

# Interesting To WOMEN

### Tricks of Manner.

What old-fashioned folk called "tricks" of speech or manner are deplorably easy to assume and extremely difficult to break off. Several to which girls are more or less prone are these: Repetition of a sentence or the point of a story, telling it over again almost in the same breath, the usage of "you know" or "don't you know," for emphasis and beginning a laugh with such haste that it entangles itself in the speech and the final words are delivered in a giggle. All these and similar mannerisms may be more readily dropped in youth than later in life, and every girl would be wise to watch herself lest she fall into them or their like.

### Ugly High Heels.

Women are much mistaken in thinking that high heels make the foot look smaller. As a matter of fact, they make it look far larger, as it is compressed into an ugly, fat mass that swells out over the top of the shoe in anything but a graceful manner. To put the foot in a well fitting shoe of the size that properly belongs to it and to wear low heels is the best way to preserve the foot in perfect health. If you wish the foot to appear small by perfectly natural means always wear black kid or satin. A white shoe should never be worn except where the foot is faultless, in shape and very small to look at.—Bridgeport Vergram.

### Your Daily Hour.

Every woman, whatever her work or whatever her station in life, should adopt the rest cure, which is indeed a preventive rather than a remedy. At least one hour of the day should be spent absolutely in recreation. The manner in which this recreation is obtained must differ according to the person. What is recreation to one woman is work to another.

For the woman who is constantly among people, who is nervous and overtaxed mentally and physically and seldom free from the demands of people near her one hour a day in the open air, absolutely by herself, will prove beneficial. She should spend that hour alone and at rest.

For the woman who is alone and at rest, there must be a different treatment. She should for an hour each day seek the society of those who interest and entertain her. If every woman who is much alone and consequently subject to fits of depression would practice this sixty-minute cure, there would be little melancholia and less insanity in the world.

The woman who is on her feet all day should lie down for an hour daily. A self study will convince any woman of her individual needs during the rest hour. Each will find something restful to do. If the day comes when the rest hour seems absolutely impossible be especially careful to observe the hour on that day for it is at such times most needed.

The woman who will keep young and beautiful and happy will adopt this method of living. She will make it as much a part of her life as she makes her religion.—Pittsburg Press.

### Disappointment in Stageland.

A friend who had an engagement with Henry W. Savage, the theatrical manager, called at his New York office, one day last summer, to keep the appointment, and was told that Mr. Savage was busy and that he would have to wait in the outer office a few minutes. While this gentleman was waiting he was astonished to notice the number of young women who came in seeking positions, and later he asked Mr. Savage if he knew about how many young women called every day looking for work.

"O, I don't know," said Mr. Savage; "I suppose about a hundred or so."

"I think it is more than that number," said his friend. "Suppose you have them counted."

"All right," replied Mr. Savage, "I should like to know, too, and to-morrow, between my office hours,—ten and three,—I will place a clerk at the outer desk and ask him to keep record on a tally sheet of every young woman who calls for stage employment."

On the following day called his clerk, Mr. Savage, called his clerk. The tally sheet showed that the number of applicants was over five hundred.

Mr. Savage's is only one of a number of large offices in the metropolis. Many of the girls who call state that they have come from all parts of the country, and many, hoping for a chance in the "legitimate" field, have found it overcrowded and seek work of a lower grade in the burlesque companies. This year New York has been filled with hundreds of disappointed stage-struck girls. Theatrical managers say that they have never known a time when there were so many looking for work. A recent advertisement for chorus girls, in a New York daily newspaper, brought over seven thousand replies.—Success.

## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. HERBERT H. MOTT.

### Subject: Can a Man Do as He Likes?

Boston, Mass.—The following sermon was contributed to The Christian Register by the Rev. Herbert H. Mott. It is entitled "Can a Man Do as He Likes?" and the text is: "Choose you this day who you will serve."—Joshua xxiv, 15.

