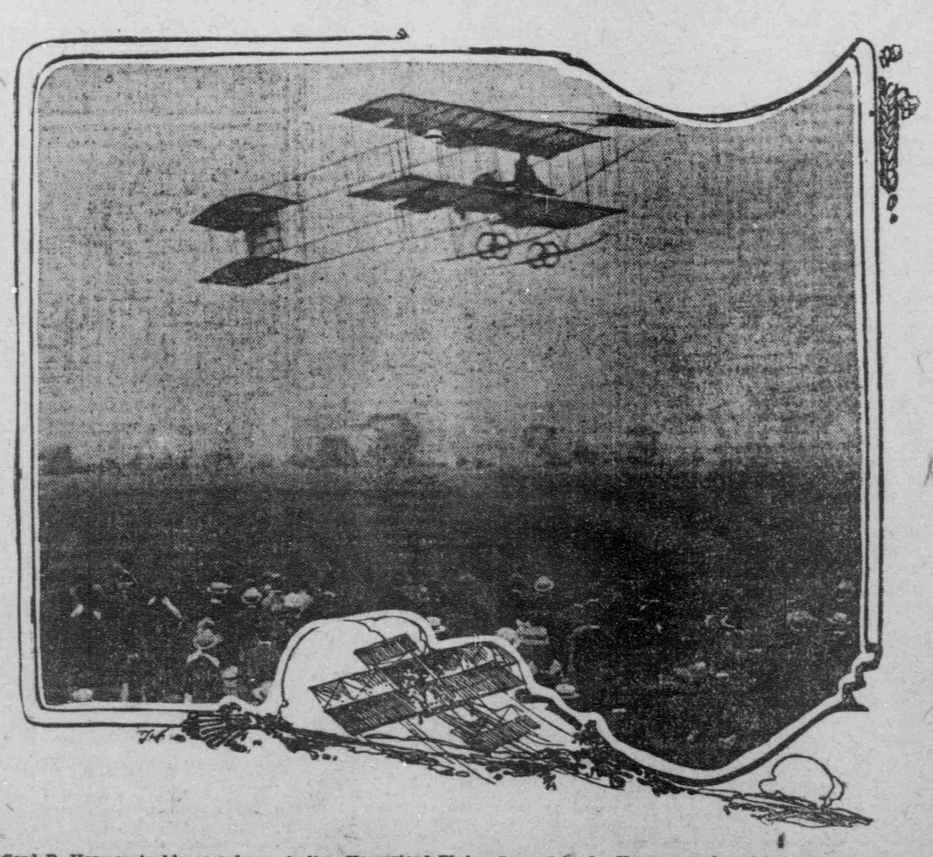
Street No.....

City.....

State.....

Note—Club buttons will be given out at the office of The Washington Herald on presentation of this coupon properly filled out. Coupons may be mailed in by out-of-town members.

DARING AVIATOR IN LONG FLIGHT.



Clifford B. Harmon in his aeroplane, circling Hempstead Plains, Long Island. Harmon ranks with Curtiss and Hamilton as one of the American aviators now arousing interest in the East.

JUNE THE MONTH OF WEDDING RINGS

By DOROTHY HARMAN DAWSON.

Jewelers and goldsmiths the world over sell more wedding rings in June than during any other month of the year, this being accounted for from the fact that June, the month of the pearl and roses, is also the month par excellence for marriages. In many lands and through ages a ring has been the symbol of marriage. Young folk are seldom much in love with antiquities, but here is an exception to the rule, for there are few things older than the wedding ring, and in it young people have not yet lost their interest. There has been much outcry against rings political, but here is the all-dominating, all-attractive, most influential of mergers and of all combinations the hardest to break notwithstanding the latest fad among a certain group of smart young matrons in New York to leave off their wedding rings.

