

WOMAN'S
SUFFRAGE
— AND —
INTEMPERANCE

E. A. N. RHODES



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WOMEN'S SUFFRAGE

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Women should have a right to record their opinions the same as men in all branches of government affairs and be on equal basis with men, allowing proficiency and development in various channels to regulate the franchise of the country in general, allowing educational freedom to exist in all branches of government affairs.

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CHAPTER I.

IN THE DISCUSSION OF QUESTIONS.

In the discussion of questions there is none that comes home so closely to us as the universal suffrage of our mothers, sisters, wives and daughters. They form our home circle. On them we rely in times of trial, sickness and tribulation. To them we go for comfort and advice. And yet we have never had the moral courage to make them our civic equals. We seem to be bound by that old barbarous idea which made woman our inferior being in many positions of life. This old teaching has been so firmly rooted in our lives that we do not realize the injustice and absurdity of its existence among our enlightened people. There was an excuse for our forefathers keeping women in the background, for in their day the great career for man was war. With him it was the real business of his life. But not so now. We claim that all men are created equal; that our pursuits are the pursuits of peace; that our fair women are just as talented, just as keen in perception, and just as capable of government as we ourselves. But why this shrinking from the gift of political rights to our equals? Why do we hesitate to say to our wives and daughters, come with us to the place of election. Have we no faith in their honesty of purpose, their integrity of character, their capabil-

ity of action? Is this polling place not fit for the society of ladies? Now, we know woman is honest and capable. We know it from experience. She has been faithful from infancy to the grave. No place that is fit for a gentleman is unfit for a lady. Men may be given a license to do what they would scorn in a woman, but the deed is no freer from stain in one sex than in the other. We often hear that the polling booth is no place for a woman. It is a place where all classes of men congregate, and she might be insulted. Will a man insult a lady when she is in her proper place? Do men insult women in the hotels, in the depots, in the street cars, the public street, at public demonstrations in an election hall? Such assertions are ar- rant nonsense. Either you share the bigoted sen- timent that woman's sphere is home exclusively or else you are ashamed to show your real belief in politics. That woman is capable of controlling even nations is in evidence by the present and the past.

England's queen has given the most peaceful and prosperous reign in the whole history of Great Britain. The most daring deeds of the past are written by woman's courage and faith. Consider the questions of uprightness and honor. Woman is not open to bribery when her family is in danger. Her love conquers all ambitions, and she stands a superior being in the sight of God and man. I can plainly see the reason why man is opposed to Equal Suffrage. Man does not want to be dis- turbed in his career of selfishness. He desires to

have no one to dictate in the great field of drink. The liquor sellers are opposed. They see the handwriting on the wall: "Thus far shalt thou go and no farther." They know the vote of woman is a protection to home, family and friends. The hand of woman will dash aside the cup of the inebriate, and prevent the downfall of her boy. They know that when woman votes she will scourge the saloon keepers, as did Christ the money-changers from the church of God. They know that the wives and mothers will no longer remain idle and see their loved ones go down in shame and ruin.

This is why woman is not granted equality with man. It is Satan who uses man's propensities to fight his battles.

CHAPTER II.

CAN WE TURN A DEAF EAR?

Can we turn a deaf ear to the wishes of the feminine class? They that hath been our helpmate from the foundation of time, in all our successful careers. They that have sacrificed their lives in many ways, they that have grasped the spark of education and turned it into a raging flame, in broadcast extention. They that have helped to tread the wild pathways that have broadened into great and grand cities. They are the guardian angels that have traveled by the side of man, cheering him in difficulties, administering kindness, usefulness and love. She has always been his companion. On the gloomy battlefield she has taken an active part in caring for the wounded, sharing their sorrows and also sharing their joys, cheering and giving that encouragement that has caused their soul to shake with that emotional thought of happiness. She has rocked the cradle of the nation and her emotional thoughts of love and kindness and liberty have been guide-posts to humanity.

Women have pushed onward with that never tiring work of educational pursuits, covering every pursuit in education they are allowed to pursue. They are the foremost workers in our chris-

tian societies of this present age. They are the class that are always ready to help promote anything of a pure and noble nature. She has advanced in educational ways from the dark ages of history, to the present enlightened age. Something wonderful, under certain conditions not being allowed to come to the first ranks of education in all branches of civilization. She has been kept down by tyrannical views of the male sex, allowed to advance only in certain channels or pursuits, the men dictating how far they shall advance and in what pursuit they shall follow. Their pursuits and advancements should be regulated by their ability or proficiency in any branch of industrial education or progress. Lifting higher the morals of civilization, enjoying the word of liberty in all its meaning. At present the word liberty means only a partial liberty to women. It means they can have liberty as far as man shall dictate, regardless of their ability. Women should be allowed to develop into higher thoughts of noble pursuits. Allow them to put their thoughts into action in political careers. Throw aside that mask of freedom, throw aside that prejudice of political careers, so they can look on the flag of stars and stripes as a glorious freedom to all in politics and show the highest freedom of any nation in the civilized world.

We do not dictate this writing to be classified as reformers. We don't believe in reforming, we believe in adjusting things and placing conditions where they should be placed. We believe in mak-

ing it a free country regardless of money power or a class of selfish individuals that have narrowed their belief that men alone should make our laws and enforce them. We believe that right should be the watchword of all undertakings of justice. We believe the six million of women that are wage earners of the United States, working for an average of six dollars per week salary should have a chance to vote and try and better their conditions.

I think that Miss Margaret Gardner, assistant prosecuting attorney of Los Angeles, California, handling all cases involving women defendants, is setting a good example of the liberty that belongs to women in this broad and liberty loving country. We heard some one say conditions were the cause of women not being allowed to vote on all political issues. All the conditions we can see, are, they are not given their political freedom to become voting citizens, which they are justly entitled to.

CHAPTER III.

CAN A SISTER HELP A SISTER?

What can a sister do for a sister? Help to elevate her mind, help to show her the necessity of sisters uniting in action and thought in the cause they are interested in, namely, Equal Suffrage. Do you think the men as a rule will help and work for your welfare; he who has been at the head of the government and all other concerns for years? I say, no, as a general rule. He don't think a woman had ought to have any voice in making laws or enforcing them, but that she should keep right along in the same old routine of work, regardless of her educational views. Some of the men think her domestic happiness depends on a life of depression, a life not to be on an equal basis with theirs. The men must dictate their pursuit of life regardless of their thoughts. They are not supposed to elevate their thoughts to something higher in development.

Men are the particular persons that set the pace for women. They allow them to go just so high in development in this so-called educational world. I thing educational power should set the pace of humanity. It is not the men killed on battlefields; it is not the suffering of humanity to bring about certain conditions that counts; it is to settle ques-

tions arbitrarily and peacefully that shows the highest educational views of civilization. We look on humanity vastly different at the present time. Years ago the physical strength of men was looked upon as a safeguard to humanity in defending them, but at present education is the guide that leads the world. The time is fast approaching when all battles will be fought arbitrarily. With nations and countries education will be the leading weapon of war. All disputes will be settled, all difficulties will be adjusted, by educational ways. Men, do you want a companion of life to journey with you on every line and channel of life, your equals, or do you want a companion inferior to your educational views, a companion that has not developed into the highest type of civilization. Are you in favor of advancement of education and civilization? If you are in favor of the highest type of education and enlightenment, then throw aside that prejudice of woman holding political positions.

If they are proficient in development of education, encourage their station in life along the line of Educational pursuits. Their voice in the government affairs would mean something to their class that has been ignored on account of their helpless position to make laws.

Women no longer are asking for their rights as free born citizens to act on all questions of vital importance to them in their homes, but they demand them. They have their families and homes that need some attention along the line of intem-

perance and vice. These questions interest the real woman of education. She has progressive ideas, she values life above money, she values everything that is good and true above money. The real woman has educated herself to be broad-minded in her views.

Looking on all sides of life she can judge the cause and effects of different pursuits of life. The political vote of the wives will no doubt bring new problems into consideration. It will have a tendency to develop the mutual welfare of the home. It will cause more discussions in the home circles. Political discussion if carried on in harmony in the home, would be elevating in educational views and enlightenment.

For if husband and wife were on ideal terms with one another, as they should be in almost every case, there would be practically no difference, only in number of votes cast. Think of the thousands of girls and women working in factories and stores, in fact, in all channels of business. They never have a chance to represent themselves or their interest in personal welfare. They never have a chance to vote on a question if for their interest. They are obliged to look on and see our laws made by a dominating power of men. Their representation in number a great deal smaller than the women. Women develop that will power to stand together in concentration of thought, stand together in one body in every just cause to gain the place you are entitled to, stand together to uphold all rights of personal interests and denounce

all interests that infringe on your personal liberties as a citizen. The dawn of the day is approaching rapidly when the women will realize their efforts have not been in vain. Their efforts to demonstrate that they are a free class of people, worthy to be looked to as having equal rights as freeborn citizens to make laws and have them placed upon the statute books, that will create a reform wave that will reach from east to west causing the uplifting of humanity, tearing down the constructing element of vice, throwing aside all unfit practices and substituting in their place, honor and respect to one another that we may live in harmony with great progressive realities of justice and good will to all.

CHAPTER IV.

THE MOTHER OF A FAMILY.

The mother of a family, the most beautiful picture of the highest type of nature educating her children along the lines of good true citizenship, ought to have the right to vote. As a citizen developing herself in the art of law-making she could train her boys and girls to become elevated in thought and in action to become better citizens. Their home could at times become a home of educational pleasure. I think that would be a pleasure to all classes of young men and women.

She could educate her children in the laws of our country and have them study new and better laws to be made from time to time. This would certainly elevate the class of citizens of this country. If educated, they would take more interest in our laws and our government and give women a chance to wear the golden spurs if she justly wins them. The first spark of education starts from the cradle. The first faculties are feeling and intellect.

Think of the mothers of today. If their child should ask them a question pertaining to political careers they could not answer them. Also think of the men that could not answer them. Had they been trained from childhood they no doubt could have given a correct answer. You might say poli-

tics is a game. The question is, ought it to be a game? If it is a game let us put some science in the game and make it not merely a money scheme. This question of woman's rights is not a question of superiority, it is a question of justice.

It is an act of intelligence to lift up and develop something which through our ignorance and selfishness we have neglected. Our women do not believe in gaining the rights they are entitled to by resorting to anything but the best kind of educational ways. They don't believe in trying to lower their brothers standard of moral principals. They want to help him if they can along the line of morals. They want to be recognized as a class of citizens and not as slaves. The United States gives woman a right to homestead land under the homestead laws, also gives them a right to draw land at a land drawing.

After acquiring land I think they ought to have a right to vote and help make laws to benefit their interests as citizens of this great and glorious, free country. Abraham Lincoln was the leading instrument in freeing the negro slaves of the south, making voting citizens of them whether they were property owners or not.

Think of the many women property owners. Mothers, wives and daughters who are landowners but cannot vote for their own welfare and interest. Do you call that freedom? It seems to be a mockery of the word freedom. Shall our flag of stars and stripes wave over a free country in sincerity or shall it be in mockery of women's right to de-

velop into the highest type of civilization and represent themselves in any honorable line of business? There are plenty of women working in the sweat shops today. If they had a chance to develop in the right channel of life, the channel God has given them talent to pursue, they would be a shining star to humanity and a blessing to all, cheering those sisters who need a kind word to fight the battles of life in a moral way where vice and dishonor is surrounding her very existence. Oh sisters! you whom God has given a better place in life and blessed in many ways, get busy and help your sisters. Help her to understand that life is what we make of it. Strengthen their ambitions for what is good and pure.

CHAPTER V.

THE DUTY OF THE MALE SEX.

It is the duty of every enlightened man to encourage the elevation of womankind and to raise higher their standard of just principles and help them to realize they are the gentle and guiding sex of humanity. When we enter into matrimony let us try and blend our thoughts and reasons into harmony. Sharing each others privileges in home and public life. Let men make their wives feel they ought to know and be familiar with our laws, help make laws and vote on laws as a helpmate for man. There might be some little part of law that man has neglected and we have new propositions in law coming into existence every day. If we have the women interested I think they will be a benefit to humanity in the enlightenment of civilization and bring about a way to solve some problems that look rather difficult at present. Education is the leash at the present time that leads the world and tries to curb its many practices of injustice.

In thinking on women's rights we may be sure that women will better their conditions by helping in placing laws upon the statute books and in enforcing them. The men have had ample time to adjust matters, to make laws to benefit the women, but have it seems, in a selfish or ignorant way, ignored that part of freedom that every women is en-

titled to. We are pledged to encourage and develop all thoughts in the right course so as to be a benefit to humanity in general.

We have an attack made on Woman Suffrage by J. Adam Bede, former Congressman of Minnesota, at the conclusion of a banquet given by the Chicago Jewelers Association numbering six hundred, in the Congress Hotel. Also from the gallery four hundred women heard his remarks. As I understand, he scores the women suffrage movement and calls it a rag time civilization.

He also says, "I am glad I don't live in the state of Illinois or city of Chicago"; criticizes them along the line of talking sex-hygiene and kindred topics with men; says she retrogrades; calls it a rag-time civilization, and the sooner it is ended the better it will be. Of course we will have to take the side of opposing his views on this question of women's rights, in the first place we don't think he showed any courtesy in trying to crush under foot a movement that has been launched out for the betterment of the country in general, to uplift the fallen, to help them in their homes, to educate their children, to take broad political views in the laws they make, giving their daughters and sisters a chance to work for their own welfare and thin out some of the narrow minded and selfish politicians. and also try to stop the money power from controlling the campaigns. Education along this line will help voters to realize and vote for their own interest regardless of political bosses. With women voting we know it would bring new problems in-

to action, but I think we need new problems acted upon. I think women in making our laws and enforcing them would develop a class of citizens that would look after the uplifting of humanity and the country may take up new development whenever necessary to be a benefit to the majority of her citizens.

We understand that Miss Sarah Hopkins of Chicago, living in the second ward, is a candidate for the council and if elected would turn her salary of three thousand dollars per year for the term of three years to charitable purposes. She has payed taxes in this ward thirty-five years. This goes to show she has something higher than money in view. Helping the unfortunate and also helping her sister class to the place they are entitled to. Miss Sarah Hopkins goes before the voters as an able candidate, pledged to perform the duties of a member of the council to the interest of the municipality and its people. This goes to show we have women interested in our laws. How many men have we that have an interest in laws without the salary. We congratulate Miss Sarah Hopkins on taking the stand she is taking and may many others take the same views and push forward in helping the cause they are entitled to, namely, women's rights. We are in favor of the office holders being divided in number, half of each class and according to their development in national affairs.

CHAPTER VI.

MEN SHOULD PROTECT WOMEN.

On this plain of life men are supposed to help to elevate and protect women in views of enlightenment, encourage all their advancements of educational ways, allowing development of brain to regulate the positions that men and women shall fulfill, regardless of the money power or prejudice of sex. We are opposed to one certain class of humanity dominating over the other class. We are opposed to men trying to crush the movement of women's rights.

We have heard many so-called educated men make remarks of woman suffrage: "Women lack the proficiency in educational training to take active part in our government and state affairs." I would like to ask this particular class of men or politicians, "did you ever stop to think that all your training, all your education originated from development of the brain, to make good at the particular business you are following." Take a trained politician, place him in the doctors profession, he would have to learn and develop that certain profession and if he was not adapted to that business he would not be successful. It has been demonstrated that the power of education has been given to women as well as men and in the branches

they are permitted to develop they are just as proficient as men and in some instances better.

Think you, the women of this enlightened age have not advanced equal to men in educational thoughts. Think you they are satisfied with their educational course being obstructed by not having their freedom as free agents to act as their educational way teaches them. Their educational course teaches them to try and make laws to benefit themselves, their children and their home. We see the labor unions agitating labor rights. They have a chance to settle this matter at the voting polls, they can adjust their difficulty if they will by ballot but how can women adjust their circumstances. They have only one way, by gaining their rights as voters. We believe they should adjust things. We need the women's support in a great many ways, we need their co-operation in stamping out vice in its many forms, we need them to cooperate in the child labor law, we need them to make laws that will help to benefit the conditions of the working girls and women looking after their interest and conditions as a civilized country should. We need their help in trying to stamp out the divorce evil that is a disgrace to a civilized country. Equal suffrage, what does it mean? I think it should mean justice and liberty to be a citizen, to take an active part and to denounce special privileges.

CHAPTER VII.

WOMAN AS A HELPMATE FOR MAN.

The woman as a helpmate for man. According to divine teaching that seems to be the useful position she is allotted to fill. It does not mean to work against her own interests. It means to take an active part in men's affairs in every way, that of a good nature helping him in political views, taking part in making laws and helping to enforce them, that they may have a people living in harmony and upliftment.

Some advocate woman suffrage has a tendency to make women bold. I think they had ought to be bold if they have a cause to uphold. They need boldness to defend their principles, to defend their honor or rights. I say they need some of those qualities, if successful in any good career of life. Of course in a great many channels of life they have been deprived of the right to defend themselves. It may look to some as a modern problem, but it looks to me like a modern justice, not allowing a law to exist that has been through prejudice kept from being recognized as a help to civilization. But a good cause cannot be kept down.

Education is found to reign in spite of all obstacles it comes in contact with.

We need quality of brains at this stage of civilization, not so much the quantity in numbers, to place the rigid thoughts of reform and execute the work it demands. For the betterment of a country in general we need to analyze the cause and effect of different laws and make laws that are effective and cause them to be enforced. If women were awarded political voice the cities and states would be served much better in many ways, judging from other states that have had woman suffrage laws in effect. We can see it is a law they are not ashamed of. It places their citizens on equal basis to make laws for the benefit of all of its citizens.

The way that women are bringing about the subject of women's right is in a high-class, educational way. When we had to settle the negro question of slavery it took many lives to settle this question and impress upon the mind of the people that slavery was not right, and the more education you put into any problem the easier it is to handle it. Regardless of prejudice, the women are heroic and patriotic. Their indignation would be aroused just as easy as the male sex if it comes to insulting our flag or our government.

Looking at woman's rights from a future standpoint, we can almost realize the change that is almost sure to occur. They are becoming somewhat different in their marriage thoughts. They no longer marry for the man to dictate their per-

sonal pursuits or personal happiness regardless of their own opinion. They feel like taking an active part in the active country in which they live. They believe in using the talent they have developed in different professions and educational culture.

There has been in this generation a falling off in matrimony. We have a great many reasons for this cause. One particular cause is that man under existing conditions has got to command a large salary to keep and support a wife in luxury and fashion, and he hesitates to take to himself a companion for life, thinking he would have a burden on his hands and he might not be able to meet the demand of his wife along the lines of luxury and fashion, and thereby might be an unhappy marriage. But the next generation will find circumstances different.

He will find the woman self-supporting; he will find the woman selecting her husband in a very cautious way; she expects to be a life partner in all his business affairs; she expects to give a helping hand in making laws in financial transactions; she expects to know all the business concerning her and her life partner. And when the man realizes he has a life partner of this kind, he looks on matrimony as a different proposition; he has a companion that is looking after both his and her own personal welfare. He no longer travels the rugged road to fame alone. He has a companion that is interested in his pursuits. He has a

companion equal in justice and citizenship, to help him fight his legal battles, and on those conditions you will find the divorce cases will diminish in number and the home will be a home of educational and uplifting thoughts and actions. Each will share the others counsel in political views, in religious freedom, in home freedom, educational freedom, and national freedom.

CHAPTER VIII.

A VISION OF STRANGE NATURE.

A vision of strange nature flitted over my mind. I saw the gates of heaven apparently ajar and I saw a large crowd of women and children, and I wondered what it meant. One of them said to me, "We are they that have lived on the plain of life, toiling for existence, half-clothed and hungry. We had no chance to study and spend a little time that we might elevate our thoughts, but it was toil, toil and nothing but work, all day, and part of the night, for a mere poor, miserable existence."

One of them said to me, "We have suffered more than tongue can tell. We were looked upon as a mere piece of machinery, when worn out to be cast in the scrap pile. Our place was in the ill-ventilated factories, and even our lodgings were dingy and dark, and the sunshine and the elements of nature were never present. We have lived in this so-called elevating and educational country in poverty and ignorance and slavery, shortening our lives for the greed of men, to hoard and pile up large sums of gold and silver, at the sacrifice of our lives and honor, not allowing us the freedom to protect ourselves, not allowing us the rights of making laws to benefit our welfare. We are a helpless class along this certain channel. Justice

appoints to everyone in this civilized country a right to use their freedom in making or voting on all laws, except the women is in the background of civilization, not allowed a chance to make good. The great god of justice ignores all practices of this nature. He has made the sunshine and all things of nature to benefit woman as well as man."

The vision passes along and I see another group of women. One of them said to me, "Behold the folly of life. My companion of life helps to take the bread and necessities of life from mothers and children and families by dealing in alcoholic beverages, living a life of selfishness, causing through his career marriage vows to be broken, families to be made desolate, sons to grow up as total wrecks. His beverages cause suicide, murders, robberies. It causes all kinds of downfalls in business. It turns a loving life into a life of desolation. It causes the desertion of husband and causes the desertion of wives. It is the one business that has no sympathy. It leads its victims to the altar to be sacrificed as a burnt offering for the greed of gold. The promoters of this evil are wolves in sheep's clothing. Their mask is a smile, and behind that mask there lurks all uncleanness; even there the devil has his abode. His mire of treacherous quicksand takes you down to the depths of hell,—and you are soon gone and soon forgotten."