Can a man do as he likes? Of course not, you say. All sorts of barriers hedge him round. He would like to fly as the birds fly, but the weight of his flesh and bones keeps him plodding along the ground. He is born poor or stupid; consequently he can neither buy a steam yacht nor set the Thames on fire, though he would like dearly to do both. The force of public opinion compels him to don a tall silk hat and a frock coat when he would much prefer to go about in a golf cap and a shooting jacket. The force of public law compels him to run his auto at ten miles an hour when he very much wishes to spin along joyously at the rate of thirty. Every man exists under a set of compulsions, keeps obligations, and is limited by natural and artificial, and he is compelled, by pushes and pulls and pressures he is unable to resist, to do many things he doesn't want to do.

Nevertheless, in spite of a man's abject slavery in certain directions, he is free in every part of the world, in which, instead of being a slave, he is actually and truly free; a department of life and conduct in which he can do as he likes?

The old doctrine—the doctrine believed by our fathers, and by nearly the whole of humanity, until the beginning of recorded time—was that there is such a department of life and conduct; that in all vital matters, in all matters that have to do with the moral quality of life, a man can do as he likes. Our fathers and mothers stand at a point where two roads diverge, we are able to choose, select, determine, which road to pursue. In such a situation the casting vote remains with us.

Whenever two or more governments, leaders, employers, claim our allegiance; this is true, said our fathers, no matter how severe the pressure. The temptation, urgency, force of circumstances, may be so great as to resemble compulsion. It appears as if we were obliged to take one road or the other. This, said our fathers, is appearance only. In reality, whenever two or more alternatives present themselves, whenever two roads open before us, the decision remains with us. It is with us to say yes or no, to lift the latch or not to lift the latch, to turn to the right. No matter how great the pressure brought to bear on us, in the last resort we can always choose poverty instead of riches, captivity instead of freedom, suffering instead of ease, and instead of life, if need be, we can always choose death.

This is the old doctrine, and, although it has stood both the test of time and the test of experience, there appears to be, in these days, a widely spread tendency to ignore it. No one denies that the pressure of the world, the powerful influence over our lives, but the tendency nowadays is to ascribe everything to circumstances.

It is related that the eminent naturalist, Professor Boulton, placed the eggs of caterpillars in differently colored boxes, and left them there to hatch out, with the remarkable result that the eggs in the blue box hatched out into blue caterpillars, those in the red box into red, and those in the yellow box into yellow caterpillars. They were, you see, the product of their surroundings, and he that is of the color of his surroundings stamp what he is. And so, it is declared, are you and I; we are what our surroundings and those of our ancestors make us. We are the planes of outside conditions, past and present.

Here is a man who is an enemy of society. He prays upon his kind, and his career is divided between debauchery and other crimes. He is the victim, the helpless victim, of outward circumstances, we are told. His mother was a drunkard, his father was a thief. He was reared in the slums. What can you expect? True, he has been helped and aided by various philanthropic people whom he has mercilessly deceived. But he, poor fellow! could not help himself. Like Professor Boulton's caterpillars, he took on the color of his surroundings. He is in the black box, he turns out black. His surroundings were evil, therefore he is evil.

Or, again, there is the hero who, like Charles Lamb, gives up all, in order to support some one dependent on him, or surrenders life itself in order to save the lives of others. We are told that the same story about the hero as about the thief. He is not brave or self-denying of his own accord. He is heroic simply because the conditions in which he was brought up were favorable to heroism, and so heroism grew out of his soul, just as cabbages grow out of the soil when the soil contains the seeds of cabbages.

Goodness and badness, heroism and criminality, it is declared, do not reside in us, but in our surroundings. We are mere passive lumps of clay, on which our surroundings stamp whatever is in them. We are the slaves and victims of the conditions in the midst of which we are. When we fancy we are doing as we like, going our own way, following our own will, we are, in reality, merely obeying the pressure of circumstances. We are under a rigid law of necessity all the time. Even when we stand where two roads diverge, and think that we ourselves choose to take the left hand or the right hand road, it is not really we ourselves who choose, but a number of circumstances and conditions, working on us and through us.

This doctrine, that we are creatures of circumstance and cannot help what we do, is a misleading one. It tends to self-deception. It makes us imagine ourselves better than we are. When we do wrong, this doctrine offers the temptation to us to say: "It was not my fault. It was the fault of my education and surroundings." And this will lead to day, as it has always done in the past, to a general laxity with regard to

## THE JUNGLE'S TERRORS

### WILD BEASTS AND SNAKES EXACT A HEAVY ANNUAL TRIBUTE.

#### The Total Loss of Life in India Through the Depredations of the Tiger and the Cobra Is Appalling—Government Powerless Against Superstition.

