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RELATION OF COLORS TO THE INDIVIDUAL

Choose the color that suits you, madam, says Paul Poirer. Fortunately this advice is not always followed. If a manufacturer puts a new color upon the market this season—rhinoceros pink, perhaps—we hasten to procure some of the new color in order to adorn ourselves fashionably, regardless of the fact that our complexion may be pea-green. A wise woman, however, will study carefully the effect of the color against her complexion before choosing it for a gown.

Bright blue will emphasize the shallow complexion of a person who is naturally sallow. The law of simultaneous contrast explains why a color reflects its complement. The color of blue is orange. These a sallow complexion which orange and it becomes more sallow. This knowledge is of the utmost importance to the woman who wishes to wear becoming colors.

Simply dress. There is one kind of costume which is always pleasing and strikes a note of refinement in dress. This costume is one in which one color predominates. A woman all in white in black, usually achieves an air of distinction which she fails to achieve in a costume of many hues. This is especially true of clothes for the street. The garb of mourning carries with it the stamp of quiet elegance. This is true of the colors blue, brown, green and violet in their more subdued tints. A string of beads, a knot of ribbon on the blouse, or a feather of power in the hat may furnish all that is needed of a contrasting color or accent. Many women lose their individuality in their trappings. This danger usually lies in unintelligent use of many colors.

The costume is most pleasing which stands forth as a unit, a perfect whole. A predominating color throughout the entire wardrobe not only unifies one's appearance but also enables one to dress more economically. The expense of buying accessories to harmonize with costumes of various hues is a very large item in the cost of the wardrobe.

Colors Appropriate for the Season.—To appear in a bright yellow dress on a hot summer day is a crime. There should be a law to prevent the infliction of such publicity on an already perspiring public. A bright red dress is equally bad. If the cool colors, blue, green, and violet are not becoming, it is possible to obtain very subdued intensities of the warm ones,—red orange and yellow.

Colors for Fat Women.—Color emphasizes line. To secure good lines is the fat woman's problem in dress. The general background for all life is neutral gray. To clothe one's self in pronounced color or against such a background is to emphasize one's outline. Therefore the women who wish to conceal unattractive lines will resort to the gray or neutral hues. Bright colors and warm colors—red, orange, yellow—have the power of making objects appear larger than they really are. A word to the wise is sufficient.

Color and Texture.—When choosing colors, the texture of a fabric should be considered. Brilliant, hard colors should be avoided in a hard, very fabric. Soft silks, crepes and thin materials which lend themselves to graceful folds have a tendency to make colors appear softer. In these materials stronger colors are permitted.

Transitions.—To oppose an unrelieved color against the face is apt to be trying except in rare instances of perfect complexion. Some soft, transparent stuff in which cream or gray should be used to modify the transition. There are few, even among young girls, who can afford to omit this softening material. It is an unfortunate mistake, frequently committed, to wear a dark dress without a collar to effect a shading between the dress and the skin.

Color for Types.—Every woman is an individual type. Broadly speaking, however, women may be classed as blondes or brunettes. Red is for blondes and blue is for brunettes. The reverse of this rule was formerly thought true, but painting by masters in art have proved the reverse. Brown, gold, yellow and cream-white are also brunette colors. A woman whose hair is auburn or red will find her colors among the browns, violets and lavenders. There are many women, however, who belong to the no-particular type. For them, a choice of becoming color is a matter of experiment. An artist tries many colors on his palette before transferring them to canvas.

Whether one always succeeds in finding the most becoming color for her type may be a question. But no one needs to make herself silly or ridiculous by her choice. To be stared at is not always a compliment. Good taste is never characterized by gaudy display.

Effect of color on wear.—It is claimed that color affects both the body and the mind of the wearer. Red is an exciting color. We are told that association with it will actually increase the number of heart beats. The cheerfulness of the Japanese as a nation may be due to the fact that they "swim in a sea of yellow." Blue and green have a quiet, soothing effect. Dinky clothes make one feel dinky. A personality may be warped and spoiled by ugly clothing.

It is urged by some that color is secondary to line and form. Without entering into the argument, it may be safely said that there is no element in our sensuous nature which gives us greater or more varied pleasure than our ability to see color. In the light of these facts it becomes imperative for us to cultivate a refined color taste, not only for our own pleasure and happiness, but also for that of the people with whom we associate.

THE LEGENDS OF HIRAM ABIFF

(Christian Science Monitor.)

More legend than fact has been woven around the character of Hiram, the widow's son of Tyre, or, as he is more generally known, Hiram Abiff. This last name, however, does not occur in the English Bible. It is first met with in the German translation, which was the work of Martin Luther. He translated the words "Hiram, his father," in II Chronicles II, 13 and IV 16 as "Hiram Abiff," and the same reading is now to be found in the Swedish version. Calmet, in his "Dictionary of the Bible," has pointed out that the word "Hiram" signifies "high intelligence" and says that Hiram was called "father" by Solomon and the King of Tyre because he was the chief director of the work on the temple. It is clear that Hiram could not have been the father either of David or of the King of Tyre. It is of interest to recall that Khurum, Hiram's identical with the Egyptian Herra, Hermes, or Hercules.

