WOMAN'S REALM

INDIAN WOMAN WEAVING BASKETS.

SOME WAYS OF THE WORLD

A HOSTESS WHO COMPLAINS OF WOMEN GUESTS BORROWING HER CLOTHES—THE YOUNG SOCIETY MAN.

"I do wish," exclaimed the mistress of a popular country house "up de riber," "that my guests would come to my house properly equipped in the way of clothes. I love to entertain, and to give people good food, and make them comfortable, but I do object to lending my personal belongings, especially as I seldom get them back. The winter is the worst time, for then nothing is safe from their ravages. Everything I have in the way of woollens is borrowed, my golf stockings, my fur capes, etc., are all ruthlessly used for coasting and bobbing purposes. Should you not think when I ask a girl to come to the country for winter sports, that either she or her mother would see that she has everything she needs in the way of clothing? But not at all. She arrives dressed as she would for a walk in Fifth-ave., or if she has sufficient sense to wear a short skirt, she rarely, if ever, has galoshes or leggings, or a warm extra wrap, so rather than let the poor thing run the risk of pneumonia I must supply what is lacking. Men are almost as bad as women in this respect, and after every one of these functions my husband's temper is ruffled for days. He is short of his favorite collars, because young Smith and Brown, who came up from town for the day, rushed out on the lawn after luncheon and had a snowball match. Of course they got snow stuffed down their necks, and there was nothing to do but to let them supply themselves with collars from poor hubby's top drawer. His shirts and his socks are treated in the same way, and he seldom has a sweater left to wear himself. But the culmination was reached the other day, when I really feared for the first time since we were married that we were going to have a serious matrimonial difference. Jack is a crank on the subject of undergarments, and imported recently from Edinburgh half a dozen undershirts, which were the thickest and lightest and finest things you ever saw, and frightfully expensive, I am sure, for I could not get him to tell me what he paid for them. Well, in an unlucky moment I got one of them for Sadie Martin, who was shivering with cold, to use for a sweater. It was an unfortunate success, the other girls all clamored for them, and there was nothing to do but to let them take them, but I trembled when Jack came into my room with a portentous frown. "This thing is going too far, madam," he thundered. "It has got to stop. If your women friends insist upon wearing my clothes, hang me, then I'll get a divorce," and he banged out of the room. I sat down and laughed until I cried! It was too funny. I really had hard work to mollify him, and it was only by promising that his things should in the future never be touched that I succeeded in restoring his natural good nature. But there is no hope for poor me, I suppose I shall have to go on supplying deficiencies to the end of the chapter."

A great many hostesses have made the same complaint of having girls come to them inadequately provided with emergency clothing. In the summer they borrow mackintoshes, umbrellas, sweaters for sailing, driving wraps, etc., while in the winter the name of their needs is legion. Besides the ordinary wardrobe that she would naturally take, a young woman going to the country, even for a day, in winter should have golf stockings, galoshes, knickerbockers or tights, a thick sweater and an extra wrap. Only in this way can she defy the elements and thoroughly enjoy herself without fear of grip, pneumonia and the other dangers of exposure.

THE SNOB IN SOCIETY.

The accepted definition of a "snob," together with its attendant adjective "snobbish," is not the same in America as in England. On the other side it means social pretence of some kind, and Thackeray has shown under that head what a great variety of the species there is. But with us it does not necessarily include pretence. When we call a person a snob the idea intended to be conveyed is that he or she is ultra exclusive and wishes to associate only with persons who are considered very smart. In fact, to be "smart" a person must necessarily be somewhat snobbish, according to the American acceptation of the word, for extreme exclusiveness is even more necessary to the maintenance of a smart set in a republic than in places where the lines are defined by rank. The so called Four Hundred is, as every one knows, divided up into any number of sets and cliques, but nevertheless, despite assertions to the contrary, there is always one set that is fashionably paramount. That is to say, invitations from its leaders are more prized than any others, and to be admitted within its limits is a coveted honor. And here we come back to our accepted definition of the word "snob." People who make an effort to get into this society, and by so doing overlook and neglect old friends, are termed snobbish, while the members themselves, who have no desire to enlarge their small coterie or to hide their indifference to the world at large, come under the same classification. Thackeray's people, with their miserable little attempts to pass themselves off for other than they are (and we may safely assert that there are more of that ilk in England than America), we would call cads—so that the use of either term by an American does not necessarily convey the same idea as when spoken by an Englishman.

THE FASHION IN GREETINGS.

Young men who are socially ambitious should beware of anything that savors of an obtrusive personality. Clubmen are especially intolerant of anything that they would call "fresh," and many a young fellow who could have slipped into society and exclusive clubs if he had managed his entrée with tact has been shipwrecked by endeavoring to make an impression.

"Never attempt to be amusing," said an older man, giving advice to a young relative from another city, for whom he stood as social sponsor. "Later on, when you know people well, you can be as entertaining as you like, but it is bad form to attempt to joke with persons you are not intimate with, particularly men; they are sure to resent it."