The vision passes along to more women. One said to me, "Behold the wrecked life. Our honor has been trampled on. Our very lives have been

ruined. We have been bought and sold for money. We have come in contact with everything vile and dishonorable. We have been beaten, we have been shunned, we have been turned from innocence into a nest of snakes. For the greed of gold our very blood will cry out against the people that have caused our downfall. The people that traffic in this line will be tormented day and night. We have been dealt with as an inferior class of humanity. We have been kept in bondage, not being allowed the liberty to make and adjust laws to help our condition. We were kept under control of man, regardless of our educational views, regardless of the misery that exists in our lives. We are not allowed the freedom that the great God has dictated us to follow in our everyday life. Our lives are blighted in youth by not receiving the chance to grow up as a class to make laws to benefit our existence. Our ambition is to live as free-born citizens of this country, in all respects to honor. We see another class of people who have been working for the cause of uplifting humanity. They say the time is fast approaching when a terrific reform wave will awaken the people to realize there is a good work to be done. Money, brains, and energy will join hand in hand, battling for the right principles of justice and honor, adjusting circumstances in favor of all its people and not allowing special privileges to exist, allowing education to guide all humanity, in justice to all.”

CHAPTER IX.

WOMAN AND LAWS.

Men and women have been placed upon this plain of life to develop their brain capacity. Don't allow your head and heart to be a detriment to your brain, to lay dormant in its many functions. An undeveloped brain makes a bankrupt person, not alone financially but losing the many great blessings that God has given persons to live a life of sincerity to themselves and the whole world in general. Women should have a voice in making and enforcing our laws to protect their welfare; the laws they respect and obey.

We are glad to see that some states are launching out on the broad principles of justice — an example of liberty, an example of rights, that belongs to every woman of these united states as a free government. One of the sacred rights of the word freedom is freedom to feel, freedom in all its resources. The word should mean to be represented as a free class of people in all channels. In voting on laws, as a sacred right that belongs to women as well as men, we will take the word justice. It should mean justice to all and special privileges to none. The time is near at hand when our women will shake off the yoke of tyranny and assert their rights as freeborn citizens of this great republic, not only to vote on all political issues, but

they will be holding some of the more prominent positions now held by famous politicians. Women are represented in almost all lines of business and professions. Some are finding their right vocation, others are in the wrong business. Some are satisfied, and are making great successes. Some are making a failure of their profession. I would say to those that have failed, don't despair, laugh at adversity, try another profession. It may be you were not adapted to that certain career. Aim high. Work for your real ambition. You may have a bright future dawning. Battle with all obstacles that try to lower your moral standards.

CHAPTER X.

YOUNG LADIES AND MATRIMONY.

Young ladies, a word along the line of matrimony. In choosing a mate in matrimony always study his disposition, his temperaments, his self esteem, benevolence and selfishness, and if your disposition will blend with his in agreeableness, you will have an ideal companion in matrimony. I would advise young ladies to cultivate and develop firmness of mind along all channels of life that are good and true. Remember a kind word costs us nothing and sometimes saves a life. Let us scatter roses down the pathway of life, that all who come in contact with them may be cheered, given new ambition to battle adversities, that they may say to us, there was one kind enough to help lighten my burden of worry and point out to me a ray of sunshine which has caused the clouds to disappear as if by magic. Be true to yourself in all your earthly career and you cannot be false to others. Stand together as sisters in uplifting the right cause of civilization and the right cause of woman's rights in one universal thought to help lift each other higher in our great cause of liberty and justice. Ladies, we find some of our greatest heroic deeds among the women. As a general rule they are kind, generous and self-

sacrificing for the sake of man. In some instances they are his slaves instead of being his equals, as in cases of sickness, accidents and financial reverses. She is the one kind angel, administering kindness, affection, sympathy, encouragement and love. In the Titanic disaster what greater heroic and self-sacrificing deed could have been done than that of the woman who went down to death in her husband's arms rather than part from the one she loved. It shows us plainly that her devotion for him was more than her own life, and we have it marked down in history as one of the many heroic deeds that are equal to the deeds of men.

I think women should become acquainted with our laws, and take part in framing the laws that affect the vital parts of our homes. They should not be deprived of the liberty God hath given them. Men and women were placed on this earth to live in harmony with each other, to try and promote the welfare of each other in good, moral and religious ways, and to look upon life as a privilege to help and benefit each other in different stations of life, and in friendship and love. Dishonesty in Christianity must go. Dishonesty in politics must go. Dishonesty in living in our everyday life must go. Let us appear as we really are. Let us tell what we really believe. Let us do what the spirit of God prompts us to do. By so doing we will be living a life of usefulness, a life of purity, a life of charity and nobility.

Along the line of marriage, of course, this is a subject of great interest. It touches the most of our lives. I think it would a good proposition to study and look over very carefully learning all that it means and all that it should mean. We should study and learn all its joyous upliftings, all its sorrowful downfalls. It is the one subject that causes happiness or misery to exist in marriage homes.

It would be well for us to stop and consider, both man and woman, the material that we would use in this one great structure of matrimony. We should realize that men are not the dominating power. We should realize that woman is just as essential as man in political careers. Woman has developed far enough so that generally she is reasonable in her beliefs. In religious and political belief she tries to look all circumstances square in the face. She realizes that the welfare of her home in married life depends on new laws and adjustment of laws. Woman is no longer willing to be ruled by man just because he is a man. They, as a general rule, would like to be governed by the highest types of education, either man or woman. With the one who is most proficient, women would like to be on equal rights in all the questions of this civilized and enlightened world and allow brains and development of brains in various channels to command the voice and respect of the people at large. Who does not respect a woman who fulfills all of her obligations with grace and

charm? Then, allow her to advance in the many branches she is entitled to advance in. In entering into matrimonial life, choose your equal and develop equally with him in all the educational pursuits of life.

If a man expects to have a modern wife for a companion, one who mentally can understand and follow his inspirations, he must put her on equal terms in all branches of law, give her all the educational freedom that exists and if a man is superior in intelligence and wisdom it will soon become apparent. Allow everybody to develop the talents or faculties God hath given them through the channels of nature. The foolish sections of women are fighting man with trickery and some go so far as to lay property at waste. The real woman of education is convincing him by her wisdom, by her demonstration of her knowledge of life and its duties and by proving that she is at last fitted to be treated as an equal and a comrade and not as an inferior. She would like to be recognized according to her education in the field of all enterprise that is open for mankind to pursue and to allow wisdom and knowledge to decide her career of the pursuit she should follow.

Woman is willing, in open competition, to be governed by a decision of education and justice. She admires the right of being the free moral agent of her ability and education in all the branches of civilization. She admires the right to promote her ideas of usefulness, not only in a domestic

channel but in all branches of industry and enlightenment. All great men originated from the home. Their first development of thought was in the home. In after years their mental capacity took a different abode. It took competition in open fields to gain that which they acquired.

In all marriages have the certain individuals that have united in holy bonds of matrimony and are to blame for their grievance or their unhappiness. To insure happiness there must be a tremendous sense of personal responsibility to each other in keeping the vows that have been performed in the presence of the Almighty God and man, the oath they take to love each other until death parts them. In every marriage the women should ask themselves, "can I love him above all others; can I try and respect his ways and hold his affection and love; can I make and respect him as my equal in all the ways and branches of life." In every marriage man should ask himself, "can I love and adore her above all others in placing her in my most noblest position of trust; can I put her as my equal in development pertaining to all laws of civilization." If he can answer all these questions satisfactorily he may know that his chance for peace and happiness is good but if his mental and physical desires are stronger than his vows he will likely see his mistake in matrimony which cannot be blamed to women. This is an important responsibility. It means a life of happiness or a life of misery. Man or woman, don't enter into matrimony as if drawing a lottery ticket.

The chances of a happy marriage are too small to consider anything of this nature but study the dispositions of each other. While we cannot all be at the heights of perfection we can have a sacrificing spirit to please each other, and in this particular phase of life we can keep the commandments of our creator, to love one another and place our liberties on equal, in all channels to God, and in all channels in life's career. Toward one another everyone will agree that there is a vast difference between marriage as it is, and marriage as it should be. Matrimony gives us a chance to promote that one thought of love to our companion of life, to keep the altar of happiness aflame with kindness and love, eternal love for each other, eternal liberty for each other. The thought still remains unshaken that this is the doorway through which the greatest results and blessings of marriage may be attained. Matrimony gives us an opportunity to blend everything near and dear to us into one sunshiny thought of living for each others future welfare. Develop your will. You need will power in married life in keeping your vows of love and sacrificing spirit to your matrimonial companion and the creator of all universe. Ignorance along the line of marriage vows does not mean innocence. Ignorance means to learn and become familiar with the real facts of the situation. Start out with that determination, I will live a life of love and purity with my life's companion. Blessed are the pure in heart. There is no place where the

teaching of the divine is needed in thought and action more than in relation of marriages. The dense fog of filthy thoughts are stumbling stones in married life. There is nothing on this plane of life grander than pure love, two hearts that beat the same as one in all joys and sorrows. Two minds that work in unity as one, on all questions pertaining to personal and national affairs, in equal rights in harmony to each other, harmony to the teachings of the great instructor that has given you a sense of knowledge to choose the right motives to live in this life and prepare yourself for the great life beyond. Every man, every woman has to answer for the lives they live upon this plane of life. Each are the agent of their deeds, either good or bad, vastly different from the man and wife politically, the man makes the laws for himself and wife, but on the other side of life they individually are responsible for the deeds they perform in life and the life they live.

CHAPTER XI.

THE YOUNG MARRIED COUPLE.

Think of the young married couple starting out with beautiful thoughts of a life of love and usefulness. Now they are drifting in thought from one another day by day, week after week, their love is turned to coldness for each other. He visits places not respectable and she does likewise. As time goes on a disliking for each other's company has become a reality; he no longer cares for the one he has taken marriage vows to love and protect; she no longer loves the man she once loved and their lives are wrecked. We see a separation, a divorce, the once happy man and wife are going to part from each other forever. They will never be known in each others lives; they are traveling on the scene of life with blighted hopes. Our duties are to do all we can to elevate those shattered hopes and try and bring about a life of usefulness, pointing out to them the folly of vice. On this scene of life we may travel the road that leads upward to success to all good teaching, to all that is noble and true, or, we may travel the road that leads to everlasting shame, the road that leads downward to all immoral deeds and practices. Which will you choose, which will you travel? If you are traveling the road to shame, O! turn your

footsteps and thoughts back while you have yet time, turn them back and make life worth living. You can retrace your steps to something noble and just, something that will turn the balance of life into sunshine and happiness. Whoever say you can't is a false guide not worthy to be called a guide. You are the one that shapes your future. Nature gives you the opportunity to develop into highest thoughts, noble actions, honorable professions and great achievements.

CHAPTER XII.

THAT LITTLE THOUGHT.

Oh, think of that little thought, nourished day by day, growing into that gigantic thought, a world-wide agitation causing the vices to shudder under strain of reform, hunting for its existence in the last places in the civilized world. Oh the educational thought drawing tighter, the web of reform causing the followers of vice to suffer a living death. We see a little vessel launched. The name of this vessel is reform. It travels in harmony with justice. Its captain and crew are women. It is prepared to fight battles. If necessary it will use weapons mightier than the sword. They have an object in view. They have a work to do that has been dictated from above. They will never stop until the message they have received shall be fulfilled. The essence of their message is the uplifting of everything that is good and pure, and trampling under their feet everything that is vile and unclean. We see another vessel. The name of this vessel is Charity. This also is handled by women. It finds its way into the homes of the destitute and the fallen people. Its message to fulfill is helping the needy, lifting up the fallen. They are doing the work they are commanded to do by a divine spirit. They are prepared also to

give battle if necessary. Their weapons are a proof of the vile deeds committed by those that have fallen by the wayside. Where are we drifting? As we look on both sides of life in this hustle along, we almost forget that life is so short. We don't stop to observe the laws of nature, neither the laws of God. The principal part of our rush is for the dollar, but remember we will have to take time and stop to die. When lifes' reaper calls, death comes our way. We will respond to the call, it don't make any difference about our condition.

Lucky are those that have made calculations for their future home after they leave this house of clay or body. I would advise everybody to spend a little time and think it over. Ask yourself what amount of wealth can I take with me to the other side of life. Reason it out and you can tell very close how heavy a load it will be to carry. Think over your future life; a little thinking along this line might be a great benefit to you. Ask yourself if there is any good that you can do for your fellow being. Can I cheer anyone along this life; can I help any needy one along this life; can I do anything for anyone that is sick; can I scatter any flowers down life's pathway that will benefit anyone, or shall I scatter them on their graves. Can I find someone that is tired of life and give them a kind word and cheer them; can I find someone that needs advice to benefit their condition; can I do anything to benefit and better conditions of my

country and life companions. As we travel along this sphere of life, little do we think the reaper of lifes' harvest is continually busy working in rain and in sunshine, day and night, and as Father Time turns his pages we can but only wonder and reflect.

Back to our boyhood days the recollections seem only a dream compared to the changes that time has wrought at the present time. We see no more of the old ways of living, we are continually pushing onward. We know not whither the march of civilization reaching from east to west. In our mad rush we don't consider that we need time to adjust our thoughts to some other road that we must travel sooner or later. It is not left for us to decide when we shall travel that road but we must surely travel it and every day makes it one day closer to our destination.

CHAPTER XIII.

VANITY.

Man can follow the road of vanity in its various ways or he can follow the road of virtue. It would be a blessing to humanity could man and woman have a soul as bountious to others as heaven has been favorable to them. That whatever useful and uplifting task they undertake they might shed gifts of smiles around them. All mankind are born heirs of suffering and as joint inheiritors, if we do not wipe away each others tears, this would prove to be a comfortless world. The obstructive pile of granite which has blocked the road of the weak has become a stepping stone of the great. Have the courage to denounce the society that travels the road to intemperance and vice. Have the courage to amend your own conduct to the best of your ability, in good moral principles for your own conduct to the best of your ability. Don't travel the road of idleness that offers up your soul as a parchment to be written on by the devil. The man or woman that dares to think for himself and act independently of others is doing a service to humanity. Their inner self or soul never guides or prompts them to do evil actions. How can we keep the commandments of the divine teacher, thou shalt love thy neighbor as thy self, and see

our friends and neighbors destitute and needy. Needy of good teachings to shun places that are dragging them to prisons, asylums, and even to the gallows, ruining their principles of manhood. Thrift, as I understood the word, means more than depositing your money in banks and hoarding it up on this plane of life, where gold and silver and the vanity of this world fades away. I would recommend using gold and silver to promote and develop the faculties of the brain and make it a working capital; working and teaching the people in general to live a life of honor and by so doing they will lay up treasures in heaven, where moth and rust cannot corrupt. Neither will thieves break in and steal. I would recommend the teaching of the higher power, using charity as an investment, thereby receiving an everlasting income of eternal life and happiness. And when the supreme ruler says time shall be no longer and the earth shall melt and pass away, then this is the real and only income of mankind. If we hoard up great possessions on this earth or this plane of life, we are disobedient to the teachings of the greatest teacher the world ever had. Let us use gold and silver in promoting thrift of a true nature in saving souls. Let us use our surplus savings in doing deeds and work that will turn a life of envy and strife into a life of kindness and happiness; a happiness in the thought of living a life of purity and love. Cheering and administering teachings to our brothers and neighbors to travel the straight and narrow path that leads to life everlasting, and

teach them to shun the broad road that leads to destruction, pointing out to them the sin and folly of the wine cup, the stepping stone of almost all vice and downfalls. We should use some of our surplus earnings of wealth in the only real and wise way to insure future welfare. Helping the needy, uplifting the fallen, comforting those that are in sorrow. We should use some of the money that is set aside for the purpose of building and extending our prisons and asylums in educating the people and try and catch the thief before he starts. Locking the barn after the horse is stolen is a poor policy. We should use some of our surplus earnings in helping to push forward the movement of equal suffrage a cause worthy of note. To equalize the right of our country in allowing a class of educated people to vote and make laws to destroy the originating cause of the downfall of their sons and daughters. It is education that classes alcohol as a poison. The people using it as a beverage and forming a habit are committing a slow suicide. You may point out cases where people live to old age but their finest talents and their brain cells have been dying for years. I say a slow suicide, then I say, allow our women their franchise, they will make and enforce laws to save their children from ruin and make laws to stamp out the real root of almost all crime. They have the courage to say and mean, my boy and girl shall not be a sacrifice to the devil.

CHAPTER XIV.

DOLLAR CHASERS.

On this plain of life there are two distinct classes. The class that uplifts people in knowledge and everything good, even sacrificing part of their time and money in so doing. They are living a life of usefulness, keeping the teachings of their creator and setting an example to guide others to walk in an upright and honorable way. The other class are chasing the dollars. How are they chasing them? By doing things that are not honorable. Their very lives seem to crave money. All their thoughts are how to get money. Money seems to be a great tyrant working against the laws of nature, working against the laws of God, causing the downfall of women, of churches and societies. While if used in the right way they might prove to be a benefit to mankind. Many great men of today are in favor of women's rights. They remember the history of our country in its infancy. When we were required to pay taxes and could not be represented we rebelled. We did not like to live under such conditions and rebelled. We are a country that did not approve of taxation without representation and we finally won out even in our infancy. The women are not asking

for anything unreasonable. How many mothers are paying taxes in the United States today. How many daughters are paying taxes today on property? And I say they are entitled to vote as free citizens of the United States and help make laws as citizens. I think that would be high class civilization. To be sure the women might not do as well in holding some offices as men there is a good answer for that. The men have had experience along that line and the women need to educate themselves to take active part in government affairs. We believe in development of faculties, we believe in using the brain that God has given us, in trying to promote the welfare of each other in all the channels of life. In the first place try and get their vote and voice in political affairs and then develop to their certain calling or position. There certainly cannot be any harm come from this idea. Is it any wonder the women of today are drifting out of their domestic channels of life into a political belief. The laws along the line of drunkenness and shame have turned their minds to something else. It has made them dissatisfied with the position in life they are holding, the surroundings of intemperance they have seen families raised in and in every way good trying to keep them from that terrible monster, drunkenness.

The mother weeping and trying every way in her power to keep them from this evil that ruins mankind, recks lives. We have had churches that

have taken active part to try and curb the liquor traffic, also the political part known as the prohibition party, but still liquor traffic goes on. There is only one way to wipe this curse from our land and that is to go about it on the plan that strikes at the root of its existence. Kill the root of the monster and the other part will die. What is the use of taking out a license for a saloon if it is right? Why not let everybody sell it the same as other commodities? Instead of that the city takes part of the saloon money for license. In one sense of the word it looks like the city were in partnership with them, and still we have to keep up the expense of prisons, asylums, workhouses and clothe and feed the inmates of those institutions. Is it right to license a wrong? Is it right to license a traffic that causes the downfall of its citizens? Is it right to license a traffic that causes murders, suicides, insanity, breaking up homes and causing the downfall of our daughters? Is it right to license a traffic that is against everything that is good and pure?

CHAPTER XV.

WOMAN'S SUFFRAGE MOVEMENT.

Opportunity has turned a deaf ear or rather conditions have at the present writing, to woman suffrage as a national movement and has confined it to the various states to decide its destination. Within each state it will take longer to bring about certain laws and of course the national actions along this movement will naturally cause the states to oppose suffrage movement in action of a national affair. But steady agitation and work in sincerity will bring about this just cause. Meaning liberty to all and special privileges to none. Is it right that half the population of a country shall make the laws to govern the other half that has no voice whatever? They have nothing to say and have all to obey. This looks a little tyrannical, a little selfish. This looks like the man thinks he is dealing with an inferior class of humanity, otherwise he don't like to meet them on equal rights in open fields of civilization. Woman Suffrage is the one great subject that is discussed in almost all parts of the civilized world. The question is of as much interest to the women in general to have their rights as it was to the slave of the south to have their freedom and become citizens. Some

women are misused and trampled on; their lives are but little better in thought than slaves; their lives are a life of drudgery and poverty, toiling for an existence and paid by some money power. And still the money power thinks they are doing a great act of kindness in giving them employment. Shall a woman have her rights if she does as good as man? I say, show no difference in salary. I believe in equal rights in all branches of industry. Do you believe in the poor working girl in the shirtwaist factory toiling hard early and late to make millionaires? I don't. Can they take an interest and help make laws in order to help their conditions and not only in this certain line but many other propositions. It is a justice to every woman to protect her sister's welfare. The state of Illinois and city of Chicago has shown their broad principles by launching out on liberty principles.

CHAPTER XVI.

WOMAN SUFFRAGE—A PEEP INTO THE FUTURE.

