Handicap In Education Can Easily Be Overcome

Men and Women Who Did Not Have Chance for Study During Childhood May Learn Easily in Later Life by Proper Effort and Application.

By ELLA WHEELER WILCOX.

PERHAPS there is no more pathetic situation in life than that of the man or woman of adult years who, through sudden rise of fortune, or through marriage, finds a neglected education a barrier to happiness.

An attractive exterior and a kind heart often blind a man to a woman's deficiencies in education until she is placed in daily contrast to his more cultured relatives and associates. Then his pride and the sensitive feelings of the wife are constantly wounded.

A man of wealth (both of purse and heart) recently asked me how he could overcome his lack of education, improve his language and enlarge his fund of information without the humiliation of placing himself under teachers.

To this man and to every man and woman similarly situated I would offer this advice:

Write an Emerson Essay Every Day.

Procure the works of Washington Irving, Ralph Waldo Emerson, Thackeray and Nathaniel Hawthorne. Begin perhaps with Emerson.

Obtain a blankbook and make a rule of writing a page, or a chapter, from Emerson's essays each day. No matter how unprepared your mind may be for this work, keep at it until interest is awakened. Copy the words with precision and exactness. Consult a dictionary when any word which is not familiar is encountered. Try to master the meaning of every phrase; but even if it escapes you copy the words and pass on the things you do understand.

However dull this task may seem, you are surely and certainly forming the habit of correct phrasing. Added to this you are familiarsing yourself with good literature and with the thoughts of great minds.

Do not try to do too much at first. Work slowly and patiently. But work every day a little.

Never copy more than one essay in a day, and be satisfied if you only copy one printed page. You will be surprised to find how much you will accomplish in a few months by this persistent practice.

When you begin upon the novels do not attempt to write down the entire book. Read all the chapters carefully, but copy only those pages which seem most attractive to you, or such thoughts as appeal to you.

After you have advanced enough to feel your improvement take up Shakespere, Milton and Goethe, and follow the same methods.

After one year of persistent work for even an hour daily, along these lines, your efforts will satisfy you that you are on the right road to mental culture.

Your mind will be as transformed as a garret which careful hands have changed into a boudoir, by removing rubbish and replacing it with wisely selected furniture.

Practice the art of drawing other people out and leading them to talk. Listen well and meditate upon what you hear. If you are listening to the educated and cultured you will be able to learn something of the manner of expression, even if you obtain no real information.

Avoid Errors of Other People.

Do not imagine education means infallibility of judgment or keen sense of justice. But it usually does mean correct expression.

Notice the errors made by others in speech and in manners only to avoid them. Notice their accomplishments to emulate them.

Try to learn something new every day. Carry a little notebook, and if you hear a word which is not familiar keep it in mind until you can jot it down. If you read the word do the same and, before you sleep, find its meaning. The next morning think it over until it is added to your vocabulary.

There is not the slightest necessity for any human being today remaining ignorant. Indolence, lack of ambition and lack of application are the causes of ignorance, not circumstances.

Whoever will, may acquire education and culture.—Copyright, 1916, Star company.

The Manicure Lady

She Gives Her Views Concerning Poets and Suicide.

By WILLIAM F. KIRK.

"THIS is the kind of a day I wish I was rich," said the Manicure Lady. "Gee, but didn't I hate to come to work this morning."

"It is a fierce day," agreed the Head Barber. "If somebody don't commit suicide today I miss my guess."

"Whoever it is, it won't be me," declared the Manicure Lady. "Life is too sweet to leave until the doctor says you just got to go."

"That's so," said the Head Barber, "I thought once when I lost a lot of money at the track that I would kill myself, but I either didn't have enough courage or I had too much. It's hard to tell which. And here I am, happy and getting along fine. And I know my wife ain't married to some other guy, which she might be by now if I had put myself out of the way."

"Brother Wilfred thought he would kill himself once because the old gent wouldn't let him have ten dollars," said the Manicure Lady, "but he thought better of it, and now he is doing pretty good with his poetry. He sold three pieces to a new magazine which has just started."

A Cheering Thought.

"Maybe it won't last long," said the Head Barber, gloomily.

"I don't suppose it will," admitted the Manicure Lady. "If anything that brother Wilfred mixed up with ever lasted over a week I guess I would have a fainting fit. The poor boy is a hoodoo to himself, and sometimes I think to the rest of the family."

