TEAGOWN OF WHITE CHIFFON AND CASHMERE.

"WHAT IS POVERTY?"

"A RELATIVE THING," SAYS JOHN GRAHAM BROOKS.

RELATIVE IN TIME AND RELATIVE IN PLACE—THE POVERTY OF 150 YEARS AGO NOT AT ALL LIKE THAT OF TO-DAY.

"What is Poverty?" was the subject of John Graham Brooks's lecture yesterday morning at the Berkeley Lyceum, and every available seat in the assembly room was taken; everybody wanted to hear the answer.

Mr. Brooks began by saying that poverty was a relative thing; relative in time and relative in place. Poverty in India, where thousands are now dying of hunger, is a very different thing from poverty in England, where the standard of living is four or five cents a day, while the poverty of 150 years ago was not at all the same as the poverty of to-day. They have treacle and butter in the almshouses now, but 150 years ago they did not have them, simply because the poorest people outside the almshouse to-day have treacle and butter while 150 years ago they did not.

"We have got to recognize this relatively," the lecturer continued, "if we want to act intelligently with regard to poverty. Some people are not really so poor as we think. There is a great deal of talk in these days about amusing the poor, but in reality they have as much amusement as we have. On the other hand, people are really poor when they appear to others to be rich. They may be so poor that they have to go to Europe."

Some people do not believe this, but Mr. Brooks says he knows of many who have gone abroad for that reason, and who, in some cases, have taken four servants with them.

But this was not the kind of poverty he wanted to talk about. Such poverty, though real, did not deprive those subjected to it of what was necessary to their well being. There was a kind that meant destruction of health and character to the individual, and inevitable injury to the community as well. To show what this was, he gave some examples from the records of the associated charities.

The first was that of a drummer, whose family, consisting of a wife and four children, had adjusted its life on a scale of $3,000 a year. He lost his position in the late business panic, and, owing to impaired health, has been unable to get another. He has been practically out of work for four years, and though he has struggled against his fate with splendid pluck, doing everything, even to shoveling snow, can earn now only from $280 to $340 a year. The family has gone to pieces, and the poorhouse, the lecturer said, is only a question of time.

The second instance was that of a school teacher. She started life with bright hopes, but as she was a Roman Catholic and lived in a town "where the A. P. A. is doing a great deal of bad work," she has never been able to earn more than $400 a year. She has an old and helpless mother and a sister who wanted to go to college, and her inability to do what she wished for them has undermined her health so that she has to spend much of her meagre salary in procuring substitutes. In this struggle she has grown gray.

A third instance was that of a cardriver, who earns $2.25 a day, and has seven children and an ailing wife. His route ends in a neighborhood where the rents are high, and, as a consequence, he has to go nearly two miles to his home after his work is done. This made him ill, and now the doctor is continually in the family.

Cases such as these, Mr. Brooks said, were what he called poverty. These families were struck by poverty and were going to pieces—losing health, joy, elasticity and character—and it was only a question of time when they would get down to the line where juvenile crime and prostitution begins, and everything else that poisons society to its very top.

They were all cases of strictly unmerited poverty, too, and Mr. Brooks purposely confined himself to this class, "since such conditions are those over which we have some control, and against which none of our 'lying excuses' are available."

He thought it entirely possible to help such as these, and said that our charitable machinery had now reached such perfection that, barring accident or unwillingness to ask for help, there need not be a single hungry person in the community.

In conclusion, he mentioned some of the ways in which money might be spent for the benefit of the poor. There were so many of them, he said, that it was mere sophistry to say that we don't know how to help others with our money, and therefore we will throw it away. He knew for a fact that the city of Boston could use millions of dollars if they could be obtained in the municipalized pawnshop; and millions more could be spent in model tenements and loan associations.

He thought that with suffering and destitution all around one had no right to spend money extravagantly. He said: "So conservative a publication as 'The Saturday Review' has seen this and has said that if the Viceroy of India, Lord Sandhurst, were to give a banquet at the present time, all England would howl with indignation."

Among those present at the lecture were Mrs. Charles Duggen, Mrs. Robert Abbe, Miss Abbe, Mrs. Waller, of Yonkers; Mrs. Minor, Miss Colgate, Mrs. Lorillard Spencer and Miss Kate Bond.

Mr. Brooks lectured at the Teachers' College in the afternoon on "The New Offence of Charity." His next lecture at the Berkeley will be given on Friday at 4:30 o'clock in the theatre, and will be on "The Tramp and the Unemployed."

FOR A NATIONAL CONSERVATORY.

It is proposed by the Daughters of the American Revolution to bring before as many persons as possible on February 22 at Washington the thought of "A National University," and to read portions of Washington's addresses to Congress and the clause of his will relating to the subject, in order, to use Washington's own words, "to set the people ruminating on the importance of the measure, as the most likely means of bringing it to pass."

Washington bequeathed to the Nation 500 shares of stock, then worth $25,000, for the foundation of a National University. This sum at simple interest would now amount to nearly $200,000. It has been estimated that a faithful guardianship of this sacred trust until the present would have yielded a sum not exceeding $4,500,000.