Woman Suffrage—a peep into the future. We can almost see the change that educational development will bring about. We can see the societies in active force. We can see new laws regulating the divorce evil. We can see our matrimony questions discussed on a purely educational basis. We can see the women taking an active part in making laws to benefit their own classes. We can see them acting on questions that strike direct in their home life, making and enforcing laws to uplift and uphold the good moral principles of a liberty loving people. They will try to equalize the burdens of its people. They will not allow one tyranic power to prey upon the weaker classes that have been placed there for some mission to fulfill and some certain pursuit to develop. They realize that there is some work to be done in other channels of life greater than hoarding millions of dollars and oppressing the unfortunate and taking advantage of the weaker citizen. They know that God has created man and woman and given them teachings of equal rights. They will feel like they are a partner of man in home and national affairs. It is not to shirk her part as wife and mother. It is to share

the freedom of the nation; it is to feel the freedom of all details of advancement; it is to feel they are on equal footing and not harnessed down with that tyranny they have had to battle with in an educational way through their existing lives. It gives them an opportunity to advance on different views that cannot be at present. It is a freedom to act and have an open field to make her choice, while at present, half of the people have the regulation of the other half. Does this look like liberty? Does this look like justice? On equal footing and with equal voice there may be expected some changes of the laws that exist at present, or other laws that will remedy some of the evils that have been fought in many ways but have made little success. Prejudice has kept women from development in many ways. Vocations they could master in certain channels they have taken up. As actors they are equal or superior to man and in the future they will prove themselves in many ways equal to or superior to men. Man has been the ruler of the world and he hates to share his joys with the women. Women in some instances are the highest type of civilization; take for example in practical schools they have shown long ago that they are equally as good or superior to men, and many women today are stars in journalism, foreign fields in which they are superior to the male sex, in fact in any mental work. They are developing close to the heights of perfection. Man is the natural protector of woman. Then let us protect them in having their rights in all vocations, in all

the business activities they can develop into successfully and proficiently. American men have always treated ladies with respect and I think they will along the line of Suffrage Movement, which has been launched and proven successful in many western states. I congratulate our class of women as they are resorting only to the highest educational ways to gain their just and right place in this educational and high-classed civilization. A great many have thought of breaking up homes and causing all kinds of divorce cases, but the states that have tried equal suffrage have found it has diminished divorce cases. The majority of women have the hardest end of life to endure, considering her station not only in married life, but their lives as being employed, working some of them for salaries too small to keep them in the necessities of life, allowing nothing for educational purposes. To prove my assertion you can inquire from East to West and satisfy yourself. The women feel like helping their brother class by giving him a helping hand in all forms of educational ways. The women in general feel like they want their mother, their sisters to take an active part in law making. They are in favor of active voice in laws and try and regulate their own conditions in many ways. They try and curb the the ways of some tyrannical men that seem to use their strength through the channels of their money power. We think that man is making millions of dollars out of the labor of girls in factories and other concerns. We are not doing justice in allow-

ing this to exist in this civilized country and the girls and women working and wearing their lives away for something they don't get, or to make it plain, putting their money in his pocket to increase his millions and he has the credit of getting it through his shruddeness. He don't seem to realize that he is getting it out of the sweat and lives of a helpless class of girls and women that are not living, but merely existing.

CHAPTER XVII.

TIME AND FOLLY.

In looking over this world we see a surging sea of humanity. Some of us are leading a good, faithful life. Faithful to ourselves, faithful to the teachings of our Creator, and teaching the truth of living a temperate life, shunning the places with glittering signs and the so-called places of gaiety that cause our very existence to dislike to meet people with refined ways, of good true principles. Drink and drugs and dissipation are the guideposts that lead to the lowest path that can be traveled by humanity. It is the path where every step there is a hidden serpent crouching around the people that travel this road seemingly innocent when the first step is taken, but later on as you travel you meet people with vulgar expressions, blotted faces, red eyes, forlorn, haggard looks, their faces seemingly of gaiety and laughter but it is only a mask. Behind this mask what do you find? What do you see? You see misery lurking in almost every form. You see the once lovely young man, his parents pride; you see the once happy girl that was a joy to all. You see the once faithful husband; you see the once faithful wife, drifting down this precipice to hell, little, by little

they have been enticed into the demon's web. The web that encircles its coils tighter and tighter, making slaves of them that he has in his power. Your cravings of drink, of brandy or absinthes causing devils to dance on your brain, demons to dictate your actions, your conversations, causing tears of mockery, causing thoughts of suicide, causing all vile thoughts, causing you to see yourself deserted, starving, dying alone, causing you to think your life is a burden to you, to your associates and you haven't a friend who would give you a helping hand to lift you up out of the misery that surrounds your existence. You realize that you have become a slave, a slave to everything vile and shunned by everything of a good nature. Drink is the greatest downfall of men and women. It is the first footstep of all other vices; it turns a life purity into a life of everlasting shame. Oh, turn from that vile, that folly poured out of a bottle. The greatest safeguard of humanity is to shun all alcoholic beverages, spurn the idea of associating with a class that uses it and don't be tempted by fabulous stories of being good for your health. It lays at waste the life that God has given you to live in happiness and in usefulness. It blights your life that has been calculated for a high calling. It causes your existence to drift into a life of dark clouds which was calculated to be a sunshiny life. Avoid the first glass as an enemy. Class them as demons trying to prey upon innocence, class them as the destroying fiends of hell, class them as life-wreckers of humanity,

wrecking lives of sincerity and purity. By the influence of starting out on a life career of degradation, the influence of starting you toward the road that leads you to the morgue. The influence that leads to poverty and a paupers grave. Oh, shun this kind of company, lift your thoughts to a higher comrade in life. Choose your associates of a moral character, that travel the road leading to everything of a pure nature, whose thoughts are of a bright, sunshiny collection, their lives a model of the highest thoughts of perfection, grasping ideas of personal welfare, striving to live a life of sincerity and of an uplifting disposition to all. If we live a life of uplifting humanity, we can see pleasures in everything that is good. We can see pleasure in flowers, that have been made for our benefit, that have been placed here to cheer us in sickness and in our bereavements of our dear friends in death, the beautiful tokens of love for his departed child or friend, the flower seems to point to truth and purity, and seems to draw us near to that supreme ruler of the universe. Also the sunshine, think of it, almost penetrating into our very souls, causing us to speak good words of the Creator of all nature. Let us feel the sunshine in our everyday life and observe the duties. It prompts us to do kindness and to love each other. Oh, the stupidity of drunkenness. Oh, the hearts broken, the vows broken by drunkenness and the misery, and so many sent to an untimely grave. Allow me to picture a scene of drunkenness. A wife and a child, the father drinking day after day,

finally the liquor took possession of his mental powers, he saw huge snakes after him, with their mouths open ready to sting him. He saw reptiles of all kinds trying to get him. His fright was something terrible. His eyes and face were drawn out of shape, he endured this for about six hours, crouching in the corners of the room in fearful fright, finally in one of his spells he passed to the world beyond in death. Think of the agony of such a death; his wife and child could not bid him good-bye; they could not give him the last token of love on this earth, but he passed into eternity, no more to return. Think of the suffering of a wife and little daughter; think of their future feelings.

CHAPTER XVIII.

WOMAN'S RIGHTS.

We hear some words so wonderful bright,
The essence is of woman's rights.
They brought emotional thoughts of light
That may be chanted day and night.

And as time flies we seem to hear
Of that privilege we hold so dear,
To work in harmony far and near,
And gain our vote without fear.

In after years we hope to see
Our words and actions all agree,
And point out lessons that will be
A message of love to you and me.

And as we jog along in fame,
Keeping in mind our Saviour's name,
And shunning deeds that lead to shame—
Keeping close to the narrow lane.

That our deeds may all be true,
In the spirit of love and justice too;
Like the flowers that love the dew,
And raise their heads to the skies so blue.

We hope our work will be blessed,
In every place of usefulness,
And set examples to the rest
That have been living in wickedness.

And as the years roll on in time,
And we in age do fall in line,
Our thoughts may be of one Divine,
That has helped us to His words entwine.

And as the sun is sinking fast,—
Our lives cannot much longer last,—
We give one look back to the past,
And then on one our burden cast.

And our lives are written through
With kind actions and justice too,
In observing the Saviour's words so true,
In all the kindness we could do.

And may the spirits around us hover,
And guide us on in search of heaven;
And our spirit soar to the heights above,
And our kindness left as a token of love.

CHAPTER XIX.

GIANT INTEMPERANCE.

This is a hard monster to fight. He breaks up homes, separates man and wife, causes the scene of the scaffold, causes suicides, causes murder, and causes the downfall of women. He scorns and laughs at things that are good and true. He is opposed to uplifting women to a higher place in life. He is a blood-sucker to civilization, sucking out their very blood of existence and leaving their physical frame a walking wreck of humanity. He takes his captives to the lowest places of existence. His vile places seem to lure them tighter in his web or net, and when he has gained the last spark of humanity, he causes them to end their lives, and they pass on to eternity, never to be seen upon the scene of life again. Giant Intemperance is the monster that has no shame, the monster that has no respect for the country and its citizens at large. It brings some of our best talented doctors to the gutter; it causes our merchants to fail; it causes our wives, through ill treatment, to fill an untimely grave; it causes our sons to do deeds that cause them to swing on the scaffold.

We have heard people say we are a free people, and we want our personal freedom. Is it a free-

dom for a government to license a traffic that causes part of its people to prey on the other class, sending them down to ruin? Causing, through its legislated laws, a legalized crime? We are very careful to protect our country from that dreadful disease, leprosy, but we legalize a worse disease in all its forms. We legalize a business that saps the life blood out of its victims. Not only this, but it causes the murder-scene in saloons, in homes, and other places. We legalize a traffic that is dealing in everything vile. The surroundings of its existence causes our boys and girls to be sacrificed as a tribute for its existence. It is the one traffic that stoops to all careers of debauchery, causing innocent captives to be turned into a nest of snakes. Our laws restrict people from highway robbery and thefts of all kinds. Murder is a felony of the law, the penalty is hanging or life-imprisonment. But we as a class of people should demand that moral principles be observed. That this curse, that poisons our children's systems and scatters broadcast crime, misery, murder and insanity among them, shall not exist. We should demand that the cause of this offense should be wiped out of existence. Brains, energy and capital should unite in one universal thought of doing their duty toward mankind and cause this misery that exists through liquor channels to be wiped out of existence by getting at the very life of its existence. Stop the breweries, the distilleries. Under sentence the violators of this act should pay the penalty of life-imprisonment, which would soon re-

duce the crime and throw it where it justly belongs.

Every year some of our brightest young men fill a drunkard's grave. This liquor traffic should be looked upon as a serpent preying and encircling its coils around its victims, tighter each day, each week, until finally the last spark of life is extinct. Oh what a sad incident the sinking of the Titanic! the loss of sixteen hundred persons, mostly husbands. Their wives, that were rescued, well recall the memories of that fatal night. The anxiety, the feeling of heart-broken anguish no tongue can express. My friends, we have a disastrous business that is sending every day a large number of people to an untimely grave,—sending our boys, our girls and everybody that takes part in the use of the wine cup. They are tossed over the precipice into eternity. And think of others the lives blighted, the brain power benumbed by that dreadful poison, alcohol. Our forefathers have used it, and allowed its use. But we are not going backward, we are advancing in civilization. We are advancing in education. We as a country are supposed to look after the welfare of one another. We are supposed to make laws and enforce them for the welfare of the public at large, and not allow a money power to control the sentiments of the people.

What do we see in the wine rooms? The young man and young girl drinking and chatting. They are not talking of church matters. How can they

develop into some high acquirement, or some Christian pursuit, that will show good examples for others to follow? They are in a place surrounded by evil thoughts and evil companions. If the place is all evil, how can any good be derived out of evil? Later in the evening we see the young man and girl surging, trying to get to their rooms or homes. They have lost that self-respect of being refined and honorable persons. They drift downward on this degrading life till finally they get tired of life, and the tempter persuades them to commit suicide and get out of this rut of shame. Think of the girl that has fallen, caused by drink, and as a general thing they prey on some innocent young man and drag him down to everlasting disgrace.

The saloonkeepers say, "We pay for the privileges we get." I say, no! You will have to answer at the bar of God for the misery you have caused in dealing in liquors, causing your fellow-being's downfall. You will have to answer for the homes that have been wrecked through your career of vice and folly. You will have to answer for your own home that has been destroyed. And your son and daughter. You have taught them the vice and folly in your own home, by doing things not respectful to humanity.

The drunkard's Christmas and his family. Christmas evening the little boy and girl, scantily dressed, have hung their stockings up over the fireplace, hoping they would be filled during the night with good things. Their dear little hearts

were apparently happy as they went to bed to dream of the beautiful toys dear Santa Claus would bring them. The next morning — Christmas morning—think of the anguish, think of the weeping at the disappointment of finding their stockings empty.

The saloonkeeper has gotten the money that should have been used for the little boy and girl, and the father has a Christmas present of a severe headache. Does this scene broaden the children's love? Does it develop kindness in them? Does it not make them feel like they are a worthless class of humanity? Does it not have a tendency to cause them to lose respect for their home? Our saloonkeepers pay for a license to make people miserable. They pay a license to send our coming generations into hell, and as a general thing he himself dies a horrible death.

CHAPTER XX.

WIVES, MOTHERS AND SISTERS.

Wives, mothers and sisters are entitled to their political freedom along all lines of education; along every pursuit that is of an uplifting development, allowing their liberties to extend to the highest peaks of admiration, that it may be carried down to the billowy depths of time and classified as a reality and not as a mere joke, allowing them to push forward in pursuits they are talented to pursue, in which at the present time they are ignored as a class unworthy of national freedom. The freedom that the supreme ruler hath given to women should not be trampled on by man. Men as a stronger class should encourage women in their good pursuits, in uplifting civilization, and honor. We are facing propositions every day that need woman's attention, not only in the home but in political fields. Our boys and girls are living in a civilized country where crime is tolerated, or, explaining it a little further, we license men to carry on a traffic that causes humanity to lose self-respect. We find our children in the gutter. We find them in places of vile disrespect. It causes them to do deeds of a degrading nature. We give a license to sell our children's souls to the devil.

We can quarantine contagious diseases, but the most disastrous disease we license to prey upon our loved ones.

Does this show high-classed education? Does it not show need of protection for homes. Does this not show need of the mother's voice in political campaigns? Are we as a nation classified as being a narrow-minded people? No, we are not looked upon by nations of the world as such. But still we allow a liquor traffic to exist that is responsible for the downfall and miseries of myriads of our citizens. The principle part of crimes originate from liquor. The principle part of the inmates of our prisons and workhouses originated from the use of liquor. The principle part of the inebriates and insane are people that used liquor in its many forms. Man has had ample time to adjust this traffic in souls. The liquor-seller bar- ters souls and bodies to the devil. The cry of the mother is to rescue her boy, her girl, to save them from that cruel death caused by the death-dealing liquor traffic.

Have men, with their long career of political views, come to the rescue of the innocent class of individuals? Have they come to the front rank and cast their vote for the principles of manhood? Have they demanded that this curse, that wastes lives and is in no way a benefit to humanity, shall cease? Do not allow the money power behind the breweries to dictate. Allow your own individual thoughts to teach you, by asking yourself, has the liquor traffic done one good turn to humanity?

The votes of the women will, no doubt, bring this question to the front rank of thought. The dram-keeper,—think you he loves his business? Think you if he sells sorrow and shame to his fellow-beings that he will not reap a harvest of that which he sows? The laws of man gives him license to sell that which causes his brother to commit desperate crimes; causes him to break the laws of man, and the laws of God. He certainly does not sell it for the honor he derives from it. This goes to show that money is more precious to him than life, more precious than anything in humanity.

We shall try to give some of the wrongs it causes. It causes homes to be wrecked, and little children to be scattered and left to the mercy of charity. Almost all vice originates from intemperance. It causes the downfall of many otherwise pure women. It helps to fill our prisons and our asylums. It is a hot bed of all the vices which thrive and grow, year by year. Then let us make a law and enforce it, for the welfare of a country, of the people, by the people, and for the people.

CHAPTER XXI.

CLASSIFYING OUR LIVES.

We can place lives in three classes, the elevating element, the destroying element, and the non-interested element. The elevating element works continually for the highest development of the people of this world by lending a helping hand, a word of encouragement to everything of a pure nature. It seeks good thoughts; its energy, its impulse, its actions are of an elevating character. The destroying element seeks where it can find a place to turn kindness into hatred. The destroying element would tear down, lay waste everything that is just and noble, not believing in a supreme God. Even the devil believes there is a Supreme Ruler, and trembles. The non-interested elements, — a word to those who do not seem to have any interest in the welfare of their brother or sister on this sphere of life. Oh, don't live a life of selfishness. Selfishness is a terrible monster. Don't let him control your life. Selfishness causes men and women to have a narrow mind. They can't see life on all sides as it really is, and when the creator of all universe calls us to the other side of life we may be prepared to exchange and take our spiritual abode. Lay up your treasures in heaven.

It does not mean to hoard great riches of gold and silver, neither the goods of this world. It means a thought that we have lived a useful and just life to our Creator. We see a large crowd of women representing love. They say we are representing the greatest power that has been bestowed on mankind. They say we will work night and day until our brothers and sisters are rescued from the jaws of the monster vice. We are willing, if necessary, to lay down our lives to bring about this love we have for our friends.

CHAPTER XXII.

WHAT SIGHTS WE CAN SEE IN THIS ENLIGHTENED AGE.

We see the father coming home to his wife and family at a late hour of night intoxicated, staggering, and hardly able to get home. We seem to hear the oaths he utters. We can almost hear the abuse he gives them. We can see the wife weeping for the one she had taken a vow to love. We can see the children crying. Their dear little hearts are breaking, and they are asking and begging him not to drink. But does he care for their pleading? We see him growing worse, day by day. We next see him in the gutter unable to get home; next we see him as he fires the fatal shot that causes him to leave this world. Oh, think of the horror. What shape is he in to enter the other side of life. Think of the anguish of the wife and children, the wrecked family, and when they come to lay away his remains, think of the sorrow. The family left in this world to struggle for existence,—caused by the alcoholic drinks sold him by his fellowman and brother. What can we give in exchange for a soul?

Now we see another sight. A beautiful home, beautiful surroundings,—a son. Mother and fath-

er have educated and placed great pride and hope in him. He is now twenty-two years old. He begins dabbling with the wine cup, is soon led on. His appetite grows stronger and stronger for the stimulant, and soon he comes home intoxicated. Think of the feelings of the mother that has reared him in all that is good and true. On he goes on the downward path of intemperance. He is intoxicated, and in a quarrel, he shoots and kills one of his companions, and gives himself up to the law and is condemned to die on the scaffold. Think of the father and mother! Their fond hopes of their son which they had tried in every way to elevate into a pure and noble life. No words can express their grief.

Follow me and I will show you another sight,—the card game. In some secluded place the young men will gather together and gamble for money. Of course it is always planned to have their wines and alcoholic beverages. The game goes on smoothly for a while, but later there is a row. Knives are used; one is cut up so he dies. Think of the horrible sight and think of the feelings that exist in their homes. Of course one is proven guilty of murder, and is sentenced to prison for life. Oh! young man, think while you have yet time, and keep far from that monster, intemperance. And do not poison your mind with that disease of gambling, thinking to get something for nothing. We see the world as it is. There is a general uneasiness in almost every channel of

business. The greed for gold is causing this uneasiness. They seem not at all uneasy about their future existence. They forget that their existence is dependant upon a supreme power. Their hearts are controled by a good or an evil spirit, the two not being present at the same time. Either the good or bad prompts our actions.

CHAPTER XXIII.

A HOME AND FAMILY OF HIGHEST TYPE.

In a home and family of the highest type of life in civilization, the father and mother blend their thoughts and actions in respect to their Creator. They consult each other in their personal welfare. They make sacrifices to please one another. They never tire of teaching their family, in cultivating their minds and dispositions into something that is noble, developing them into useful achievements. They are teaching their children to observe the laws of nature, to observe the laws of God, pointing out to them also the road that leads to destruction and dishonor. They are impressing upon them the responsibilities of doing good deeds and acts of kindness, whenever opportunities present themselves. They are taught all, the downfall of man, and national rights, citizen's rights, woman's rights, the blending of home ties, and parental love. They are taught the golden rule, "Do unto others as you would be done by." They are taught to avoid all intemperance. They are taught to keep good company, or none. The seed of love and friendship for a good cause is planted in their hearts, and their harvest will be great. And as they start out upon the road of

life in some pursuit or occupation they have a good foundation on which to build their business or profession.

They care not what the world says of them, as long as they have a clear brain, a willing hand and a cheerful way, all leading to true principles, they know that honesty riseth above great riches. The time is near at hand. We need people of this development, of this kind of character. Follow me and I will picture to you a beautiful scene that starts from the babe, cradled beside its mother, in poverty of surroundings yet rich in mental functions that were developed day by day into perfection. This child's temperaments were of mental capacities. His boyhood life was one of sincerity in thoughts, always traveling in just and noble pursuits. Year by year he has developed in nature's great school, to be good and just, a sacrificing spirit of love for them that misused him. When he grew to manhood he had developed into the greatest teacher the world has ever known, the one man of perfection in all channels of life, in all the channels of heaven; sacrificing his life for the world, to establish a way of resurrection. That through him all might live, in the spiritual heavens, not made by hands.