"If I had a brother hanging around the house, writing poetry daytimes and getting free lodging nights, I would come right out and tell him to try his hand at something else or find another place to live," said the Head Barber.

"The old gent wants him to get out and hustle," said the Manicure Lady, "but mother is all the time taking his part. She thinks that some day he is going to write a great song and get rich.

"He told her that, and she believes it, because one of her uncles made a lot of money writing songs, and she thinks Wilfred takes after him. Goodness knows who he does take after. Thank goodness it ain't me."

Some Paying Poets.

"I had an uncle that wrote some poetry, only he made money at it," said the Head Barber. "It ought to be a grand game if you make money at it. They tell me that guy Shakspere made a lot of dough."

"Yes," said the Manicure Lady. "Mr. Shakspere done pretty good at writing, and so did Lord Longfellow and Alfred Whittier, I guess, but them gents got along because they was wise fish. Their beans was higher developed than Wilfred's poor head, but he dont believe it, and nobody can tell him nothing. I don't know what's going to become of him."

"Oh, I guess he'll get along all right," said the Head Barber. "It was the real poets that had all the sorrow in their lives. Your brother ain't enough of a poet to draw much hard luck. I guess a little hard luck wouldn't hurt him none, though."

"Don't you go wishing him none now!" warned the Manicure Lady. "Don't you go wishing that he was a barber, George. He gets the old gent awful sore, but he is my brother, and he never done you no wrong."

CONDEMNATION HEARING FOR ELEPHANT BUTTE LAND

Albuquerque, N. M., Feb. 26.—The appeals from the finding of the condemnation commission in the Elephant Butte reservoir land case are now being heard here in federal court.

The cases are being tried in groups of five and the first five include a majority of the land owners in the Elephant Butte reservoir basin.

CHILD PRODIGY TO PLAY

Little Miss Minnie Bernstein, the child prodigy, will give a piano recital at the Texas Grand theater Monday evening. Manager Lynn R. McClintock has made arrangements for the performance, with the little player's mother.

The New York Herald said of this little girl: "After taking piano lessons but nine months, she can play difficult classical selections. Her touch and interpretation are remarkable. Mrs. Bernstein is her daughter's teacher."

Prof. Frank Damrosch said: "Beautiful, grand, splendid. Su-u-ch a li-it-tle girl, too."

FIRE ESCAPE FOR HORSES

HORSE FIRE ESCAPE. ©INTL. FILM SERVICE.

A Los Angeles man has progressed one point further in humanitarianism and has invented a fire escape for horses. His device consists of outward swinging doors at the heads of the stalls, operated by weights and levers. The mechanism is released by a fuse and thus performs its function automatically.

In this picture, which was taken at the famous Cudahy stables in Los Angeles; 50 head of horses were released from the stables in five seconds.

Book of Esther Not Improbable; Its Lesson Easy to Distinguish

Written at a Time When Morality Was at a Low Ebb It Shows That God May Exist Amid Evil and That God Cares for His People at All Times.

By MRS. O. A. CRITCHETT.

Written for the Current Events and Literary Department of the El Paso Woman's Club.

THERE is quite a diversity of opinion about the Book of Esther, as to who wrote it, when it was written, why it was written and who king Ahasuerus was. Some writers claim that it is a highly improbable story; that it is nothing but an historical romance with no religious value whatever. We'll pass those writers by without any further thought, because we can't possibly agree with anything so preposterous.

Other writers say, "Truth is stranger than fiction" and that it is not an impossible story. Do we not see this exemplified around us today? We need go no farther than to our war-stricken districts across the seas to find material for historical romance even stranger than the story of Esther. Nay, we can go just across the border into Mexico to find stories which shall open wide the eyes of children yet unborn, as well as those of old men and maidens in the years to come. Probably they will say, "No, no, surely such things did not exist in the early part of the 20th century."

Word God Omitted.

The Book of Esther was written in a time of great licentiousness and extravagance among the Greeks and Persians. Morality was at a low ebb. It properly belongs between Ezra and Nehemiah, not after Nehemiah. It is short, having only 10 chapters, the last one having only three verses. The date is probably the latest Persian or the earliest Greek period. It is unique in that the word of God does not once appear, while that of the Persian monarch occurs 187 times. Some claim it was written by Ezra, some by Mordecai, but the author is really unknown. A possible explanation as to why the word of God is omitted is the fact that the book was meant to be read at the merry revels of the Purim festival, the latter being the day celebrated by the Jews for their deliverance from their enemies. It is generally conceded by both Catholics and Protestants that the work is historical in substance and detail. They base their conclusions on the following:

"1. Vivacity and simplicity of the narrative; 2, precise circumstantial details as naming many unimportant personages; 3, reference to the annals of the Persians; 4, absence of errors in time or errors in the misplacement of events in point of time; 5, agreement of proper names with the time in which the story is placed; 6, the confirmation of details by history and archaeology; 7, celebration of the feast of Purim in commemoration of deliverance of the Jews by Esther and Mordecai at the time of the Machabees, at the time of Josephus and since."