It is reported in this connection that the omission was regarded at first by the few casual observers as a mere accident, but more careful scrutiny showed it was a deliberately formed habit. The other day one of the older matrons ventured to comment on the fact to one of her young married friends whose left hand conspicuously was unadorned by any plain gold band. "Oh, I do not bother with my wedding ring any more," replied the younger woman. "It is so commonplace and ordinary; you know, every woman has one." A Fifth avenue jeweler, questioned on the subject, admitted few of his customers seemed to take much interest in wedding rings. "We have to make our wedding rings thinner and lighter all the time," he said, "for our customers seem to want them as inconspicuous as possible. In fact, the idea suggests itself irresistibly that the wedding rings of to-day are not meant for such long and constant service as were those slipped on the fingers of the grandmothers of our present fashionable set."

* * * *

This little golden circlet has been endowed with various meanings. In the Isle of Man, for instance, it was formerly used as an instrument of torture. A writer remarks that there once existed a custom in that island "according to which an unmarried girl who had been offended by a man could bring him to trial, and if he were found guilty she would be presented with a sword, a rope, and a ring. With the sword she might cut off his head, with the rope she might hang him, or with the ring she might marry him. It is said that the latter punishment was that invariably inflicted."

The wedding ring, which was tolerated by the Methodists, was anathema to the early Puritans, who regarded personal adornment as one of the many snares of Satan. Wesley, who was a High Churchman, probably recognized its symbolical value. In the old English marriage service it was the custom for the bridegroom to put the ring on the thumb of the bride, saying, "In the name of the Father," then on the next finger, saying "and the Son," and then on the third finger, saying "and of the Holy Ghost." Finally on the fourth finger with the word "Amen." The ring was left there, because as the Sarum rubric says "a vein proceeds thence to the heart." In the modern marriage service the ring is placed at once upon the third finger, the invocation of the Trinity being understood. The wedding ring was the only form of jewelry permitted to the early Methodists, and there are people still living who recall how no longer than forty years ago they were reproved by the old Methodist ministers for breaking the rules of membership, which forbade (and technically forbid) Methodists to wear gold, jewels, or costly apparel; but with fine courtesy John Wesley knew when to ignore breaches of his own regulations. In visiting a house one of the preachers drew Wesley's attention to the host's daughter, who was wearing several jeweled rings; but instead of the rebuke which his preacher sought to evoke, Wesley only gravely and gently remark, "A very beautiful hand."

* * * *

Prof. Frederick Mason Blanchard, of the University of Chicago, says there is a psychological reason for placing the wedding and the engagement rings on the third finger. Every finger, he explains, is expressive of a particular emotion. "The third, or ring finger," he asserts, "tells of affection. The other fingers are not used in a caress. The whole hand is used, but the third finger is brought forward, and it is the one that strokes the face or hand of the person to whom affection is to be shown. There may be objection made that the placing of the wedding and the engagement rings on this finger is merely a custom; but even if that is so, there is some reason for the origin of the custom. The reason, I believe, is wholly psychological. The third finger is the finger of affection and must always remain so. There is no strong emotion for the little finger to show. It donotes delicacy. It is separated from the other fingers and is not required to emphasize the meaning of the stronger fingers. The little finger always shows intuition. A woman will hold this finger curled away from the others, but a man, who does not care much about delicate meanings, will let it fall in line with the others."

Regarding the language of rings, there is an old rule laid down: "If a man wants a wife, the ring must be worn upon the first finger of the left hand; if he is engaged, it occupies the second finger; if married, he wears it upon the third, but if he is resolved upon celibacy, then it is that it is put upon the fourth or little finger." This rule is also adopted for women, but it is carefully explained that "widows are not subject to the rules." There is a woman in Philadelphia who is not governed by any rule, for she wears a wide band of gold on her thumb. Naturally it attracts much attention and occasions comment. One night at a dinner party a gentleman asked her why she wore it. Immediately she pencilled upon the menu:

For pleasure past and joys to come
I wear this ring upon my thumb.

Under this her querist promptly wrote:

You've another thumb, my lady dear,
And another lover sitting here
Who'd give his chance of the world to come
To place a ring on the other thumb.