CHAPTER XXIV.

ALLOWING OUR MINDS LIBERTY.

Let us give our mind a few hours liberty, to drift where it will. It is now going to the old-fashioned mill, the old-fashioned waterwheel, and below the mill, the ripples singing lullabies, telling of the beautiful scenery it has passed in its journey. The beautiful flowers, and trees, and rocks, it has seen, its beautiful grassy banks on either side, singing nature's songs over and over again. Now at sunset our mind is admiring the beautiful tints nature has developed, the beautiful landscapes dotted here and there with flowers of nature's creation. And as sunset has deepened into twilight we hear all nature joining together, singing that song only familiar to her. We also hear the whip-poor-will singing his melodies, seeming to chant his praise to something higher than nature. Our mind drifts on. Now it wanders to the little church on the hill, its peculiar architecture, its cemetery in the rear. Now we are standing beside a grassy mound think now of years gone by, —thinking of mother and father. Our mind turns back and pictures them once more with us on this scene of life. Think of the happiness we once enjoyed. Think of our childhood days spent in happiness. We see mother as she taught us our

evening prayer, watching over us night and day, with kind, loving caresses. This the love and hope she had in us, that we might grow to manhood and become examples of usefulness. We see father with that good book, reading. And now he is offering his evening prayer. He is asking the great Creator to guide his children in the just and right road of honor and justice. Our mind turns to the heavens above, the stars seeming to see the moon's golden light and the beauty and grandure of all nature. Even the flowers seem to whisper good-night. Our mind comes back to our home, to our studies once more, to settle upon one line of thought. Later we retire and have gone to sleep, nature's sweet restorer, and our mind drifts, we know not where, until our awakening seems to come on the wings of time. We cannot tell where it is, neither where it goes, it simply is not active to our physical and mental body. If we live close to the way of nature, we are living close to our Creator. His ideality and his sublimity seem to be along the lines of nature.

CHAPTER XXV.

ARE YOU OPPOSED TO EQUAL RIGHTS?

Men, are you opposed to your mothers taking an active part in our politics? Are you opposed to your daughters taking an active part in political affairs? Are you opposed to your sisters having a voice in helping to curb the injustices that certain classes have to contend with? Are you in favor of the special privileges of a certain class that are detrimental to the other class? Do you believe in tyranny? Do you believe that money in the hands of a few of its citizens should rule and govern the masses? Do you think it right to allow a citizen to control certain necessities of life, placed here for the benefit of mankind? Do you think the money power should keep their slaves working more than eight hours a day? Do you believe they ought to have eight hours for study and recreation? Don't you think they are entitled to eight hours for sleep? Do you think the law of the government which is eight hours, should say all enterprise and business must come under the eight-hour system? Do you think that man should have all ruling power over woman, keeping them dependent for existence and measuring their brain power and capacity and development

to suit his fancy? Don't you think that nature has placed environments here for women as well as men? Man and woman are two until the law of God and man makes them one. Do you think that women are not as honorable as men? Do you think women are not as heroic as men? Do you think women not as intellectual? Do you think that woman was created for a slave for man? Do you think you can keep a just cause down? Don't you think that women should act on laws that pertain to things in their home life? Don't you think that women should be familiar with laws in order to teach them to their children? Don't you think the stability of this republic depends on useful, well-educated children?

Don't you think that woman's rights is a movement of the highest type of civilization? Don't you think the girls employed in factories and in every enterprise all over the country, working for an existence, should have a vote? Is there anyone who can sincerely oppose all of these questions? If there are such persons, they had better cross the salt pond and hunt some semi-civilized tribe and attach their ideas to their own, if his are worthy to rank with them. We don't need narrow-minded, selfish, shallow-brained people in this country to dictate high-classed civilization. We are looking for broad-minded men and women to promote the welfare of our people at large.

We believe in developing the faculties the great God has given us to use. We are not all gifted

alike. For an illustration, we know it would be impossible for all to develop their faculties into being a good poet. In fact, we can't unless we are gifted in that certain channel, and there would be no use of throwing our valuable time away. But use it in a business that we can develop into successful pursuits of life. You might say, can you prove this theory? Nature proves it every day, and it has been proved time and again that a person cannot master anything he is not adapted to.

CHAPTER XXVI.

MEN IN FAVOR OF WOMAN'S RIGHTS.

We will admit there are a great many men that would enjoy having their wives and daughters help in making laws and helping to enforce them. They enjoy anything that has a tendency to elevate civilization in moral ways. Some probably might be ministers; they dare not speak their thoughts along this line, because, of course, they have to preach to suit the people and not take anything of this nature under consideration. Even using of intoxicating drinks is not hit as hard as it might be. Another class of men think their wives have no right to know their personal affairs, as long as they provide them livelihood. And they don't know any of his business career. Almost in every case this kind of a man would be opposed to his wife taking any part in woman's rights, or the elevating of anything that is good and just. But she must look on and let others go ahead to battle for the upliftment of their sex. There is still another class of men. I call them the selfish class. They dictate what their wives shall wear and they do the buying and paying for everything in the house and out of the house. She has no excess to the money matters whatever. He dic-

tates to the whole married life. She knows nothing of his personal wealth, it seems she has no interest in view. She would not be allowed to tolerate the woman's rights movement; she must not recognize any charity society; she must live each week and year with the same old routine of work as simply a servant of man to meet his demands. Church going is not tolerated by him. This life may be all right if the woman believes that it is happiness, but you know it would almost try the patience of a saint.

There is another class of men who think they are doing right with their family. After working hours, supper over, they go to the saloon and fill up on alcoholic beverages and after closing time they stagger home, not fit to be in company with their family. They do this stunt six days out of every week and Sunday they are chasing around perhaps to some beer party, their wife and family not knowing where they are. His wife becomes dissatisfied with his life of ignorance and dissipation, and she leaves him and tries to better her conditions. Sometimes she does, but most always follows a blighted future. Of course she has been almost a saint to live as she did with a man of that stamp. And to make up caring nothing for her, leaving her at home continually alone. We have still another class of men caused by vice. We have the kind that cares nothing for their homes and family. They are doles and don't care to make a livelihood for their wife and family and the consequence is the woman has to get out and

work. But still if his wife wanted to vote or encourage the woman's rights movement he would holler his head off opposing it. We have still another class. We call it the ideal class. It is the man that encourages every movement of his wife along the line of woman's rights. He appreciates her as a real guiding angel. He is broad-minded enough to see it will uplift humanity, uplift civilization, bring harmony in their homes and adjust many wrongs we have to contend with at present. He also admires the true principles of equal rights to all. He admires her indignations along the line of special privileges. He believes in opening up new lives into light that have been kept in darkness, and new ideas to better man and woman in swift traveling pace of humanity. He admires her disposition of giving words of encouragement to everything that has the foundation of justice. And they travel along in life in harmony, in agreeableness and love for each other. And their love makes their hearts beat true, enjoying each others joys and suffering each others sorrows. And as they draw nearer to life's destination they look back and think what a beautiful dream is life.

CHAPTER XXVII.

FACTORY AND WORKING GIRL.

We see girls and ladies in our factories working for existence. Working in the hope that something will change their mode of life, hoping they will not have to toil year after year with no advancement in educational views. They are living in thoughts of some higher scene of life to follow and the thought of this upliftment gives them courage to struggle on for existence. They are working for, "give us this day our daily bread." If sickness visits them they are obliged to go to charitable institutions. No kind mother to cheer them and sooth their fevered brow. Alone, penniless and their case cannot be realized at heart. Her suffering can be realized with that deep feeling that a mother has for her dear child. Oh, the restless nights a mother spends. The anxious looks, the many penitent prayers she offers up to the great Creator for the recovery of her child. Just think of it, alone and penniless, depending on charity for the care she needs to be restored to health. Think of the girls working for salaries that don't clothe and feed them the way they had ought to. Why is it they are not paid enough for their labor. Their

boss is not giving them what they earn. We need to adjust our laws to the welfare of the women as well as some other classes of people. Let us have an eight hour system to regulate the women as well as men, and a raise in salary in place of a decline. God had calculated all should have a living on this field of life, and not toil day and night for a mere existence. He calculated they should have time for recreation and advancement in personal welfare. The Creator scores the rich man. He knows how he got his wealth. As a general rule he got it by the life and sweat of the classes that had to work for existence. Can he realize this? He can't see it in that light. He has an idea that through his mental capacity he acquired all his vast possessions. Can he realize it is only a matter of time until he will have to unload this vast amount of riches he has gained? And when he leaves this scene of life to face the creator that tells him a rich man cannot enter the kingdom of God, what will be his destiny? The riches of this world fade away. Then why not live a useful life, setting an example of good deeds by doing good deeds and laying up your treasures in heaven by benefiting mankind here on this scene of life, uplifting them in truth and usefulness, remembering strictly the teacher that came here to save the people and taught us a life to live. What will it profit a man if he gains the whole world and losses his soul. If he piles up great riches he is doing it at the depression of mankind somewhere, in some channel. He is disobeying

the laws of God, he is making himself a tyrant, he is making himself use gold and silver as his idol which he worships continually. If he did not he could see the suffering all around him. He closes his ears to the wails of the widow and orphans, he closes his ears to the cries of the unfortunate and sick, he makes himself feel poor and really he is poor in the eyes of God. He is poorer than the poorest. As a general thing he has lost the last spark of sympathy for his fellow being and has grown so narrow minded that he can't realize that there are people suffering. He likes to be looked upon as the God of this earth, the commander of mankind, the man that can squeeze the masses of the people and whip them into line along the line of his hobbies, and takes it for granted he is wise because his money controls certain conditions. But we have an educational view that is growing every day among the gentler sex and masses that will not stand this tyranny. They will not let money make our laws to benefit money powers, they want laws made and enforced to benefit the masses at large. They want laws to adjust vices regardless of money schemes. They want laws that will look on all sides of life as it really is, and laws fitting its people. They want laws that women are personally interested in, to adjust and make their life a life that can help humanity. It is a just and good cause regardless of the walks of life or business pursuits.

CHAPTER XXVIII.

DIVORCES—SOME OF THEIR CAUSES.

Why are divorce cases increasing so rapidly. There are a great many causes. We will try and give some of the causes. One reason is because man and woman are not on equal rights. The man has superior rights to those of a woman. He sometimes uses his rights in his home in a dominating way to his wife and family. Any religious freedom they desire, he sets an example of ignorance and of infidelity. He sets an example of selfishness and roughness of speaking. The wife may be of refined thoughts and think she can change his ways but alas she cannot. This causes a separation and divorce follows. Others start out on matrimonial life. The woman not knowing his real ability of making her a happy mate. She finds they are not the kind that can blend their joys and sorrows in love for each other, so they agree to disagree and divorce is used to untie the knot that has been tied. Other men choose a life companion, not studying their dispositions and the company she has been keeping. As a consequence his marriage is a failure. He is dissatisfied and they separate. In the course of time the divorce courts adjust matters. Other women mar-

ry men who drink. She thinks she can reform him and tries all in her power by talking to him and pleading with him, but it does no good. He keeps on his downward path. He becomes abusive to her. She can stand this kind of life no longer and leaves him. Another divorce is granted. Others start out on the path of matrimony. They apparently go along smoothly but suddenly there comes a suspicion to the wife. The husband being away from home late and later and there is a quarrel and hasty words are used. Trouble begins to rule. A separation is caused and a divorce is granted. We see others marry. The man and woman, their youthful training has not been developed along the good true way of living and making life a joy for each other but have drifted into that selfish way. Finally bad luck reduces them to poverty and a separation is apparent. Finally a divorce. We see others as they take the vow that makes them united in holy matrimony. Vowing to love and protect each other. We see the man in some other city or town taking the same vow in matrimony and afterward we see a divorce, three connected in it. We see other marriages of people that are not mated to each other. The woman's disposition to have her life companion always with her. She marries a traveling man and he is not at home very much of the time. She gets dissatisfied with her married life and notifies him she can no longer love him and requests a divorce which in time is granted. We see another couple start out on the sea of matrimony.

She is a woman reared in the luxuries of life and educated. He is a common laborer. Their happy life is of short duration. His disposition don't blend with hers and consequently she gets dissatisfied with a humble life and tells him she can no longer live a life of poverty and she goes home to her folks and another divorce is granted. We see another marriage. The woman marrying to get a home, not particular about the love or disposition of her companion, not stopping to think of his temperaments. After marriage he enforces his dominating spirit in commanding her to do things she must do, the things she must wear, the things she must cook, the religion she must follow regardless of her belief and as a consequence she cannot stand a tyrannical companion of this kind and this causes a divorce. We see others start on the matrimony of life, the woman exhibiting a dominating disposition in every channel. She commands her husband to do certain things, she dictates, she tells him the society he can keep, when he can get home, when he can go and if he rebels of course she is angry and a squabble issues. Of course the woman thinks she has been misused, she has never been taught to overcome that selfish disposition and the separation is the next thing with a divorce. We next see a couple united in matrimony, the man and woman have not studied each other any farther than beauty and they have to learn each others dispositions and they find themselves astonished in many ways. One is a person that loves society and the other

does not. The other likes home ties and of course they live a different life in dispositions and thoughts. They drift along for awhile but they soon disagree. This is an important step, choosing a life companion. We had ought to study the ones who are to become a part of our life. Study their dispositions, their honor, weigh them up for what is in them and if human nature is a judge you can select a life companion. Don't choose or select out of your class any more than you would choose a business or profession you are not adapted to, and remember a sacrificing disposition will help blend you into a model marriage of love for one another.

CHAPTER XXIX.

STARTING OUT ON THE ROAD OF LIFE.

The man or woman starting out in life upon the broad fields of accomplishment, they will do well to remember that will power and confidence in themselves are always the right kind of guides to help them in their pursuits. Remember if you enter any pursuit doubting your ability to accomplish it, you are a failure before you start. Always use all the will power that you have at your command, developing stronger and stronger the ambition to make a success of your ventures. And always use truth and honorable dealings as your watchword and your resolutions will master the situation, and will be successful. Remember the will of the young man is like the will of the wind. Set your stakes of ambitions high and allow your will power to work and battle for that particular attainment. How many have made failures of different occupations by not having that force of ambition developed. In the first place get in the right pursuit you are adapted to and use your firmness and you will surely succeed. You might say how do I know what I am adapted to? You always have some certain faculty you like and is a little advanced over the others. It might be

music, it might be mathematics, it might be oratory, it might be imitation, etc. It is a rare case that a person makes a success of a business they do not like. Sometimes nature turns you to a different channel of business, different from the one you are pursuing. For an illustration. Moody was a traveling man selling boots and shoes, but nature turned him into an evangelist minister of great success. We could name several that nature has turned to some different pursuit. Our surroundings sometimes shape our future. But remember if we have will power, force and ambition, and we have selected the wrong vocation, nature will step in and change our pursuit of business. And when nature makes the change remember she never makes mistakes. Have you ever noticed the fine artist? Paintings that nature has developed and guided in their blending of colors in the fine forms. Every little detail almost perfect to nature. Have you ever noticed the fine sculpturer? Nature has given him the eye to take a piece of marble and chisel it into a fine statue almost perfect in appearance in all ways. Have you ever noticed the fine poetry written by the poets. Nature has guided them in their writing and in composing things that were loved by man. Their outbursts of joy and their shrieks of sorrow, their poems make the heart beat with emotion, either in joy or sorrow, their poems can turn sadness into joys or joys into sadness. Always pointing to that divine that is in all nature and nature's work. Think you the

divine that created all nature admires the creation he has made. The lillies of the field, their beauty, their station to cheer mankind in his different pursuits of life, to encourage them in their ambitions to battle and conquer all temptations that have a tendency to lower the civilization of man and woman. Let us enjoy along the path of life all the good things nature gives us, and learn all the good things nature teaches us. And as our lives draw near to the end of the journey, we can look back remembering that we have been a benefit to mankind in many ways. In the upliftment of civilization, helping the needy, cheering the unfortunate and directing them to follow the straight and narrow path that leads to life everlasting, and shun the broad road that leads to everlasting destruction. All nature seems to cast sunshine and happiness on us if we live close to the divine teachings of the supreme being, allowing him to guide us in our transactions on this scene of life, taking for our prop the word of God and by his words be bound and let good deeds of our lives be stakes to fence us round.

CHAPTER XXX.

CONTENTMENT OF MIND.

Contentment of mind means happiness. I care not how great a fortune you command, how vastly large your earthly possessions may be, if you are not contented you are not happy. The man or woman living in very humble surroundings, if contented, is happy. Some people claim there is no happiness on this plane of life. I differ with their views. There is happiness in almost every thing if we can only see it and feel it. We can see it in the sunshine that dances on the streams, as they speed on to help form the rivers. We can see the happiness of the birds as they sing in the tree tops. Why are they singing? It is because their joys are bursting forth in melodies of contentment. We can see happiness in the trees of the forests as they are shooting forth leaves to be clad in the verdant attire nature has designed for them. We can see happiness in rain showers that awakens the grass that helps to carpet our earth in that beautiful color of green, being in harmony with nature. We also see the wild flowers that have been planted by God in nature to beautify and cheer man and woman on this plane of life, trying to teach them in their way, happiness and

contentment. We can also see happiness in the man and woman that lives a life in respect and love to their creator. Their minds are occupied with teaching and doing good deeds for the uplifting of everything that is needful to promote the thoughts of living for a future existence, of eternal happiness that never fades away.

CHAPTER XXXI.

PROMOTE OUR WAYS.

We should promote the blessings we are placed here to receive from the Creator of all things. Let us remember anger and pride are both unwise. Let us educate and develop our dispositions into something of a higher thought, a higher ambition to fulfill work which has been placed here for our particular calling, always remembering to be kind to all you chance to meet and by so doing you have gained a point in kindness, also in politeness. Show your character to be of a superior class, a class that is welcome in almost all circles of life, in working in harmony with nature and the laws of your creator. You can produce thoughts and work of a superior kind, work that will cause people to realize the necessity of taking care of the greatest gift that has been given mankind. If you abuse the opportunity to promote your gifts in nature you are doing yourself an injustice of the worst type. Remember that everything has a beginning and you can start a life of nobility, actions, thoughts and deeds, always observing the teachings of the perfect teacher who always had a gentle sacrificing spirit toward everyone. Living a life of usefulness, what does it mean? It

means to help the needy, encourage those that have fallen by pointing out a position in life where their energy can be turned into good deeds and kind acts that will be an example for someone else that travels in the same road, marking out the difficult places to avoid, pointing out the downfalls and the rough places. Never put off until tomorrow what should be done today, there is quite a useful lesson in this motto and in helping humanity to adjust circumstances this is a good thought to keep in view. In thinking over our situation and giving it a good broad thought it seems to me we need the women connected in our political careers as helpers in many ways to elevate civilization to the highest class and it is a fact that they will try and develop their home to a higher and more perfect form of educational ways. Our lives and our deeds are an example of our characters. We may pity the unfortunate, we may pity the ones whose life seems to be almost a blank, we may pity those who have almost lost hope. Take hope and love out of our lives and what have we left? I think we would have a shattered existence. I think it would seem like clouds without sunshine. I think it would seem like dawn without day. According to the divine teaching, we should lift up the fallen, help the needy and try and point out a way that leads to everlasting joys that penetrate our very soul. Our thoughts may be compared to the chaff blown by the wind, or they may be as staple as the heavens above in doing our duty. Our thoughts can reach

out and assist humanity in kind deeds, conveying good thoughts to the ones that are weary of life and are almost ready to jump into the precipice of everlasting shame. Our thoughts and words can turn their attention to something that is worth living for, something that is a joy forever, something that money can't buy, something that exists after this earth fades away, something that exists in the eternal heavens.

CHAPTER XXXII.

THE DEVELOPMENT OF MAN.

The rain, the sunshine, the trees, the rocks and in fact all our surroundings of nature were placed here for the purpose of developing the intellect of mankind. Men have made use of a great part of these natural surroundings. They were placed here to develop that unseen part of man, that part of man that starts with life, developing from birth. Think of the different channels of mental development, the many different parts of the brain that can be developed, the many different parts of the body through the power of the brain. All organs, all functions of the body are under control of the brain. The functions of the brain are explained by thought and mental emotion. The mind is divided into feeling and intellectual feeling. There are five classes. If we are writing our brain dictates through our eyes and hand and also forms. If it is friendship, it is dictated by our brain in friendly thoughts. If it is self esteem our brain dictates our habits. We can develop in all channels. In memory our brain is the first we consult. What does nature do for us? If we live a life and allow nature to dictate how we should live, the most of us would be living altogether

different lives in many ways. We would be a great deal healthier, if we did not break the laws of nature. The diet of man and woman in their early history was plain, their attire or clothing was very plain, they did not over work themselves physically or mentally, they lived free from that worry and excitement that shortens lives, they did not try to hord up great piles of gold and silver, their sleep was as nature dictated.

If we want to have healthy bodies and healthy minds let us travel close to natures teachings. Our minds can be made healthier and richer by the accomplishment of good deeds. Good deeds wake our mind to study and to observe the grand good deeds we can do while in this physical life. In study our minds become more vigorous and healthy. Let us try at all times to control our temper, if we get angry let us consider the matter, don't act to hastily because we might retreat and feel bad afterwards.