Who Was Ahasuerus?

This ought to be proof enough to satisfy anyone. Who was Ahasuerus? Most writers make him identical with Xerxes, the Persian king; some say his son, Artaxerxes. If we follow Josephus (the story I liked the best) he will be Artaxerxes Longimanus, so called because his right hand was larger than his left. He was the second son of Xerxes I., and succeeded to the throne on the murder of his father and his elder brother, Darius, by Artabanus, B. C. 465 or 464. The first part of his reign was a stormy one, but the latter part was spent in peace. He reigned 40 years.

The claims of Xerxes are best supported by his character, of Artaxerxes Longimanus, by Josephus. Esther meaning star, happiness—was a Jewess of the tribe of Benjamin, daughter of Abihail, and bore, before her accession to the throne, the name of Edissa, myrtle. Her Hebrew name was Hadassah, she was of royal blood, descended from the princess Jehoiakim. Her father been deported from Jerusalem to Babylon in the time of Jechonias. She was adopted by her father's brother, Mordochai, who then dwelt in Shusan, capital of Persia. She helped in her simple home in Babylon, but was not allowed to scour pans, as Mordecai did not approve of a daughter of royal blood soiling her hands in that manner.

Story of Esther Dramatic.

The story of Esther is just the kind that appeals to children, because of its dramatic nature and its call to the imagination. For that reason I wish to present it in the simple manner and style that I would use in presenting it to children on the ground that what interests children usually interests grown-up children.

Long, long ago there lived at the palace of Shushan, in the land of the Medes and Persians, a noted king by the name of Ahasuerus, or Artaxerxes, who fell heir to the throne on the death of his father, the well known and changeable Xerxes. When this man became king of Persia and had set governors over the 127 provinces or countries from India to Ethiopia, in the third year of his reign, he made a feast for his friends such as only a king could make, where he could show his palace and display his great riches. This feast lasted 114 days; after this he made another feast for other nations and their great men at Shushan, the capital of Persia for seven days. A tent was pitched out in the garden which was held up by pillars of gold and silver, with curtains of linen and purple spread over them, large enough to seat many ten thousands of people. The cups which the waiters used were of gold and precious stones. All the dishes were of gold and each had a separate pattern carved on it. He gave orders to the servants that no one should be forced to drink wine, as was the custom of the Persians, but that the guests should do as they liked about it. He sent messengers all through the country saying not to work but to keep the festival or party many days.

Vashti Offends the King.

Vashti, the queen, also gave a feast to the women in the country, which was held in the palace. This feast was as grand and wonderful as the king's. The king being very proud of his wife, queen Vashti, because of her great beauty, on the seventh day, being merry with wine, wanted to show her to his friends at the feast. He sent messengers to bring her, but she refused to come, saying it was against the laws of the Persians for women to show themselves to the public in that way.

Then the king was very angry and called his wise men or chamberlains to ask them what he should do. One of them, named Memucan, answered: "Vashti, the queen, has done wrong, not only to the king, but to all the people in the country. When the other women hear it they will say, 'Now we can disobey our husbands whenever we feel like it.' They will not think highly of their husbands as they should. If it please the king let him send out a command which cannot be changed that Vashti come no more before king Ahasuerus. Let the king give her royal estate to another better than she. Then after this written order all the wives shall give their husbands honor, great and small."

This saying pleased the king and he did as Memucan said. The king really loved queen Vashti and felt badly for a time, but her crying and pleading worried him and he was glad when he didn't see her any more.

Then the servants of the king said, "Let officers go out into the kingdom and gather many, many fair young maidens or virgins and bring them, 400 in all, to the palace to Hegai keeper of the women (for there was a great number of women in the palace all the time), and let the maiden which pleases the king the most be queen instead of Vashti. When the maidens were all beautifully dressed and perfumed they went one at a time before king Ahasuerus.

Esther Is Brought to the King.

