

# Kadeshbarnea A Sermon

And we came to Kadesh-barnea.—  
Deuteronomy, 1:19.

Kadeshbarnea was the place of the Israelites' greatest opportunity to possess the "promised" land of "Canaan," and their failure to do so at this particular time and place brought great sorrow to the heart of Moses, their leader, and caused the Israelites themselves to wander in the wilderness 40 years trying to recover that which they might have won in a single day if their faith in God had been sufficient to make them follow his commands. Opportunities come in the life of every man and nation, and when they are not embraced in many instances they are irrevocable—therefore we should ever be on the watch for the "Kadeshbarnea" of life.

The past, present and future of Israel met at Kadeshbarnea and made a supreme moment in the life of the individual and the nation. They had marched many miles, had toiled and struggled and denied themselves of many comforts to reach this very place, the threshold of the promised Canaan, yet upon the threshold they failed. Every day is not a May-day in the life of men, and opportunities are not toys to be played with, for it is possible, as in the case of Israel, to reach the margin of a glorious destiny and then for lack of moral strength or living faith turn and go wandering in the desert.

Kadeshbarnea proved to be a place of difficulties, and difficulties always bring forth either "faith" or "unbelief." And in this instance only two men (Caleb and Joshua), after listening to the stories of the spies about the great difficulties to be encountered, stood firm in their faith; all of the others lost their grip on God and began to make excuses for not undertaking the conquest of the land. Notwithstanding the fact that they had already endured more hardships in their marches to Kadeshbarnea than they would have to endure in their march to Canaan, yet their unbelief sapped their courage and left them with all kinds of prudent fears, turning them practically into cowards. Their unbelief begins to grow by their cowardly fears and stage after stage in their spiritual life begins to unfold. The unbelief of the people that God would not fulfill his promise caused them to act foolishly; they had been seeking a crown, a crown that was indeed hard to win. It was the crown of their liberty, their happiness and their home as a nation; yet standing at Kadeshbarnea, with God telling them to go up and possess the land, they view the crown of their toilsome journey from Egypt and with foolish unbelief that God would fall them they deliberately destroy the crown so hard to win. The faith of Caleb and Joshua stimulates them to endeavor, and they try in vain to wake up the people, but unbelief, like a poison, has enervated them, their spiritual life is changed, and the golden opportunity of Kadeshbarnea is lost forever to the entire generation and causes the younger generation to endure 40 years of wandering in the wilderness that might have been spent in the promised land of Canaan. Their unbelief practically nullified Jehovah himself. They doubted the promise of God and gave no heed to his warnings, and in doing so they made God a liar. Such unbelief is the essence of blasphemy, the seed of misery and the germ of hell. The law of the New Testament concerning unbelief is the same as the law of the Old Testament. Because, says the writer of the epistle to the Hebrews, "of the unbelief of the people at Kadeshbarnea God swore that they should not enter into his rest, so he has sworn that those who are unbelievers shall not enter into the heavenly Canaan, the rest of the people of God." When people say to God "Depart from me" there is a severe but equitable retribution when God says to the people "Depart from me."

When opportunities come, though they may be surrounded by many difficulties, if we do not accept them the punishment of losing them is greater than the hardships of the fight to win them. When the Israelites at Kadeshbarnea said "We will not march to Canaan, for the journey is too rough and stony," then God said "The opportunity is lost—there is no other way to march but in the desert," and so for 40 years they wandered around the place of rest, but never set foot upon it. They paid dearly for their unbelief, and like Esau, who sold his birthright for a mess of pottage, sought it afterward with many tears, but found no place for its redemption. So with this generation of Israelites. Only Caleb and Joshua lived to set up the banner of victory in the land flowing with milk and honey. Many of them, no doubt spent day after day weeping over their lost opportunity, but God did not regard their tears and they lived as empty as the desert over which they walked.

There is a solemn lesson in our text. The great leader of the nation, before his own departure for the heavenly Canaan, tells those who were too young to remember the splendid opportunity of the Israelites at Kadeshbarnea, the sad event in their history, and as he rehearses it we can imagine we hear his voice trembling as he says: "And then we came to Kadeshbarnea." For to Moses the name of that place was but another name

for "irrevocable," "disappointment," "might have been," and the weary marches of 40 years had printed in the sand of the desert "Opportunity and unbelief equals forfeiture of rest." The place of the brightest promise now becomes the place of the most solemn warnings, the place of happy hopes—the place of painful despair, the threshold of rest becomes the portals of restlessness. "And we came to Kadesh-barnea!" With what? Faith of a Caleb or Joshua, or with the unbelief of a generation? If we come with the former, we will gain a Canaan; if with the latter, a wilderness.