Bad habits are almost all due to ignorance, if so let us educate ourselves to remove the cause of ignorance and replace it with things like enlightenment. If we are envious of one another let us try and turn it into love for each other, and always remember a kind word turneth away wrath. Let us strengthen ourselves by mental culture, observing the good things nature causes to be done with other parts of nature.

CHAPTER XXXIII.

WHAT IS THOUGHT?

What is thought? Thought are the foundation of all creation of mankind. Our thoughts cause us to think of things impossible to mankind, our thoughts carry us over great bodies of water and great forests, also high mountains and large cities. In gazing toward heaven we see space. We wonder what space is, we wonder if we could find an end to space. Our thoughts notice the different arrangements of the stars, our thoughts wonder why we cannot see the stars in the day time as well as by night. We wonder what time is. We wonder about our creator, where he originated and so on. We could fill a natural life wondering of thought. Thought goes to show that our brain is something wonderful. Its average in weight is about 49 ounces in a male and in a female an average of 45 oz. The average cubic inches in a males brain is about 150, the average cubic inches in a female is about 120. Of course we can develop our brain functions.

CHAPTER XXXIV.

DRINK AND DRUNKENNESS.

It is the degrading habit that robs you of all your moral principles and awakes every unclean impulse of your nature. Your brain can see pleasure in all kinds of meanness and vice. Intoxicating drink is the pirate and robber on the great seas of life. It robs its victims of all that is dear to them, and finally sends their human wrecked life to the gulch of everlasting hell. Can we as a class of enlightened people remain silent and see our loved ones enticed and lured to the altar of intemperance and offer them as a sacrifice to the devil? Can we as a free and liberty loving people allow a slavery to exist that robs homes of their loved ones, that turns the loving husband into a physical wreck, taking from him that love and affection that belongs to his family and loved ones? Can we remain silent and see our sons and daughters travel this damned road of intemperance? The tempter lurks in social gatherings and surrounds them on every side, and still we allow saloons to buy a license. We sell the saloon a license to cause the downfall of everything that is just and true. We license a traffic through whose career families grow up in shame

and ignorance. The liquor traffic is the chief cause of our divorce evil. Liquor was never known to be a peace maker. Liquor is the weapon that is used by the devil to kill his victims. Saloons are the delusion of the devil. In passing by these places with human captives we imagine we can hear the young men and women cry for help. They have gone beyond human aid. We can imagine we can see the scornful smile of the devil as he sends them over the precipice into eternity to mingle with all uncleanness in the recesses of hell and then we think of that vice as folly, that has caused hundreds to travel that road leading to the morgue. In parts of Africa christianity has not been taught, civilization is unknown to the natives. Their worships are in a way of offering beasts, and sometimes children on an alter of fire to burn them as an offering. We deplore such ignorance and call them barbarians and heathens. And yet our country of high educational ways, is allowing thousands of its people to be offered as a sacrifice to intemperance. Of course this satisfies those who distill and brew the poisonous liquor. They care not for the welfare of the people in general. It shows us plainly they value wealth above lives. They value wealth above justice and honor. Common sense teaches us the wrong that exists. One hundred thousand people fill a drunkards grave every year. Every one interested in their brothers or sisters welfare should think the matter over seriously and give a helping

hand to crush under foot the cause that wrecks humanity.

Our state laws provides that the germ ladened drinking cup must go. We must have our own individual drinking cup in public places. And this law is right but we should do some thing about the saloon as a public drinking place. They use the same glass for hundreds to drink from. We see sickly people drinking at the saloon bar. We see people that have cancers drinking at the saloon bar. We have a great many classes that frequent our saloons. If this state law is to check the spreading of desease, let us see that they at least obey the state laws. Cities that sell license to saloons, seem to sell them the right to make slaves of its citizens, the right to help fill their prisons and jails, the right to cause the downfall of woman and to wreck lives. It gives them the right to sell liquor that causes murder, insanity, suicides and all the crimes that are heir to humanity. It is not the dead that have filled drunkards graves that we can do good for, it is the ones living that we want to help. We that are living demand justice. We want justice in sight of God and humanity. We want this slavery caused by alcohol to cease. We want men to fight this cause. We want women to fight this demon that has been a blood sucker of humanity. We need the co-operation of those that tolerate honesty, justice and freedom.

CHAPTER XXXV.

THE LEADING THOUGHT OF THE TIME AS A GUIDE TO MANKIND FINANCIALLY.

In starting out on a career of life, one of your thoughts is of finance. In the first place you have the faculties of acquisitiveness fairly well developed, that being your highest aim in life regardless of other faculties. As time goes on and transactions are made you will develop it more and more. You give up the pleasures of life to a certain extent and play at the ambition of your life, the play that looks good to you. It is probable in the line of buying and selling and your whole ambition is turned in this certain channel, and afterward you branch out in speculation in many ways. In making it a study financially, you have learned the business fairly well. The object in view to make one dollar double to two dollars and being very cautious in all risks. Remember your whole thoughts and ambition have but one end in view. That is along the line of financial success. To amass a large sum of money you can read in books where John Jacob Aster started his immense fortune by trading trinkets to the indians for furs, and afterwards opened a musical store and after few years he had amassed a good

fortune of twenty million. He afterwards invested it in New York real estate, which is now worth to his heirs about three hundred million dollars. We might give several accounts of vast fortunes accumulated with practically nothing to start with, only ambition and a few dollars. I would recomend that there is something higher than money to struggle for. You know there are things that money can't buy, and living a life to be at the head of great financiers is contrary to this teaching.

CHAPTER XXXVI.

HAVE CONFIDENCE IN YOURSELF AND DEVELOP YOUR ABILITY.

Confidence is a great teacher. Confidence developed places you in shape to battle great battles in this, our business world. It places you in a position to rely on your resources or ability, to grasp ideas of personal benefit. It causes man to undertake great schemes of advancement. Confidence causes man to struggle with adversities, taking his antagonist apparently by the throat and lashing him with his opposing forces. Causing him to shiver with indignation and have confidence in yourself, not allowing any political thief to rob you of the advantage of thrift and the gifts of nature, which have been bestowed on mankind in various ways. Confidence causes man and woman to successfully master professions of various kinds. Confidence causes us to exist in our every day life in harmony with each other. Confidence is like the shower is to a dry and parched field. Confidence is like sunshine after rain. It is the one sweet thought that rules our lives and helps to mold our future in noble purposes. Confidence is the great predominating power that rules business in its many channels. Confidence causes nations to adjust affairs in harmony and in courtesy to each other.

CHAPTER XXXVII.

ENERGY WASTED BY NOT CONCENTRATING FACULTIES.

It is poor policy to wait for something to present itself to help your certain career in life. When you grasp an idea that you think will make you some money, or unlift you in any particular way, don't get left by saying I have lots of time to promote the idea. For some one else will think of the same idea and push it and get the money and you are left out in the cold in that certain idea. A man remarked I have an object in view that will bring me a neat little sum of money. Perhaps he was right. He dreamed about it being a good proposition but he never attempted to promote it and of consequence he lost his opportunity. It is a poor business career to idle your thoughts and see somebody else get the money. Don't try to do something that you are not adapted to. If you do you will regret it by failure. Many young men are induced to follow certain professions by their parents or someone else, choosing the one they think they would like. I say young man don't make the mistake of allowing someone to choose your profession. You know better how to select your vocation, the one you have a liking for, for

you cannot make a success of a business you dislike. So use the business you like and show natural talent in making your choice. Nature has pointed out in some channel the business you should pursue. Don't be misguided by anybody else if you want to get to the heights of perfection. It is absolutely useless to try and work against nature. You might take up poetry, writing or sculpture work or artistic painting, but if you are not adapted to that certain business you will never get to the top of the ladder or profession.

Every beginner has to travel the road to success or failure and it is very essential for us to select the right vocation or the right channel of life to pursue. We see some that are handy at a good many things. This particular person in choosing a vocation might choose the wrong business, but nature sometimes steps in after years of struggle and points out his right vocation, and he soars to the height of perfection in a short time. There are too many people working at their wrong vocation, that is one reason they don't make a success of their business pursuits. The great and All Wise created everything for some purpose. When you try to ignore nature, you have a proposition on hand you never can complete. We see every day professions that are misused. We see every day people that are struggling to master professions they are not adapted to. We see them struggle until failure puts them out of their career.

CHAPTER XXXVIII.

GOOD AND BAD LUCK NOT CONTROLLED BY MANAGEMENT.

Many people fail because they don't thoroughly establish the right ideas of carrying on a business. Hence they fail, calling it bad luck. In starting a business always study your proposition well, look over the field you expect to work, put all your energy and thought into this certain line and chances are you will have what is termed good luck. You will find that you will be met with the keenest competition many times. If you become known as a broad-minded man, the popularity of dealing with a person of that kind will help you master the situation and make many friends and acquaintances which will be beneficial to your career, and good luck will not only smile on you, but will snicker right out. Sometimes persons are discouraged because their success has been very slow, their expenses and profits are running a race to see which will come out victorious at the end of the year, and they become dissatisfied just at the time the business profits are making the expenses look sick, and the man that bought the business says he has good luck. We all like to do well, make money and be happy.

We chase even the horizon to be happy, and if we hunt it in the right place we can find it, the world has no sympathy with disappointed people. They have no time to argue their ups and downs of their particular life. They look at things in this light; "laugh and the world laughs with you," "weep and you weep alone." And don't go out in search of trouble because you will always find it. Sometimes in mysterious ways, sometime it would never crop out if not being molested. In order to be successful take the business you are adapted to, grasp the opportunity that will better your conditions and endeavor to do a straight upright business, seizing means to jump in and take hold of your business and make it pay good returns.

CHAPTER XXXIX

CONCENTRATION OF FORCES AND FACULTIES AS A BUSINESS REGULATOR.

Concentrate your thoughts to one certain profession or business. If your thoughts are divided in several channels of enterprise, they will be certainly weakened. No man can master all professions successfully. All successful persons have found their right vocation. Study yourself and learn the pursuit of life you are adapted to follow to make the greatest success. It may be music, oratory, invention, etc. The drunkard is insulting his real self and some day will be repaid in scorn. Regulate your dealings with all the spirit of confidence in one another to promote the highest ideas of brotherhood in personal welfare. A self sacrificing moment spent in adjusting our brothers' thoughts to the right and just way of living a life of usefulness, would be well spent.

CHAPTER XXXX.

THE HIGH DEVELOPMENT OF ACQUISITIVENESS.

Acquisitiveness is the faculty to acquire wealth and knowledge. A person with this high marking is very careful to save and hoard and accumulate wealth and knowledge. This faculty generally shows whether we are a spendthrift or a person that will economize. Some of our great financiers have, no doubt, developed it to its greatest capacity. Acquiring wealth has become a dangerous factor in the lives of some of our fellow citizens. When a man acquires a vast amount of wealth so that it is no longer a benefit to humanity, it is a dead one to even the person commanding it. It seems to show a selfish disposition to hoard more than you need. If the exploiter should turn in his way, while he has yet time, he might benefit humanity by using it in ways of charity, helping the downfallen, helping them that are afflicted, in all manners of ways, using it to elevate the unfortunate into a life that they may live in cheerfulness and hope of the future. I would prefer laying up my treasures in heaven, and when I am called to the other side of life, I can respond to death in more of a cheerful spirit. We brought nothing with us when we came into life, neither can we take anything out of it in the shape of wealth.

CHAPTER XXXI.

INHERITED WEALTH NOT PROOF OF SUPERIOR ABILITY.

We can travel from city to city and see men in pomp and pride, who have inherited their wealth. But if they had to gain a livelihood by their ability, they would be placed in a different scene of life. We also measure a man's ability by the developments he has acquired. Take it from me, the self made man is the broad minded one on the stage of life today. He plays his part of the scenes with great confidence in himself and his ability to make good. Take for an illustration the professional man. If in his adopted profession, he cannot make a failure. How about inherited wealth. If he should lose it what would he do? What resources would he turn to? Picture if you can his situation. Wealth gone and as a general thing friends gone, and loosing his wealth and then his friends gives him a still harder task to be borne. Some loose confidence in themselves altogether, and go through life without any aim only to drift along day by day. But we may say to that class, cheer up brother, don't grieve, that won't adjust matters, that won't better your conditions. Study yourself, and develop confidence and firmness and build yourself up as a self-made man, entering into the pursuit you follow with determination to win.

CHAPTER XXXII.

THE STUDY OF HUMAN NATURE AS A HELP IN BUSINESS.

Development in reading human nature is a great benefit in almost every branch of business. Take it in selling goods as a traveling salesman. Human nature is one of the studies that should be developed to its highest capacity, learning to read your prospective customer with the greatest of ease, in knowing how to approach him to get the best results and a continuance of patronage. Remember there are no two persons exactly the same in every detail. Also in dealing in real estate you need a force of thought and understanding of human nature combined in order to bring the best results. In teaching in our schools the teachers should have the faculty of reading her or his pupils. They will find it much easier in handling them successfully and in bringing about results that otherwise would be almost a failure in the many dispositions they have to contend with in maintaining harmony and interest. The speaker needs to develop the faculty of reading human nature, also force of thought. Knowing how to hold the attention of his audience and how to keep the respect of all

of them. Knowing how to approach them on various subjects. He will use a trained and cultured voice, showing them that his thoughts are of a sincere origin. The use of the greatest simplicity in speech will always command attention, in this way bringing about a concentration of thought that will meet with the greatest approval. Human nature is a great faculty. It causes us to get acquainted with each other quick. It causes us to confide our personal affairs to one another. A person developed in the highest capacity of reading human nature is blessed with one of the greatest blessings bestowed on mankind. In looking into your eyes, which is sometimes called into the windows of the soul, they can almost penetrate your very thoughts, your character and your disposition and by blending your other faculties they can tell the pursuit you should follow to attain the greatest success in life.

CHAPTER XXXXIII.

PROCRASTINATION THE THIEF OF TIME.

Time is money. Do not spend your time in idle thoughts. Do not spend your time in idle gossip about your neighbors. Always remember the poor boy of today may be the rich man of tomorrow. What are riches? A clear brain, a noble spirit, cheerful thoughts, a happy existence, these are riches that gold and silver cannot buy. Pennies make dollars, dollars make gold,—if you take care of the pennies when young, they will take care of you when old. The writer does not mean, using the slang phrase that one should be a tightwad. Don't waste your golden opportunities. Always place your deeds of charity where they will do the most good at the right time. It is said time and tide wait for no man. When you have anything to do don't put it off until tomorrow, if you can do it today. And count that day lost whose low descending sun views from thy hands no worthy action done. Always remember patience and perseverance are the mothers of good luck. And you are the sculptor that shapes your future. Don't spare any energy. Use all the faculties God hath given you to develop into some career that will be a great blessing to yourself,

your friends and country. There is the chisel and marble, take them and work them to thy will, they alone must shape thy future. Heaven will give the strength and skill, and when working your way toward the heights of perfection, don't forget to scatter kind words and good deeds all along your path. They will be appreciated by others.

CHAPTER XXXIV.

BUSINESS SUCCESSES ALONG THE LINE OF PHRENOL- OGY AS A GUIDE.

From the foundation of the world business has been the controlling interest of mankind. It causes men to risk their lives upon the seas. It causes men to go down in the bowels of the earth in search of gold, silver and precious metals, also diamonds and other precious stones. It causes men to make areoplane ascensions. It brings men and women together, and towns and cities are built. Business clears the wilderness and causes it to blossom like the rose, bringing men into friendly relations with each other. Business is the one great predominating power that controls mankind. Business as a phrenological line or guide causes the development of mankind in all professional careers. It causes man to put asunder what God has joined, namely law and justice. It causes man to bridle the elements and they do his bidding. It causes man to speak and his voice is heard thousands of miles away. The wind and the waves are brought to his command. And as we travel upon this plane of life let us endeavor to do some good for our fellow men either in business or in justice. Let us help our weaker brother

in some way that may be a benefit to his welfare, and by so doing we may develop our intellect along the rugged road of life, and he may sojourn in gladness and hope. If we are blessed with business ability that we have acquired by development, let us at least remember the unfortunate.

CHAPTER XLV.

CAUTION—TO USE IT AS IN BUSINESS TRANSACTIONS.

Be cautious in all your dealings with mankind. Be sincere in thoughts and actions. Always think of those that have your welfare at heart hoping you will start on the right business pursuit, the business that will elevate you in knowledge and justice. Let honesty be the highest peak of your admiration, that it may be carried down to the billowy depth of time, and you have lived a life of honor to yourself, your country and friends. Don't travel along the ruts of life and participate in their follies. Be cautious that you set your hopes of ambition high; concentrate all your faculties of physical and mental power that the gift nature has bestowed upon you may be developed to its highest capacity of usefulness. Be cautious in choosing a companion for life so that your marriage vows will not be broken. Choose a companion whose love and affection may be blended in harmony with yours, so that you may travel life's road of usefulness together in sincerity of thoughts and actions.

CHAPTER XLVI.

WILL POWER OF CHARACTER AS A PREDOMINATING FORCE OF AMBITION.

Will power is one of the greatest faculties that is commanded by man. In any line of business or any undertaking the will says I am going to succeed. In choosing any professional business, remember that will power and force of ambition are the leading faculties that will win success for you. When you try to travel the road to highest accomplishments, remember that you will meet with many obstructions, that may cause you to almost drop your undertakings. But here is where your will power steps in and asserts itself saying, forcibly, I am the one that will accomplish this profession, I am the one that will master this situation, and you can think how near you were to the precipice of failure, and remember that will power played a strong part in your certain channel of life. When you use will power as a predominating force, you will always find you have something that laughs at adversities, challenges depression and is ready anytime to meet them in the open field of business. Remember that will power is the will of the mind. It raiseth above envy, and brings harmony and justice in the front

ranks of our lives. As a useful benefactor of mankind, in business or any line of enterprise that we may launch into, let us fulfill. Use your will power in beginning a business. Set your mark high and strive to realize your ambitions, and if you fall a little short of your mark, you have lived a successful career at any rate. "Make hay when the sun shines" is a good motto, and in business ways do business when opportunity presents itself favorable. Learn the value of good business methods and use them. Study the conditions of your business, study your customers, and allow them to know that your motive is to please, and success is yours.

CHAPTER XLVII.

A DUEL BETWEEN ENERGY AND LAZINESS.

In taking up this topic we will give energy a chance to display some of its points in various ways. In the first place energy is the motive power that moves this business world. It searches to the highest heights for information that may be a benefit to mankind. It goes to the bowels of the earth, not alone for information, but for precious metals and commodities that are required as a necessity for the existence of mankind. Energy never recognizes laziness. They are separated from each other. They never can be blended in a successful business career. They are working in opposition in thought to each other. Energy cuts down the forest, builds cities, opens up new developments to mankind. Energy climbs to the heights of all adventures, and turns our lives into usefulness. Energies are not fancies but realities. Energy never makes a wish of riches and waits to see if it will come true. Energy makes it a rule to concentrate thoughts in business, while attending to business. It cares not whether for yourself or others. You cannot mix love and energy very well. Try and concentrate your energies while in business to that particu-

lar point, and your energies in love affairs in that particular channel. To command a good profession is a good thing, to command a bad profession is worse than nothing. Energy takes pride in traveling the rocky road to success. Energy's companion is success. They travel in harmony, sharing each others' joys, and their downfall is a rare occurrence. They are always busy analyzing the cause and effects of different transactions at home or abroad. Energy is always a welcome visitor in the society of cheerfulness, sincerity and harmony. And so we see that energy plays a part of life that nothing else can do and it plays a part to procure in that life beyond, a part to call the attention of all to secure a home of everlasting bliss. Laziness is a hard proposition to contend with as a business regulator. It is the companion that goes hand in hand with failure. It is the companion that is never recognized by good luck. Its earnings are always below par. Laziness never was known to develop anything of note. Always of slouchy appearance, and yet it is a word to express our condition in business careers and as a personal factor. Laziness is not recognized by the educated element of mankind.

CHAPTER XLVIII.

HOW TO SELECT A COMPANION ALONG THE LINE OF MATRIMONY.

In selecting a mate in matrimony you should be very careful in many ways. In the first place don't select a mate you cannot be mated with in temperaments, character, self esteem and firmness. If you can see human nature blending in you different faculties, you may be safe in taking his or her for a matrimonial compenion. If you choose at random you are likely to make a mistake. It is just as essential in marriage as it is in choosing the right pursuit of business. When choosing a business, choose the one you are naturally adapted to make the greatest sucess of. In matrimony choose the one you can be mated to in agreeableness. People take many steps in life, but this step should be studied well because it most always marks the destiny of either man or woman. People are beginning to think a little more seriously of this marriage question. It means a life of happiness or a life of misery or divorce. It is not money that makes happiness. Sometimes money helps but it is usually love and true affection that makes a happy life. Sacrificing to one another, suffering each other sorrows,

sharing each others joys, and living a life of usefulness and truth to each other and in reverence to their creator. Remember the teachings of the great teacher. And for this cause shall a man leave father and mother and cleave to his wife, and they shall be one in flesh, and what therefore God has joined together let no man put asunder.