There was near the palace a Jew named Mordecai who had a beautiful niece named Hadassah, or Esther, and she also was brought to the palace with the other women. She was so sweet and beautiful that the king was greatly pleased with her. He fell in love with her and married her, keeping a wedding feast for her in the 12th month of the seventh year of his reign, which was called Adar. He kept up this feasting for a whole month. So Esther came to the royal palace and he set a golden crown or diadem upon her head. He did not know she was a Jewess. Her uncle moved from Babylon to Shushan to be near her and keep the gates.

There was a law that no one should ever go uncalled before the king unless he held out his golden rod or sceptre. Any one who went near him without his permission would be killed. Men with axes in their hands stood ready to punish anyone who went near without being called.

Some time after this two servants, Bigthan and Teresh, plotted against the king to kill him. Another servant knew their plan and he told Mordecai. Mordecai, through the help of Esther, told the king. He had the two wicked men killed. He didn't reward Mordecai for this, but said, "Put that down on the books or roll so I can remember it."

Haman Plots Against Jews.

Now there was a man named Haman, son of Amedatha, by birth an Amalekite, who used to go in to the king. Ahasuerus said that foreigners and Persians and everybody around should worship this man. He was very proud because of all this honor, but Mordecai, the Jew, wouldn't bow to him (as that was against the laws of his country), so he planned a way to get the king's consent to kill all the Jews in the kingdom. He was the enemy of the Jews because the Amalekites had been destroyed by them. He asked the king to destroy all the Jews in the kingdom and offered the king 40,000 talents to do this.

The king granted Haman's request, letting him have all the men he needed. So Haman sent out an order from the king to have all Jews destroyed.

When Mordecai heard it he rent his clothes and sprinkled ashes over his head. He sent a copy of the order to Esther and asked her to tell the king about it. She told him she would be killed if she went in without being called, but added, "I will do what you tell me. If I perish, I perish." Then she told Mordecai to tell all the Jews to fast and pray for three days while she did the same. She put on mourning garments and cast herself upon the earth praying to God to help her people. On the third day she put on her royal garments and went with fear and trembling, with two of her maids, before the king. On one of them she leaned, the other holding up her train. At first he looked fiercely upon her, but afterward he looked kindly and said, "Do not be afraid," and leaping from his throne took her in his arms and tenderly comforted her, saying, "What is your request queen Esther, answer, and I will grant it to the half of my kingdom." She said she'd like to have him and Haman come to her banquet.

Haman was much pleased with the honor, but said he didn't like to see Mordecai in the king's court. Haman's wife, Zeresh, said, "Have a gallows made 50 cubits high and have him hanged thereon." Haman ordered the gallows built for Mordecai as Zeresh suggested. That night the king couldn't sleep, so he asked that the rolls be read. He found Mordecai had never been rewarded for saving his life, so he said to Haman, "What shall I do to honor one I love?" Haman said, "Give him royal garments such as you wear, put a gold chain on his neck and let him ride on horseback around the kingdom."

Haman Hanged, Mordecai Rewarded.

"Go then, said king Ahasuerus, ask for Mordecai, the Jew, and show him this honor."

Haman did as he was commanded and afterward went home to tell what had happened. While Haman and the king were at the banquet the king asked Esther what she desired. Then she told him about the order that all her people should be slain and when he found out that Haman was the cause of this order, he commanded that he be taken out and hanged on the gallows prepared for Mordecai. Then he gave his estate to Esther and when he found that Mordecai and Esther were related, he gave him a ring which had before been given to Haman. The queen gave Haman's estate to Mordecai. Then she prayed the king to deliver her people, saying if her people were killed she herself couldn't live any longer. He promised he would not do anything to displease her, but to write what she wished and he would sign his name to the writing. So he granted all the Jews to stand together to slay and kill all their enemies, in numbers about 75,000 men. Mordecai was great in the king's house.

Then the king asked Esther if there was anything else she wanted.

"Yes, I want the ten sons of Haman to be hanged.

So the king ordered them hanged. These 75,000 were slain on the 13th day of the month and the next day was kept as a festival. These days are kept by the Jews and are called days of Purim or lots.

Mordecai became a great and illustrious person with the king and assisted him with the government of his people. He also lived with the queen, so that the affairs of the Jews were by their means better than they could have hoped for. He was next in power to king Ahasuerus and great among the Jews, speaking peace to all his seed.

God's Care for His People.