The Daughters of the American Revolution urge that the American people recognize and bring to realization this hope of Washington before the 100th anniversary of his death, 1899. They insist that the need of a central, greater institution of learning is still just as urgent as in the early days of the Republic.

The National Society of the Daughters of the American Revolution was organized at Washington, D. C., October 11, 1890; incorporated under the laws of Congress June 8, 1891; charter membership closed October 11, 1891, and the National charter was granted by the Congress of the United States February 20, 1896.

The National Board of Management consists of: President-general, Mrs. Adlai E. Stevenson, Washington, D. C.; first vice-president-general, Mrs. A. G. Brackett, No. 1,726 Q-st., Washington, D. C.; National University Committee, Mrs. Ellen Hardin Walworth, chairman, New-York; Mrs. Leland Stanford, Mrs. J. C. Burrows, Mrs. John L. Mitchell, Miss Amelia S. Knight, Mrs. Philip Hichborn and Mrs. Joseph E. Washington.

BATHS AND BATHING.

LEARN HOW TO USE WATER, SAYS MRS. HUDDERS, AND IT WILL NEVER HARM ONE.

The third lecture upon "Health and Food" by Mrs. Etta Morse Hudders was given yesterday afternoon at 4 o'clock in the Brooklyn Arts Building, in Montague-st. Her topic for the day was "Baths and Bathing."

"This subject," said Mrs. Hudders, "has excited more controversy than any other, and is as little understood. Nature makes no mistakes, and when she provided water in abundance there was a reason for it. There is no more popular fallacy than that water is debilitating. Properly used, there is no more beneficial or health-giving agent. Learn how to use the bath if it does not seem to agree with you—do not do away with it.

"Not long ago a physical culture lecturer, referring to the misuse of the hot bath, said: 'If I had my way, I would do away with every bathtub.' Instead of doing that I would have two bathtubs in every bathroom, so that the cold plunge might be taken after the hot bath.

"Some persons have a constitutional aversion to cold water. Begin with the children, and teach them its delightfulness. Swimming is a pleasant way of accustoming them to it. The same reasons for the methods of washing linen apply to the skin.

"The cleansing water should be warm, the rinsing water cold. Warm water softens and loosens the impurities, cold water carries them away.

USES OF THE BATH.

"The uses of the bath are:

"First—To dissolve and free the body from impurities.

"Second—To assist in the elimination of waste matter.

"Third—To improve circulation.

"Fourth—To energize the body, strengthen its resistance and increase the vitality.

"Loss of resistive power is the heritage of all civilized races, and is the cause of most diseases and ill-health. A draught means nothing to a savage or to an American Indian, nor ought we to be affected by it. The face, hands and neck, which are exposed to the atmosphere, should be dried, and the clothing, which should be very dry, put on without further drying of the skin. The demonstration of the healthfulness of this is evidenced in the country small boys who jump into their clothes after their swimming baths without any use of the towel whatever, and are never known to take cold.

"Cold bathing generates and increases the natural heat of the body, and this heat is what civilized people lack. A cold sponge bath should never occupy more than three minutes. Spraying the chest with cold water will often improve weak bronchial tubes.

"The hot bath is useful in two ways. It loosens and frees the impurities, and opens the pores, but it should be followed by cold water, to close the pores. The temperature of the warm bath should be about 90 degrees. An alternate bath for the excessively fleshy, or for stimulating purposes, may be taken once a month. The temperature of the hot-water plunge should be 112 degrees. From that a plunge should be taken into cold water for a half-minute, and this repeated three times, staying for several minutes in the hot water.

"An ordinary warm bath should be taken once a week. A little lemon juice or alcohol is refreshing.

"A handful of common salt has a toning and strengthening effect."

The lecturer closed with the following maxims:

Never take a bath when chilled or cold.

Never bathe when overtired. Rest first, then bathe, and follow the bath with a light nourishment.

Never bathe more than an hour before eating, nor two hours after eating.

SOROSIS'S SCHUBERT AFTERNOON.

Sorosis held its usual monthly business meeting at the Waldorf yesterday morning, and afterward treated itself to a Schubert afternoon, which had been arranged by Mrs. William Curtis Demorest.

The first number of the programme was a paper on "Schubert's Life and Works," by Mrs. Susan Ketcham Bourne. In alluding to Schubert's life with the Esterhazys, Mrs. Bourne said that she did not think he was in love with the Countess Caroline, his feeling for her being more in the nature of adoration of an ideal.

Mrs. Bourne gave special attention to such of his musical compositions as were on the programme, and described at length the quartet, "The Lord Is My Shepherd," written in 1820 for the four Froelich sisters.