## WHAT LIFE IS

CLAIMING SOMETHING AS YOUR OWN, FINDING IT, IMPROVING IT.

To locate a claim! Why, that's what life is! Claiming something as your own, finding out exactly where it is, then going to work on it to improve it.

Many a boy begins to locate his claim before he is in the high school. We say he has a "bent" toward this or that. He has literary tastes. His claim is the world of books. Or he has mechanical genius. Another has an ability to speak easily standing on his feet. His claim is the world of speech and oratory, persuasion in the courts for the sake of justice, or in the pulpit for human uplift. These are great claims, and it's a splendid thing to feel that one is naturally drawn to some one of these large lines of activity. If he has this "bent" early in life, and is conscious of it, he is saved much hunting in the dark to "find a job," and he wards off that bad state of mind when one must wonder what he is really going to do to make an honest living. For pay our way we must surely.

That great man, Thomas Carlyle, said: "Blessed is he who has found his work. Let him ask no other blessedness." Which is as much as to say, Blessed is he who has located his claim. I know a man today who is over fifty years old who has gone to farming in the hard two years. He is struggling very hard, and I admire him for that, but it is such a hard struggle that I am sorry for him. I know he can never be a successful farmer, because he put off beginning until too late. He didn't locate his claim early enough. The men who have helped the world most are those who have worked long at one thing, even though they might play at many smaller things. And the only way to work long at a thing is to begin early. George Washington became leader of the American army because, many years before, he located that claim by hard service in the French and Indian war. I once saw a small boy running down the hill to reach the ferry, going across the river. But he was just too late. "Well, my boy," I said, "it's too bad; you didn't run fast enough." "Oh, yes, I ran fast enough," he said, "but I didn't start soon enough." He was a wise boy. To locate your claim, start soon. It's better than running fast.—George L. Parker in St. Nicholas.

## THE LORD'S PRAYER.

By Miss Grace B. Berry.

Our—gracious Lord who lives and reigns on high,  
Father—of all, beyond exalted skies,  
Who art in Heaven—and earth over the same,  
Hallowed be—thy blessed Holy Name.

Thy name shall ring o'er land from shore to shore,  
Thy kingdom shall be sought for evermore.

Come gracious Lord with all thy heavenly power,  
Thy will be done on earth each coming hour.

As 'tis around thy holy righteous throne,  
In Heaven which splendor here was never known.

This day our sins beyond all years to come,  
Our daily bread like Heavenly manna send,  
And grant us peace with these our brethren.

Forgive us every vain and idle thought,  
Our trespasses, oh, Lord, remember not;  
As we forgive wilt thou forgive the same,  
Those who trespass against us. In Jesus' name.

Lead us forever by thy side,  
Not into temptation may we ever abide.

But deliver us when weakened by earth's trial,  
From evil when we're tempted to deny.

For thine is, the world and all its treasure;  
The kingdom, the power and the glory  
Forever and forever will remain,  
Amen and evermore the same.

## SALTED RAILWAY SLEEPERS.

Railway sleepers used in South Russia are salted for preservation. The discovery of the efficacy of salt for the purpose was made accidentally some twenty-five years ago. The telegraph poles of Sebastopol soon rotted below the ground, and one of the staff tried the experiment of putting a pool of salt into the hole prepared for the reception of the base of a pole. The wood lasted five times as long as usual, and the experiment was repeated and extended to railway sleepers. Crude sea salt, such as is recovered along the Crimean coast, is used.

## HISTORIC BEAUTIES.

The famous beauties of the world are wise when they leave no portraits of themselves. Take Marguerite of Valois. She was an immoral, dishonest, criminal, scheming, unscrupulous villainess, but she was endowed with such charm that there was not a fatter or an enemy she could not charm when she tried. No, nor a woman—not even the wives of her lovers. Men came from every country, taking year long journeys, only to see her.

