

THE FESTIVAL of the BOGIE MAN

BY RAY CHARLES MORRIS

NOW comes the festival of the Bogie Man. If you want to try something that is novel and amusing in connection with it you cannot do better than make a few experiments in the construction of vegetable mannikins, which are particularly appropriate to Hallowe'en. They are usually made at home with the aid of a few vegetables such as potatoes, beets, carrots and the like, and the contriving of them will afford a lot of amusement.

For example, with a fat-sized potato for a body, a beet for a head and a couple of carrots for legs you can turn out quite a humanlike figure. Stand him firmly on his "pins," paint a couple of eyes and a nose, cut a round hole beneath the nose for the insertion of a cigar and you will have a sporty-looking goblin, which only needs some sort of a hat and a stick in his hand—his arms are carrots also—to be perfect in its way. The deft handling of a penknife will accomplish wonders in the manufacture of such vegetable mannikins, helping out here and there in a sculptural way, while a little ingenuity in the contribution of minor accessories is an important aid. For instance, a po-



CUTTING THE FACE IN THE PUMPKIN FOR HALLOWEEN

toeman, with a potato body, a turnip head and a couple of cucumbers for legs requires some sort of a helmet (easily made out of pasteboard, as well as a club in his hand, to lend him a proper verisimilitude. A final touch in the shape of a pair of mustaches consisting of two ears of wheat stuck with mucilage beneath the nose contributes ferocity to his expression.

Or, if you like, you may construct a clown, with a small beet for a head and a couple of carrots for legs, lady apples serving admirably for buttons and topknots. Here, of course, a bit of paint is desirable—but not very much, because it is well to rely as far as possible upon the vegetables themselves for the effects to be produced. The clown should have a peaked cap on top of his head, which is easily cut out of the substance of the beet so as to have the desired shape, and in his hand he may carry a plum, attached to a short string, to represent the distended bladder, which Mr. Merryman is accustomed to use in his business.

The question of feet for the mannikins may be a bit puzzling, but small potatoes will serve the purpose satisfactorily, and radishes are excellent. One or two incidentals of clothing may be discreetly added, such as a necktie for a dude mannikin, or a veil for a lady goblin. The lady goblin, by the way, may be provided appropriately with a skirt of lettuce leaves, and if she can be supplied with a parasol to carry in her hand, the effect will be more picturesque.

Some girls are very clever at contriving such things as these, and, with the suggestions here given, almost any bright young woman ought to be able to put together a few Hallowe'en mannikins that will be a surprise to her friends. If she chooses to celebrate the occasion by a party, she ought to devise a vegetable goblin for each guest, to serve as a present, and it is desirable that in each case the bogie doll (if such it may be called) shall be a "take-off" in some way upon the recipient. Thus a dude mannikin might be bestowed upon a young man conspicuous for the elegance of his apparel. This will make a great deal of fun.

Jack o'Lanterns are always appropriate to Hallowe'en, and small ones, made out of little pumpkins and provided with grinning teeth and staring eyes painted on paper and glued on the inside of the lantern, will help out the array of gifts for the guests on such an occasion. A small-sized lantern of the sort makes a first-rate head for a goblin, whose body may be an orange if desired.

The reason why vegetables, fruits and nuts always figure so conspicuously in the celebration of Hallowe'en is simply that the festival is by origin a harvest rejoicing. It is a thanksgiving for the safe and successful garnering of the crops in autumn. Therefore it is that apples, pumpkins and nuts, which are typical autumn products, are most used as symbols in connection with the occasion.

The ceremonies appropriate to Hallowe'en are of wholly pagan origin, and even to this day the ancient rites are celebrated in parts of Scotland. Great fires (a relic of the pagan Baal fires) are built outdoors on heaps of stones. All the home fires are put out, and until midnight, only these are permitted to burn. Then, at the stroke of 12, each person takes a bit of the fire to his home, and with it kindles a fresh blaze upon his hearth. At this ceremonial many centuries ago the Druid priests officiated. The fires they kindled were sacred.