The musical programme began with music by the Euterpe Trio, consisting of Miss Bertha Bucklen, violinist; Miss Lillian Littlehales, 'cellist, and Mrs. Blanche Faville, pianist. The other numbers consisted of the song "Alende," by Miss Florence May Willcox, with Miss Densmore as accompanist; "The Lord Is My Shepherd," by the Sorosis Carol Club; two piano solos, "Movement Musical" and "La Soirée de Vienna," by Miss Jennie Dana Noyes; a couple of vocal solos, "Morgengruss" and "Ungeduld," by Miss Gertrude Griswold; a violin solo by Miss Bucklin, and a 'cello solo by Miss Littlehales.

The musical was given in the small ballroom, which was well filled. The president, Mrs. William Tod Helmuth, presided.

KNICKERBOCKER CHAPTER OF D. A. R.

Knickerbocker Chapter of the Daughters of the American Revolution, organized on January 25, held its first meeting yesterday afternoon at the Waldorf, and received its charter from the hands of the State regent, Miss Mary Isabella Forsythe. The rooms in which the presentation took place were handsomely decorated for the occasion with flowers and flags.

The officers of the chapter are Mrs. Richard Henry Greene, regent; Mrs. Frederick Hasbrouck, vice-regent; Mrs. L. C. Brackett, recording secretary; Miss Katherine Colwell, corresponding secretary; Mrs. M. F. Perrin, treasurer, Miss Helen M. Fischer, registrar; Mrs. J. T. Dunnell, historian, and Mrs. P. L. Boucher, chaplain, this last office being an innovation on the part of the chapter.

Only about four of the members have been connected with any patriotic society previous to the formation of Knickerbocker Chapter.

"TUBE BOTTLES" PROHIBITED.

It is reported that the City Council of Buffalo, at the instigation of Dr. Wende, backed by the medical fraternity of that city, has passed an ordinance prohibiting the use and sale of nursing-bottles fitted with a tube. France did this long ago. Large cities are now most careful in matters of sanitation generally, and the cause of infant mortality is now becoming a study with many physicians. The tube, it is said, cannot be kept clean without great difficulty, and becomes a fruitful breeding tract for germs, which, when taken into the baby's stomach, often cause death.

Dr. Wende, the Health Officer of Buffalo, has issued a circular giving warning against the use of the "tube bottle."

REPORTS FROM ARMENIA.

MISS H. C. WOODHULL AND MRS. E. J. NEWTON TELL SOME OF THEIR EXPERIENCES IN FOREIGN LANDS.

The American Board of Missionaries for Foreign Missions, Boston, has received from its Foochow (China) Mission the fiftieth annual report of the mission. In it Miss H. C. Woodhull reports as follows:

"All our churches are making special efforts toward self-support, and the women have promised to give ten cash (about one cent) per week. There was no other way to get the money than for us to start a station class and pay the women for reading. At first it seemed as if they were almost ready to say unless they were paid they would not read any longer. But finally they said: 'We don't say we will not read if we are not helped, but it will be number one good if you will help us a little.' I told them that would be my giving and not theirs, and I was sure if they had the heart to help in the support of the Gospel and prayed to God, He would show them how to raise the money. Not the least interesting feature of the work at Au-Puo is the opportunity for seed-sowing among the village people along the way. The chairs pass close along many of the houses, and Sunday after Sunday the same faces stand by the door to greet us, and we feel we have many friends among them. One Sunday all along the fields men and women were planting their second crop of rice. Several of them asked us if we had rice in our country. We told them that in the southern part we had, but in the northern, where we lived, wheat, corn and potatoes were raised. This gave an opportunity to tell them that our father was a farmer, had large fields and worked very hard, but always rested on Sunday; and that if they would only trust God and keep His commandments, He would surely bless them, and they need not fear they would not have anything to eat.

"As to house visiting, if the Church at home would send out more women workers you would soon hear a report from this work that would rejoice all hearts."

Mrs. E. J. Newton, of Foochow suburbs, sends the following report:

"A request came one day from the wife of one of our native pastors to visit with her a young bride, whose brave determination to follow Christ seemed in danger of being overcome by her heathen relatives. On the way we called at her mother's house. The mother was an inquirer, but knew very little; the brother had recently been baptized, while his wife was only beginning to look with favor on the new religion. We were cordially received in the common room of the family, part of which was used as a country store, and were chatting pleasantly, when we chanced to discover a quantity of incense and idol paper on the shelves. On inquiry, we learned that it was the stock on hand when the young man became a Christian, and, though he did not intend to deal in such merchandise hereafter, he thought it no harm to sell out what was left. It required but little persuasion to convince him that this course was inconsistent, and he and his mother began cheerfully to gather up the questionable articles. We proceeded to the kitchen and together unfastened the package of incense and 'mock money,' and soon had a great fire in the furnace. The day was hot and the room uncomfortable, but it was a glad service to feed the flames with those emblems of idolatry. The neighbors crowded about and looked at us curiously, thinking what a waste it was, and asking that they might have some of the condemned offerings. Meanwhile, the young wife's face grew clouded, and she but poorly concealed her fear and displeasure. The young man did not hesitate, however, but kept bravely at his task, but it took so long that at last he took up what was left and threw it on a pile of burning refuse in the yard.