It is popularly believed by English people whose friends have recently gone to India that the tiger and the snake play an important and inconvenient part in the domestic economy of the Anglo-Indians, and that the perils of life, already sufficiently numerous by reasons of climate and epidemics, are augmented by the aggressiveness of wild beasts and the insidious ambushes of reptiles. To allay these apprehensions the unqualified assurance may be given that the majority of Englishmen, and certainly most English women, never see a tiger during their stay in India, and may in all probability never see a poisonous snake. In the great cities and the larger civil and military stations, where most of our countrymen pass their lives, the houses are immune from wild beasts and snakes, and even in the more primitive and out-of-the-way places, in which British officers sometimes spend their lonely existence, the house is secure from the man-eater, and the premises, thanks to the mongoose and the vigilant fox-terrier, are fairly free from snakes. If ever there is an encounter with a tiger it usually arises from no fault of the tiger.

But the life of Europeans in India is one thing; the life of the Indians is quite another matter. The average European, who observes a few obvious precautions, will find the conditions of life quite as healthy, if not healthier, than those which are found in Europe. His dress gives him an immunity from snakes, and, as some think, from plague, which the bare-legged, bare-footed Indians do not enjoy, and his place of residence and habits of life do not expose him to dangers from wild beasts.

Unhappily, in spite of the rapid spread of roads and railways and the enormous increase in cultivation, the Indians in the villages, and even in the small towns of certain provinces, every year offer a number of victims to the tiger and the cobra and the other wild beasts and snakes, which they at once venerate and dread. Scarcely a day passes without some notice in the Indian press of the depredations and loss of life caused by tigers and leopards, and in spite of the rewards offered by the government for the destruction of dangerous animals and poisonous snakes, the total loss of human life and of cattle is deplorable.

Year by year a statement is published showing the number of persons and head of cattle killed by elephants, tigers, leopards, bears, wolves, hyenas, and other animals. Last year 24,576 persons and 96,226 cattle were killed. In the case of human life the snake is the more deadly, and 21,827 deaths are attributed to snake bite. In the case of cattle the destruction is chiefly caused by wild beasts, which have killed in one year over 86,000. Leopards accounted for some 40,000 tigers coming second with some 30,000. These figures only refer to British India, where, owing to the difficulty of obtaining accurate statistics, the total is probably well under the mark, while if the figures for the Federated States—with an area of some 700,000 square miles and a population of 62,500,000—were included the mortality would be still more appalling for the states are the natural home of the tiger, leopard and bear.

In one district alone last year 48 persons were killed by a single tigress. While in another district of the United Provinces 113 deaths are credited to one or two man-eating wolves. One can understand the panic of the helpless peasants and sympathize with them, but it is very difficult to suggest a remedy. In Bengal the destruction measures taken for the tigers have been attended with some success, but the authorities have been staidly.

Every year there is a steady increase in the number of wild animals destroyed, and every year more money is spent upon rewards for their destruction. Last year 1285 tigers, 4370 leopards, 2000 bears and 2056 wolves were destroyed, but the loss of human life does not diminish and the agricultural wealth of the country is depleted by the ever-increasing mortality among the cattle. To the peasant the loss of cattle is a most serious calamity, for his very life depends on his plough bullocks and milch cows, and he may rest assured that in the framing of the new game law, which has formed the subject of considerable discussion of late, the interests of the Indians will not be forgotten.

Serious as is the loss of human life and agricultural stock, perhaps from a financial point of view the injury caused to the crops by the depredations of wild animals is of almost equal importance, and here again every consideration will be shown to the agricultural population when the game law is finally settled. It is a cruel sight to witness the destruction of promising crops by deer, antelopes, pigs and monkeys, and it is exasperating to see the Hindus stand by, helpless and passive, while the sacred antelope and monkey strip their fields bare. In the arid tracts of India the sight of thriving plantations on the canal banks is welcome, but it should be remembered that they are the early

harbor of the destructive and prolific pig, and no effort should be spared to rid these plantations of every animal that preys upon the crops.

