THE FAMILY FORUM

The International Sunshine Society. "Scatter Sunshine All Along the Way."

Address communications concerning Sunshine work in Minnesota to Miss Lillian M. Ellis, state organizer, 1615 St. Anthony avenue, St. Paul, Minn.

Christmas is near at hand, only four days off, and with it is coming plenty of good cheer. To some it will bring joy and happiness and to others disappointment and sorrow. This is the experience of mankind and yet there is more of happiness than sorrow. Let every member of the home be remembered at this season of the year. It is a time when happiness ought to be chief among all desires. At Christmas times is when the donor will be as happy in the giving as the recipients are of any thoughtfulness or benevolence. Get ready for the new year on Christmas.

Hang up baby's stocking,
 Be sure you don't forget.
The dear little dimpled darling,
 She never saw Christmas yet.

An earnest Sunshine worker in Pelican Rapids, Minn., would be pleased to receive reading matter or anything in the way of "good cheer," which she would pass on to those not able to subscribe for periodicals. There is no branch in Pelican Rapids and but few members of the Sunshine society there, but we hope to have a branch soon. The address of this Sunshiner is Mrs. Isabella Burtis, Pelican Rapids, Minn.

"All the troubles of this world are born with wings."—Mary E. Wilkins.

It is not the things we give to children, but the loving atmosphere about them that form the quality of our future men and women. Many an elderly person can glance back into his childhood and recall the memory of kindly words and attentions that rise like jewels in his thoughts.

One kindly deed may turn
 The fountain of thy soul
To love's sweet day star, that shall o'er
 thee burn
Long as its currents roll.
—Holmes.

It is said that Thomas A. Edison has never owned a watch. "The one thing I want least of all to know," says he, "is the time."

A SWARM OF BEES.

B hopeful, B happy, B cheerful, B kind,
B busy of body, B modest of mind,
B earnest, B careful, B firm and B fair,
Of all Miss B Havior, B sure and B ware.
B think ere you stumble for what may B fall,
B true to yourself, and B faithful to all,
B brave to B ware of the sins that B set,
B sure that one sin will another B get,
B watchful, B ready, B open, B frank,
B manly to all men, whatever their rank;
B just and B generous, B honest, B wise,
B mindful of time and B certain it flies.
B prudent, be liberal, of order B fond.
Buy less than you need B fore B uying B yond;
B careful, but yet B the first to B stow,
B temperate, B thankful, whate'er may B tide,
B justful, B joyful, B cleanly B side;
B pleasant, B patient, B fervent to all;
B best if you can, but humble withal;
B prompt and B dutiful, still B polite,
B reverent, B quiet, B sure and B right;
B calm, B retiring, B ne'er led astray,
B grateful, B cautious of those who B tray,
B tender, be loving, B good and B nigh—
B loved shalt thou B, and all else B side.

"On Christmas day in the morning,
 My friend, I think of you,
And I feel there is no gift from heaven
 Like a friend that is real and true.
A friend that is mine to the end of time
 And will last me my whole life through."

When one is wrong and knows it there is only one thing to do and that is to turn back. It is better to turn back than to go astray. One peculiarity in humanity is that it is loth to admit a mistake. Better see a mistake and rectify it than to go on making more and greater mistakes all the time.

There is only one thing greater than happiness in this world, and that is goodness, and it is not in our keeping. But what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—Drummond.

Politeness hurts no one, and in its use no money is required. Why some people will delight in displaying the evidence of ill-breeding we are at loss to explain. Surely no man or woman, black or white, is green enough to think that a breach of this essential requirement of the common courtesies of life reflect any credit on the offender. We have long since found that good breeding, like good blood, will always tell. And that its absence will brand the individual, whatever the color of his skin, as a weakling creature more deserving of pity than contempt.

A house is built of bricks and stones, of sills and posts and piers;
But a home is built of loving deeds that stand a thousand years.
A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in love's eternal gold.

A CHRISTMAS THOUGHT.

How much pleasanter this world would be if every person would try and speak gentle words. When the way is rough and tiresome how few a sympathetic words comfort and strengthen us. Unkind words do so much harm, many a heart has been sorely wounded, many a reputation blighted by a few unkind, thoughtless words. What real necessity is there for using sharp, unkind, stinging words? We all know that each life has its share of trials and perplexities to bear on its journey through this changeable world. Why should we be so choice of kind words and thoughtful appreciation when they can be so easily given and are things of so small cost? And oh! the good they may do to some weary, burdened soul. We are all more or less careless at times and apt to use unkind words, but let us struggle and try and use soft, tender words and see what the results will be. There are:

"Beautiful words never spoken,
 Whispers of cheer that might save
Hearts drifting, weary and broken,
 Down to the night of the grave."

Let us always bear in mind the fact that our words, whether spoken in anger or in love, stand as a witness against us in God's great book.

"A nameless man, amid a crowd
 That thronged the daily mart,
Let fall a word of hope and love,
 Unstudied, from the heart;
A whisper on the tumult thrown,
 A transitory breath—
It raised a brother from the dust,
 It saved a soul from death.
O germ! O fount! O word of love!
 O thought at random cast!
Ye were but little at the first,
 But mighty at the last."