The word Abi or Abiff, regarded by some writers as a surname, was a title bestowed by the Hebrews as an honor upon their chief advisers and the intimate friends of the reigning monarch.

The Story of Hiram.

The story of Hiram is given in the Old Testament, I Kings VII, 13-15 and II Chronicles II, 11-14. In the first place Hiram is described as the son of a widow of the tribe of Naphtali, and in the second as the son of a woman of the daughters of Dan, an obvious impossibility, as a woman could not belong to two tribes. The Rev. Morris Rosenbaum, a well-known Hebrew and Masoretic scholar, maintains that two Hirams are spoken of, and points out that they were engaged upon different work in connection with the building of the temple. One was a brasssmith only, but the other was an all-round workman, skillful in every kind of metal work, also in stone and timber—consequently an architect.

One Masonic tradition runs that about four years before the building of the temple, Hiram Abiff, as the agent of Hiram, King of Tyre, purchased some curious stones from an Arabian merchant, and upon inquiry, when he met with them, he was told that they had been found upon an island in the Red Sea. King Hiram at once sent his agent to investigate, and he had the good fortune to discover many precious stones and, amongst the rest, an abundance of the topaz with which the King of Tyre adorned his palaces and temples, as we read in Ezekiel xxviii, 13. Subsequently, according to the legend, the island was called Topaz, from the abundance of this stone found there.

Masonic Legend.

The story familiar to Freemasons is that Hiram Abiff was slain before the temple was completed, but if only one Hiram was referred to in the Old Testament, this story has corroborated by the legend of Josephus. Masonic tradition asserts that he met his fate within the precincts of the temple before the work was completed, which is at variance with I Kings VII, 40 and II Chronicles II, 11, where tradition runs that it was the duty of Hiram Abiff to superintend the workmen, always examining the reports of his officers with the most scrupulous exactness. At the opening of the day when the raising in the east, it was his custom, before the commencement of labor, to go into the temple and offer up his prayers for a blessing on the work. In the manner when the sun was setting, he returned of the day were completed, he returned thanks. Not content with these devout expressions, he always went into the temple at midnight, when the men were called from their labor to refreshment, to inspect the work, to draw fresh designs upon the tracing board, and to perform other labors, never forgetting to consecrate his duties by solemn prayer. These practices are said to have occurred during the first six years in the secret recesses of the "Lodge," but, for the last year, in the precincts of the "Holy Place." At length, on the very day upon which the raising of the copestone of the building, he retired as usual at the meridian hour, and did not return.

According to the Rev. Morris Rosenbaum, the legend of Hiram Abiff's murder can be substantiated by the Scripture narrative although there is no mention of it in the Old Testament. "Hiram, his father," he contends, refers to the father of Hiram, the second, who is said in the verses immediately preceding to have carried out the casting of the huge brass articles, and that the proper interpretation of the passage in Chronicles is: "And Hiram (the father) made the pots and the shovels, but Hiram (the son) finished all the work which he made for King Solomon," viz., the two pillars, the sea and the lavers.

In the history of the Masonic degree of architect we are told that on the stoppage of the work in consequence of the passing of the chief architect of the temple, King Solomon assembled all the masters who were distinguished for their talents, and formed into a lodge or council to supply the place of Hiram Abiff and conferred on them the privilege of entering the Sanctum Sanctorum, on the portals of which had been engraved the letter "G" inclosed within a blazing star. From this period the plans and designs of the temple were placed at the disposal of the Lodge of Architects. King Solomon is said to have founded the degree of grand architect with the view of forming a school of architecture for the instruction of the brethren employed in the temple and of animating them with the de-

sire of arriving at perfection in the royal art.

Builders of Other Temples.

The Ghiblin, or stone-squarers, polishers, and sculptors, says Dr. Oliver, a high Masonic authority, were the Dionysiacs, a society of architects, who built the temple of Hercules at Tyre, and many magnificent edifices in Asia Minor, before the temple of Solomon was projected. They were the masters and wardens of the lodges of Masons during the erection of this famous edifice; to them was intrusted the execution of those works of art and genius which were projected by the chief architect Hiram Abiff; they maintained order and regularity throughout the vast number of interior workmen and laborers.

There was in Egypt a body of builders known as the Hero Latini, or sacred builders, and the tradition runs that they migrated along the shores of the Mediterranean, eventually settling in Tyre, and they would naturally bring with them much of the wisdom of the Egyptians, particularly the arts of building and architecture. Tyre thus became a center of learning and civilization, and a most likely place for Solomon to turn when in need of skillful workmen and architects for the building of the temple.

Hiram Abiff's History.