The question of snakes is even more serious and difficult than the question of wild animals. The destruction of snakes shows a falling off, and it is obvious that the government is helpless unless the people will co-operate in their extermination. But unfortunately the Hindus have a great tenderness for all life, and among the living creatures which they venerate the deadly cobra is an especial object of worship and respect. Among the more ignorant sections of the people it is believed that the cobra has supernatural powers and can influence their fortunes. No Indian would kill a cobra if he could help it, and it is said that, when a cobra is killed perforce, it is given all the honors of a regular cremation and assured with many protestations that its reluctant destroyers are guiltless of its blood and that it was slain of necessity. This unfortunate attitude of the millions of India toward the snakes makes it almost hopeless for government to diminish the loss of human life. Many an effort has been made to discover some antidote for snake poison, but so far without success.

One is forced back on the somewhat helpless conclusion that the snake terror will never be removed from the people until real education has freed them from their superstitious fears of the serpent. It has been well said that in India we have to deal with "creeds that range between the extreme points of the basest animism on the one hand and the most exalted metaphysics on the other, and with standards of life that cover the whole space between barbarism and civilization," and no one who has listened to the stories of the Indian peasants about king cobras and tiger incarnations can gainsay the truth of the utterance. It is a melancholy presentment of Indian life, this short annual statement of men and cattle killed by wild beasts and snakes; but the background of terror and superstition is darker still.—London Times.

## THE PROVIDENT LOAN.

### A Society to Aid Deserving Poor by Loans on Personal Property.

The Provident Loan society of New York was incorporated in 1894, "for the purpose of aiding such persons as the society shall deem in need of pecuniary assistance by loans of money at interest, upon the pledge of personal property." It was organized by a number of New York City's leading citizens, including James Speyer, Seth Low, Abram S. Hewitt, Otto T. Barnard and Solomon Loeb. It charges 1 percent interest per month on loans of less than \$250, or at the rate of 10 percent per annum on loans exceeding that amount; and these rates are recognized as somewhat philanthropic, considering the class of securities offered, many of which, such as furs, being likely to deteriorate in value unless cared for at considerable expense.

It is true that the patrons of the Provident Loan have been mainly of the better class, the loans averaging about \$30 each, but it is the society's plan to "extend its usefulness to less profitable business in poorer sections of the city, making more loans on clothing and less desirable pledges. We must not forget," he adds, "that the purpose of our incorporation is philanthropic, so far as is consistent with the full measure of strength and safety."

By the treasurer's report it appears that 168,272 pledges were received in 1903, on which \$5,576,091 was the amount advanced. The report further shows that the funds employed at the end of 1903 amounted to \$2,647,121.18, and it may be said in a general way that the capital in actual use is equal to about one-half the annual sum total of business. The gross earnings average about 12 percent, out of which interest on the society's bonds, certificates of contribution and temporary loans from the banks and trust companies, as well as the general running expenses of the society, are paid. It should be said here that the society is not permitted to pay more than the legal rate of interest to any investor in either its bonds or certificates, or for the use of any funds whatever, or surplus at the end of the year becoming a part of the general fund, which has increased \$233,621.18 since the institution was founded, by which it will be seen that philanthropy is not necessarily administered at a loss. There are also certain benefits of the Provident Loan which cannot be regarded in the light of philanthropy. Numerous well-to-do persons take advantage of the fact that no storage charges are made, and during the early summer pawn thousands of dollars' worth of furs, overcoats and silverware for ridiculously small sums, thereby obtaining for a few cents safe and careful storage, besides the use of the money borrowed. Thus a fine fur coat pawned for \$2 in June is stored and cared for until November for the absurd sum of ten cents.

The "unredeemed pledge" sales of the Provident Loan are held at an auction room on upper Fifth avenue, and usually leave a balance in favor of the pledgers, comparatively few of whom ever call for it, so that there is a constantly growing fund resulting from the residue of these sales.—From Albert Bigelow Paine's "At the Sale of the Unredeemed," in the Century.

## Too Good to Leave.

Waiter—Shall I give you the check now?  
Farmer—Oh, no, for heaven's sake don't stop me yet.—Philadelphia Telegraph.