The purpose of this story is to show God's care for his people and his power and ingenuity in providing that care. We see here what prayer does, that God does and will provide an answer, also that great events often hinge on seeming trifles.

Because the "king couldn't sleep" the fate of a nation was changed. Because he, the king, "was merry with wine," he found it necessary to divorce his wife whom he really loved. In the case of Haman, we see that "pride surely goeth before a fall," and where one plots evil against another it is sure to fall back on oneself. Some people can't stand exaltation. It makes them mean and ungrateful.

As for Mordecai, we see him doing his duty faithfully day by day and seizing his opportunity when it comes. His faithfulness was rewarded, although he neither looked for, nor expected honor.

Esther's traits of character were loyalty to her kindred, obedience to her uncle, who acted in the place of a father to her. She was truthful, turning to God in prayer for the salvation of herself and her people. She was courageous, for it took no small courage for a girl at home feeding her doves, or making cakes of corn and honey, to say to her uncle when suddenly called to appear before the capricious Persian king:

"I will do what you say and if I perish, I perish." So we admire her and love her for her heroism as she has been admired and loved for centuries.

In this story we see a parallel in our times when war is all around us and the picture at times is so dark and distressing. We know that God is in his heavens still and that sometime, some way he will bring order out of chaos, light out of darkness, harmony out of discord and peace out of turmoil. His arm is strong and mighty, his ways wonderful, his love and justice, infinite.

ROSWELL MAN A NOTARY.

Santa Fe, N. M., Feb. 26.—Governor W. C. McDonald has appointed J. R. Daugherty, of Roswell, a notary public.

William Waldorf Astor, a former American, is now full fledged peer in England.

How the Weakling Gossip Becomes the Giant Scandal

Beatrice Fairfax Employs an Ancient Epigram to Point a Modern Moral.

By BEATRICE FAIRFAX.

THE critical faculty is one in which no human being is lacking. No matter how lowly the station of an individual or how under-developed his mentality, he finds someone to look down upon and criticize. It seems a foregone conclusion that everyone in the world of today is going to "knock" just about everyone else.

"How could she do this?" "How dare he do that?" "How under the sun could they be guilty of such conduct?"—such comments fairly fly whenever two are gathered together. Human beings confess readily enough that they like a harmless bit of gossip, and fail utterly to realize that that "harmless bit of gossip" grows in the telling and assumes the proportions of a harmful bit of scandal.

"With every breath a reputation dies." Hideously true! We have often discussed in this little circle of ours the evils of gossip—its unfairness to others, its cruelty to its objects. But now it is worth while to consider its greater harmfulness—which is subjective.

The Old Story.

None of us can be sure what we would do were we in the position in which some one else is placed. The old story of John Bunyan and the criminal who was going to be hanged applies all through life. Said he: "There, but for the grace of God, goes John Bunyan." And there, but for the grace of God, goes any one of us in any set of circumstances, however unimaginable, or contemptible, or painful.

How is any one of us to know what we would have done in circumstances which tempted some one else to wrong doing or even to his undoing?

Any one who has a poor heredity, who is brought up in a bad environment, who has the handicap of physical ill health to swing his mentality from the healthful, and who meets the particular set of temptations best calculated to break down his own set of defences, is pathetically likely to yield to temptation.

To one of us money is the temptation that is practically irresistible. Hasn't each of us heard some sturdily honest individual say to a bank cashier or to the handler of money to any large concern, "I wouldn't want to be in your place. Doesn't handling all that money every day drive you almost mad with the longing to have it for your own?"

Now, probably, the particular individual who was advanced to that position is there pretty largely because he is an individual of commercial honesty. Most absconding treasurers and cashiers run away, not because they have yielded to the temptation directly due to their money responsibility, but because of some outside influence—the races, cards, drink or even an illicit love affair. And probably an individual who meant to be honest and who thought he was honest yielded to just the particular temptation an inherited and cultivated tendency toward a certain sort of weakness made too big for his power of resistance.

First Aid.

Cultivating strong inhibition and strong power over ourselves is likely to help any one of us to resist temptation.

How can any of us know what set of circumstances makes one man a theif and another an honored citizen? The thing for us to do is to get at the foundations, help raise standards of honesty and virtue, help make other rewards possible for virtue than merely virtue itself. What we need is to get at causes of crime. So at once we eliminate to an even greater extent our own cruel tendency to judge it.

And that swings us back full circle to the magnificent summing up of it all which each of us may find in the Book of Books:

"Judge not, that ye be not judged."