In the ninth century Pope Gregory IV. appointed November 1 as a day for the celebration of the memory of all saints and martyrs not already honored by an allotment of special days in



ALL READY FOR HALLOWEEN



A MENU OF MARSHMALLOWS AND OTHER GOODIES FOR HALLOWEEN

the calendar. Hence the name. All-Hallows," or "All Saints' Day." The choice of this day was determined doubtless by the fact that the first of November, or rather

the eve of the night preceding it, was the occasion of the ancient pagan festival of the harvest. For it was the policy of the church to supplant heathen by Christian observances.

If you give a Hallowe'en party you can amuse your guests by placing upon a table a large dish full of vegetables—beets, carrots, turnips, potatoes and onions—the number being the same as that of the men present. To each vegetable should be tied with a gay ribbon a card bearing a man's name. Then the ladies should in turn be blindfolded, and, being led to the table one at a time, should pick out a vegetable, which, according to the card it bears, will decide who shall be the partner of its possessor for the evening.

Another amusing game requires that each girl in turn shall go out in the yard, or into the street, blindfolded, and led by somebody else and pick up the first fallen leaf that comes to hand. If it is ragged and dirty her future husband will be poor. If yellow he will be wealthy; if red he will be a witty and brilliant man; if green he will be a fool.

In case you are puzzled to choose between two lovers place three nuts on a stove or before the fire so close that they will be ignited. One you name for yourself and other two for the young men respectively. If one of the nuts jumps and bounces away, you know that the person it represents will prove fickle and an undesirable husband. As for the other, if it remains close by and the two nuts burn to ashes together you have reason to believe that this lover and yourself will make a happy match. Some quite ancient verses describe the test as follows:

These glowing nuts are emblems true
Of what in human life we view;
The ill-matched couple fret and fume
And thus in strife themselves consume,
Or from each other wildly start;
And with a noise forever part.
But see the happy, happy pair,
Of genuine love and truth sincere;
With mutual fondness while they burn,
Still to each other kindly turn;
And as the vital sparks decay
Together gently sink away,
Till, life's ordeal over passed,
Their mingled ashes rest at last.

Some of the most amusing of Hallowe'en games have for their object the solving of problems of destiny in regard to matrimony. In one of them three small bowls are placed on the table—the first one empty, the second filled with clear water and the third containing soapy water. Girls are blindfolded in turn and led to the table, with instructions to dip the left hand into one of the bowls. If the hand is dipped into the clear water, the maid will marry a bachelor; if into the soapy water she will capture a widower, and if into the empty receptacle, she will remain a spinster all her life.

GAMES FOR HALLOWEEN

First the invitations must, of course, be appropriate. Tiny note paper, with fairies and hobgoblins on it, can be bought; but any girl or boy with a very little trouble can make nicer ones. You might write the invitations on silver paper half moons, on which you can sketch (or paste, if you cannot draw) owls, gypsy fortune-tellers or horseshoes. Or, take pieces of red card board about four inches square; then cut out of black paper funny little goblins, witches and fairies. Arrange them on the red card as artistically as possible, and print the invitations in black or gilt paint. If you can put it in rhyme, all the better.

The decorations should be of autumn leaves or bunches of wheat, jack-o'-lanterns, strings of popcorn, or pine cones tied from narrow strips of deep yellow cheesecloth or bunting. The little gourds or squashes, deep yellow, striped green and ruddy brown, make cunning favors for each child's plate. Cut off the top and fill them with the old-fashioned round, red peppermint drops. If you can find one of the very long gourds (sometimes they are a couple of feet long), they are very at-

A similar test of fate is made by means of the so-called "fortune cake," in which are baked a ring, a thimble, and a silver dime. Each maiden in turn cuts a slice of it, and she who secures the piece that contains the ring may expect to be the first bride. The one who gets the coin will have a rich husband, but she who loses the thimble falls is doomed to spinsterhood.