Somebody says that politeness is like an air-cushion—there may be nothing in it, but it eases our jolts wonderfully.

By doing each duty well as it comes, we qualify ourselves for more light and greater aptitude in succeeding duties. Faithfulness day by day in small things will make us keen to recognize the divine voice with reference to greater things.—Chapman.

"Kind words are like sunbeams,
 That sparkle as they fall;
And loving smiles are sunbeams,
 A light of joy to all.
In sorrow's eye they dry the tear,
 And bring the fainting heart good cheer."

We hear good reports of the Minneapolis Sunshiners. Individually and collectively they scatter good cheer.

A GOOD CREED.

The creed selected for New Jersey state Sunshiners by the state president, Mrs. Walter L. Starr, is as follows:

"If we sit down at set of sun
And count the things that we have done,
 And counting find
One self-denying act, one word
That eased the heart of him who heard,
 Once glance most kind,
That fell like sunshine where it went.
Then we may count the day well spent.

"But if through all the livelong day
We've eased no heart by yea or nay;
 If through it all
We've done nothing that we can trace
That brought the sunshine to a fece,
 No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost."

Do all the good you can in the world. Remember the poor and needy have no number on their doors, and you won't find them in clubs or one the boulevards.

Every good act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, or exhortations to others to do right. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies people will ask: What property has he left behind him? But the angels will ask: What good deeds has he sent before him?—Mohammed.

Old Men at Work. Notable Examples.

AT HOME AND ABROAD.

Much has been said during the past few years about the importance of young men as leaders in finance, industry and politics, and the impression has been cultivated that only young men were fitted to do the great work of the world in these progressive days. But when we take a look around at the men who are actually in the lead today in literature, science, politics, religion and business we find much to disprove this idea that old age is a sign of weakness and inefficiency.

In our own strenuous land we have such men as Edward Everett Hale, Theodore Cuyler and Russell Sage still at the forefront in a multitude of activities, although all three of them have left 80 years behind some time since. In the sphere of national politics we have such comamnding figures as Senators Hoar and Hawley, both of whom must plead guilty to the age of seventy-six, while the two illustrious senators from Maine, Messrs. Hale and Frye, are both men of many years, the first named being sixty-six and the other seventy-one. Chauncey M. Depew is 68, and newly married. Our present secretary of state, Mr. Hay, is far from being a youthful person, having 64 years to his credit, while Secretary Wilson is older than that by three years, and Postmaster General Payne is nearly sixty. Whitelaw Reid, of the Tribune, is sixty-five, and Drs. James M. Buckley and Lyman Abbott, the veteran religious journalists, are over 66. J. Pierpont Morgan was born in 1837, and he is considered to be quite a handy man, and so is J. J. Hill, who was born in 1838, a year later. Marcus Alonzo Hanna, who is still pretty active, was born in the same year that J. Pierpont Morgan was. Senator Morgan, of Alabama, who still speaks for himself and the Panama canal, was born in 1824. President Cyrus Northup, of the Minnesota state university, is 68, and there is no talk of retiring him. Archbishop Ireland is 64, and higher honors and greater work seems in store for him. Gen. C. C. Andrews, the Minnesota state fire warden, is 73. Grover Cleveland is 65 and still in the ring. Mark Twain is 68 and says he expects to do a good deal of work yet. And Bishop Potter, of New York, also 68, was married not long ago. Many of the great pulpit orators and bishops of the churches have passed the three-score milestone in the journey of life.

The most active lecturers and historical writers of Boston are nearly all over 70 years of age. The period between 60 and 70 has been especially prolific in producing the right harvest of thought. This was Emerson's period of clear-visioned work. Authors who have found the years beyond 70 to be their best have been social and shared their lives with others, with purposes which lifted their lives over petty things and selfish frictions. The heart-happiness of doing good makes the life stream deep, smooth and long.

Titian wrought the true soul-lines at 90 years, and many another person has touched immortal thought in years beyond three-score and ten. They who live in their true purpose of life live long and well, and their Indian summer of the seasons represents their most useful years.

If we turn our gaze abroad, we find plenty of old men at work. It is Sir John Aird, verging on 70, who has built the great Nile dam; it is Lord Masham, verging on 90, who has just appealed to the English government to overhaul the fiscal system; Henry Labouchere, "Labby," the brilliant editor of Truth, is a man of 70; the keenest debater in the house of commons is still Sir William Harcourt, in active opposition at 74; Mr. John Morley is 63, and Joseph Chamberlain is only four years off 70; Francis Joseph of Austria was 72 last August; Oscar of Sweden is 73, Leopold of Belgium is 67, and King Christian of Denmark is 84. The world's foreign relations are in the hands of men over 60 and 70. Lord Currie is 68, Sir Charles Scott 64 and Sir Frank Lascelles 60. Lord Cromer, young enough to make another Egypt, is 60 also, and at the other end of Africa a man of 70 reigns as prime minister of the Cape. Sir Henry Brodrifl Irving is 64 and has no thought of givng up the strenuous life of an actor. Nor has our own Joseph Jefferson, now n his 73d year.

"Beauty Doctoring." Much Humbug In It

AN ANCIENT ART.

When we read, as we do every now and again, how women of past centuries preserved youthful beauty to extreme old age, it may be well to regard the statements with cold criticism.