## SOUTH AMERICA NO PLACE FOR THE POOR MAN

Periodically up bobs a "leader of colored people who talks very loudly about South America as a possible home of the American Negro. From the other side there comes now and then the same word. For South America we have always entertained the liveliest feeling of respect, because we have 15,000,000 books and 200,000 traveling people that race prejudice is there almost unknown and that many dark persons are 'way up in the civil and social scale. But let us settle on a territory as a land of promise, and sure as grass grows there is the man who will turn the medal. We have an example of that before us. A major of an Illinois town recently returned from South America. At the Wolcott he gave out an interview, from which we take the following sentence:

"South America is a revelation. We in the states don't know what there is in store there, nor do we know how to get our share of it. At the same time South America is not a place for a poor man. A farmer had better stay in this country. But a man who can go there with \$25,000 and purchase a large hacienda and work it with peons can make money. The man who wants to work his own place is lost and had better stay away. There is a great opening for capital for investment in manufactures. At present South American countries import practically everything they use. It is only recently that they have begun to manufacture their own boots and shoes, and all the machinery that is going in for this purpose is American."

No place for a poor man? Then it is no place for American Negroes, for those who would seek it as a free land would also seek it as a land of labor. Few negroes have \$25,000 to invest in a hacienda, and no Negro wants to be a peon. If there is not the widest opportunity in South America for free labor that will bring a living wage, there is no hope for the American Negro, who when he works lives by the sweat of his brow, and lives well. So it goes. Prejudice, proscription, injustice, inequality and the bitter gall of cruel wrongs bow us down to the ground, but after all, there is no land like the "land of the free," and there is no to all in the "home of the brave." The civil opportunities that are said to be in South America we will make in our own country by the worth of us that cannot longer be hidden.—New York Age.

## CHEYNEY UNIVERSITY GET GIFT

Andrew Carnegie Gives Institution \$10,000 Building Which Will Be Used by Agricultural Department—School Making Progress.

Andrew Carnegie has given another building to the training school for colored teachers at Cheyney, Pa. This time it is a building for the agricultural department and will cost \$10,000. It will contain the usual laboratories for scientific work in agriculture. The school offers professional courses for teaching the industrial subjects and hopes to correlate these subjects with agriculture. Three-fifths of the graduates are now teaching in the former slave states.

The Institute for Colored Youth was organized in Philadelphia in 1837. In 1903 the management decided to reorganize the work as carried in the city of Philadelphia and to concentrate their efforts and funds in a first-class normal school with this aim: To give a course of instruction, both academic and industrial, that will prepare the young people for teachers of the various industrial subjects and graded school work. The courses are so arranged as to permit a large portion of the time to be given to the actual work belonging to the different subjects. The institute claims now to translate the advanced and approved educational methods of instruction into the language of the present condition of the negro child.

The school has developed and published a leaflet "Daily Menu for the School Year and a Dietary Study for October," and a set of record sheets for the keeping of storeroom and dining room accounts. Mention of the leaflet has been made in the U. S. A. Experiment Station Record of 1910. The daily menus have received the commendation of experts, hotel managers, stewardesses of boarding schools and many other prominent authorities. The menus are especially commended for their variety, wholesomeness, economy and scientific arrangement.

## HIS APOLOGY.

A recent refusal by a member of the English parliament to withdraw "one comma" of what he had said about a member of the government recalls the fact that Richard Brinsley Sheridan once declined to punctuate an apology. In the house of commons one day Sheridan gave an opponent the lie direct. Called upon to apologize, the offender remarked: "Mr. Speaker, I said the honorable member was a liar it is true and I am sorry for it."

## EDUCATION NEEDED.

Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education. Justice to them, the welfare of the states in which they live, the safety of the whole republic, the dignity of the elective franchise—all alike demand that the will remain bonds of ignorance shall be unloosed and broken and the minds as well as the bodies of the emancipated go free.—Robert C. Winthrop.

## TO MAKE GOOD CAKE

SOME RULES THAT SIMPLY MUST BE OBSERVED.

Proper Temperature of Oven One of the Most Important Points—Different Confections Require Varying Degrees of Heat.

First attention should be given to the oven, making sure that the fire is not too hot, and will remain even until the baking is done. Unless you have control of your fire do not attempt to bake cake.