There are a number of ways of performing the famous mirror experiment, but the correct method is to take a candle, go alone into a dark room, and eat an apple before a looking glass. The hour must be midnight exactly, else nothing will happen. But, if these directions are strictly obeyed, at the very stroke of 12 the young woman will see in the mirror the face of her future husband looking over her shoulder.

Of course it may be a stranger's face, but that only makes it more interesting and romantic.

Bobbing for apples is a favorite Hallowe'en amusement, and as a means of diversion is highly regarded. The apples are placed in a tub of water, and, as they float about, each person tries in turn to capture one of them by biting it. It is not an easy task, and the frantic efforts of the participants in the game are bound to excite much merriment. It is required that the hands shall be held behind the back, and the understanding is that any young woman who fails to secure an apple will never get a husband.

Occasionally, as a variation on this method, an apple is suspended by a string in a doorway or from a chandelier, and one person after another tries to get hold of it with the teeth as it bobs about. The difficulty of the task is greater in proportion to the size of the apple. For some reason never satisfactorily explained, apples play a very important part in most of the doings connected with this witches' festival, and even the seeds of the fruit are counted, like daisy petals, for magical purposes.

The seeds in an apple, of course, vary in number, and hence the opportunity for speculation. As she counts them, the maiden recites: "One, I love; two, I love; three, I love, I say; four, I love with all my heart; five, I cast away; six, he loves; seven, she loves; eight, both love; nine, he comes; ten, he tarries; eleven, he courts; twelve, he marries; thirteen, they part; fourteen, die of broken heart."

A future husband's occupation in life may be ascertained by pouring melted lead into a glass at midnight on Hallowe'en. As it chills, it will take the shape of the tools he uses. Another plan that may be adopted by the inquisitive dame is to fill her mouth with water, take a handful of salt and run around the block. The first name she hears as she regains her starting place will be that of her destined spouse. When a merry party of girls take part together in this experiment it is sure to make a lot of fun; for most of them are bound to giggle, thus losing the water they hold in their mouths, and incidentally they forget the salt they hold in their hands and drop it. Naturally, under such circumstances the charm fails to work.

A story is told of an American girl traveling in Ireland, who chanced to visit on Hallowe'en a humble dwelling. The old woman whose home it was told her that she would show to her future husband's face, if she would pay a shilling. The maiden willingly complied, whereupon the old woman bade her look in the mirror. "I see nothing but my own face," said the girl. "Never mind, my dear," quoth the old woman, "it will be your husband's face when you get married."

Attractive scooped out and filled with trailing vines or autumn leaves.

For refreshments be sure to have sticky molasses taffy, popcorn balls, doughnuts and hot green pickles, if you have nothing else. The ices can be bought in witch moulds, but if that is too expensive, serve it in a huge scooped-out pumpkin set on a platter surrounded with a wreath of ivy or autumn leaves.

If you like games for prizes, why not have a winter four-leaf clover party for good luck? Cut any amount of three-leaved and a few four-leaved clovers out of green tissue paper and numbered on the back. Hide them everywhere, the more out-of-the-way places the better, so long as a tiny edge is in view. When the hunt is over each boy and girl adds up the numbers on the back of the leaves found, counting 25 for every four-leafed clover. The person having the highest sum total wins the prize.

Or you might try tossing peanuts. Each player in turn is given 15 peanuts, and standing about eight feet off tries to throw as many as possible into a small round basket. The one getting in the most nuts wins the prize.

Would-be Farmers

Many of City-Bred Under-Estimate Work

By GEO. B. BRABBIT



THE VAST majority of city-bred persons have no place on farms and no conception of the self-denial, independence, initiative and self-reliance required to make a success of farming or fruit or poultry raising or of any branches of rural industry, aside from the capital required.

Indeed, most of those who undertake such a change are destined to a disastrous failure, much more far-reaching in its results than the life of the particular individual.

There is a large class of city dwellers to whom this does not apply who have been reared on farms and who, for one reason or another, have drifted into city employment.