Oldtime cordiality and heartiness are out of fashion. Every one must have noticed of late years how solemn are the greetings of society young men. This is distinctly fashionable. The bright, responsive smile and cordial recognition have entirely disappeared, and in their place is a sadness that is depressing. "The austerity of their manner is relieved by no gleam of fun," says an observer. Commenting on this latest phase of the jeunesse d'orée, "Their countenances wear a settled look of melancholy, and yet they are capable of any absurdity in the way of amusement when they are alone with each other, and the smallest and silliest of practical jokes will set them in a roar of laughter." But this is when they are with their own set, in public they are always solemn, and a stranger must beware of trifling with their sense of humor.

SERVING FIVE MEALS A DAY.

Five meals a day is the fashionable number just now that an up to date hostess of a country house must be prepared to furnish to her guests—breakfast, luncheon, 5 o'clock tea, dinner and supper. Each must be more or less substantial. The 5 o'clock function, which was formerly restricted to the beverage to which it owes its name, has now become an elaborate repast—toast and cake being merely the accessories of the pâté de foie gras, tongue, "club" sandwiches, and other dainties which are devoured with an appetitite that no memory of a good luncheon or prospect of a still better dinner can subdue. The petit souper, which late dancing and card playing renders necessary, is also fully done justice to, and must be daintily cooked and attractively served, so that it is no exaggeration to say that five appetizing meals must be provided by the cook of a well set up modern establishment.

THAT LARGE BLACK DOT.

Fortunately for the peace of fashionable womankind the veil with large isolated black lozenges has now become less popular. To get those spots in the right place, so that they would be beautifiers, like the patches worn in Pompadour days, was one of the greatest trials of last winter. If the veil happened to slip, as was frequently the case, it sometimes gave one the appearance of having knocked out a front tooth, or of eyebrows meeting in a terrific scowl, or of having a nose of abnormal size. To such an extent did that veil prey upon the feminine mind that when a certain fashionable woman fainted in church, her first act when she revived was to whisper anxiously to her friend, who held her head, "Please put my dots right," and then, overcome with the exertion, she fainted again.

EXHIBIT OF CHILDREN'S WORK.

SPECIMENS FROM NEARLY EVERY STATE IN THE UNION ARE ON VIEW.

The National Exposition of Children's Work, which will be opened to-morrow at the Mechanics' Library Building, Sixteenth-st., between Union Square and Fifth-ave., at 4:15 o'clock, will concern all who are interested in the modern educational movement. It has a large number of exhibits that show the result of art and manual training in schools, specimens having been sent from nearly every State in the Union.

Even Cuba has contributed, and her section is one of the most interesting there. It contains fine sewing, wonderful darning, maps made in colored pulp and drawn and similar things. One map of Cuba is drawn in the middle of a United States flag.

An individual exhibit is a portiere with a curious history. A boy and girl who read of the exposition brought the portiere, explaining that they had made it themselves from yarn spun and dyed by the girl. They had seen a similar drapery in the country and remembered that there were a loom and a spinning wheel in the attic of their own house, and brought both into service. The portiere is natural color in the ground, with cross stripes of wood browns and blue. All the coloring was done by the little girl from vegetable dyes made by herself, and the boy did the weaving.

Carving, burnt work, wrought iron work and sewing are shown from many schools, and one large table is devoted to pictures in oil, water color and pen and ink. Some of them show much talent, a Gibsonesque girl by a girl of fourteen being especially striking.

Many of the articles are for sale, the children being allowed that privilege, and some are well worth buying. In all cases it would be a real help to the little maker. The exposition will remain open for at least a week.

The proceeds will go toward the establishment of a manual and art training school for newsboys.

THE NEW SETTLEMENT HOUSE.

The efforts of the committee of women under the chairmanship of Mrs. William Chandler Casey to raise $100,000 for a Pro-Cathedral Settlement house have resulted already in pledges of $10,000, although the movement is of recent date. Mrs. Casey said yesterday that for a long time many women who are interested in social improvement have felt the need of enlarging the work of the Pro-Cathedral, at No. 139 Stanton-st., but that the plan for a church settlement house had taken definite form only lately.

WELLESLEY'S NEW DEAN.

Miss Ellen Fitz Pendleton, the new dean of Wellesley, is the third woman to be honored by the Wellesley trustees with this office. Miss Pendleton, whose home is in Westerly, R. I., where she received her early education and her preparation for college, became a student at Wellesley in 1882, and was graduated with the degre of B. A. in 1886. For the two years following she acted as tutor in the mathematics department, and in 1888 was appointed instructor in mathematics, the same year in which Miss Ellen Hayes was made professor of that subject. In 1891 the degree of Master of Arts was granted to Miss Pendleton, who had studied in the mean time, during 1889 and 1890, at Newnham College, England.