All of science our ancestors knew we know. The formula for skin preparations used by the "beauties" of old are in our hands. Not a single one has any great power in preserving or restoring the skin. Some of them are out and out paints. The scribes of those days, being little familiar with the toilet arts, would be likely to regard a well made up face as a work of nature.

"Beauty doctoring" has made more progress during the past few years than in all the previous ages. The difference between the task of the past and that of the present is the difference between the use of pigments for imitating nature and bringing back to the skin the healthful beauty of youth.

The dermatologist concerns himself with affecting the skin from within and from without. As the condition of the skin depends not only on its own nutrition, but on their being a sufficient padding of fat beneath it, he has to deal with three layers of tissue—the outer or scarf skin, the fibrous layer beneath it and the fat mentioned. Each of these structures differs from the others and needs its own special food.

Thousands of experiments have been carried out to find out how best to nourish each of the layers without interfering with the others. It was thought that a preparation having the composition of arterial blood would serve, but it failed, owing to the loss of selective power on the part of the tissues. In the perfect health of youth each tissue of the body can take from blood just what it needs. Another reason for the failure was the deficient power of assimilating anything offered.

Just as cabbage growing in the earth takes up from the earth certain substances and makes them a part of itself, so is it with the healthy skin and the food offered, whether from within or without.

Then it was thought that substances identical with the layers in composition would certainly bring success. But they failed. The skin and other tissues do not readily incorporate things identical with them chemically.

Sunday Study. Sabbath Lessons. Notable Days.

TWO IMPORTANT LESSONS.

There are two lessons offered for Dec. 21 by the International Sunday School union, one being a continuance of the story of Samuel, and the other for Christmas. The first has its text in I. Samuel, vii., 2-13, with Samuel the judge as the title, and "Prepare your hearts unto the Lord, and serve Him only" as the golden text. In their first encounter with the Philistines the Israelites took the ark of God into battle, thinking thereby to make victory sure. In doing this they showed that they believed in the ark more than in the Lord. By their defeat they learned that a false faith is no protection. When they again faced their foes, the Israelites besought Samuel to pray for them. What God can do for his people in emergencies is shown by his answer to Samuel's prayer.

There was constant war between the Philistines and Israel, and the Philistines seem to have been the more powerful, or at least the better organized. Israel's attempt to develop a strong, independent national life without a king was a failure.

The taking of the ark to the battlefield shows that it had come to be regarded superstitiously by the people. They thought the ark would in some magic way insure victory. Images and charms of all sorts have often been carried into battle in this way. People who depend on "good luck" charms, or anything besides their own best efforts and the blessing of God, are doomed to failure as surely as were the Hebrews. Eli's tragic end shows us that moral weakness is as terrible in its consequences as more wilful and aggressive wickedness. Eli was criminally weak. The Philistines, too, regarded the ark with a suspicious dread. Strange things happened when they put it in one of their shrines with Dagon, the national god of the Philistines, and a terrible disease broke out in the city. What could explain it but the enmity of the god of the ark? No one wanted it, so they sent it from one place to another. Disease seemed to follow it everywhere.

In the house of Aminadab the ark was reverently kept for twenty years. There were no sacrifices or other religious services, so far as we know. The sanctuary at Shiloh had lost prestige with the removal of the ark and the death of the priests, and it never regained it. What Samuel was doing during these years is not known. In verses 3, 4, we find him leading a movement for reform. The Philistines seemed to have feared trouble from the gathering of Israel at Mizpah, and went up to disperse them; but through Samuel Israel called upon Jehovah, and he sent a thunderstorm upon the enemy, which so demoralized them that Israel won an easy victory. Verse 13 must be taken in connection with 9:15, 16; 13:3, 19, which modify the interpretation of it. There were three Philistine invasions of the land after this time, and all during the life of Samuel.

The lesson afterthoughts show:

1. "The supplication of a righteous man availeth much in its working."—James, 5:16.

2. "More things are wrought by prayer than this world dreams of."—Tennyson.

3. "Prayer moves the Hand that moves the world."—John Aikman Wallace.

4. "Little faith will get very great mercies, but great faith, still greater."—Rev. Charles Spurgeon.

The Christmas lesson is found in Luke ii., 8-20, being the Savior's advent. The golden text is "For unto you is born this day in the city of David a Savior, which is Christ the Lord." He was not born a child of an earthly king, but came to the humblest of working people.

And yet the world today agrees that the birth there of that helpless little baby was the greatest event in all history. The child grew to be a man, and though he only lived to be thirty-three years old, the world owes more to him than to anyone else who has ever lived. His spirit is still with us to comfort and cheer and help us to be good.

It was the shepherds abiding in the field that first heard the good tidings. In Palestine there are no farmhouses. The people live together in towns and go out to their pastures and farms. This leaves the flocks in especial danger from thieves and beasts of prey at night, unless they are watched. It is taking centuries for the world to find out how wonderfully good the tidings really was. "Saving" is exactly what we all need. Christ's great purpose was not to save us from punishment, but to save us from deserving punishment; to save us from our lower selves and to help us to be the strong, helpful, godly people that the Father intended we should be. What is our Christmas offering to the Savior?