"Before we reached the bride's new home, she came out to meet us, and oh! the crowd that closed in upon us as we went into the house. She had boldly refused to enter the bridal chair on the day of her wedding till the husband's family gave a promise that she might be excused from all idolatrous ceremonies, and had firmly resisted any effort to break that promise; but when she insisted on keeping the Sabbath and going to church every week it was more than they were prepared to yield. We directed our efforts toward the mother-in-law, in whose hands is most of the power in a Chinese home, but could win from her no satisfactory promise that her household could be made the scene of such radical innovations upon the time-honored customs of the family and village. Perhaps it would have been humiliating for her to give such a promise, but the next Sabbath the bride made her appearance at the church, at which she has since been a regular attendant and is now a member, and later on, when one of the men struck her for refusing to work in the field on the Sabbath, the mother-in-law took her part, and has since proved that the Christian daughter-in-law has won a warm place in the heart of the rough old woman.

"On our way home we made another call. The husband in this family had recently been baptized and his wife was an inquirer, but we saw the 'mother goddess' still in its shrine in her bedroom. She said she did not worship it any longer, but seemed to think it no harm to give it to another member of the family who had no interest in Christianity. After a little talk, however, she took down the idol, walked to the front door, and, in plain view of the neighbors, smashed it on the stone pavement."

HELPING THE INDIANS.

THE MONTHLY MEETING OF THE NEW-YORK CITY INDIAN ASSOCIATION.

The New-York City Indian Association held its February meeting yesterday morning in the parlors of the Broadway Tabernacle. These regular meetings on the third Monday of each month are open to all interested in the Indians. Mrs. Philip S. Taggart presided. Mrs. Horace Green, the corresponding secretary, read an account of the bargain made between the Indians and William Penn for Philadelphia, and among the articles of exchange were 300 pipes, much tobacco, many jews-harps, strings of beads and sixty looking-glasses.

Mrs. Green then read a letter from Dr. Hallowell, a medical missionary sent by this association to Agua Caliente, Southern California. Clothing was the greatest need in that mission station. A piece of red flannel was the most acceptable gift they had received. It had kept sixteen women warm. Blankets, quilts and clothes for boys are much needed.

A collection was taken by Mrs. F. E. Fairchild, for which the president read some letters from Miss Reeside relating to her Indians in Rainy Mountain, Okla. They are sixty miles from the railroad, yet they will go all that distance to deliver to the railroad company a wagon-load of bones, which they collect in the mountains, in order to earn a few dollars to contribute toward camp-meetings. Five hundred Indians attended them last year. One old Indian gave $5 in behalf of five grandchildren, and spoke the name of each as he dropped in the dollars singly.

One Indian, Long Horn, had prayed for children, and after he had four he wished to give each the food that would make it live forever. Doctor after doctor was interviewed, but not one would say the child would not die some time. At last a minister came and taught how everlasting life could be attained. Another and another taught the same. Long Horn took all of his children to hear of Christ, and was happy.

Mrs. Edward Elliott spoke in behalf of the Indians of New-York State, and wished the sympathy and influence of the association might be turned toward them. Pennsylvania looks after her Indians, and provides schools; New-York State has no parallel work, although there are 5,400 New-York State Indians. A few of the State's Indians are sent to Hampton.

Other officers and managers present were Mrs. J. C. Baldwin, Mrs. J. A. Edgar, Mrs. D. I. Reynolds, Mrs. Clinton B. Fisk, Mrs. James Yereance, Mrs. Robert Harris, Mrs. Newton Amerman, Mrs. Thomas J. Morgan, Mrs. C. P. Newbold, Mrs. O. M. Scripture, Miss S. A. Shepley and Miss Helen S. Smith.

The aims of the New-York City Indian Association are:

"To awaken and strengthen, by every means in its power, that Christian public sentiment which shall aid our Government in its present policy of granting citizenship to Indians, and the same protection of law enjoyed by other races among us. To aid in the support of suitable missionaries and instructors, help them to reside among the Indians and to labor for their industrial, political, moral and religious education."

AN INTERSCHOLASTIC LEAGUE.

A meeting was held yesterday afternoon at Adelphi College, Brooklyn, for the purpose of organizing an interscholastic league for girls of the various schools. The Adelphi, Pratt and Erasmus each had three representatives present.

Miss Horace A. Huxham, from Erasmus School, was made president of the league; Miss Florence Smith, from Pratt Institute, vice-president; Miss Effie Eacret, from Pratt, treasurer; Miss Louise Brooks, from Adelphi, secretary, and Dr. H. S. Pettit was made honorary president.

A committee was appointed by the president to draw up a constitution, which will be brought before the league next Friday afternoon. The members of the committee are Miss Sopoia Hedge, from Adelphi, Miss Leech, from Erasmus High School, and Miss Eacret, from Pratt Institute. Two teachers from each school are to be selected for the Advisory Board.

Miss Scharf gave a short talk to the girls, telling of her experience in athletic games. She thoroughly approves of such games for women. The contests are to be public, and given at the different schools.

