

How to Grow Old.

Some Original Ideas Advanced.

Like Swimming and Dancing, Sweetness of Disposition Should be Early Acquired—The Kind of Girl Who Makes Disagreeable Old People—Disagreeable Grandmothers—Criticizing Humanity's Follies—Fitted Daughters and Riffy Girls—Ugly Old Women—Sympathy With our Fellow-Beings—Happiness and Contentment When Life's Shadows are Falling.

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To grow old gracefully, one must commence when very young; it is like dancing, swimming, or speaking foreign tongues—a thing not to be perfectly acquired suddenly, or it begins too late. I am constantly amused with a sort of sorrowful amusement at hearing the very young people who are very young people pass upon the disagreeable old people whom they encounter, while their criticisms are well founded, they do not realize that they are every hour doing and solidifying habits which shall eventually render them "disagreeable old people."

The pretty young girl, all bloom and dimples, who relates in a musical voice the misadventures of her schoolmates, and criticizes their conduct, dress, and appearance, is called, at worst nothing more than "discriminating" or "very particular." I have heard such girls praised highly by blind parents or relatives for their comments upon their companions. Yet this same habit indulged in by some withered grandmother, whose face is hard and whose voice is harsh, wins universal disapproval.

"Grandma is so hypocritical, so fault-finding, so censorious; she has no sympathy with young people!" cries the blooming grand-daughter, who, ten minutes later, will tend to tattle the character or costume of some companion with her sarcastic comments. She does not realize that every time she indulges this habit she takes one more step toward that hideous goal of disagreeable old age.

The extremely well-behaved young girl, who has never been tempted and who cannot understand how another could commit a folly, is certain to become the most censorious of old women. If she does not develop into a cruel, malicious, tongue-tied scold, she will be a wonder. Nothing is so easy as the descent from uncharitableness to malice. As a young girl she prides herself upon her love of morality and good behavior; all her friends speak of her as "such a strict girl" in her ideas. No one would think of appealing to her for sympathy or advice in an hour of temptation, but she is respected for her high ideals if feared for her severity. As an old woman she is simply held in abhorrence, and her name becomes a neighborhood synonym for cruel judgment.

Criticism of our fellow-beings is a vice which takes possession of us like a

simulant or a drug, once we encourage it. It may begin in our high moral standard and our hatred of sin, but once it becomes a habit, we indulge in it for the pleasure it gives us. It is a habit in the young; in the old it is intolerable for nothing renders old age so interesting or lovable as sympathy for the young and charity for the wrong. It is strange that we all do not grow charitable as we grow old; as we learn more and more of our own frailties and misdeeds, and more of the temptations and illusions of life we ought to become more and more tender and pitying. One can be sympathetic without encouraging vice and wrongdoing, or cloaking sin.

The girl with no object or aim in life save to "have a good time" and outshine her companions must spend her future in a miserable old age, for after a certain time we become unsatisfied with, or grotesque in, a pursuit for gaiety, and if we have formed no other tastes or learned no other occupation there is a wretched outlook for us.

The witty girl is one who makes rapid strides toward unlovable old age—I mean the girl whose bright arrows of wit are almost always tipped with the poison of sarcasm. American society teems with such girls. A quick brain, a ready tongue, a fondness for repartee, ready the laughter-making report straight to its mark, no matter what sting may follow it. So long as the possessor of this dangerous gift is young and charming she is a social favorite. Even those who are stung by her shafts of wit forgive her freely because of her youth and charm, and only over-sensitive people accuse her of malice.