And every heart be filled with peace.
 What shall be bring
 Unto our King
For a Christmas offering?
 A breast where love
 Like a brooding dove,
Makes earth like heaven to prove.

 This shall we bring
 Unto our King
For a Christmas offering:
 Good-will increase,
 And all strife cease,
And every heart be filled with peace.

THE MESSAGE AND MOTIVE OF CHRISTMAS.

The Christian Endeavor topic for Dec. 21 is found in Luke ii., 1-20; John iii., 14-7.

Every memorable ecclesiastical and national day has its message. The Passover feast spoke to the ancient Jews of their deliverance from Egypt. The Lord's supper speaks to the Christian world of Christ's death and the world's salvation. Resurrection day speaks of the resurrection of Christ and of the confirmation of man's hope of a future life. Christmas day, the brightest, most joyous day in the calendar of the church, has its message of joy, of salvation and of good will to men.

1. The Christmas message is a message of joy. "Behold, I bring you good tidings of great joy!" This joy is caused by the fact that salvation was to come through the Babe of Bethlehem. "For unto you is born this day in the city of David a Savior, which is Christ the Lord," a cause for joy.

2. It is a message of light to a world in darkness, a message of hope to a world in despair, a message of redemption to a world in the valley of the shadow of death. Well might the angels sing, ascribing "Glory to God" and "peace, good will, to men."

3. Such a message of joy the world has never received before or since, and at every Christmas season this message should come to us with increased appreciation as we realize more and more what it means to us and to the world.

4. The Christmas message is one of universal joy—"I bring you good tidings of great joy which will be to all people." The birth of Christ brought joy to Heaven and to earth. The angels of God sang for joy. The Judaean shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them. The wise men from the East must have rejoiced. Simeon and Anna were filled with joy and prophesied of the blessings to come through the child Jesus. Christ's birth is a cause for universal joy. We may well sing, "Joy to the world, the Lord has come."

5. If the message is not a joyous one to us, it should be and may be if we will accept Jesus the Lord as our Savior and Redeemer. And if it is a joyous day for us we should strive to bring joy and happiness into the lives of others.

6. Christmas has a motive as well as a message. Christ's birth was not by chance. There are motive and purpose in everything that God does. We would therefore expect this to be particularly true of such an important event as the birth of His Son into the world. And it is so. John gives us God's motive in sending Christ into the world, and that motive was love. "God so loved the world that He gave His only begotten Son" for it. Love is the most powerful of motives, and it was this that caused Christ to be born and to live and die. It is the motive above all others also that should inspire response.

CHRISTMAS HAS A MESSAGE AND MOTIVE.

The Epworth league topic for December 21 is found in Luke ii., 1-20 John iii., 14-17. From customs in ancient Britain, and in times still earlier, comes much of the practice of the great festival of the winter solstice. The sun has reached his farthest southern limit and wheeled on his return to the northlands. From ages beyond record our ancestors kept this time as a season of festivity and feasting. Great logs for the hearth fire, wild beasts for food, evergreens for decorating home and God's house, greetings and good cheer marked the occasion as the grandest of all festivals.

It was wise in the early Christian missionaries to recognize the worth and deep significance of this annual Yuletide observance and give to the Anglo-Saxon heathen practices new and better meanings. Under their teaching it became the festival of Christ's birth and the most joyous of all Christian holy days. Better than the sun returning to the frostbound land was the fact of the coming of the God Man to earth with heavenly salvation for all men.

Our custom of making gifts and all the other observances which have grown up and around Christmas and to which the hearts of the young cling so fondly, have much to commend them beside the momentary gratification of kindly impulses. Beyond all the benefit which the business of making and trading gets from this season we prize the rehearsing of the Christ story. The wonderment grows greater as the years pass. Childhood takes the precious narrative so eagerly and realistically. Why should not angels come from Heaven and sing to listening shepherds? Have not angels always been near and dear to the heart of childhood, which has no difficulty in believing in them and can almost see and hear them at all times. The day speaks:

1. To the young people Christmas means somewhat more than it used to mean. It holds vaster truth, deeper purity and reaches of love unfathomed, perhaps unfathomable. It is promise of unutterable riches and revelation unceasing. It beckons into years yet to come with marvelous possibilities of achievement and enjoyment. It means the limitless unfolding of the Christ life in self and in society—all possibility of all good.

2. To the middle-aged it speaks no less decisvely, even if more soberly. The virgin birth and angel song may be held less clearly than once, but the eternal life in prospect comes nearer, and the hopelessness of the struggle of earth without the Christ help presses more deeply home to the soul.

3. To the aged ones the Christmas time brings a mellowing influence to the spirit, a mystical touch to the faith almost childlike in its simplicity. Angel songs and mother sweetness mean more than in all the bygone years. Heaven lies not far away.

NOTABLE DAYS OF THE WEEK.

December 21 is the fourth Sunday in Advent, the last before Christmas. Also the anniversary of the birth in London in 1805 of Benjamin Disraeli, Lord Beaconsfield, eminent English statesman, and author of Jewish extraction. Also the day in the Catholic church of St. Thomas Didymus, apostle and patron of Portugal. There are many interesting legends concerning him. In the Greek church his day is October 6.