Loaf cake requires less heat than thin cakes. If the oven is too hot at first or is suddenly cooled while the cake is baking the cake will be heavy. Loaf cake should be as long again as thin cake. Divide the time of baking into quarters. The first quarter should show a rising, with the edges higher than the center; the second a continued even rising, with a slight brown tint; the third a deeper brown, and the last a shrinking and settling. If your cake rises and cracks in the center you are using too much flour; when it browns before rising, the oven is too hot.

How to Put Butter Cake Mixture Together—Cream the butter with hand or a large spoon, add sugar and cream again until very light. When the proportion of butter is small it may be put in with the eggs and sugar. Beat the yolks until light yellow, add to butter and sugar and beat again. Add flavoring and then a little milk, then a little flour, a little milk again, and so on until the milk and flour are all used, and beat vigorously until your mixture is smooth. Add lastly the beaten whites. Fruit should be added last, and fruit cake mixtures should be a little stiffer with flour.

Sponge Cake Mixtures—Beat the yolks until they are a light yellow and creamy and slowly beat in the sugar. Add flavoring and liquid and beat again. Beat the whites until stiff and fold it without beating. Add flour lastly with as little stirring as possible, as it makes the cake tough. Always follow these directions and cake failures will never be known.



Turpentine will remove tar from any kind of fabric.

To remove iron rust from white goods moisten spot, cover with cream of tartar, put in a basin of water, simmer gently for an hour. Rinse and dry.

To clean linoleum, place some fresh skim milk in a basin, and with a clean cloth dipped in the milk wipe over the floor, and the linoleum will look as good as new.

To effectively clean a dirty bottle, half fill the bottle with slack coal, add just enough water to cover, and shake vigorously. Then empty out, and rinse in several waters.

Sweep your carpets thoroughly to remove all dust and dirt. After an hour slightly dampen a broom, and again sweep over the whole surface. In this way an old carpet will look clean and fresh, however faded it may be.

Glass is an ideal shelving for a kitchen closet, as it can be kept clean so easily. If this is too costly paint the shelves white and give a coat of enamel. This is easily scrubbed, and does away with the necessity of papers.

The walls of a kitchen quickly look dingy and for this reason should be painted or have a washable paper. When gray with soot dust with a soft brush covered with cheesecloth, then wipe with a cloth wet in cold water. Hot water has a yellowish effect.

## Chocolate-Fruit Tarts.

Make the tarts of puff pastry, leaving as large a space as possible for the filling. In each tart place canned peaches or apricots from which all the juice has been drained away, and pour over them a chocolate sauce. The sauce is made as follows: Boil one-half pint of milk and grate three ounces of chocolate. Mix a little of the milk with the chocolate until it is smooth; add the rest of the milk and let it boil up; then add one ounce of sugar and a teaspoonful of vanilla. If the tarts are to be used hot, pour on the sauce as soon as it is finished and serve immediately, covering the tarts may also be used cold, and in that case the sauce must be cold, when poured over them.—Harper's Bazar.

Strawberry Puffs. Cream puffs and eclairs, filled with crushed and sweetened strawberries instead of the usual cream, are delicious. Into a granite saucepan put one cup of water or milk, one-half cup butter (scant measure) and boil. Then add one cup flour, stirring continually, and cook two minutes. By this time it should be smooth and velvety. Remove from fire and, when cool, beat in four eggs, one at a time. Beat ten to twenty minutes, then drop by spoonfuls upon buttered tins and bake in a hot oven for 20 minutes. While still warm coat with strawberry icing made by adding strawberry juice to a cup of powdered or confectioner's sugar to make a fine icing. When cold cut open and fill with crushed and sweetened strawberries.

## Lentil Salad.

Take some boiled lentils and let them get quite cool. Drain them with care and mix them with about a fourth of their weight of cooked onions or celery or the two mixed. A pile should then be made in the middle of a dish and some chopped beet root be put around it. Pour some salad dressing over and serve.

Molasses Cookies. Two and one-half cups sugar; two cups molasses, one tablespoon ginger, one tablespoon cloves, one tablespoon cinnamon. Stir this come to a boil. When cool stir in four eggs and one tablespoon soda, and flour enough to roll out next day. Moderate oven.