The object of the league, as told by Dr. H. S. Pettit, is to stimulate interest in athletic games, such as tennis, handball, basket-ball and golf, and to promote a spirit of healthy competition, as well as to raise the standard of health of girls. In fact, the league is to be established on lines similar to those of the boys' league. Dr. Gunnison is heartily in favor of this movement, and the young women of the schools are quite enthusiastic over it.

TRIBUNE SUNSHINE SOCIETY.

NOTES ON GARDENING, FURNISHED BY A COUNTRY SHUT-IN.

All the Narcissus (daffodil) tribe are most obliging, for we can raise them in clumps from the border, and drop their roots into a large bowl (with plenty of tepid water and fresh green moss around their stems), when they will open their blossoms just as though nothing had happened. Boxes of these bulbs, raised in a cool greenhouse, can be used in the same way. Pots of them in the balcony are delightful, or window-boxes can be filled with them; but it must always be understood that all daffodils (except the early Roman and paper-white varieties which stand a little forcing for Christmas) resent fire heat, and do best without it, the earlier varieties (such as the hoop-petticoat daffodils and the Polyanthus Narcissus) opening naturally, much before the wild daffodil, or the poet's narcissus of our gardens. Every one should grow these lovely flowers, not only for their exquisite beauty, but for their fragrance, and the fact that they breathe out ozone, the life-giving property which is so much needed in city air, in specially large quantities, so the scientists tell us, as they unfold their buds.

A very elegant plant, which is not too common, is the Eupatorium (odoratum) here figured; it possesses the merit of blossoming all the winter, and giving no trouble in summer, when it should be planted out in the garden. After flowering, the long shoots should be cut back into shape, and the plant, which is not hardy, must be sheltered until frosts are over, after which a moist spot in the garden will suit it, for it is of a very thirsty nature.

Here it should remain until the end of September, when it can be potted up and brought into the conservatory; if well watered, and given a little soot water twice a week, it will produce a succession of its feathery fragrant white flowers for about four months.

It is already time to sow the earliest seeds, such as tomatoes, for fruiting in May and June, and tuberous begonias, now so indispensable in the garden and the conservatory. Steady fire heat is necessary at this season to make them germinate; or a good hotbed (tightly packed with leaves and manure in equal quantities) will afford a regular warmth under a glass frame, but this must be covered over during frosty nights with a mat.

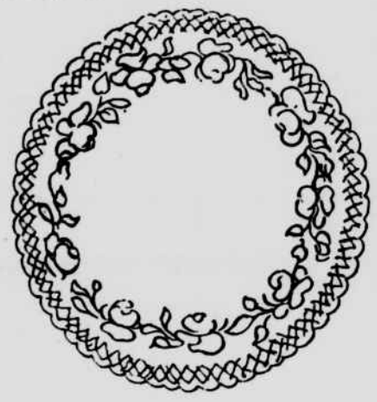
These seeds will grow if sown in a temperature of from 65 to 80 degrees, but the extremely small seeds of the begonia should not be covered, merely peppering them over the surface, with a teaspoonful of silver sand mixed with them, from a perforated tin.

The pan in which these fine seeds are sown should be small enough to be dipped (to within half an inch of the surface soil and seed) into a pan of tepid water whenever it is at all dry, for no water must be poured on the seeds or tiny seedlings, as it is apt to detach them from the soil in their early stages of development. Their seedpan must also be well drained, containing rough peat or turfy mould over the crocks and moss, with half an inch of very fine soil, made flat and even at the top, to receive the seed. A piece of glass to cover the pan, with a piece of brown paper over this, will be needed (as seeds germinate best in the dark); but the glass must be turned over daily (or wiped), and the seedlings must have more light when up, changing the brown paper for a piece of white paper, so as to give this gradually.

When large enough to handle, the baby begonias may be pricked out with a match cut into a tiny fork and planted in a box of leaf mould, turfy mould, soot and sand, each little plant by itself, in a row, like microscopic cabbages, still keeping them warm and moist.

Woodlice are fond of eating young begonias. If there are any about it is well to stand the pan in a tray of lime, which should be renewed from time to time.

To The Tribune Sunshine Society: I hope I am not too late to offer another contribution of china painting to the club. Perhaps some one might be pleased with my idea of painting a dozen bread-and-butter plates. I propose to use a design of different flowers, arranging them as a wreath around the plates. The drawing is of very small pink roses, which are to be treated with the following colors: The roses must be painted with carmine No.



CHINA BREAD AND BUTTER PLATE.

2 and ruby-purple for darker shades. The color should be put on very lightly, and the pink will be much more delicate when fired. Leaves, moss green, shaded with brown-green and green No. 7. Paint the shadows beneath the roses with warm gray-yellow for mixing, and a slight touch of deep blue-green. The opened border of the plates is to be gilded with mat gold.

I have sent two other ideas to the club, and would like you to enter my name and address on your club book. When your "club pin" has been chosen, will you send me one, and tell me what the charges for same are to be?