The great majority join in the general laugh, and her bright wit is repeated and tossed about until they become neighborhood proverbs. They create an occasional enemy, and they cause a great many little hurts. But the girl who is so pleased with her own wit that she does not stop to think about that. She cultivates her gift, and seeks for opportunities in which to exercise it. Whenever she meets a new person, she studies him or her with the direct purpose of finding something to write over. If she possesses the powers of smacking she is liable to indulge in it behind her dearest friends' back out of sheer love of making people laugh. As she grows older, the bright ebullience turns acid and bitter. What was once sharp wit becomes biting sarcasm. People wince more and laugh less. Her friends decrease in number and her enemies multiply. She is a sarcastic, bitter-tongued old woman, dreaded and disliked by every one. But she did not become so all at once. Her first arrows of wit, which were tipped with sarcasm, laid the foundation of her disagreeable old age. When she allowed herself to ridicule and mimic unoffending people just to raise a laugh, she chose the path-

way that leads to unattractive and unlovable old age.

The petted daughter and society belle usually builds an "industrious" old age for herself by her own fault. She is spoiled in her youth, and all her friends, relatives, and admirers lend a helping hand.

"One rules as she," says the doting mother before the daughter is out of short clothes. "There is no such thing as denying her anything. Why, her papa would bring down the red overcoat for her if she should refuse her anything she asks for." As she grows into young-ladyhood the same false idea of devotion governs the parents. She is petted, pampered, and waited upon, and encouraged in every selfish whim. Her comfort and pleasure are paramount to all other considerations. She is so pretty and charming that her extreme selfishness is not observed to the casual eye. She is a belle and a favorite while she is young, but she makes a poor wife and a worse mother, and a most detestable old woman. She has never known what it was to give up anything for the sake of others, and she is forever thwarting her "nerves," and her "sensitive feelings," and her whims in the way of self-enjoyment.

All her relatives dislike her, and strangers abhor her. Yet she is the same sort of old woman that she was child and youth, and she is forever thwarting the wishes of those who love her.

There are more disagreeable old men than women in the world, because women, as a rule, are obliged to practice more self-control and unselfishness and patience in early life than men practice. Men who have ruled their households, wives, children, servants, and employees for a half a century, then lose during youth and middle age make very unpleasant old men. Mentally and physically incapacitated from inspiring fear, they are unable to inspire anything but hatred or pity which springs from scorn.

Unable to rule, which has been the source of their happiness in earlier years, they pass their old age in curping criticisms and fault-finding of those who succeed them.

The children who have formerly obeyed them only through fear now ignore their wishes and fail to show them the respect due to gray hair—a respect which youth and middle age make very impossible to feel where there are no qualities to inspire it, but which good breeding and humanity ought to impose in seeming.

It is all very well to talk about the love and respect we owe our ancestors, but those are emotions which cannot be prompted by duty. If old people remember their old age in curping criticisms and fault-finding of those who succeed them, it is not in the power of their children or grandchildren to love them; but it is possible for those descendants to treat them with kindness, consideration, and patience. An old man who has lived a grasping, mercenary, selfish life cannot expect to be respected on account of his gray hairs, but out of self-respect his children and relatives ought to show forbearance and kindness. The sons and daughters of such a man will be suspicious and unlovable, while at the same time they indulge in habits and customs which render themselves completely unlovable. If old people remember their old age in curping criticisms and fault-finding of those who succeed them, they forget that one does not grow old in a day—it takes a lifetime to produce old age.

The man who passes his youth in the pursuit of pleasure and his maturity in the pursuit of gold, ignoring the feelings

and rights of others during both periods, cannot fail to become a most unpleasant old man.

It is only through sympathy with others and through a lifelong habit of loving and thoughtful consideration for those about us that we can hope to avoid swelling the great army of "disagreeable old people."

No matter how you may get along without these qualities in early life through indolence, laziness, or position, you will be disliked and avoided, and possibly neglected in your old age if you do not possess them; they alone can offset the unpleasant and unattractive phases of old age, and unless they are cultivated in early life they will be almost impossible to acquire them when needed.

I believe the wave of thoughtless thought which is passing over the earth will serve to dignify and glorify old age as orthodox religion has failed to do. While the churches teach respect to the aged, they do not teach the advantage and desirability of long life. They impress on youth the idea that the young ought to occupy quite as exalted a position as an old one in the heavenly court; and youth seems to have the advantage in the secular world as well as in the belief in re-incarnation and all that belief involves will work a vast change in human thought in this respect. The value of a long and varied experience in this phase of life will, if properly utilized, be of vast account to us when we return, as we must, to still further develop the divine element within us.