Dec. 22 is the anniversary of the landing of the Mayflower at Plymouth, Mass., in 1620. The Society of Mayflower Descendants organized in New York city Dec. 22, 1894, by lineal descendants of the Mayflower pilgrims, "to preserve their memory, their records, their history, and all facts relating to them, their ancestors and their posterity." Every lineal descendant over eighteen years of age, male or female, of any passenger of the voyage of the Mayflower, which terminated at Plymouth, Mass., December, 1620, including all signers of "The Compact," are eligible to membership. There are societies in seven states, and a total of over 2,000 members. The compact signed on board by the pilgrims before landing was the first instrument of civil government ever subscribed as the act of the whole people. It contained forty-one names, representing a total of 101 persons. The following is the quaintly worded document:

"In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by ye Grace of God, of Great Britaine, France & Ireland King, Defender of ye Faith, etc. Haveing undertaken, for ye Glorie of God and advancements of ye Christian Faith and Honour of our King and countrie, a Voyage to plant ye firsit Colonie in ye Northerne part of Virginia, doe by these presents solemnly and mutualy in ye Presence of God, and of one another, Covenant & Combine our selves togeather into a Civill body Politick, for our better Ordering & Preservation & Furtherance of ye ends aforesaid; and by Vertue hereof to enact, constitute, and frame such just & equall lawes, ordinances, Acts, Constitutions & Offices, from Time to Time(as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience."

Dec. 23 is the anniversary of the birth in 1732 of Sir Richard Arkwright, noted English inventor, at Preston, England. He invented the spinning frame and founded a factory system. Also the birthday, in 1805, of Joseph Smith, founder of the Mormon sect, at Sharon, Windsor county, Vt. The plates of the so-called "Book of Mormon" was dug up by Smith in New York state and translated, he says, by the aid of a pair of spectacles found with the plates.

Dec. 24 is the anniversary of the birth, in 1745, of Benjamin Rush, eminent American physician and philanthropist. Also of Elizabeth M. Chandler, at Wilmington, Del., in 1807, poetess and philanthropist; of Christopher (Kit) Carson, guide and trapper, born in Kentucky in 1809; of Matthew Arnold, English poet, born in 1822.

Dec. 25 is Christmas, a legal holiday in all the states and teritories, and in nearly every civilized foreign country. It is the accepted anniversary of the birth of Jesus Christ, but authorities differ in regard to the exact date. It is usual to give presents through Santa Claus from St. Nicholas, patron of Russia, whose day is Dec. 6, and why he is celebrated on the Christmas anniversary is one of the mysteries, except that he is supposed to be a dispenser of gifts.

Dec. 26 is the day of St. Stephen, the proto martyr, the first Christian martyr, patron of horses. Acts vii. tells the story of his death by stoning just outside of the gate at Jerusalem, now called by his name.

Dec. 27 is the day of St. John the Evangelist. He is said to be the only apostle to die a natural death. While at work on the mines on the Island of Patmos, where he was a Roman prisoner, he is said to have written the Book of Revelations.

Indian Goods. A Word of Caution.

INDIAN BASKETS AND RUGS.

With the growing fancy for collecting Indian baskets and rugs, a word of caution: Anyone who has ever been among the Indians realizes the unsanitary conditions prevailing in their wick-i-ups or hogans. Filth and disease of all sorts are much more apt to be the rule than the exception. Among the aborigines of the Southwest particularly water is almost an unknown quantity. They have to depend upon the irrigation ditches through their reservations and a "two hours' run" of water every eight or ten days with no vessels to conserve the precious fluid for use in the meantime, gives small leeway for water to be used for cleansing purposes. The beautiful Pinea and Apache baskets will all bear a good scrubbing with some disinfectant in the water. The Navajo rugs, if new, may be disinfected with sulphur or formaldehyde—but if they show signs of any wear—wash thoroughly. The native wool blankets colored with vegetable dyes are improved, not injured, by washing. Those made of Germantown, where mineral dyes are employed, are not only an offense against good taste, but much more liable to fade or shrink.

In this connection, a word to encourage the preservation of these beautiful native crafts in their original integrity. The Navajo rugs honestly made are not only practically indestructible, but rarely beautiful in design and coloring. Yet since the advent of the trader with his spirit of commercialism, the art has deteriorated and is in danger of being lost. These rugs were formerly made of the pure native wool, like the best Persian and Turkish. The coloring was vegetable, laboriously gathered from roots, bark and herbs on mountain and desert. There was no fade to it. Every stitch was knotted by hand and beaten down so closely that the fabric would hold water. The designs were taken from sky and cloud, the forked lightning, the markings on snake and lizard, or the oldest of mythological symbols, including even the Swastica, supposed, until recently, to belong to India alone.

But with the advance of civilization has come the theory "anything goes, so long as it sells." In place of the thick, fine fleece, there is Germantown wool, all ready prepared, that can be purchased of the trader; in lieu of the rich vegetable dyes, red and blue, there are crude greens, yellows, purples and "greenery yallery"—the output of a mineral dye house. Art, too, has lost its significance; the tomato can, the railroad train and Pear's soap labels have taken the place of old-time beautiful designs. Nor is the work what it used to be. A modern Navajo, made to sell, is light in weight, sleazy, imperfect. If the day comes quickly that an intelligent, art-loving public demands a return to the old honest work, and shows it by a disposition to pay what it is worth, then, and not until then, will this wonderful native craft be preserved to us in its integrity.