## NATIONAL ORGANIZER OF THE NEGRO BUSINESS LEAGUE VISITS GALVESTON, TEXAS

Galveston, Tex. — Special. — Mr. Charles H. Moore, the national organizer of the National Negro Business League, of which Dr. Booker T. Washington is president, was a visitor to Galveston, and while here he made two addresses, where he was greeted by a representative and appreciative audience composing a number of business and professional men, etc., of the race. Mr. Moore spoke on the colored people's progress in the nation, in the commercial and financial fields, and still he did not lose sight of telling some helpful things along other lines of character building. The addresses were full of facts and pointed out a hopeful spirit of a continuance of the colored people's success in the business and financial side of life. He enumerated various lines of business of our people in the thirteen states of the south in which they have made good since 1865, at which time they were turned loose without anything, but today there are over 30,000 engaged in business avenues alone, representing many millions of dollars. The banking capital of the 55 banks operated by the colored people, Mr. Moore stated, represents a capital of one million and a half dollars, and a report of them last year showed they had business representing \$21,000,000. There have been organized in this country a total of 65 banks by the colored people since freedom and now there are 55 in operation. Mississippi colored people have established 11 banks, leading all other states; 91 insurance companies, representing \$3,000,000 dollars of insurance in force, the largest of them being in Durham, N. C., where hundreds of colored men and women are employed by it. In Mississippi, my friends, our people are well up in the steps of business. In Mound Bayou, Miss., there is already a \$100,000 mill put up by colored people's money. Mound Bayou is the home of Hon. Chas. Banks and is the town owned entirely by colored people. The colored people are back in the commercial lines, etc., in Louisiana. Your state of Texas, to which this is my first trip, is remarkable so far as I have seen. A great friendly spirit exists even among the whites toward our people's uplift in business as well as other lines, and our people should indeed appreciate such and make good of the offered opportunities. He called attention to the friendliness of the white people of Galveston toward our people's well being along these lines, as well as others, of their uplift and advised to hold ourselves always appreciative of same, as their help is much toward our success. The masses of our people are doing something in both commerce and finance that is encouraging. He urged more confidence, faith be placed in ourselves, and that our people in business must awaken more to render service and value as other people, and not hold so strong to the spirit of doing business on race pride, etc. Everybody cannot be a business person, but those of the race who are capable and trained to conduct themselves and business to the points of merit are deserving of the loyal support of our people and the other people would think less of you as a people when you fail to support that which is good and worthy among our own. This applies to those of professions, trades, etc., as well as to business, was the opinion of Mr. Moore. There are about 600 local leagues in the United States, having a membership of from 50,000 to 60,000, and there are women of business included in the league's membership. These local business leagues are for the purpose of stimulating greater activity and growth in business among our people and feeling the need of constant co-operation and conference for mutual advice among the members of the race already engaged in business and to encourage others of the race to go into business, and to promote our interests on the part of the race to give support to business enterprises conducted by its members, and also desiring to co-operate with the National Negro Business League.

The National Business League meets in Little Rock, Ark., in August, this year. Hon. Emmett J. Scott of Tuskegee is corresponding secretary.

## A SIMPLE LUNCHEON MENU.

Now that Lent is passed and the spirit of hospitality may once more find natural expression the woman who entertains is thinking of inviting her friends in for a luncheon or tea. This does not mean that she must spend a great deal of money upon the meal. A menu of simple food daintily served is in much better taste and is sure to be more appreciated than one of extravagant and queerly concocted dishes whose ingredients are matters of doubt because of the mixture of flavors and seasonings. The following luncheon may be prepared by the home cook or by the maid of all work:

Masked French lamb chops.  
Pea patties. Fruit salad.  
Coffee.

Trim French chops neatly. Have ready some nicely seasoned mashed potatoes, beaten light. Broil the chops quickly for five minutes, and while they are warm heap the potatoes on one side of the lean portion of each chop. Dip into beaten egg, sprinkle thickly with bread crumbs and plunge into hot fat. Decorate the bones with the paper and place attractively on the chop dish.

## GEMS OF THOUGHT.

The rank is but the guinea's stamp. The man's the gold for 'a' that.

—Burns.

As high as we have mounted in delight, In our dejection do we sink as low.

—Wordsworth.

While Memory watches o'er the sad review Of joys that faded like the morning dew.

—Campbell.