The earnest and sincere student of reincarnation must desire a long and complete life; he must welcome sorrow as well as joy, pain as well as pleasure, since only through these well borne experiences can he hope to occupy a higher and better position in his next life. He does not believe that he can repent upon his death-bed for an ill spent existence, and battle in the glory of paradise through eternity. He knows that as he grows shall he reap, and that he must carve out his future position by the use of his opportunities here. The saint extended these opportunities, the better. He does not think that the "time of his usefulness is past," and that he has nothing more to do save to die, because he has reached threescore years and ten. He believes that while he has the power to think he is still carving out position and events for his coming incarnation, and therefore he renews in life. Once let the old people be filled with this thought and the young must respect and venerate them, and find in them that strength, help, and guidance which so few old people ever give. It is a great step toward the uplifting of old age when the head of an orthodox church preaches re-incarnation from the pulpit—a miracle which occurred in one of our prominent parishes recently, and which augurs still greater miracles for those who listen and understand.

EARLY POTATOES.

Belief for Seed Potatoes That Are Known to Mature Early.

In selecting seed potatoes for an early crop we do not trust enough to the potatoes that naturally mature early, says a writer in *The American Cultivator*. He says good preparation of the soil and good after cultivation are not sufficient to produce an early crop. The Early Rose received its name because of its quickness of growing, and a crop should be realized in from 55 to 65 days. The potatoes still stand well for an early

crop, although it does not have the widespread popularity it once had.

The authority quoted says: "The potatoes that can be planted in the soil very early in the season, and that will ripen early and yield a good crop, there is none that surpasses the Early Rose. This potato has an abundance of good quality, and its earliness of maturity is not the least. The potatoes are large and uniform, and a hill pulled up from 45 to 55 days after planting will present a pleasing sight. In selecting these seeds, however, it is quite essential that there should be no weak eyes. When potatoes are planted for an early crop, the soil is generally cold and damp, and the tendency is for the seed to rot before it sprouts. This seed potato put in each row, and each piece has strong eyes that are vigorous and full of life."

Do not plant too early, especially when the soil is thick and heavy. No seed can grow much in cold, wet, clammy soil. The seed potato put in each row will simply remain dormant for a number of days and have the vitality impaired by the unwholesome surroundings. They do not get a good start, and the potatoes are more apt to be small and half developed. There is no set time for planting early crops, for too much depends upon the soil and the season.

When the potatoes are planted early, they need plenty of nitrogenous matter in the soil, manure that is well rotted. This is best for the soil, and it is much better early in the season than any artificial fertilizer.

A Promising New Cultivar.
The Russeton cultivar depicted in the cut is regarded as one of the most valuable varieties introduced since the Early Rose made its appearance.



RUSETON CULTIVAR.

The Russeton is about one week later than the Early Rose, but is nearly double in size and true to its type under all conditions. It is regarded as a safe variety for the amateur to plant, as it does well at all seasons. Whether planted for medium early, main crop or late use, one is sure of getting a crop.

Spring Care of Bees.

The bees should be looked after the first warm days that come. Open the hives and see that they have food enough to last until they can gather honey. Bees that have gone so far through the winter are worth some trouble and some expense to carry them through. The American Cultivator says that liquid honey with sugar enough stirred into it to make a stiff candy makes good bee food, but pure sugar and water is better than nothing. While the hives are open look for signs of the bee moth and see if any colonies are so weakened that it would be well to destroy one of the queen and double them up. When they are heard humming inside the hive or when they

are seen bringing out dead bees, they should be looked after.

Have the new hives with top boxes and frames all ready before other spring work takes up the time. Whether they are allowed to swarm naturally or are divided artificially, it is well to be ready for them in good season. If there are any old hives that are good, have them well cleaned. If there is empty comb on hand, see that it is in good condition, and if there is not enough, get sheets of foundation enough to fill the frames in the new hives and to replace that in the boxes on the old hives.