CHAPTER IXL.

BRAINS AS A WORKING CAPITAL.

If you develop your brain you have a working capital in many ways. There are many ways to develop the functions of your brain. You can develop it in music, oratory, poetry, and constructiveness of many kinds. Take the particular branch you are adapted to and make it a working capital. If there is any particular business you are adapted to, develop in that line and by so doing you have a working capital of brains. Work along that certain profession, climb higher and higher to the heights of fame and remember there is always a market for the products of your brain in all lines. You don't have to hunt a market for your product but people will hunt you up in search of something they want in your certain channels of business. Brains are the leading capacity of all fine paintings, of all fine poetry, all fine sculpture work and in fact everything is the pursuit of brains. Brains are researching into everything at present and finding numerous thoughts and ideas that can be bettered and made plainer to the world in general. Searching in the depths of the earth for gold and silver or prospecting for other minerals. Brains have turned the wild coun-

tries into a vast strip of beautiful and useful homes of civilization. The development of brains means to increase in beautifying and becoming more useful year after year. Brain is the power that helps to shape our future in many ways, in shaping our lives to be an ideal of usefulness to our country, to our brothers and sisters and all humanity. Brains show us the good life to pursue in all pursuits that are in harmony with justice. Remember we should use brains in our everyday walk of life. Brains develop a polite way to address our fellow beings and show courtesy to those that differ in our views on different ideas. It has power to make us think we don't know it all. We are adapted for some certain channel of life. Let us use our brain in getting into the right place. Let us use our brain in procuring a place after we leave this life, by doing the work we are requested to do by the divine instructor.

CHAPTER L.

OPPORTUNITY: A DISCUSSION OF PERSONAL WELFARE.

Opportunity sometimes is the stepping stones of success in its many branches. There are people whose intellect or talent cannot be disputed. Their surroundings may have been unfavorable in their early career, but their keen perception of development has brought them to the front ranks of great men and women. Opportunity lets us branch out in the development of our natural talent, to perceive the cause and effect of different transactions and take advantage of the shrewdness they possess. If you want to grasp opportunities, don't wait for opportunity to grasp you. Launch out on the broad fields of success and failure and show what kind of motives you are governed by. Disregard the advice of the old fogies that advocate, let well enough alone. His advice might have been good in some stations of life, but at this stage of development we have got to go forward in business or otherwise retreat into the line of back numbers. This is a progressive age in industries and education. This is an age where we can realize that time and tide wait for no man. Don't try to sustain your business on people's sympathies. It is

not a good business method. Diligence in your business pursuits, grasping the opportunity to turn loss into profit, is the motive you need for success. Some people have great imaginations and visionary ideas. Sometimes the greatest successes and most enterprising business is prompted by this class of individuals. They take a chance on imaginary opportunities. Of course some of them have everything to gain and nothing to lose. The idea of being content, when you can better your condition, is a thought of but little value. Opportunity offers a hustler in many business lines a broad field to develop in. It is easy to stand and see men advance step by step in life's career, see them gain the heights of success in different professions, but to know the real work they have done is to follow their footsteps in gaining what they have in cultured ways. Opportunity throws in your way material to analyze, to promote, to develop, in many ways to make a great success. But you are the particular person that must grasp the idea to promote them. Opportunity is waiting in all directions for someone to grasp an idea and promote it to usefulness for mankind, to save labor, to prolong life, to lay down rules to live a happy life. The ideal man and woman in all branches of today is in a shipwrecked condition. There is some certain part of life they have neglected. Some of them feel they have neglected some of the essential parts of life. To be classed as an ideal person in all branches of life, we may in some certain channel of life be classed at the heights of

perfection, but may be deficient in other channels. If we can live as life really is, it would benefit mankind. Opportunity reaches out in a great world of literary work describing the development of mankind, also the downfall of men. The work intellectual men and women describing their joys and portraying their sorrows. How they by their mastered will power, have climbed the ladder of fame, and achieved great honor in public life. How they have striped the cloud of everything but its silver lining, and showed themselves a model of lifes usefulness. Not only in their public life, but in their home circle they have pointed out better ways, and conditions. They have used their influences to promote them and bring them about in harmony to all opportunities and have robbed worry of its burden in many ways. Opportunity is striving to bring about conditions that reach to all parts of the civilized world, causing the dove of peace to settle and dwell unmolested and in harmony to all. Opportunity gives you a chance to deliver tidings of joy and messages of love to the ones afflicted with sickness and misfortune. Opportunity points out the needy, and those that need a kind word to encourage them in the struggle of life, helping to turn their lives into sunshine and useful pursuits.

CHAPTER LI.

THE MEANING OF HOME.

The home may be very humble. It may picture the sight of poverty or it may be the sight of plenty and luxuries, but it is a place that brings back the memories of the past. In our childhood days our minds think of the joys we experienced, and the gleeful times we had . We were looking forward to the time we would be grown up men and women building great imagionary castles of what we would do. Our minds seemed to wander to stately mansions of quaint architecture and to the hovel of plain and rude build. Our minds each have different views of pleasure and happiness. Some of us loved to ramble in the timber and gather wild flowers or ramble along the cliffs and gather wild honeysuckles. Happiness seemed to reign supreme in our lives. We loved our homes and were contented to grow up to fill useful positions in life. We almost all remember the love in our childhood days. The love mother and father had for us, the anxiety they felt when they thought we might get in danger, and after years when we left the old home and launched out on the broad fields of active business life, they had an anxious thought concerning our welfare. They hope we

will not pursue a business that will lower our moral character. They hope our walk in life will be one of useful pursuits, hoping we will be guided by the good thoughts of our hearts and cast away any evil thoughts that might try to lower our moral deeds. Home, it don't make any difference of the hardships or the poverty, it is a word and thought we can't replace outside of heaven. Home is the blending of love and happiness. The mother or wife with that never tiring love and affection and the man with the real faith and charity, these make a home anywhere. Home is the real foundation of civilization. The home may be very plain, it may very humble, but it is the real love and kindness and charity that makes it a home of Gods creation. A home that we dwelleth within and the hearts of the inmates. How quickly we notice the home of the person that is of a kind disposition and having a good word for all, causing sunshine and happiness to spread its joys all around . How quickly we notice this is the voice of the inner soul, how quickly we notice in the eyes that truthful look, that confidence they express. We may have stately mansions, we may have a vast amount of wealth and property, but this does not mean we have an ideal home. An ideal home means a home after this world fades away. A home that is prepared for those that live and obey the teachings of the creator. When we see the word home, it brings many thoughts to our mind. We think of the short visit we have on this earth. We in reality can't call it our home,

we can only call it our stopping place. Our life is like the seasons of the year only a little longer in time. The real home is not what we acquire with our hands, it is what we acquire with our hearts in doing deeds of charity to save humanity. Can there be a home without happiness? Not a real home. There might be a mockery of home. Home means all the pleasures of life; it means all the pleasures after life; it means a continuity of life; it means a never ending life of happiness in spiritual abode.

CHAPTER LII.

WOMEN'S STRIKES.

Professor David Edgar Rice, the famous psychologist, explaining the failure of Chicago's police women along the lines where they were supposed to be most useful, their failure to handle the recent strikes of women there, calls attention to some of the most fundamental principles of the psychology of sex. We should pay heed to the remarkable discoveries they made, before more serious mistakes occur. We sympathize with his opinion in some cases, but is it not a question to be discussed of cause and effect. The cause might be attributed to not having experience in this specific business. We can hardly expect a woman police force to do as well as men, even in handling their own sex, and until they are trained by experience. This business is new to them, and we can hardly expect them to govern and control women or men in strikes or many other situations that may arise until they have developed into this certain channel as police women. There is hardly any one man or woman that gains the heights of perfection without development in their certain career.

Professor Rice said the ten police women were

appointed because it was believed that they would be more gentle and tactful in handling women upon the streets, and other places. It was believed that a woman could lock up a rioting woman, just as a mother would take a daughter home. To my opinion whoever appointed them should take in consideration that women would meet with opposition as women police. One reason, not being accustomed to seeing them as officers. It will take a long time to educate the public into respecting the police women in times of strikes. In fact, the men upon the police force most always find they have something to do in times of strikes and riots. Human nature teaches us that if the women police expects to command respect in their career they must insist on being obeyed just the same as men have done, regardless of sex. Women respect the male police. They have been taught to do this and they will have to be taught to respect the women police. As a matter of fact, women will have to respect their superiors in law, regardless of sex. In his writing Professor Rice said, as a matter of fact, the police woman use more violence with their own sex than ordinary policemen would have done. It was believed that law-breaking women would yield more peaceably to officers of their own sex than to men. As a matter of fact, they resisted the police women more fiercely than if they had been policemen. I think under existing conditions they will have to be a little more forceful. The striking women at present does not recognize woman police. In his

writing he referred to the police women as being chosen according to their weight and brawn. One of them, Mrs. Anna M. Morrison was an accomplished heavy-weight lifter. My idea of a police woman is that they need brain power more than weight and muscles in acting in time of strikes or riots. She will have to be educated along this certain channel, and experience will help teach her, of course. It would be impossible for women to take the place of men in all branches of law, until that is, they further develop into that line of business. They should not be expected to change from a common pursuit of everyday life to that of police woman, and be proficient in that business. It will take time to adjust circumstances of this nature, but at least the women should vote upon questions and have the opportunity of developing into office holders in the various departments of the government.

CHAPTER LIII.

DOLLARS AND DIMES.

America has been called the home of dollars and dimes. It has been said that the people are cold and heartless, especially the wealthy class. It may be so in some cases, but we have a class of people that have shown their sympathy by deeds of charity towards the unfortunate, not only helping them in a financial way but have helped to broaden their views of life. They have pointed out a way to the unfortunate that they might prosper in this life, and the life, over the way. We have heard it remarked that America is the home of dollars and dimes and that poverty is looked upon as the worst of crimes. There may be some people of this thought, but as a general rule the most of the people are in a position to remember that their forefathers that settled this wilderness, being in a financial way in poverty but rich in that daring. And they gave willing hands in building homes, homes that would lead them to freedom, freedom in thought, freedom in religious worship, where they could breathe the pure air of freedom and take hold of opportunities in a free and welcome way. They built their log houses and enjoyed the pleasure of having a home. They have

grown under that thought of freedom from the foundation of this government until the present day. Of course at the present day it is harder to regulate our freedom in some certain channels. One reason is that people have come to abuse their freedom, by making it an obstruction to the advancement of civilization in some certain channels of business. But the advancement and progress of invention are in the lead, throwing aside the old methods of civilization and replacing them with modern ways in many forms. We may be looked upon as the home of dollars and dimes, but as a general rule the people are of a generous disposition, generous in ways of gaining an education. As a rule they don't approve of either idleness of brain or idleness of hand. They have no time for the persons who tries to tear down and lay at waste the gifts God hath given them to develop.

We cannot sum up the wealth of this country in dollars and dimes. In the long run we must take into consideration the characters and brains of our sons and daughters. The stability of this country and government depends upon their training. That means we should do away with the menace of employing child labor in factories and other places. They are not yet fitted for such work. Their time should be used in the development of brain and health that they will need in after years. The great God hath given them the intellect to develop into useful men and women. If they are kept in factories and similar places

they are losing the chance of developing into broad-minded men and women. Not only this, their lives are blighted, their brain turned away from educational development. Some old fogies say our children enjoy too many liberties, they are being spoiled in their childhood. They cannot have too much liberty if it is in a good moral way, and our memories when we are grown in recalling a happy childhood bring to us one of the sweetest dreams of life. Then let the children have a happy time in a good, moral way, and let us remove the temptation and stumbling stones of after years. The saloon that surrounds our very doors causing untold numbers of bright young men and women to fill drunkards graves. This is one freedom that has been abused. This is a freedom that allows a stronger class to prey on a weaker class. Liquor is the drink that causes people to lose their will power. It causes them to lose self-respect. It benumbs their brain and makes them stupid. It drives all the good thoughts, of kindness and respect for each other, from existence.

CHAPTER LIV.

WHY NOT PLANT A LIFE GARDEN.

In our youth, or springtime of life, let us plant a garden of beautiful thoughts, such as will bud and blossom forth into sunshiny words, sunshiny deeds, and actions. Let us cultivate their existence, that they may grow and that their foliage may shelter us in time of sorrow, and tribulations. We must learn to love these thoughts. They are worthy of our love. We must study them continually. It should be a joy to us to see them thrive, growing in strength and beauty. We must water them with patience, and cultivate them with smiles. We must greet their happy existence morning, noon and night. We must watch over them and protect them, lest, enemies destroy them. We must work for their development in strength and beauty, and when you present some of your garden thought to your friends, they may sincerely exclaim, how beautiful, how grand, and sublime!

They may say beautiful thoughts are the roses of life, and as your life travels, in time you may give everyone you meet a beautiful thought-rose that will cheer them on their way, brightening

their pathway. And the recollection of you and your thought from your thought garden, will long long be remembered, and after your thought garden has ripened in age, when the time comes to gather seeds, you will be remembered by the people because you have strewn life with thought roses from your own garden, thoughts that have turned clouds into sunshine, thoughts that have turned sadness into joy, thoughts that have helped to lift the fallen and point out to them the follies of life. Your thought garden has caused gleams of sunshine to penetrate into the darkest lives and caused them to accept a thought from your garden. Some of your thoughts have caused the drunkard's wife to cease weeping for the one she loved and have been the cause of a husband's return to the wife in affection, love denouncing the life of dissipation. In your garden of thoughts you have helped to turn hatred into love. You have caused the two that God has joined together and are upon the brink of separation, to unite in friendship for each other. Your garden of thoughts has done the world a great amount of good in many ways. It has taught many people to turn to a life of light, and keep out of the ruts of sin, and to follow the commandments of the Saviour, and lead a true and noble life. If we could all plant a thought garden in our hearts, planting thoughts of love, friendship, charity and hope, we would be certainly living under ideal circumstances. Development along this line will do wonders. The devil will lose his power to

prey on the people of this world. This thought garden will cause us to broaden our views, and remember that we are not living for ourselves exclusively. We would be living to help our weary brother and sister. We would give them a helping hand and a kind word to cheer them on toward a higher life. Always remember, if you give a good thought, you will have plenty more at your command. If we can strew good thoughts broadcast, they will gain foot somewhere, and grow and thrive in good deeds and actions.

We can class good thoughts as spiritual love from our inner self. We can class evil thoughts as the weapons of the devil. When you plant a thought in the mind of someone, a good religious thought, you may be planting the stepping thought for a career of grandeur and nobility. In this garden of beautiful thoughts we can also cherish beautiful memories of the loving deeds others have accomplished. In many homes it has awakened the true relation that should govern the home, in harmony to the Creator, and with love for each other.

It has awakened that thought of politeness and sincerity, a sacrificing spirit for one another, speaking the truth at all times. We have planted thoughts that have reached our friends, and as we stand beside their bier taking the last look at their form, we may recall sweet memories of the useful life they have fulfilled and lived on this earth, the many good deeds, they have accom-

plished. We can only recall sweet memories of the deeds they have done, sweet memories of the life of usefulness they have led and their example of truth and purity, the sunshiny thoughts, of living a christian life.

CHAPTER LV.

NATURE SPRINGTIME.

We travel from place to place and see the earth in many places in its once natural state. We can but only wonder at springtime, at the grandeur of beautiful forests and the streams gliding onward toward the rivers. We also see the beautiful flowers planted by God through the channels of nature. As I gather a bouquet I look at those flowers. How beautiful, how sweet the odor of perfume that nature has given them. I notice the great carpet nature has woven to cover its valleys, its hills. The large rocks and boulders I see at the edge of the forests. I notice the spring bubbling up out of the ground, the clear cold water, so sweet and refreshing it causes me to stop and watch the beauty in nature's spring. The beautiful flowers along the brink of the little stream that flows from the spring, and here you see the birds taking their morning dip, washing their plumage in the sparkling water. They also get the drink God has placed for their use. Here you catch their songs of melody, chanting their praises in their own way to the One that cares and looks after their needs. They build their nests and raise their little ones close by the

spring. And all nature seems to smile, the shy creeping little squirrel is frolicking and jumping from tree to tree.

My mind is occupied with deep thoughts. There is a sound of the rattle of the leaves as the wind causes them to apparently sing a song of nature. I travel from the spring to the brook. Here I see the fish close to the shore. The finny tribes are enjoying a sunning. As I approach they dart out for the middle of the brook. I follow the brook's course. On both sides are beautiful flowers and trees, coming close to the ripples bordering the banks of the brooks. I sit down to rest and to admire the beauties of nature and the sweet perfume nature has scattered. As I sit alone and in silence, thinking of this beautiful place, the sound of the ripples singing lullabies as the water speeds on toward the river. After resting I retrace my steps homeward, taking a shorter way. Home at last, a little fatigued but greatly refreshed in mind, having seen and felt the glad sunshine of nature, visiting with a great many things of nature, and giving my mind a training in nature's great school.

CHAPTER LVI.

WHAT WILL BECOME OF ME?

How many people have asked themselves this question during their lives? Some ask this question referring to worldly affairs. Others ask this question referring to their spiritual existence. Some ask this question who have started a life of drunkenness and dissipation. Others ask this question referring to folly, and vice. It is often said, the world of today is not thinking of its future existence. But, my friend, they are thinking of their destination, they are looking forward, and also remembering yesterday. They may have buried a fond mother yesterday. They may have wept over a departed husband, wife, brother or sister, having departed to the other side of life. Their thoughts are of these loved ones leaving them and taking flight, leaving this house of clay or bodily form and going to the spiritual realm. They are filled with thoughts of the time that is fast approaching when they too will be called to the other side of life. And this has a tendency to cause people to ask, what will become of me? We sometimes look backward, thinking of some departed loved one. What beautiful memories of their mind, and heart, and gentle manners. We

forget every ill-mannered thing they may have done, and some may think that gentle Christian manners are immortal robes worn by departed ones.

The drunkard may ask himself, what will become of me? He can answer this question, or partially answer it,—if he does not turn in his ways, he will shorten his life; he will lose the respect of all friends; he will lose self-respect; he will find himself in the gutter; he will fill a drunkard's grave; he will lose his very soul, the soul that God created after his own image. The outcast, also, asks, "What will become of me? I have no home, no friends, no one to encourage me and help me in beginning a better life. Everyone seems to turn a cold shoulder to my very existence." There is one friend you can go to for comfort and cheer. Ask advice from the High Power, the ruler of all the universe, the king of kings and lord of lords. His teaching is, ask and ye shall receive, seek and ye shall find. Faith defies all earthly storms, or downfalls. Faith in the supreme ruler means sojourning in happiness. Faith is like a path traveled heavenward. It is to the weary and unfortunate an eternal flame of comfort. Faith is like a sunray penetrating into your soul.

We have faith in a supreme God. When we see the green hills and valleys, the flowers bursting forth their buds into bloom, and flowers of every hue seeming to dance in the sunlight of springtime, the little leaves growing every day

into full development. None can dispute the gladness of springtime, and also the beauty of the verdant attire nature has given her, the warble of the birds in melody of happiness for the sunshine and the sweet perfume-laden flowers. All nature seems to point to the Ruler of heaven and earth, welcoming the springtime with its many charms of beauty and grandeur.

Man has had from the foundation of the earth apparently held some form of worship, and as time has advanced, the religious thoughts have changed. With the development of civilization our mode of worship seems to grow nearer to a perfect standard of Christian faith. The development of good moral thoughts has helped us to advance in Christian light. Christian thoughts and Christian faith have taken us over many difficult places. It has given us that happiness and comfort which cannot be purchased in the markets of this world. It is the gold mine of the soul. Christian faith and Christianity teaches us to lay up treasures in heaven. Our thoughts, our charity, our faith, our hope, which aid all in their channels of life, are treasures laid up in heaven. Our real life is within the heart and mind. If we start the eternal flame of Christianity in our hearts, and keep it burning with love, kindness, charity, hope, we are living a life that grows in happiness, on this plain of life, and in the spiritual life beyond.

CHAPTER LVII.

JUNE TIME.

Oh, the lovely June time with its beautiful moonlight nights, night when mellow light floods the earth with gladness. The beautiful trees tower in the distance like phantoms of invisible worlds. June is the month of happiness in many ways. Lovers wander and stroll, whispering love and affection to one another. The moon looks down on them with apparently a smile of beauty. We hear the cricket chirp, and see the lightning bug flash his lights in the valleys and in the shadows of trees. We stroll, feeling the sweet breath of nature, smelling the perfume of the flowers that have been placed here to gladden our hearts. We stroll on, our shoes damp from the dew-laden grass, onward to the brook that is singing the song that is only familiar to nature. We pause on the grassy bank. We notice the beautiful picture of nature in reality. Here we stand, reflecting.

Fancies seem to flit like shadows. We seem to hear a hymn, sung by angels in the distant skies. The moon's pale golden light seems to paint visions of love and happiness. We feel that the angels above are whispering to one another,

whispering and chanting praises to the eternal power behind all creation. We think of the tidings of joy someone is receiving this beautiful moonlight evening. We also think of the many that are living a life close to the beauties of this moonlight evening. We think of the life of love that has been given to us by the divine teacher, the teacher that taught people on the shores of Galilee, the teacher that taught on the tops of mountains, and in the valleys fair. We can picture the patience, the sympathy, He extended to the world, the good deeds of kindness He had for the people in general, the never-tiring ambition to raise the standard of religious worship from idols of wood and stone to the spirit of all eternity, whose home is in the eternal heavens.