In another generation the art may be irrevocably lost.

A PLEASANT FACE.

A stranger in the moving throng,
 To whom I said some careless word
About the weather, and a song
 Or singer he and I had heard.

His answer I have wholly lost,
 In separate ways we left the place,
But I keep what I value most,
 The memory of a pleasant face.

And I keep still within my heart
 The thrill his touch awakened there,
As, clasping hands, we moved apart,
 Each ignorant of the other's sphere.

We are not strangers, you and I,
 Who touch but once each other's hands,
Look once into each other's eye,
 And then drift off to different lands.

It is our heritage to grasp
 Each friendly hand from far or near,
And in the quick responsive clasp
 To feel the common life we bear.

It is our duty, if we can
 As life leads on from place to place,
To leave to every care-worn man
 The memory of a pleasant face.
—Arthur W. Eaton.

AS IT SHOULD BE.

If you call "Santa Claus" what does he always answer? Present.

THACKERAY SAYS

He who forgets his own friends meanly to follow after those of a higher degree is a snob.

STANDING STILL.

People who have never tried it do not realize how hard it is to stand absolutely still and yet appear interested and at ease.

NOT ALWAYS.

It is said that "everything comes to him that waits." This is hardly true in a restaurant where the tipping system has been abolished.

DO YOUR BEST.

You can do as much as any man
 If you work with proper zest,
For the best that any man can do
 Is just to do his best.

EXTREMES NOT NECESSARY.

It is not at all necessary to be an "old fogy" in order to be conservative, nor to be a reckless plunger in order to convince the world of one's up-to-dateness.

EVERY ONE NEEDED.

The member of a fraternal benefit order who thinks his order will thrive without help from its members will find out his mistake if all of its members think as he does.

GOOD ANCIENT ADVICE.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

HOW TO MAKE SHOES WATERPROOF

Boots and shoes may be rendered permanently waterproof by soaking them for some hours in thick soap water. A fatty acid is forced in the leather by the soap, which makes it impervious to water.

MONEY.

Treasury figures show deposits in the banks and trust concerns of the country aggregating $8,500,000,000, or about $108 per capita. The total of available cash in the country is something more than $2,500,000,000, or less than $30 per capita.

HOW TO RELIEVE ASTHMA.

Soak some blotting paper in a strong solution of saltpeter; dry it; take a piece two inches square, lay it on a plate in the bedroom. On retiring light it. However badly afflicted with asthma the greatest relief is experienced, causing refreshing sleep.

POSTPONED.

The partition of China has been postponed by the fear of the European war that would inevitably result, with Russia and France on one side and England and Japan on the other, and with Germany quite willing to act as arbitrater and take the lion's share.

ARMY DESERTIONS.

Desertions from the army, says a Washington report, have multiplied so as to cause great anxiety. These desertions have been so numerous in some localities as to suggest the necessity of some means of preventing this premature withdrawal from the military service.

OUR FORESTS.

While American forests are decreasing at an alarming rate, Germany had in 1900 216,178 acres of wood more than it had in 1883. Millions of feet of timber might be saved in this country annually if the German custom were followed of cutting trees about six to twelve inches from the ground, making logs a foot or two longer than they are here.

MARK TWAIN ON LYING.

Why will you humbug yourselves with that foolish notion that no lie is a lie except a spoken one? What is the difference between lying with your eyes and lying with your mouth? There is none, and if you would reflect a moment you would see that it is so. There isn't a human being that doesn't tell a gross of lies every day of his life.

WHY?

One of the wonderful things is that a woman of fair intelligence will paint her cheeks like a clown's and appear on the streets. Why does she do it? Does she imagine that people think the paint is bloom of youth? Does she not know that people laugh at her? There are two things that people are quick to notice—when a man wears a wig and when a woman paints her cheeks.

PARTS OF GERMANY.

When Maj. Gen. Samuel B. M. Young was presented to the kaiser during his recent visit to Germany. Emperor William asked him if he had ever visited that country before. "Not this part," Gen. Young is said to have replied. The emperor then inquired what parts he had visited, whereupon Gen. Young said: "I have visited St. Louis, St. Paul and Milwaukee." The emperor roared with laughter and took Gen. Young to the empress, to whom he repeated the witticism.

PASSING OF THE LIGHTNING ROD.

The day of the lightning rod is passing. The government's latest census returns show that Franklin's invention for protecting the house is little used today. No electrical manufacturing establishment reports it among the products, and so far as the census expert has been able to learn only one American electrical engineering firm makes a business of setting up the rods or designing them. So far as large cities are concerned, disastrous lightning strokes are reported to be more rare, and the decease is accounted for by the network of electrically charged wires and other apparatus with which the city is now interwoven and surrounded.

$300 a Year. Living On It.

TOO MUCH THEORY.