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In ancient times it was considered highly improper for a single or unmarried person to wear circlets on their fingers "unless they were judges, doctors, or senators." For all but these dignitaries such an unwarranted ornament was considered an evidence of "vanity, lasciviousness, and pride," and the person who should so far forget himself was thought most presumptuous. Affianced persons, according to another authority, were allowed this honorable distinction, and it is cited as an evidence of the high honor in which the estate of wedlock was then held that those about to enter it might be so adorned.

But while finger rings have figured in all the political, court, and ecclesiastical history of all times, it is their record as love tokens and marriage emblems which lends the greatest interest to these pretty or priceless, as the case may be, baubles of mankind. Herrick writes of the "jimmal ring," which was given as a love token only:

Thou sendest to me a true love knot, but I
Returned a ring of jimmals to imply
Thy love had one knot, mine a triple tye.

In later years this ring became one of espousal and was intended to typify community of interest, mutual forbearance, endless devotion, and all the other attributes of the estate of matrimony in its most ideal perfection. The orthography was changed and written with a "g." A jimmal ring supposed to belong to the time of Queen Elizabeth was found at Horsleydown, in Surrey, and is now preserved in a British collection. It is described as follows: "The ring is formed of twin, or double, hoops, which play within one another like links to a chain. Each hoop has one of its sides flat, the other convex, and each is twisted once around and surmounted by a hand issuing from an embossed work mist, or sleeve, rising above the circle and extending in the same direction. The course of the twist in each hoop is made to correspond with that of its counterpart, so that on bringing together the flat surfaces of the hoops they unite in one ring. The whole device represents the emblem of love, fidelity, and union, the whole being of fine gold and weighing two pennyweights."

The Greek church ritual directs that the ring be placed upon the right hand, and the Romans made theirs of iron to express endurance, and baser metals have been used since. When young Russian girls are anxious to know if they will be married several of them assemble, each wearing a ring. A large basket of corn is brought in, and each girl drops her ring carefully, stirring up the corn the while. Then a hungry hen is introduced, and whichever maiden's ring is first discovered will be the first one married. In the marshes of the North Sea coast it was formerly customary in Germany for the bridegroom to give the bride on the day of betrothal instead of a ring a valuable coin called "echle," or genuine, as a pledge that the compact between them was binding. This is also a remnant of the time when wives were acquired by right of purchase, and the custom is still prevalent in some isloated places.

Among the un-Christian nations betrothal rings are unknown. For example, a Mohammedan instead of giving his bride a ring, bestows on her a "mashkass," or square amulet of pure gold, which the girl hangs around her neck. In India a small amulet is worn by a woman as a badge of marriage. It generally consists of many-colored beads and is about as large as a bracelet; but there must be some gold in it, no matter how little. An amulet ring of the fifteenth century discovered a number of years ago in England was supposed to guarantee its wearer against all evil. In the middle is the figure of Christ, with the five holy wounds, from which ooze drops of blood. The surrounding inscriptions are: "The well of everlasting life," "The well of pity," "The well of mercy," "The well of comfort," "The well of grace." Among the Anglo-Saxons the ring was worn by the bride or wife, on whose right hand it was placed at the betrothal, being transferred to the left hand at the marriage ceremony.

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Finger rings have been used as ornaments from the earliest times. There is a Greek story of the origin of their use. Jupiter chained Prometheus to a rock in the Caucasus, where a vulture preyed on his liver, which grew again over night. After 2,500 years of this chronic liver trouble Jupiter released him, but ordered he should wear on his finger an iron ring having attached to it a piece of the rock so that the deity might keep his oath of perpetual imprisonment. Hence the use of rings of metal with jewels. Rings seem to have been among the first trinkets given and prized. They were tokens of trust, insignia of command, rank, and honor; pledges of faith and alliance. They have also been badges of servitude, illustrating the proverb that extremes meet. Pharoah gave his ring to Joseph in token of delegated authority. The oldest rings now in existence came from Egypt, having been originally placed on the fingers of the dead. The most interesting ring in the world, at least to antiquarians, is the ring of Cheops, who built the great pyramid. It is of fine gold, weighing about the same as three five-dollar gold pieces. An old Jewish legend tells us that Tubalcain, the first of metal workers, made the first ring for his wife.