CHAPTER LVIII.

GOOD MANNERS AND GOOD THOUGHTS.

Good manners are a gift given to mankind to make use of and develop. Courtesy toward your neighbors or friends shows one of the high points of civilization. In conversation clothe your words in thoughts of an elevating nature. To drift far away from slang and its use is to do yourself and friends justice.

We grant that the idle talker says a lot, but it means very little. It is not always the person that does the most talking that does the most effective work. If you desire information, let others talk and you listen. If we stop to think, we will find that some of our greatest people were people that talked very little, but when they did talk, it meant something. Good manners are the foundation of good principles. Let us build a foundation that will stand the storms of life and shine forth like a lighthouse on the sea of humanity. Good manners and good thoughts are as staple as the heavens above. They are guide-posts that lead to grand and noble purposes. Good manners and good thoughts are like vessels sailing upon smooth seas. They can see their destination and have no fear of the rough and angry sea.

Their captain has control over the seas as well as the vessel. Good manners and good thoughts are the watchword of the angels. They are clothed in the immortal robes of good thoughts, and in the fashions of eternity. Good manners and good thoughts are impulses of the inner man or soul, teaching us to do deeds of kindness and charity. Good manners and good thoughts are like minds wearing spiritual garments. They are clothed in visions of light.

Good manners and good thoughts are rare treasures in the storehouse of the mind. Good manners unlock the storehouse and scatter good thoughts in every direction, that these may become rooted in the hearts of everyone and branch out into grand and noble pursuits of life. Good manners and good thoughts are like the flowers of springtime bursting their buds into bloom. Their beauty causes us to think of the many lives that should follow the example of the flowers, causing good thoughts to bloom in their hearts that their homes might be homes of gladness and happiness, their companions feeling the power of happiness and contentment. When people embark upon the matrimonial sea of life, they should allow good thoughts and manners to guide their actions toward each other and help them kindle the fires of affection that will burn and blaze in their hearts, allowing only love, friendship and good thoughts to exist. Good manners and good thoughts are really the foundation of our existence. Take good thoughts out of our life and

what have we left? We would be traveling, you might say, in darkness. We would be living a life of dread and discontent. We would be a living mass of wrecked humanity. We would see all the bad in life, and could see no good. We would feel alone and destitute. We would feel that the sunshine of our soul was no longer with us.

Good manners and good thoughts are a science. They prompt the mind to study itself, and to become familiar with human nature in its many forms. Good thoughts teach us to analyze our mental functions, and the phenomena of thought, and mental emotion. Good manners and thoughts are closely related to each other. Take away either in public and social gatherings and you have lost the interest that should exist. Good manners and good thoughts are jewels worn by the soul. They are treasures that are not in the stores of vanity. They are jewels and pearls of great price. As far as money is concerned, their value rises above the money and the wealth of this material world. We sometimes find jewels of this kind in the hearts of poverty-stricken people. Good thoughts are the stepping-stones to a life of usefulness,—a life of honor and respect to the Ruler of the universe.

CHAPTER LIX.

COURTESY AND PATIENCE.

Courtesy is an investment. In business careers it is a habit that is classified as a business-getter. It is always a good policy to be courteous to your customer and to your prospective customers, as this has a bearing upon the success of your business. If you have a clerk that is not courteous and patient with your trade you had best take steps toward his or her removal, and that as soon as possible. Because, if not, your trade will remove itself. There is no better way to increase your trade or advance it than to use courtesy and patience in dealings with your customers. Lack of courtesy has lost a great many firms thousands of dollars. We have a great many classes that are using their ambition and thought in evolving plans for greater courtesy in business.

One class of people hold a certain view of life, and are working for a certain development. They are very courteous with their fellowmen, in all transactions, and they like to be seen and known for what they really are. They build their happiness upon true principles that should govern the life of all mankind. They like courtesy. This word, if used with sincerity, draws us nearer together in the great field of life. It causes us to

realize that courtesy used in this life of surging humanity is the backbone of progression, not only in business transactions but also in religious forms. Courtesy and patience broaden the pathway that leads to everlasting joys. It broadens our views and teaches us to live a life of sincerity toward ourselves and fellow brother. Courtesy and patience teach us that the real happiness of life is not that which we can grasp in our hands,—it is the good thoughts we can hold in our hearts.

THE LITTLE GREEN COLORED SALOON

CHAPTER I.

THE LITTLE GREEN COLORED SALOON.

Jack Harvey, B. Dougherty, Joe Delee and McCall were in the little green colored saloon talking and visiting in a social way, talking over some of their previous meetings on the beautiful lake, located in a westerly direction, a distance of some ten miles. McCarty, the proprietor, a large, portly man, was busy looking over his accounts of the previous day. Oscar Livingston was busy polishing the glassware and making things look as tidy as could be expected of a place in a western frontier town of rough element. In the rear of this building there was a garden, called Devil's Paradise. It was enclosed, seven feet high, with a tight-board fence. It covered about a quarter of an acre and had many beautiful trees scattered promiscuously, answering in summertime for shade. A few rude benches and seats were under trees, affecting in all a solitary and picturesque place, as far as nature was concerned.

There is a city of about fifteen thousand inhabitants some eight miles distant from Devil's Paradise. The rough element of this city would congregate at Devil's Paradise at evening time to drink and dissipate, to indulge in the follies of

intemperance and vice, believing they are living a life of great gaiety and happiness. Many mothers and fathers spent sleepless nights worrying over the absence of sons and daughters. In a corner of the garden was a dance platform, and this garden called Devil's Paradise was lit up with outdoor lights in a very dim way, giving it a true significance of its name. The fame of this place as a tough resort spread to other adjoining towns, and young people would come, as sometimes curiosity-seekers do, in search of some new adventure.

It is now about four o'clock in the afternoon. The four that had been chatting sociably, prepare to go to their respective homes. Going to the bar they order their favorite beverage and are talking of returning that evening to Devil's Paradise. They agreed that they would all be over that evening.

It is now evening. Devil's Paradise is lit up with those dim lights. If you should peak through the fence, your imaginary fancy could picture devils in all corners, dancing in delight, thinking it was very near the hour in which they shall have an opportunity to prey upon innocent captors. Your imagination would behold large serpents crouching in corners. You imagine you see them encircling their coils about some innocent girl or some young man, drawing them closer to the precipice, ready to push them headlong into the depths of hell. You can imagine you hear their

cries for help as they sink beyond human aid. You imagine the scornful smile of the devil as he sends them over the precipice of eternity to mingle with all uncleanness and all filthy spirits in the recesses of hell.

The side door is now ready to open to all people visiting places of this kind. Upon this particular evening there seems to be an unusually large crowd. You see them seated under the trees and on the benches and chairs, and close to the dance platform. The music starts. The floor of the dance platform is soon filled with a seemingly happy throng. The waltz is the first dance. The whirling seems to fill their minds with an overwhelming joy. After the first dance they have a chance to procure refreshments of almost every kind. The floors are kept filled until about four o'clock in the morning.

The four that participated in the social chat were there. They were using an unusual amount of stimulating beverages, and after one of the dances there was a quarrel between Dougherty and Jack Harvey. Their hasty words caused blows, and in a rage Dougherty drew a knife and plunged it into Jack's breast. Jack fell unconscious to the ground. The gaiety of the dance turned into silence, when they comprehended it was a death scene that was being enacted. Jack lay there, his life blood streaming from his wound with great rapidity. He finally passed to the great beyond without regaining consciousness. Dougherty, grasping the situation and see-

ing what he had done, made a dash for the door, opened it, and was soon lost to sight. The dancing place was abandoned for the night. The last scene in Devil's Paradise was the corpse of one that had taken part in the seeming gaiety of the evening. A cloth was thrown over his upturned face, portraying the ghastly sight in the dim lights of the place called Devil's Paradise. Authorities of the law were summoned and Jack was taken home to his wife. Think of the sorrow of the wife and little girl. Think of the piteous cries of agony, refusing to be comforted, realizing they have no chance of giving him the last token of love before he left this world forever, no more to return. And think of the feelings of the mother who had reared him in kindness, teaching him to travel in a just and noble way; training him in his boyhood days to remember his Creator and the teachings of the divine spirit of God; praying that he would travel through life in love and purity, shunning evil temptations that surrounds and blights our future existence.

After laying the remains of Jack Harvey in the little cemetery on the hill, a cloud of sadness hovered over the little family. The wife refused to be comforted, and two weeks later she too passed to the other side of life. Her last words were, "Dear Jack." The little girl is left alone in the world. Think of the tender heart of a child in sorrowing thoughts, alone in this world, no fath-

er, no mother to guide her and give her the fond affection she so much craved and needed.

Lucile, for that was her name, was given a home with her grandmother, and the kindness that was bestowed on her helped to drive away those lonesome thoughts of being alone in this world.

CHAPTER II.

DOUGHERTY'S FLIGHT.

We will now try to learn what became of Bill Dougherty after leaving Devil's Paradise. He had made his way to the dense timber. Thinking that detectives would soon be after him, he stayed in the timber and thinly settled portions of the state. But he soon tired of seclusion and the visions that haunted him night and day. He could see Jack Harvey in his dreams. He imagined he could see him after him all the time, day and night. He imagined he could see him sitting on rocks waiting for him. He imagined he could see him in the tops of trees, and his fright became something terrible. He could not sleep, he could not eat, and finally one day gave himself up to the law as the murderer of Jack Harvey. Bill Dougherty was given a life sentence as a murderer. His mother and father were very sorrowful over the son that had strayed from the teachings they had impressed his mind with in boyhood days. They were grieved that such places as Devil's Paradise were permitted to exist, to ruin and blight lives that might have been lives of purity and nobility.

CHAPTER III.

DINNIS McCARTHY'S BUSINESS.

Dennis McCarty's place of business, Devil's Paradise, lost its popularity as a place of gaiety after that fatal night of Jack Harvey's murder. It had turned into a place of horror. The place that was once frequented by people was now shunned with fear and horror. There was a dread within all even in passing Devil's Paradise. McCarty finally left the little green front saloon, and Devil's Paradise is now a place that time has reduced to a desolate, wrecked building, looked upon and pointed at with the finger of scorn. Remembering the desolation the place had caused, the thought ran through McCarty's and Livingston's minds of the place they had been running in disobedience to the laws of God and man, causing through the beverages they sold, unhappiness to exist in every home of those frequenting their place. They also thought of the wealth they had gained, it being gained by the lives and from the downfall of innocent people. They could realize their beverages caused murders, suicides, desertions in homes, and all manner of sorrow and agony,—and the sight of that last night of Devil's Paradise, Jack Harvey!

The vision ran through their mind. The scene seemed to haunt them. Every now and then they imagined they could again see his upturned face, his eyes wide open, and they seemed to hear the groans of agony, his pleadings to see his wife and his little daughter Lucile, and then, the silence of death, with its solitude and loneliness would creep over them causing their bodies to shake with emotional terror. McCarty and Livingston were reared in their boyhood days to seek good and noble pursuits, to shun company that mingled with shame. They were taught the right way to live, to lead a life of usefulness. But they had strayed from the life their parents had taught them. Now they were resolving to turn their thought back to the life they were taught at home, to make life worth living, being in harmony with everything of a pure and noble nature, and condemning everything vile and degrading. Talking over past relations as promoters of vice, they made up their minds to work for the upliftment of humanity, trying to save some of the many souls that were drifting into the depths of everlasting punishment, and to point out to them the road that leads to everlasting joy. McCarty and Livingston took up ministerial and evangelistic work, meeting with great success in causing people to see and comprehend the good resulting from a life of Christian helpfulness. They taught the love we should have for one another, to make each day seem brighter to ourselves and our companions on this plane of life,—helping them to understand

that this life is like unto a vapor that passeth away,—teaching them that they should strive to gain a life everlasting in the heavens, made without hands, where happiness reigns in sincerity to a supreme power in everlasting existence.

CHAPTER IV.

McCALL AND DE LEE.

We will now turn our thoughts to McCall and De Lee. One week later they talked of making a trip in a southerly direction. A little over a week from the time of the tragedy at Devil's Paradise, they boarded a train taking a southerly direction. They were both single men and had their future to develop. In Upland, a small town on the frontier of Texas, they were nicely settled in a hotel after their long journey, and were enjoying comfort and quietude in the office of the hotel. People were surging back and forth. Among them was a tall man wearing a full beard and attired in a suit of black, who presently sat down beside McCall and DeLee. From his appearance the new guest seemed to be a missionary or minister. "My friends," said the stranger, "are you traveling?" Their reply was, "Yes, sir." "What part of the country do you come from? Arizona? Did you young men ever have your heads examined?" "Why should we have our heads examined?" asked DeLee. "I see you do not understand my meaning," said the gentleman that had the appearance of a minister. "I am a phrenologist." "Oh, yes, I understand," said DeLee.

“I examine heads, describing the character and prominent faculties of the brain,” went on the new arrival. “For instance, I can readily tell in a scientific way your leading faculties and the faculties you should develop, telling you the business you are most likely to make a success of.” “I would like to know,” said DeLee, becoming interested. “My terms for an ordinary examination are fifty cents, but marking by chart is one dollar. A dollar spent in this way may mean a saving of hundreds of dollars to you.” Both McCall and DeLee were short of money but DeLee concluded he would spend fifty cents in having his head read. “You can remember my reading and mark it down yourself afterward,” said the phrenologist. “So I can,” replied DeLee. “Sit right over in this chair,” said the professor.” “Am I to be read publicly?” asked DeLee. “I don’t just like the idea of having everyone hear about me.” “You do not have to fear anything offensive, as I see you have a very good head.” DeLee gave his consent, upon this assurance.

The professor assumed an attitude of a speaker and commenced. “My young man, the measurement of your head in circumference is twenty-two and one-half inches. You have a mental temperament that embraces all the nervous system, giving mental emotion. Through the ability to take on education and mental culture, your first faculty is imitativeness. It will be proper for me to explain the different degrees of markings. They run from one to seven, seven being the high-

est marking. For imitativeness, a regard for the opposite sex, your marking would be four. You admire them, but you do not love them. Your second faculty is conjugality, located below the occipital bone. It means a love to settle down and take to yourself a companion for life. Your marking will be four, and only moderately. Phylopragenativeness, love of pets and offsprings, is four and one-half. Some pets you admire. For friendship your marking would be five. You admire friends and friendly society. For inhabitativeness your marking is four and one-half. You are very patriotic, having a love for home, but grieve but little upon leaving it. For continuity your marking is four. You are rather changeable. Vivativeness; you are a person that loves life, and existence you dread annihilation. Is four and one-half. For combativeness your marking is five. You are rather quick tempered. On the impulse of the moment you would be fairly good in debating subjects. For destructiveness your marking is five. You do not like to see things torn down and layed to waste. Alimentiveness is subdivided into two classes, one for solid foods the other for liquids. Your marking is five. You would do well on a vessel on water. For acquisitiveness to acquire wealth and knowledge your marking is five. You have a great desire to accumulate wealth. Secretiveness, to keep secrets, is five and one-half. You can keep secrets but you are not cunning. For cautiousness your marking is five. You are very cautious in

your dealings. Approbativeness, fashion, is five and one-half. You admire fine clothes and fashionable society.

“Self-esteem, fairly high, five and one-half. You are a little conceited. You like to command, yet you are not haughty. Firmness; you should develop this faculty, it now being four and one-half. For conscientiousness, your marking is five. You are very careful not to do anything wrong. For hope your marking is five and one-half. You are a little speculative. You like to take chances with the hope of winning out. For spirituality your marking is four and one-half. You have a great belief in a supreme spirit and admire Christianity. For veneration your marking is five. You have great respect for old age or anything of a supreme nature. For benevolence your marking is five. You are freehearted, if in a cause for a needy purpose. For constructiveness your marking is five and one-half. You have a great desire to handle tools. You might make good as a foreman. For ideality your marking is five. You love to see things kept in good or an ideal shape.

“The marking for sublimity is five. You like to behold grandeur, beautiful pictures, and paintings of sublime work. For imitation your marking is four and one-half. You are quite a mimic but not successfully so. Your mirthfulness marking is five. You enjoy gaiety and laughter, and like cheerful society. For individuality your marking is four. You do not remember faces very

well, but this is a matter you can develop. For form your marking is four. You do not remember forms of things in your mind. For size your marking is four. You remember sizes of articles just fairly well. For weight your marking is four. You might ride a bicycle well, but you would never make an aeroplane ascension. For color your marking is four and one-half, and you are a fairly good judge of colors. For order your marking is five. You like to see things kept in good shape. For calculation your marking is four and one-half. You are fairly good in mathematics. For locality your marking is four. You can remember places you have seen fairly well. For eventuality your marking is three and one-half. Your remembrance of dates is not very good. Your time marking is four. You are just fairly good at keeping time in music. For tune your marking is five and one-half. You have a correct musical ear but have not developed it.

“For language your marking is five. You can command good language. For comparativeness your marking is four and one-half. You can compare fairly well. Your causality marking is five. You like to know the cause and effect of different pursuits of life. For human nature your marking is five. You can judge persons and their dispositions well. Your agreeableness marking is five and one-half. You can get along easily with everybody.

“Now, this is the conclusion of your reading and if you can remember it and write it down on

paper you will do remarkably well. That makes me recall, I said I would tell you what you are best adapted for. The business you should follow, according to your markings is that of contracting in some mechanical business.”

Now the phrenologist was a busy person. Quite a number that had sat in silence listening to his work as a phrenologist, became personally interested in his science. The fact occurred to them that they were missing a grand opportunity by not getting a scientific reading, as the price was so reasonable. And he had many that wished a reading. Some applicants took charts with readings, which amounted to one dollar. The phrenologist has a large lady to read next. We will leave this scene.

CHAPTER V.

LITTLE LUCILE.

We will now go back to little Lucile, who is stopping with her grandmother. As time went on the memories of that terrible shock, caused by her father's untimely end, and the circumstances that caused her mother's death, were still fresh in her mind. Time had helped to turn her mind to different channels, the kindness she received from her grandparents caused her to turn her mind toward educational lines. She took advantage of every opportunity in the line of gaining an education. And in school and in church societies everyone took a sincere interest in helping her in every way possible. Her sad expression had changed to sweet smiles for all her companions, her loving disposition made her the favorite of the neighborhood, and consequently she was loved by all and was always remembered in every home in that vicinity.

Lucile is now fifteen years old. She has a lovely voice, and her singing is declared wonderful. She likes to stroll in the forests and behold the grandeur of nature, looking at the beautiful trees that are clothed in numberless leaves, sometimes plucking some that hang closest to her head, as

she passes by. And she likes to stroll, gathering bouquets from nature's flower garden, holding them first to her nose and then pressing them close to her heart. She admires the beautiful birds hopping and chirping in the tree tops, seeming to sing songs in perfect harmony with the glad sunshine, and nature's beautiful landscape of picturesque beauty. She sees also the gray squirrels frolicking in the trees, bounding from one tree to another, and all happiness seems to reign in song and in action. This particular day she is under a spell of thought, and gazing upward, she strolled a long distance. As sunset came with its reddening hue, deepening into twilight, she has forgotten the way home. Lucile was very much perplexed and could not recall the path she had taken. She had taken the wrong path and was hurrying along thinking she would soon come out of the forest. But alas, she was going in the opposite direction. She could see a cloud drifting over the skies and hear sharp reports of thunder in the distance. It was now growing dusk. On she went and finally she came to an opening which was very hilly. Looking around she saw plainly she had taken the wrong direction and was lost.

What should she do? The storm was coming upon her, the lightning was flashing and the roaring of the wind filled her heart with fear. As she wondered what she was to do, she spied something that looked like a hut, and she hastened toward it thinking she could at least secure shel-

ter from the approaching storm, which was ready to break upon her at any moment. At last she arrived at the hut. She could see by the flashes of lightning that it had a door, and opening the door she found it to be unoccupied. She could discern a small lamp on a shelf and a matchbox hanging on the wall beside it. She rushed in and lighted the lamp, closing the door. She had no sooner closed the door than the storm struck with all its fury. The wind made a whistling, roaring sound and she could hear the swallows and the owls as they screeched while hunting for a place of shelter and safety.

Finally the wind abated and the rain came in torrents. Even the hut soon had a stream of water running across its floor. The storm soon settled down to a quiet rain and Lucile thought she would look about her lodging place. Her investigations resulted in the finding of a bed in one corner of the room. She also discovered a small stove with wood ready for a fire. There was also a cupboard with a few dishes, crackers, and a small supply of food.

She started a fire and began to felt quite comfortable. Feeling a little hungry she prepared a meal, and had bacon and crackers as a lunch. These tasted very good considering the solitude of her surroundings.