Periodically there are foisted upon the patient public various schemes for cheap living. These usually come from well fed college professors, who, however, rarely put their gastronomic theories into practice unless compelled to do so by dyspepsia. It is quite natural, therefore, that the latest proposition of this character should come from a Chicago professor, one J. S. Clark, of the Northwestern university. His contention is that on a yearly salary of $300 an unskilled American laborer can and should support a family in comfort and save money. This he declares to be the plain duty of every workingman. How rich he would become after a series of years spent in the enjoyment of scant food and plenty of work the professor fails to state. It may fairly be assumed that Prof. Clark has not seen fit to prove this particular faith by his works. It is usually the well fed man who thus discourses on the sweet uses of adversity to his less fortunate brethren.

Prof. Clark might have gone even further than he did. Our good old friends, Becky Sharp and Col. Mulberry Sellers, long since fathomed the secret of living on nothing a year, and only lately an eminent Boston economist, Edward Atkinson, proved that, given a model kitchen and no appetite, household expenses become a negligible quantity.

Seriously, the exploitation of these theories of cheap living, like the many "get rich quick" schemes, is neither prudent nor profitable. The theorists of Prof. Clark's stripe are, unconsciously perhaps, disturbers of domestic peace. If they were to put their theories into practice, we should hear less of academic deliverances which either provoke ridicule or stir up social discontent.

Poor Boys Who Became Presidents.

A CHANCE FOR OTHERS.

William McKinley's early home at Niles, Ohio, was plain and comfortable, and his father was able to keep him at school.

Millard Fillmore was a son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

Andrew Jackson was born poverty poor in a log hut in North Carolina, and was reared in the pine woods.

John Adams was the son of a grocer of very moderate means. The only start he had was a good education and he made good use of it.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio river, until he was seventeen years of age.

Abraham Lincoln was the son of a wretchedly poor farmer in old Kentucky, and lived in a log cabin until he was of age.

James K. Polk spent the earlier years of his life helping to dig a living out of a farm in North Carolina. He was afterwards clerk in a country store.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school and picked up all the education he ever had from his wife after his marriage.

James A. Garfield was born in a log cabin. He worked on a farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterwards worked on a canal, driving horses along the towpath.

Imagination. She Finds Comfort In It.

SO CAN YOU.

It is often said that anticipation is the sweetest part of any pleasure, and there seems, on close examination, to be a great deal of reason for this idea. In anticipation, only the rose tints appear; we see in the mist which shrouds futurity only what we wish to see; all the untoward circumstances are good enough to conceal themselves from anxiously peering eyes. All childhood is anticipation! "When I'm a man" is the thought in the mind of the little boy from the time he attains kilts until he is really a man. And then his mind takes a leap forward to something else in the future longed for, perhaps worked for, but always in the future.

When this is attained, there is something still further. Indeed, the future is like the moonlit waters, growing brighter and fairer as it recedes, though it is only a broken, patchy thing where it is near. And so, the farther away our goal, the brighter it seems.

This is, perhaps, after all, a wise provision, for if we could see all the marring blots on the realization, we would certainly not strive with such eagerness to press forward. The child who longs for maturity, if he realized the burdens which each passing year lays, would cling to his childhood, setting his feet in the flowery meads of irresponsibility and refusing to move on; the struggling youth trying to obtain an education recks little of the broader longings which education brings, else he might well hold fast to contented ignorance; and the poor man, pressing forward to wealth, does not dream of the load which accumulation imposes. If he did he would cry: "Let me remain poor—and happy."

There is something to be learned from all this and it is a lesson which will make us heedless of the c ry of the wiseacres against "looking forward." Anticipation, being the brightest part, is too precious to lose, and since it costs nothing, why not take what there is out of it and if it bear no fruit—well, we are no worse off than before and we have to our credit some happy hours at least in the imaginary enjoyment of what we wanted, says the Pittsburg Chronicle Telegraph.

"I know a little woman, a happy, carefree journalist, who has tasted all degrees of journalistic vicissitude, from the affluence of tailor-made frocks and Paris hats to a 15-cent lunch in a cheap restaurant for her sole meal for the day. She told me once her great secret of contentment.

"When I am down on my luck," she said, "do you think I weep or worry over it? Not I. I simply go about and enjoy myself with imagining. That is the reason I am invariably extravagant once a year in a handsome frock and hat, for good clothing gives one a feeling of a right to dreams. I have sallied forth after breakfasting on a stale roll and a glass of warm water, to do the shops and see all the pretty things I can possibly find. I make out lists of what I would purchase if I had the money; I sit in the reading rooms of the library and make up great themes for stories which are sure to sell, according to my anticipation, and I indulge to the utmost my faculty for imagining things. It is great. Try it some day when you are down. You will find that it saves wrinkles and tears."

And she is quite right. No trouble ever evolved grew the brighter for brooding over it, and dreams do no harm, at least while their possible benefit is excellent salver for dreary days. Therefore let us all take trips to "The Land of Make-Believe."

It is well to wander sometimes in the land
 of Make-Believe,
Through its ever smiling gardens, where
 the heart may cease to grieve,
Where the beds are gray with roses and
 the paths are paved with gold
And our hopes, like soaring songsters,
 their mercurial wings unfold.
Let us all be little children for awhile and
 make our way
Through the sweet and sunny meadow
 land of Make-Believe.

There's a queen within an arbor, where
 she rules in high renown,
With a lily for a scepter and a rose
 wreath for a crown,
And her laws are love and laughter, for
 they know not sorrow there;
Never hate or pain or money enters in her
 kingdom fair;
So we sing the songs the children sing
 and play the games they play
As we wander in the golden land of Make-
 Believe today.