M. E. B., of Harlem.

Note.—The china painting suggestions sent in by M. E. B., of Harlem, are most welcome. M. E. B.'s name has been registered, and she will receive a club pin when they are ready to send out.

AMBITION.

I dreamed of a splendid poem
That should gush from my throbbing heart
Like the flow of a silver torrent,
Or the flash of a golden dart.

And the world should sing my praises,
And glory and grandeur sublime
Should enfold those wondrous verses,
And crown them as deathless rhyme.

LOVE.

Love banished ambition's dreaming,
And tinted my life with a flush
As rich as a summer morning
That dreams in a rosy blush.

The world shall not sing my praises,
For its glory can never lend
One gleam to the radiant poem
I found in the heart of a friend.

MARY LOUISE HUNTLEY.

DIET FOR THE INVALID SUNSHINE MEMBERS.

Good serving is a necessity for the sick, says Mary A. Boland in "A Handbook of Invalid Cooking." It should never be regarded as simply ornamental. When a person has the hunger of health, color and dishes are not of great account, but when one is ill, or exhausted with fatigue, sometimes a pretty color, a dainty cup, or beauty of arrangement, makes all the difference, and one is tempted to eat when otherwise the food would remain untouched.

M. A. M., of Brooklyn, sends from her scrapbook the following recipe as her fee to the Sunshine Society:

ORANGE PUDDING FOR INVALIDS.

Slice three large oranges and place in a deep pudding dish; pour over them half a cup of sugar and the following mixture: Boil one quart of milk and add yolks of three eggs well beaten, half a cup of sugar and three tablespoons of cornstarch wet in cold milk. Cook until it is thick and clear, stirring constantly so that it will not be lumpy. Whip the whites of three eggs very light; add two spoonfuls of fine sugar and spread over the top of the pudding; brown in the oven as you would lemon pie, and then set on ice to cool.

THIRD DAY—MENU FOR THE SICK.

Breakfast:
Scrambled egg. Cream toast. Cocoa.

Lunch:
One cup of hot chicken broth.

Dinner:
Chicken panada. Bread. Port wine
A little tapioca cream.

Lunch:
An egg nog.

Supper:
Buttered dry toast. Baked sweet apples and cream. Tea.

CHICKEN PANADA.

A panada is a dish the foundation of which is bread. For chicken panada there will be needed one cup of chicken meat, one-half cup of bread soaked in milk, one pint of chicken liquor or broth, one-half teaspoonful of salt and one-quarter saltspoonful of pepper.

The chicken may be obtained from a cold roast, the bones, gristle and tendons of which should be boiled for the broth, or a fowl may be used on purpose for it.

Put the breadcrumbs to soak in enough milk to cover them. Cut the chicken into small pieces, leaving out everything which is not clear meat, and chop it in a chopping-tray until it is very fine. Press the breadcrumbs through a coarse wire strainer into it, pour in the broth (from which the fat has been removed by skimming with a spoon) and add the pepper and salt. Boil for one minute. The panada should be about the consistency of thick gruel. It may be varied by seasoning it with either celery salt or curry powder. Two tablespoonfuls of sweet cream are also a desirable addition.

HAPPY TWELFTH NIGHTERS.

THE MEMBERS ENJOY A TREAT OF RARE EXCELLENCE.

SIGNOR ANCONA, LUCILLE SAUNDERS, MME. MANTELLI, NANCY M'INTOSH AND ALBERT M'GUCKEN AMONG THE GUESTS.

The Twelfth Night Club enjoyed a musical treat of rare excellence at their monthly social meeting yesterday afternoon, and their clubroom at the Berkeley Lyceum was crowded to its limit with members and guests. Signor Ancona was the guest of honor, but unfortunately could not respond to the appeals of the women for a song, as he had been too modest to bring his music with him. However, their disappointment was somewhat assuaged by the charming songs rendered by Miss Lucille Saunders, Miss Nancy McIntosh and Mme. Mantelli. Miss Saunders was accompanied by Albert McGucken, and gave in her usual impressive style, "Noel," by François Thome; "Sleepingtide," by Lawrence Kelley, and "Mignon."

Miss McIntosh was accompanied by Miss Helene Hayward, and sang several selections most charmingly. The first was "Shoggie Shou My Bairnie," a "Mother's Song," closing with an operatic selection, "Berceuse de Jocelyn."

Many of the guests had departed when Mme. Mantelli was prevailed upon to sing, and those who fortunately remained were rewarded by hearing her render Seybel's song from "Faust," accompanied by Miss Roselle.

The hostesses for the day were Mrs. Selina Fetter Royle, Miss Maude Banks, Miss Maida Craigen and Miss Fielding Roselle. A souvenir was presented to the club through Miss Craigen, and will be much prized by the members. It was in the form of a dolly in white linen, embroidered with a vine of ivy leaves by Miss May Stewart. In the centre the four artists present wrote their names in pencil. The names will be embroidered in ivy green silk by Miss Stewart, and the date of the occasion added.

The room was lighted by softly shaded lamps, and the decorations were jouquils and daffodils.