## AFRO-AMERICAN CULLINGS

The cant-saying so popular now in the slang of the day, "they all look good when they're far away," has present and vital application in the discussion as to whether America or Europe is to be preferred by the American colored citizen. The number of dissatisfied and disgruntled colored people in this country is growing daily, and the much heralded freedom from color prejudice of the old world has caused not a few strong and sensible colored men to ponder seriously the question as to whether they should not flee from the color-phobia of these shores. No one has yet come forth to deny the assertion that Europe is far less prejudiced than America.

But if Booker T. Washington may speak through the notable series on "The Man Farthest Down," in the Outlook, the United States is infinitely better as a home for the black man than any country in Europe. On his recent trip abroad he was importuned, he relates, by many Americans, both white and colored, to assist them in getting passage back home. A colored citizen especially bemoaned their fate, declaring there was no work in England for his race. Nor would Mr. Washington have us believe that the colored man on this side is only better off than the colored man on the other side. He declares that the colored man here is infinitely better off in his chances for work, life and enjoyment than the white man of his same station there. In short, the distance of Europe lends almost her only enchantment.

Singularly enough, George Clemenceau, former premier of France, recently in his series in the New York Times, gives complete collaboration to the words of the Tuskegeean. In studying conditions in Brazil on his travels, he tells his "French brethren in shiny threadbare sleeves," that the black people of Brazil are better off than they. "Come out here," he asks, "young men, in shiny threadbare sleeves, who make your way nightly homeward to the close dens around the Sacre Coeur; come and see these black coffee planters, men, women and children, living close to nature on the outskirts of civilization, and compare your own wretched quarters furnished by Dufayel on the 'Hire' system that has cost you such anxious moments, with the blissful nudity of these cabins and tell me where you see the worst form of slavery, here among the newly emancipated Africans or at home under your own roofs."

To all those colored men groaning with discontent at American conditions and yearning for Europe, we suggest that they follow these series by France's great statesman and America's great industrial educator. Yet to those same men we do not urge that they abate by one jot or tittle their fight to have America give their race the rights and opportunities of equal citizenship which belong to them by right. The colored citizens of this great land would be unworthy of their citizenship, unworthy possessors of the great heritage of freedom and equal rights handed down to them by 200,000 of their heroic fathers, if they did not press the battle to the gates until they are admitted to an equal place in their fatherland. And for this reason, too, they should stay here.

Europe is settled with her fixed classes and her poverty. This is still the land of wealth and opportunity. It is for America's colored citizens to make the most of it.—Editorial: Amsterdam (N. Y.) News.

Several weeks ago a hundred teachers visited Tuskegee Institute. They were amazed at what they saw. All men are amazed at Tuskegee, in many respects the thing wonderful, in America. Among the number there were several Ohio teachers and the editor of the Ohio Teacher. The editor puts in his journal his impression of the things he saw, and we venture the easiest paragraph for a layman's eye:

"We might as well admit in the outset that Booker T. Washington has been doing for years what many a white educator has talked about and conjectured he would do some day. During the past five years prominent educators have discussed the psychology of motivation, but the great school at Tuskegee has been motivating for a quarter of a century, and during the past ten years has solved many a pedagogical problem relative to manual training, vocational studies, the correlation of motor and sensory activities and the social efficiency of the individual. While many of us have been talking glibly about these things, Dr. Washington, born in slavery, has been modestly working them out for his race."

That is too much for our usual willing hands, and we spread it on the minutes of general achievement, with the rather ragged translation that Tuskegee is the model American university, that it came out of the brain and struggle of a Virginia slave, that it is the beacon light for educational effort everywhere, and that Booker Washington is the prophet of useful learning. If that translation proves not the purpose, it is no fault of ours.—N. Y. Age.

The negro must not only be a consumer but a producer. He can only be a strong factor in a community in proportion as he purchases real estate and engages in business enterprises. The young women of the race must be given employment in business enterprises as well as in professions.

The negro is not contending for social equality in this country. He wants equal rights along all walks of life. With these he would be well contented.

## MUST "MAKE GOOD."

The man errs who believes a woman as he has flitted forswears love on account of him; the real truth of the matter is that he never made love sufficiently attractive to be interesting, consequently she wants no repetition of a game that didn't seem worth the candle.

## SHAVEN LITTLE ONES.

The heads of all Chinese babies are shaved when they a month old.