Hiram Abiff lived toward the end of the tenth century, B.C., at which time, and many centuries later, in the time of Tutmes III (about 1600 years B.C.) Hiram's countrymen were renowned for the production of works of art. Dr. Anderson, in his "Book of Constitutions," issued in 1728, says: "Solomon had the laborers of his own, but was much obliged to Hiram, King of Tyre, for many of the Ghiblin, an 'Bonal' who lent him his best artists, and sent him the firs and cedars of Lebanon; but, above all, he sent his namesake, Hiram Abiff, who, in Solomon's absence, filled the chief deputy grand master and in his presence was the senior grand warden, or principal surveyor and master of work."

Some continental brethren hold that the art and mystery of the Masonic Order was first introduced at the building of the Tower of Babel; thence handed down by Enoch, who communicated it to Hiram Abiff, under whom, at the building of the temple of Solomon was an expert architect named Mammon Graecus, who, according to legend, first introduced it into England.

Tatian in his "Book Against the Greeks" relates that amongst the Phoenicians flourished three ancient historians, Theopompus, Hystiacus and Mochus, who all of them delivered in their histories an account of the league and friendship between Solomon and Hiram, when Hiram gave him the quantity of timber, and furnished him with the labor for the building of the temple. The same is affirmed by Menander of Pergamus. This Hiram, of course, was the King of Tyre.

TWO SAILOR KINGS HAVE SAT ON ENGLISH THRONE BEFORE KING GEORGE.

Before the accession of King George to the throne, in 1710, there had been only two sailor kings in our history, and this was doubtless due to the necessity that he, to the throne should be trained for the exalted position he would have to fill, rather than to any subordinate profession, however estimable and worthy. It was owing to the death of his brother, the late King George, that the late King George came to the throne, and similarly, neither of the earlier sailor kings, James II. and William IV., was the eldest son. It has been truly said that the best qualities of these two kings were derived from the training they received at sea. James II. was undoubtedly a capable naval administrator, and perhaps if he had shown the same wisdom and intelligence in regard to the affairs of state which he had previously displayed at the Admiralty he might never have lost his throne. As to William IV., a contemporary estimate of him as a naval officer is that he was "no less a person than Nelson who in 1783 wrote: 'I am certain he will be an ornament to our service. He is a seaman, which you could hardly suppose.' Every other qualification you may expect from him. But he will be a disciplinarian, and strong one. With the best temper, and great good sense, he cannot fail of being pleasing to every one."

It was when we were at war with France in 1770 that Prince William Henry, the third son of the reigning monarch, entered the navy on board the Prince George, a 98-gun ship flying the flag of Rear Admiral Digby. King George III. showed the keenest interest in his sailor son's first voyage. The latter was then only fourteen years old and within twelve months of joining his ship underwent his baptism of fire in the memorable action between the British squadron under Sir George Rodney and Spanish fleet under Don Juan de Langara, which resulted in the relief of Gibraltar. It was on this occasion that when a Spanish ad-

miral paid a visit to Admiral Digby's boat alongside. The Spaniard, astonished at seeing the King's son performing such a subordinate duty, exclaimed: "Well, does Great Britain merit the sovereignty of the seas when princes of the blood royal are content to learn their duty in the humbler stations of her navy?" One of the ships captured in this action by the way, was renamed Prince William in honor of the royal midshipman.

In 1785, the prince was made a Lieutenant of the Hebe and in the next year of the Pegase, which vessel, on his being posted in 1786, he commanded in the West Indies. It was during this commission that he had Nelson as his superior officer. In 1787 he was appointed to the Andromeda and in 1790 commanded the Valiant, a 74-gun ship, out of which he was promoted to rear admiral. In May, 1827, four years before he became King, he was created Lord High Admiral, and was the last occupant of this historic and important office.

Two of William IV.'s uncles also served in the British navy. One was Prince Edward Augustus, Duke of York, and the other Prince Henry Frederick, Duke of Cumberland. Frederick, Prince of Wales, the eldest son of George II. In a letter written by the elder Pitt in 1758 to Lord Holderness, the former announces that the King has approved of Prince Edward entering the navy and states that the Lords of the Admiralty had ordered Captain (afterward Lord) Howe to enter Prince Edward in the ship's books as a volunteer for wages and victuals, and his retinue as part of the allowed complement of the ship. This vessel was the Essex, in which he was present at the capture of Cherbourg and the

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subsequent disaster at the Bay of St. Cas. Two years later, after he had been in the service only three years, he was promoted rear admiral of the blue, and actually hoisted his flag on the Princess Amelia as second in command under Sir Edward Hawke, in the Channel. Promotion to the rank of vice admiral of the blue followed in the same year, and to that of admiral of the blue in 1766. In the meantime, he served for a few months as commander-in-chief of the Mediterranean, but his early death at Monaco in 1767 cut short a career which had he lived, might have been brilliant. His brother, Prince Henry Frederick, joined the service in 1768 as a midshipman in the Venus, and advanced almost as rapidly. Within the year he was posted, having passed over the intermediate ranks of lieutenant and commander. In 1770, he was given rank as rear admiral and he died an admiral of the white at the age of forty-five in 1790.

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