The plan of Rudolph Spreckels hardly meets the situation. A better plan would be the organization on a strictly business basis of a national land exchange, along the lines of the board of trade and the stock exchange, the object of which should be to regulate the conduct of members selling lands at a distance, either for colonization or investment; to provide facilities for investment, sale and exchange of lands and to give to the purchaser some guaranty of fair dealing from the land seller and of getting full knowledge of what he is buying and the difficulties he may expect to encounter if he becomes a settler or investor.

Those engaged in the business of selling lands should themselves take the initiative on such a scale as to assure the confidence of the public and the success of the enterprise.

Our rural communities are in need of educated men and women for the farms. What is wanted is more accurate information for the land purchaser and a fuller understanding of the demands made upon him by the new occupation in which he proposes to engage.

A national land exchange would help greatly in this direction.

Such an organization could co-operate with railroads and steamship lines and board of trade and other public bodies in all parts of the United States to secure better distribution of immigrants coming to the country from abroad and could assist in securing an intelligent and reasonable presentation of the merits of each section of the country for the settler and investor.



Honest Business Methods Pay in Long Run

By HARVEY PEAKE

A prominent merchant once dismissed a salesman whom he overheard saying to a shopper: "We usually sell that for \$1.25, but seeing it's you, I'll let you have it for \$1."

The article regularly sold at \$1. Nothing could injure a business more than to make customers feel that personal influence governs prices. In the first place, an intelligent buyer cannot help discovering the salesman's duplicity, and aside from the fact that it is against all good business principles, there is another thing to be considered.

Some people, foolishly enough, allow themselves to be persuaded that they are of special importance and can buy goods at that particular store at lower prices than anyone else. They become accustomed to looking for reductions and feel angered if called upon to pay the regular price for anything.

But, worst of all, they spread the impression among their friends that they have a so-called "pull" at So-and-So's, and offer to use their influence to get the reduction in price for their friends also.

Of course there are times when it is necessary for ever well-regulated business concern to cut prices upon merchandise—for instance, when certain lines refuse to leave the shelves or assortments are depleted. But in this case the cut is general and applies as much to Mrs. Jones as to Mrs. Smith.

Some salesmen who desire to be clever and who have a high opinion of their ability along this line are inclined to work this sort of confidence game on their customers: They will take the favored ones (?) aside and inform them that, as a special favor, they are going to let them have for \$1 an article for which every one else is paying \$1.25, while in reality \$1 is the regular profit-bearing price.

This ruse may work for a while, but it is, nevertheless, bad business. It is well enough to impress a customer with the fact that an article is worth more than he is asked to pay for it if this is actually the case, but they must not be led to believe they can buy it for less money than any one else can.

Honest business methods pay in the long run.

Creator Intended Some Men to be Fat

By W. R. RUDELL
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I have about come to the conclusion that the good Lord intended for some of his creatures to be fat and some thin, regardless of medicines and so-called infallible cures.

For a long while I tried all the alleged obesity cures and none of them did me any good. Then I determined to starve myself and take lots of exercise.

All my life I had been a lover of good eating, and counted that day lost on which I did not consume for my dinner the better part of a sirloin steak as thick as a dorky's foot, with all the trimmings.

For breakfast I usually destroyed a platter of cakes, three eggs and no end of thin-sliced bacon, besides fruits and two cups of coffee.

This lifelong system I abandoned for an entire month, cutting out all the meat and about all the vegetables, a piece of toast and glass of milk taking the place of my morning meals and a little rice being the chief item on the meager dinner bill of fare. Lunch I omitted wholly.

In addition I walked at least six miles every day and did all sorts of stunts in my room with a gymnasium outfit. Prior to going to bed I perpetrated all sorts of muscular contortions and rolled on the floor till my body was bruised.

At the end of thirty days I felt fit to run a three-mile footrace or go in the ring with the champion.

About this time it occurred to me that I ought to get weighed, and I made a bee line for the scales.

My grocer assured me that they were correct to an ounce, but they showed I had gained fourteen pounds in the period of my abstinence.