The rain had turned into a light slow fall, accompanied by a terrible darkness. The clouds seemed to hover all over the canopy of heaven. Lucile became tired and weary, looking longingly

at the bed. Finally she secured the door with its wooden bolt, and turning the light down a little, prepared to sleep. Thoughts of the seriousness of her situation, the anxious grandparents at home, disturbed her. What would they think of her not returning home? It was some little time before she could settle down. She did not neglect her evening prayer, the prayer her mother had taught her. Kneeling at her mother's knee with her hands stretched upward and clasped together, and then, always, a good-night kiss; how this had drawn her nearer to her mother's love, to the mother that had given up the battle of life and had gone to her eternal home.

In the spiritual abode her thoughts strayed far beyond the hut she now occupied. She seemed almost to feel her mother's protecting arms about her. She seemed to feel that good-night kiss of fond affection. She seemed to hear her say, "Lucile, my darling, be good and true, and I will always be with you."

The hut she was occupying belonged to a sheep herder who had that day taken his sheep to market. It was a very lonesome place. That night Lucile had many happy dreams, however. She dreamed they were in a nice home, the mother and father, walking hand in hand with them, and each had a beautiful bouquet of white roses. She dreamed they were in a nice home, the mother and father so happy and loving toward one another.

Next morning the town of Buxton was anxious, indeed, for Lucile Harvey's whereabouts. Scores

of people were engaged in searching for her. About twelve o'clock they found the hut and Lucile. She had not tried to find her way home, but had stayed hoping someone might happen along that way, in which event she could send word, or they might be able to guide her home. She was a very happy child when she got back to her grandmother's home, although her dreams had been very happy ones.

CHAPTER VI.

JOHN McCALL AND JOE DE LEE.

We will now follow John McCall and Joe Delee. They stayed one week at the hotel in the town of Upland. They then departed, to locate in a town about one hundred miles distant. Being out of money they looked for employment, McCall taking work on a farm while Joe went to work in town, driving an automobile truck. Time had severed the company of the two young men. At the end of eight months McCall had saved quite a good stake and thought he would return to his boyhood home. He tried to urge Joe DeLee to go with him, but Joe refused to leave the place he had become acquainted and satisfied with. So they parted, little expected they would never meet again. McCall boarded a train that was to take him to Buxton, Arizona. The train sped on and John's thoughts were of the loved ones he soon would meet.

But, alas, there was a train-wreck and some were killed. John McCall was among those to meet death. A broken rail caused the wreck, the train being throw from the track, and rolling down a steep embankment. His remains were sent to his parents and burial took place in the lit-

tle cemetery on the hill. The family was thrown into deep sorrow upon losing a son whose life might have been in time an example of usefulness, and a joy to his fond parents. They erected a monument at the head of the newly made grave.

CHAPTER VII.

DORIS DALE.

Some six months later DeLee became attracted to a beautiful girl who had come from San Francisco to visit her aunt. Their attachment for each other broadened into love. As they strolled hand in hand along the small brook that ran through a corner of the meadow near her home, they seemed to hear the brook's ripples singing songs of happiness, and the chorus seemed to whisper the melody of the two lovers strolling in the moonlight. Almost every evening their had their walk. Sometimes as they strolled, they would watch the reflections of the sun as it hid itself in the horizon. Then the twilight would come with its many fancies and sounds. The cricket chirped and the whip-poor-will sounded his shrill notes telling us evening had come. The moon climbs higher into view, showing us a picture of nature of the highest and most beautiful type.

It was on one of these beautiful evenings that Joe DeLee, his heart pounding with emotional love for Doris Dale, for that was the young lady's name, asked her to become his wife, helping him share in the happiness of companionship through

life. Doris, with her heart filled with love for him who carried all her joy and happiness in his destiny, accepted the love and affection he offered her, and they sealed the engagement. Joe placed a ring upon her finger with a kiss accompanying it as a token of trust, as they believed the engagement ceremony was witnessed only by the moon. But not so, the great Supreme Ruler of the universe was a witness to this transaction of love. And as they strolled homeward the moon seemed to shine brighter on them and smile and said good-night, fair people, good-night.

The next day Joe DeLee received a message to hasten to his mother's bed-side. Packing his grip hurriedly, he then sought Doris and told her of his message. Kissing her good-bye he hurried to the train, arriving just in time to procure a ticket. The train pulled out and as it sped along Joe's mind dwelling fondly upon the one he is leaving behind.—the one that seems all in this world to him. Now he is thinking of the beloved mother that had reared him in his childhood, and taught him, and prayed for him, that he might lead a true and noble life, keeping far away from the slipping stones of temptation, and that he could grow to manhood an example of usefulness and nobility. On sped the train. It would soon arrive at the town of his birth. He will soon be by his mother's bed-side.

The train pulls into the small town of Buxton. Joe alights on the old wooden platform and makes his way to his boyhood home. Entering the door

he is greeted by his father, and going to his mother's bedside, she threw her arms around him and gave him the caress that she used to give him in his boyhood days, tears of joy streamed down her wrinkled face. She kept saying, "Joe, my boy." Oh, the happiness of this mother at seeing her son and to feel the embrace of the child she so loved! The excitement caused the mother to grow worse apparently, and she was ordered to be left alone with the nurse for a time, that she might regain her composure. The next day she had grown a little better and the doctor said there was a chance of recovery.

It had now been a week since Joe DeLee had come to his mother's bed-side. She was gaining strength slowly. He had had two letters from Doris. In the meantime Doris had a dispatch to come on the first train to her sister who was very low and not expected to live. Doris packed her belongings in haste, then wrote a letter to Joe telling him of her coming trip to San Francisco, owing to the illness of her sister, and also telling him of her love for him, expressing the hope that the time would soon come when they could be together and share each others joys and sorrows.

Joe received this letter in the morning and felt rather badly to think he could not bid her good-bye, and kiss her affectionately, whispering his love to her, pressing her to his heart, and stop the throbs of emotional feeling that seemed to now exist in his life.

CHAPTER VIII.

DORIS ON HER WAY HOME.

The train that Doris was to depart on, soon arrived and her aunt bid her good-bye, wishing her safety on her journey. She was soon on her way home, but it seemed she was leaving part of her home behind. The sad thoughts of leaving her love far behind, and the many changes time can make, even in lovers' vows. On sped the train in no way thoughtful of the joys or sorrows of its many travelers. Finally her destination was reached, the hack was waiting to drive her home. As the hack drove up to a nice home, Miss Doris alighted and went in. She was met by her mother. Inquiring after her sister, her mother replied, "Not any better." In about half an hour the family physician arrived and he reported the fever to have developed into small-pox. For the safety of the people he would be compelled to quarantine the house, allowing no one to go out or enter the place. He thought that vaccination would be the only way of avoiding the spreading of the disease. So the servants were vaccinated, also Doris and her mother.

And they gave Lydia, for that was the name of Doris' sister, the very best of care, watching over

her day and night until she was out of danger. She recovered very slowly, but proved herself a very patient girl, bearing her afflictions with a gentleness and a kindness that could not be forgotten. After the sickness her face was left in good condition, scarcely a mark remaining to mar her beauty.

It has now been thirty days since Doris returned home, and the quarantine is lifted. The family are once more at liberty to go and come at their pleasure. The pleasant summertime make the family feel disposed to take a pleasure ride into the country, and telling the coachman to make ready for a drive, the two sisters and mother begin preparations for the drive. It was not long until they were on their way, enjoying the perfumed air arising from new mown hay and fields waving like a great sea of golden colored waves. All nature seemed to be happy, yet there was one on that family pleasure jaunt who was unhappy. Doris was thinking of the one in a faraway clime, the one she had strolled hand in hand with on many moonlight nights by the little brook. Her memories seem to fly to the loved one that had given her the ring and kiss as a token of his love. She wondered what he was doing at this very moment. She wondered if the month they had been apart had caused any changes in him. Then she fell to thinking of the drive they were having, to an admiration of the fields of waving corn and the clumps of timber here and there that they were passing, the herds of cattle in the pasture

under large shady trees, and the flocks of sheep lying at leisure apparently enjoying the greatest gifts nature has to bestow.

On they drove and presently they come to a forest scattered here and there with wild plum trees which are loaded with ripe fruit. The perfume of the ripe plums was something sublime. They could not seem to resist the impulse to step from their carriage, gathering plums and having a merry time. After gather all they cared to, they enjoyed their lunch and made preparation for the return journey. Finally all was in readiness. They resumed their homeward drive and reached their destination just in time for the evening meal. They talked over the pleasant time they had on their day's outing and thought of repeating their trip. They were all a little tired, but the sunshine and elements of nature had done much for them, in a physical way.

CHAPTER IX.

LUCILE RETURNS HOME.

We will now visit Lucile Harvey after her experience of being lost and staying all night in the lonely cabin. After staying with her grandparents for a short time, she finished school in this small town and her grandparents began arranging to send her to college. She is now preparing her wearing apparel. They send her to the University of Minnesota. She had arranged for her boarding place and selected her course of studies in advance. She makes rapid progress under the supervision of the advanced faculty, and soon feels happy and contented in her new environment. Here she has high thoughts of educational pursuits. Here she has advantages that are second to none in many ways. In a healthy locality and with the moral cleanliness of her associates and the beautiful, picturesque and natural scenery of its park and lakes. And here we have the natural and beautiful falls of Minnehaha. In fact the whole vicinity is surrounded by natural lakes and beautiful parks that are a delight to all pleasure-seekers, and all those with tastes for the ideal and sublime.

The university is located in a quiet portion of

the metropolis. It has ideal street car service and many advantages, such as railroad accommodations, etc. It is the largest city in the state and the most prosperous and beautiful.

Lucile makes wonderful progress in her studies. She takes up music, and is on the high road to a promising future, to advancement of high culture. Step by step she is climbing the ladder to fame, and her never tiring ambitions are the guiding and welcome thoughts of her existence. As time passes she learns to guard herself, selecting her companions, as a golden key to their character and individuality.

Lucile is the picture of physical health and beauty. The secret of her beauty is, that she has respected the laws of health. She has glowing cheeks, bright lips, sparkling eyes, and glossy hair. The gift of beauty is a blessing that can be attained and preserved by living close to the laws of nature. While all persons cannot be beautiful they can at least be attractive and have charming ways. As the highest type of usefulness a person should know something of physical culture, learning that activity, energy, motion and mental culture are great factors in promoting health and beauty.

Lucile has observed the real guides to physical health, happiness and beauty. Her innocence in looks can be compared with the rose.

She is busy with her lessons in her room when a messenger startles her by bring in a telegram.

Hurriedly she opens the letter. It read, "Your grandfather died this morning very suddenly." Excitedly Lucile began preparations for the journey home. Arriving the next day she immediately sets about to bring cheerfulness into the home and life of her grandmother. She radiated such kindness that the grief-stricken grandmother felt the power of her presence.

Lucile's disposition was such as prompted her to cheer people in times of bereavement and sorrow. Finally, one week later, she began to think of her studies, and spoke to her grandmother about returning. Her grandmother felt grieved to think that she would leave her alone, but finally an idea presented itself. They would secure a place in the city and there live together. This plan was carried out, Lucile giving her aged grandmother all the thought and kindness within her power to bestow.

CHAPTER X.

MARRIAGE OF DORIS AND JOE DE LEE.

We will now go to Joe DeLee. His mother gained rapidly in strength and was soon able to come out into the sunshine and breathe once more the pure air, filled with nature's rare perfumes. Joe sojourned about one month. He had many letters from Doris. Then the time came when he told her that he would soon look for her at the aunt's home in Lano, Texas. September the fifteenth, upon which date she had agreed to return, he was full of anxiety and apprehension lest some accident might befall her and their happiness be marred.

Joe returned to the town where his position awaited him, all his acquaintances welcoming him back with a hearty glad hand. Soon he was promoted to salesman of the automobile concern and succeeded in closing many sales. As time went on, the date that Doris was to return drew closer. Finally Monday came, the day she was to meet the one she adored. As the train came thundering into the depot Joe was on hand to meet Doris. Alighting from the train she is caressed by Joe. They went directly to his home, or rather, tempor-

ary home. In two weeks they are married, and procure a snug home of their own.

They both recall the moonlight nights they spent strolling along the brook, especially that one night upon which Joe had sealed their engagement with a ring and a kiss.

CHAPTER XI.

McCARTHY AND OSCAR LIVINGSTON.

We will now return to McCarty and Oscar Livingston. They have been holding revival meetings in the western states and have made quite a jump and are holding their next meeting in Texas. Their fame has reached out ahead of them. They generally stayed about two weeks in each town. McCarty delivered the sermons and Livingston did the singing. They have built a large place for the express purpose of holding their meetings, pertaining to religious and temperance lectures. The seating capacity is large.

Livingston has formed the acquaintance of a Texas rancher's daughter. Her name is Leone Webb. They are always together. Their friendship has ripened into love for each other. They seem to think only of one another's welfare. Many nice moonlight nights they took their automobile and took a trip over the level plains of Texas, thinking of the happiness they enjoyed with each other. They have set the time that the matrimonial knot is to be tied and it is not long until they will be man and wife. Livingston's thoughts sometimes go back to the little green front saloon they had run in Buxton. But its

memories bring only sadness of thought and sadness of what had occurred in the Devil's Paradise. He thinks of the happiness he has enjoyed, leaving a life of shame and taking up a work that has brought him contentment of mind and placed him in a position where he can look the whole world in the face in sincerity and justice. He has learned a lesson of truth and honor, learned that wealth cannot purchase happiness. He has also learned that wealth gained in this way is a stain upon one's moral character.

Leone Webb was a beautiful girl with golden hair and dark blue eyes, and her sunny disposition made her an ideal companion. Her age was twenty and her education was very good.

The day arrives in which they become man and wife. Dinnis McCarty was the one that pronounced them one. They took a trip to Scotland as their honeymoon. They sailed from New York to England, and thence on to Glasgow, Scotland. They were wished a happy trip from the ones at home. Their trip was to be quite extended as Oscar Livingston's father and mother lived in Glasgow.

Dinnis McCarty also took a trip to his native home in Dublin, Ireland.

CHAPTER XII.

LUCILE HARVEY'S MARRIAGE.

We will now visit Lucile Harvey. She has finished her course at the university. Her grandmother has been dead about a month, and she is feeling very lonesome, not having a relative in this world that she knows of. Her grandmother left her quite a large amount of wealth, this being in the neighborhood of some ten thousand dollars. She is thinking of going to Germany and complete her study of music. She finally made up her mind to do this and prepared to get her business in such shape as would make the proposed trip possible.

In the course of one month she was ready to depart. Her starting point was New York City. She arrived in New York and found suitable quarters for her short stay in that metropolis. She was attacked by a violent headache and chills. Medical aid was summoned but she grew worse, and within a week she was indeed in a very serious condition, not realizing anything that transpired about her. She was passing through a siege of typhoid fever. The physician, a pleasant young man, very kindly disposed toward his patient, and in every way did all that could be

done for Lucile. He stayed at her bed-side as much as possible and instructed the nurse in every detail, that this girl might be brought back to consciousness, and restored to health. Finally he succeeded in lowering her fever and she became conscious of her weakened condition.

The young doctor seemed to take an extra amount of care of her in restoring her to health. As she began to gain in strength she began to appreciate the doctor and to desire his presence beside her. She greatly admired the beautiful and kindly ways he had. She admired the beautiful smile that he always had. She admired the beautiful look, expressions coming into those dark eyes that seemed to cause her very soul to feel the gladness of their penetration. She also admired that beautiful youthful face and those beautiful eyes that could show the very deepest of sympathy or could flash with the strongest of indignations.

His frequent calls brought about further acquaintance, and as time went on her once beautiful expression and ways came back to her. Her thoughts were now always of the young doctor. She could not separate him from her thoughts, if she tried to. His calls were quite often, and the gladness she expressed at having him with her was quite apparent. She longed for his company.

One day during a conversation he told her his father and mother were both dead. They had died when he was very small and his home had

since that time been with his uncle, who had educated and cared for him. He took up the doctor's profession and was still making his home with his uncle, who was very kind to him. He also told her he never had known what it meant to feel a mother's love. Lucile told him her sad story of the loss of both father and mother in her youth, and of her home being with grandparents. She told him of her educational career and of the recent death of her grandparents, and how they had left her alone in the world without relatives. Their conversation seemed to picture their lives in such a queer and similar way that they could only look at each other in astonishment and silence for a few moments.

Presently the doctor, whose name was Ford, arose and said, "I have a call to make and must go." Approaching Lucile he stretched out his hand to say goodbye. She gave him her hand and tears came to her eyes, trickling down her cheeks, and as he went to the door he turned around and said, "God bless you and keep you in good health." She told him to call and see her again. She said, "I have enjoyed your visit, and I should indeed like some friend upon whom I may unload my sorrows, and also my joys. I should like someone that can really sympathize with people that have never had the kindness of a mother or father to caress them in their arms, and say, 'My child,' and plant kisses upon their cheeks, and welcome them, as the nearest and dearest to them."

After Doctor Ford had gone Lucile thought of many things, but his face was ever pictured in her mind. She tried to think of other things, but the doctor's face, his beautiful eyes, seemed to stare her in the face. She wondered what it all meant. Could it be love? She could not content herself with anything, only thoughts of him. She would walk to the door, thinking he might be coming, but not seeing him, she would shake off the thought for a moment.

The doctor went to see his patent and then on home to his uncle. He too was greatly perturbed. His thoughts were full of Lucile Harvey, her beauty seemed to haunt his mind. He was restless and even his uncle noticed this restlessness and uneasiness. Thinking it might be the result of a difficult case he was contending with, he did not pass any remarks, however.

The next day Doctor Ford came again to see Lucile. She met him at the door with her angelic smile of welcome, and invited him into the parlor. He sat down on a settee and she sat beside him. They talked and passed many happy thoughts of how luck had thrown them into forming an acquaintance with each other. Lucile to entertain him went to the piano which was close by and played and sang some of the most beautiful songs he had heard. Afterward she resumed her place by his side and they visited and spent a full two hours in joy and happiness.

Finally the doctor said, "I must go and visit a case that calls me at just a half hour from now."

Their acquaintance has turned their thoughts to friendship, and the doctor gave her his hand and he pressed a kiss on one of her hands, and bid her good-bye. She followed him to the door and entreated him to come often, which he said he would. The doctor hurried to fill his appointment and afterward went to his office to see if there were any other calls. There were two, which he immediately set out to see. After visiting both these places he was at liberty to reflect upon the happy visit he had had with Lucile Harvey.

His thoughts flowed in beautiful channels. He thought of her beautiful disposition and the sunshiny expression in her eyes. Her high talent in music made her an ideal in the mind of the doctor. His uncle was an aged man and had his own home. Doctor Ford was the only heir to this estate. They had a house-woman to look after their interests, and his uncle wished him to stay with him as long as he lived. He was now at the age of sixty-five. He had not yet learned of Doctor Ford's love for Lucile, and neither did Doctor Ford care to have him learn about it.

Upon one bright sunshiny day Doctor Ford visited Lucile. She met him with love and courtesy, that she could no longer suppress. She asked him to be seated, and taking a seat by his side she told him she was very, very happy in his presence. It seemed to her she had someone that was dear to her. This day Doctor Ford asked Lucile Har-

vey to become his wife that they might blend their affections, that they might come into that close relation to one another, with love and cheer to fill their hearts with happiness. Lucile gave her consent and Doctor Ford placed a ring on her finger as a token of love, and a vow that they would always be true to each other in joys or in sorrows, in sunshine or clouds of depression.

Doctor Ford said, "I must go," and placing his arms around her waist he planted a kiss upon her lips. She followed him to the door and gave him a good-bye hand shake and he was soon gone. The next day Doctor Ford was startled by his uncle being absent at the breakfast table, and the doctor hastened to his room. He found his uncle very sick, delirious and in a bad condition. The doctor gave him some medicine to quiet his nerves then went to procure another physician for the purpose of holding a consultation. Something must be done at once, as it is a paralytic stroke. The physicians finally decide to give treatment to offset the pain, but it proved to be of no use. He lingered along a few days and finally died.

In his will all his property went to his nephew, Doctor Ford. Doctor Ford called upon Lucile to accompany him to his uncle's funeral. He was the only relative the old man had, and Lucile went with Doctor Ford, sharing his sorrows. Both of them were thinking that they were left alone in the world without relatives or without knowing anything about them.

After the funeral the doctor began looking after his uncle's business, or rather, his own business. He found his uncle had willed almost his entire estate to him with the exception of the house-woman, to whom he had left five thousand dollars. All the rest of the property was willed to the doctor. It consisted of the home valued at twenty thousand dollars and mortgages amounting to thirty thousand, and twenty thousand dollars in banks. After the will was probated the doctor took possession of the wealth he had been given.

His visits upon Lucile became more frequent, as he had given his profession up temporarily. The doctor had the residence left him by his uncle entirely remodeled, improved upon in many ways, Lucile proving most helpful with her timely suggestions. The home was so changed that it became in all reality a picturesque palace. Its interior was something grand, with extra lighting, and with everything to make it beautiful.

The day at last arrived for the wedding ceremony, and they are married in their own home. Only a few friends of the doctor's witness the ceremony. They were married by a minister, and after the wedding they talked of their lives, up from childhood days to manhood and womanhood, without the caresses of a fond mother.

But now the knot of love and friendship as man and wife has been tied, and happiness reigns supreme.

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