Among those present were Mrs. J. M. Varian and Miss Varian, Mrs. David Bispham, Mrs. Walter Stanton, Mrs. Robert Pritchard, Mrs. Edgar M. Ward, Mrs. L. A. Nichols; the Misses Tay, of San Francisco; Mrs. Newton Leo, Mrs. and Miss Davis, Miss Louise White, Mrs. Nate Salisbury, Mrs. William H. Ammerman, Miss Sophie Curtis, Mrs. Wendell Phillips, Mrs. Joseph, Miss Emma Thursby, Miss Farmer, Mrs. Arthur Dyett, Mrs. E. E. S. Thompson, Mrs. Henry Russell, Mrs. Sinclair Royle, Mrs. Charles Edey, Mrs. Edgar Nathan, Mrs. Hazen Morse, Miss Dorothy Donnelly, Miss Sydney Armstrong, Mrs. Seabury Lawrence, Miss Frances Nathan, the Misses Frohman, Miss Crawford, Mrs. Moss Kent Perkins, Mrs. Sydney Rosenfeld, Mrs. E. E. Kidder, Mrs. C. A. Doremus, Mrs. Mantell, Mrs. C. R. Wise, Miss Viola Allen, Miss Bessie Tyree, Miss Martha Morton, Miss Leila Ellis, Miss Ham, Mrs. Pellew, Miss Brosnan, Mrs. E. E. Wallace, Mrs. C. C. Fite; Miss Verina Lyon, of Toronto; Miss Laura Shannon, Mrs. Lemuel Quigg, Mrs. Albert Mellen, Mrs. Ralph Schainwald, Miss Lewis, Miss Minnie Wheeler, Mrs. S. B. Sterne and Mrs. Eugene Pearl.

THE DAY'S GOSSIP.

Mrs. Charles A. Hogan will give a luncheon on February 25 at the Seminole, the Boulevard and Sixty-ninth-st.

The Daughters of 1781 to 1815 will hold their first meeting on Thursday at the Majestic. This society is a branch of the Daughters of 1812, and was organized by Mrs. William Gerry Slade.

The Business Woman's Republican Club held its weekly meeting last night in the Hamilton Bank Building. Mrs. Rosenberg read a short paper on "Immigration," and arrangements were completed for a geographical and historical party to be held on the evening of February 22. The members will wear some emblem representing a place or fact connected with Washington's life, and a prize will be awarded to the most successful.

The Rev. Dr. John Peters and Mrs. Peters will give a reception to-morrow evening for the parishioners of St. Michael's Church, of which Dr. Peters is rector. This will be the last function to be held in the old parish-house, which will be soon torn down to make room for the new house, now nearly completed.

Dr. Nicholas Murray Butler will lecture before the League of Parents and Teachers to-morrow evening at Hamilton Hall, Columbia College. His subject will be "Health in Education."

Miss Clara Barton says that it depends entirely on the American people whether or not the Red Cross shall go to Cuba. The only difficulty now in the way is lack of money, and she cannot go without that.

A meeting of those interested in bringing together the branches of the Junior Department of the Woman's Auxiliary to the Board of Missions will be held at 2:30 o'clock on Friday, February 19, in St. Thomas's Church Almonry (entrance on Fifty-third-st.).

A lecture by Mrs. Helen L. Bullock will be given this evening at the Hope Baptist Church, One-hundred-and-fourth-st. and the Boulevard.

Mrs. Louise Seymour Houghton lectured yesterday on "The Period of Fear" at the home of Mrs. William E. Dodge, jr., No. 262 Madison-ave.

The letter written by Lincoln and read at the West End Auxiliary last Friday was written to the Hon. John E. Cisco, who is a relative of Mrs. Cisco, a member of the West End Auxiliary.

It is officially announced that the Papal Delegate, Archbishop Martinelli, will pontificate at the grand high mass at St. Louis Cathedral, New-Orleans, on February 28, which is the inauguration of the second session of the Catholic Winter School of America. Bishop Dunne, of Dallas, Tex., will preach the sermon. Battalions of the State military, with civic societies and many prominent officials, will participate in the solemn ceremonies.

At the formal opening of the Winter School at Tulane Hall on March 4, Archbishop Martinelli has consented to address the audience, as will also the State and city chief magistrates.

Every detail of preparation seems to have been carefully looked after, so that the session may be notable for its general interest, instructiveness and enjoyable features. The Ladies' Auxiliary Committee has arranged for a succession of social reunions in which all patrons and attendants of the school will be expected to participate.

"Mrs. Siddons and the Kembles" was the subject Mrs. Berrimann chose for her third lecture in a series of talks on "The Drama," which she is giving in the Parish House of Holy Trinity Protestant Episcopal Church, Lenox-ave. and One-hundred-and-twenty-second-st.

A drawing for prizes, to take place in the school hall of the Church of Our Lady of Mount Carmel, has been arranged for the evening of February 22. The object is to raise money to pay the interest on the mortgage, which is due next month.