Waters from Reed.

Onions grown to commercial size in the usual way, if set out the next spring, soon enlarge to size fit for table. The difference between the two is chiefly caused by different cultivation. In the one case the onion, under favorable conditions, matures from the seed the first season; in the other condition it requires a second season for full maturity.

Experiments Station Growings.

Bulletins issued from the agricultural experiment station at Raleigh will be sent to any address in that state on written application to the director, H. B. Ruffin.

W. H. Caldwell, assistant agriculturalist at the Pennsylvania station, has been selected by the American Horticultural society to enter for the best of dairy breeds at the World's Columbian exposition.

A number of the leading tobacco growers of the Connecticut river valley have organized as the Valley Tobacco Experiment association. Their object is to experiment in fertilizers and methods of growing tobacco in connection with the government experiment station at the state agricultural college.

At the North Dakota station E. A. Keene has been appointed agricultural engineer with a view to having investigations of farm machinery conducted at the station. The first work will be on a machine for removing all straw from the soil after harvesting, thus doing away with the necessity of annual plowing for wheat.

From the Arkansas station comes the report of successful experiments with wheat, oats, grasses and clover at Newport and Pine Bluff, localities in which cotton is now the chief crop.

NEW VARIETIES OF CORN.

Valuable Sweet Corn—A New One Hundred-day Field Corn.

Among the new claims for favor this season in way of sweet corn is a late sweet variety introduced under the name of Country Gentleman and depicted in the accompanying cut. The various seedmen in their catalogues for 1893 claim superior qualities for this corn—namely, deep grain, small cob, long ear.



COUNTRY GENTLEMAN.

Red skin, delicate flavor. It is also said that Country Gentleman is productive, bearing three good ears to the stalk.

The Burbank's Early Maine the claim made are excellent, pure white cob, large solid set, cream white, sweet and juicy, stalks medium height and bearing a good yield two ears to the stalk. (Good words are also said for Clark's None such, a strong growing and heavy yield of sweet corn.)

The Hickory King is generally conceded to be the largest grained and smallest cotted pure white dent corn in cultivation. The ears run from 7 to 10 inches in length. The Hickory King ripens medium early and is especially adapted to this soil, but is not recommended as a safe crop north of the latitude of Pennsylvania. A quite new field corn is the One Hundred-day Bristol, a



HICKORY KING.

large eared early yellow dent corn, said to be ready in harvest within 100 days from time of planting.

The Waterloo is introduced as an extra early dent corn worthy of trial. Pride of the North and Improved Learning have many advocates. The former is a golden dent. The Learning is a dent variety.

Business Leghorns.

Here is what Mr. Sumner Perkins tells in *The Rural New Yorker* about Leghorns:

"The twice acquaintance I have with the Leghorn the more I am inclined to believe that she is the best for business, for practical work upon the farm. Parties to offering objections to this breed lay by far too much stress upon the fact that as a table bird the Leghorn is not in it. Reasoning in a similar way, it might be said that the Jersey cow is of no value, since she is worth little or nothing for beef, yet of course no sensible person will speak thus of the Jersey, as for the work for which she is intended she is without a rival. Likewise the Leghorn has been bred for a specific purpose—viz, the production of eggs—and it is false to judge the fowl only on this basis."

Let those that think so much of substance in a fowl just estimate what a very small proportion of the profit on a hen comes from the sale of the carcass. A couple of dozen eggs will usually represent the entire value of an old hen in market, and the Leghorn may be counted upon to produce at least four dozen more eggs per year than the so-called market breeds. So obviously this question of market poultry value is unduly weighed. If the Leghorn is utilized as a fertilizer only at the close of her usefulness, still the breed will come out ahead. Farmers must have the best laying fowl. All else is entirely of a secondary nature."

The phosphate deposits in Florida are apparently inexhaustible.

The territory of Arizona is, so far as the sheep industry is concerned, in as prosperous a condition as any state or territory in the great southwest.

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