HERALD'S COOKING SCHOOL IS OPEN FASHION SHOW AND DANCING ALSO

Mrs. Edna J. Evans Shows How to Cook and Tells How to Be a Housewife.

AMID the fluttering of gowns and the voices of interested women, the second annual cooking school and home science exposition of The El Paso Herald opened at 1:30 o'clock Saturday afternoon in the spacious lower floor of the Rogers Furniture company at 207, 209 and 211 North Stanton street. Music for the event began at 1:30 o'clock during which time the visitors and attendants upon the free cooking school wandered about the main floor and the mezzanine examining the varied collection of exhibits prepared and attractively displayed by the business houses of El Paso.

Promptly at 2 o'clock Mrs. Edna J. Evans, that cleverest cook and chef "now west of the Pecos," stepped upon the platform gaily decorated with flags and began the first of a series of lectures which are to hold all El Paso interested for the next seven days to come. She was dressed in white so as to impress the first law of the kitchen, which is being immaculately clean and she quickly and cleverly prepared such wonderful things to eat that there were all manner of exclamations and rejoicing. Most everybody had a chance to taste of the "flesh pots," for Mrs. Evans always prepares enough to go around.

The lecture was upon the subject of "Housekeepers and Homemakers."

"There is a vast difference," the speaker said, "between a good housekeeper and a good home maker. A good housekeeper is not necessarily a good homemaker, but a good homemaker is always a good housekeeper.

A Good Housekeeper.

"A good housekeeper frequently is one who does not allow the children to disarrange a chair or other articles of furniture; frets if a speck of dust is seen in the house and who consigns her husband to the woodshed for his after dinner smoke because the odor of the smoke clings to the lace curtains.

"The good homemaker tolerates these things and makes John and the children feel that their particular home is the best ever. The servant problem is one which the American housewife has never solved satisfactorily. Too many women are totally unable to cope with it because of a lack of knowledge. Some of you may say: 'I don't bother my head about my kitchen or housework, I have competent help who look after it for me.'

"This may be true, but unless we possess the knowledge as to whether or not the work is done well, and the kitchen run on an economical basis, our servants soon know it, lose respect for us and take other advantages of it.

Just Suppose.

"Suppose your husband went into the grocery business for instance, and he would say: 'I don't know one thing about the grocery business, but Mr. Jones is a splendid solicitor, Mr. Smith a number one clerk and Miss Brown, a very capable bookkeeper and cashier. I'll hire them and go into the store morning and evening to see what business they have done and tell them what to do next day.' How long would such a man be a success? His wife would soon be clerking or taking in sewing."

Mrs. Evans strongly advocates home industry. She told of a building in San Francisco where suspenders are manufactured which has painted upon one entire side of it: "If you would ask for California made suspenders we could employ 1000 men instead of 100 men."

"If our home people can produce a good article why not use it rather than one which is perhaps not as fresh and good as that made at home," she asked.

The lecturer then talked of the big plants of the Globe Mills, the Western Coffee company and the Sharpe-Elliott company and the modern, up to date and sanitary conditions in force at all of these manufactories.

Delicious Mean.

Mrs. Evans prepared as her menu the delicious things that were told about in Friday's Herald and then outlined her menu for Monday which is to be:

Bismarck Doughnuts.
Indian Curry.
Bran Muffins.
1916 Salad Dressing.

Dainty recipes will be published during the course of the lectures and demonstrations so that the visitors attending the exhibition and cooking school may be permanently informed as to how the dishes prepared on the platform may be made effectively at home.

MRS. EDNA J. EVANS.

Fashion Show and Dancing.

The Herald would especially call the attention of the public to the Fashion shows which are to occur during the evening hours of the shows from 7:30 to 9 o'clock each evening. On Monday and Tuesday evenings models from Everybodys Store will present many of the latest gowns in spring attire, while on Wednesday and Thursday evening the models of spring fashions will be from the Popular store. The models will promenade throughout the length of the building to appropriate music and immediately after each promenade de toilets, there will be a presentation of Professor E. E. Ryan and Miss West. The public is cordially invited to attend both the afternoon and evening shows and exhibitions and it is emphatically understood that there is to be no admission whatever.

The music from 1:30 to 2 o'clock each afternoon is to afford all who attend an opportunity to view the exhibits. The show is to be staged at the Rogers Furniture company building, 207, 209 and 211 North Stanton street. It is in the heart of the city, easily accessible by all housewives and shoppers and a cordial invitation is extended to all.