Puzzle Corner. Intellectual Amusement and Exercise for Young Minds . . . .

PRIZES—A copy of a short story book will be sent to the first person to send in answers to all puzzles. The person who sends in the best original puzzle this week will receive a copy of a choice story. The puzzles printed first in this department will be considered the best, concerning which opinions may differ. All puzzles should be written on one side of paper. Write names distinctly.

ANSWERS to puzzles two weeks ago:

368.—Mixed Syllables: En-gine. Attack. Leo-pard. Mem-ber. Let-ter. Lea-der.

369.—Hidden Names: 1. Fred. 2. Ed. 3. Mark. 4. Will. 5. Abel. 6. Nathan. 7. Eli.

PUZZLES to be answered Jan. 4:

372.—A Seasonable Riddlemeree:

 In charm, not in ring;
 In hear, not in sing;
 In round and in square;
 In fruit, not in pear;
 In shout, not in call;
 In tumble, not in fall;
 In many, not in few;
 In Anna, not in Sue;
 In steadfast, not in true.
My whole a merry, mery time,
Of which we read in prose and rhyme.

373.—Omitted Word:

Put the same word in all the blanks. —— said he would surely get the —— and find out whether the clerk would —— the other goods to me at once. I wanted to do a ——ion things this morning, so I went —— to do my errand for me. He went off with a large —— in his pocket, and I told him he would need a stout ——y to protect himself should any one waylay him.

Question Box. Curious Things in Life and Literature.

PRIZES—A prize of a short story book will be sent to the first person to send in correct answers to questions annexed. Address replies to Puzzle Editor, care of The Globe, St. Paul, Minn.

ANSWERS to questions two weeks ago:

513.—Cuba, republic; Haiti, republic; Jamaica, British colonial; Porto Rico, U. S. colonial.

514.—The term Saracens is of doubtful origin. At first it was applied by the Greeks and Romans to the nomad Arabs, who harassed the frontier of the empire from Egypt to the Euphrates; but afterwards, during the middle ages, to the Moslems in general, the Saracens having been the earliest and most enthusiastic converts of Islam. In the seventh century the Saracens conquered Arabia, North Africa and part of Asia, and in the eighth century they conquered Spain (711), but their progress in France was stopped by their defeat by Charles Martel, at Tours (732). The great caliphate of Bagdad, founded in 764, fell before the assaults of the Tartars in 1277; the great caliphate of Cordova, founded in 756, endured till 1031, when it was broken up into smaller governments, the last of which, the kingdom of Granada, fell before Ferdinand of Spain in 1492. Like the Normans, the Saracens were a people of great enterprise and rare adaptability, and quickly surpassed their teachers in all the arts which embellish life.

515.—Silk was spun in China 2500 B. C., and Isaiah seems to refer to it when he says: "They that work in sirokott or fine flax, and they that weave network, shall be confounded."

516.—The use of the bow and arrow was probably known to man at a very early period of his history, and triangular flint arrow-heads, chipped into the requisite shape, are found in all parts of the world, showing that they must have been known and largely used at a period anterior to the discovery of the working of metals. The bow is mentioned in Scripture as having been used in patriarchial times, and all the leadng nations of antiquty were acquanted with it. No one country or continent can claim the bow exclusively as his own.

QUESTIONS to be answered Jan. 4:

519.—What is the story of the Tarpeian rock?

520.—What is the San Marino?

521.—What is the story of Arcadie or Arcadia?

Famous Quotations. Who Wrote Them?

PRIZES—The first person to send in the names of the authors of the annexed quotations will be given a copy of an illustrated book. Address Puzzle Editor, care The Globe, St. Paul, Minn.

AUTHORS of quotations two weeks ago:

492.—Tennyson.

493.—Tennyson.

QUOTATIONS—Authors to be given Jan. 4:

498.—"If I should live to be
 The last leaf upon the tree
 In the spring,
 Let them smile, as I do now,
 At the old forsaken bough
 Where I cling."

499.—"Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection."

500.—"Ah, pensive scholar, what is fame?
A fitful tongue of leaping flame;
A giddy whirlwind's fickle gust
That lifts a pinch of mortal dust;
A few swift years and who can show
Which dust was Bill, and which was
 Joe?"

501.—"The very flowers that bend and
 meet,
In sweetening others, grow more sweet;
The clouds by day, the stars by night,
Inweave their floating locks of light."

. . Problems . . To Test Minds So Inclined.

PRIZES—The first person to send in correct answers to all the problems will receive a prize of a short story. We will be glad to receive peculiar original problems from our readers.

ANSWERS to problems given two weeks ago:

366.—He loses 6¼ per cent.

367.—He borrowed $1,400.

PROBLEMS to be solved Jan. 4:

370.—A building owned by A, B and C, valued at $3,000 and insured at its value, is destroyed by fire. The shares of the partners are in the ratio of 2, 3 and 4, respectively. What is the loss to each partner?

371.—Three men, A, B and C, raise a capital of $12,000. A puts in a certain amount, B $1,000 less and C $1,000 more than A. What is the share of each?

DEFECTIVE PAGE