As the result of the non-Catholic mission held recently at the Church of St. Paul the Apostle, a class of those who want to know more about the church has been meeting every Sunday afternoon at 4 o'clock in Columbus Hall, near the church, in West Sixtieth-st. The class is in charge of the Rev. Alexander P. Doyle, and any one unsettled in religious matters is invited to attend.

The seventh annual entertainment of the Literary Club of St. Patrick's Cathedral will be given at the Grand Central Palace to-morrow evening. The Dramatic Club will present "The Boatman's Secret," a three-act comedy.

The directors of the Woman's Property Protective League held a meeting last night at No. 124 West Twenty-third-st. This society was incorporated in 1895, and is designed to protect the interests of women of gentle birth and education. The officers are: Minnie L. Cummings, president; Mrs. L. M. Thyll, vice-president; Mrs. Catherine Meehan, treasurer, and Miss Helen Bussey, secretary.

Illuminated lectures on the "Life of Our Lord" will be given in the Church of the Holy Name on the evenings of February 28, 29 and 30. They have just been given in the Church of St. Paul the Apostle, where they drew large audiences.

THE USE OF THEE AND THOU.

To the Editor of The Tribune.

Sir: I beg to differ with the "Quaker Girl," whose letter you recently published, on the subject of Quakers not using the word "thou" in conversation. It has been much used, and is occasionally now among the orthodox Quakers, and is the grammatical form of the "language of love." Thee, as in common use among Quakers, is ungrammatical. Is thee going? is incorrect—art thou going? correct—and has been used among the cultivated orthodox Quakers.

Quaker children are just as bad as other children, sometimes worse, very much as ministers' sons are apt to be wild simply because there is so great a moral pressure constantly brought to bear upon them. They naturally go to the opposite extreme. Quakers have been foremost in many of the greatest reforms of the world, but they are a peculiar people, though they are not in the least aware of their greatest peculiarities.

Feb. 15. A QUAKER WOMAN.

RIVAL SOCIETIES HEARD.

REPRESENTATIVES OF COLONIAL DAMES BEFORE THE SENATE COMMITTEE ON THE LIBRARY.

Washington, Feb. 13.—New-York, Philadelphia, Baltimore and Washington society was well represented to-day before the Senate Committee on the Library, at a hearing given to the representatives of rival societies of Colonial Dames on bills introduced by Senators Hale, of Maine, and Lodge, of Massachusetts, respectively, to incorporate the Society of Colonial Dames of America and the National Society of Colonial Dames of America. The line was sharply drawn in the committee-room, the representatives of the two organizations occupying opposite sides of the apartment. The Society of Colonial Dames, which, because of its origin, is called the New-York Society, was represented by Mrs. J. Lyon Gardiner, of Gardiner's Island, N. Y., first vice-president; Miss Jane J. Boudinot, of New-Jersey; Mrs. Paul Dana, of New-York; Mrs. George McClellan and Miss Elise Willing Balch, of Philadelphia; Mrs. Henry B. Keyser, Mrs. H. Irvine Keyser, Mrs. William Gilmor, Mrs. Charles Seagrave, Mrs. William T. Wilson and Mrs. Tunstall Smith, of Baltimore; Mrs. Sydney Price, of Delaware, and Miss Emily Tuckerman and Miss Susan Palfrey Lee, of Washington. The National Society, which started in Philadelphia, was represented by Mrs. Howard Townsend, of New-York, its president; Mrs. E. D. Gillespie, Mrs. Charles C. Harrison, Mrs. A. J. Cassatt, Mrs. John T. Winsor and Mrs. John Sanders, of Philadelphia; Mrs. William Reed, of Maryland; Miss Mary Dickinson, of New-Jersey; Mrs. F. Ensor Chadwick, of New-York; Mrs. Joseph Bridgham, of Rhode Island; Miss A. E. Johnston, of Delaware, and Mrs. William H. Browne, of Washington.

Skipwith Wilmer, of Baltimore, opened the argument for the New-York Society, and asserted that that organization was entitled to use the name "Colonial Dames of America" by priority of incorporation, the Pennsylvania Society being at first a branch thereof and afterward withdrawing from the parent society and forming a separate one.

Replying to Senator Voorhees, Mr. Wilmer said that the purpose and aims of the two societies were similar, and the only objection he had to the incorporation of both was the use of their name by the Philadelphia Society.

Mrs. E. D. Gillespie read the argument prepared by John G. Johnson, counsel for the National Society, setting forth its wider scope and aims, being composed of delegates from societies incorporated in some cases by special acts of Legislatures, whereas the other organization was local in character, being incorporated under the club laws of New-York, and its members were mentioned in its charter as all being citizens of that State.

Representative Franklin Bartlett, of New-York, made a legal argument in favor of the New-York Society's right to the name, citing various decisions of courts in similar cases and asserting that any court of equity would grant an injunction against the appropriation of their name. He appealed to the committee not to take from them their ewe lamb, their distinctive name.

Asa Bird Gardiner, of New-York, for the National Society, also confined his argument largely to the legal side of the