On the resignation of Miss Mary E. Gorham, in May, 1897, Miss Pendleton was made secretary of the college, and on assuming this office retained her work as instructor in mathematics only until the close of that year. At the time of her appointment as secretary she was at the head of Stone Hall, the dormitory next largest to College Hall, but retired from that position at the conclusion of the year. Upon the resignation of Miss Mary E. Woolley to become the president of Mount Holyoke College, the charge of College Hall—the administrative building, where nearly three hundred students and members of the faculty live—was given to Miss Pendleton. Her appointment as dean will go into effect in June. In addition to the office of dean, she has also been honored with that of associate professor of mathematics.

With these three offices—secretary, dean and associate professor, though the latter will not call for much more than nominal work—Miss Pendleton will have a heavy burden of executive duties. But close continued acquaintance with Wellesley as student, instructor and officer has amply qualified her for these duties.

The president and the dean-elect are closely in sympathy. Last April Miss Pendleton accompanied President Hazard on a journey through the West, visiting en route many colleges, schools and several Wellesley clubs.

ART OF INDIAN BASKETRY.

THERE ARE A FEW OLD SQUAWS WHO STILL EMPLOY ANCIENT METHODS IN MAKING THEIR WARES.

A collection of baskets from the Pacific Coast has been attracting much attention of late at the Woman's Exchange, at Madison-ave. and Forty-third-st. These were sent by Mrs. Marion C. Pearsall, of Seattle, Wash., who has made a special study of the art of basketry, and through whose efforts the wares of the workers obtain ready sale. Basketmaking is the only aboriginal handicraft that has not been counterfeited, but as an art it has given way to the commercial spirit and is fast becoming a trade. Of old, the workers vied with one another to obtain the best designs, the choicest colorings, the most perfect detail and the greatest durability. To-day, most of those working are doing so with thoughts of the trader and his coin in their minds. Occasionally, however, there are found a few old squaws who are still true to early training and indifferent to the white man's money, and who refuse not only to sell their wares, but even to allow them to be seen by any but their true and trusted friends. They still employ the ancient, wearisome methods, that take them to the highest mountain peaks for the whitest, smoothest grasses and into the water for the toughest, finest roots, and dye them in the old, painstaking manner of their ancestors. These conservatives part with their productions only when grimmest want drives them to do so, or death leaves their treasures to mercenary descendants.

Advancing civilization, with its tin can and cheap utensils, has been a foe to the art, and watertight cooking baskets are seldom needed now. In the past the baskets of the wigwam served no small purpose in the simple life. Besides numerous minor purposes, they cradled the people in infancy, held their products of forest and water, cooked their food, and were burned with them at their graves. In those days the strong, perfect weave, vegetable dyes and carefully selected materials literally defied time and use. Now they are made for the "paleface," and "anything goes." The mesh is loose and irregular, the grasses are rough, uneven and lack their former strength, and, alas! and worse than all, aniline dyes are used.

WORK OF THE POMOS.

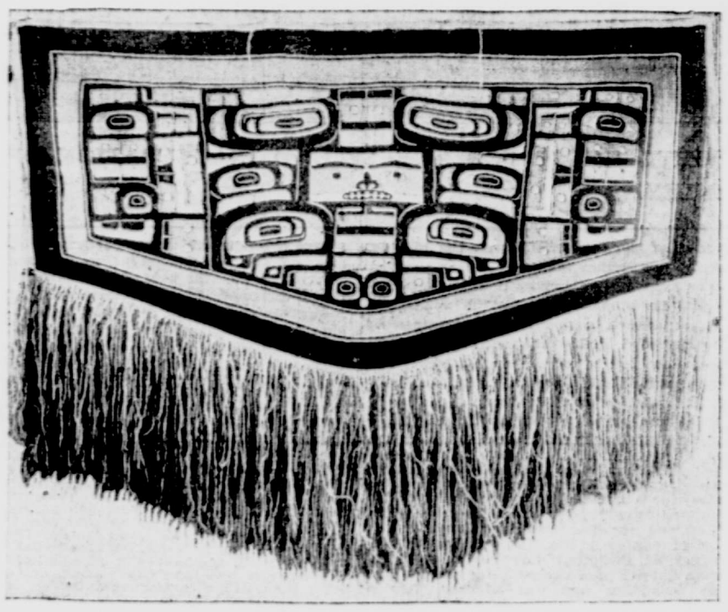
It is frequent, says Mrs. Pearsall, for people to select the baskets that are the most highly colored, because "they look like the Indians." But, on the contrary, the bright hues are the result of civilization, the original Indian baskets being of browns, grays, black and white, and these are what are sought by collectors.

The Pomos, of Northern California, are the mothers of fine, artistic basket weaving, and among their productions are found the greatest variety of weave, beauty of construction, and of shape and size, while the materials employed are the strongest and best suited to the purpose. Commercially these baskets bring the highest prices. Beads, feathers, bits of shell, the choicest stems and roots of grasses and tender twigs are all included in their manufacture. No two baskets were formerly made alike. Now there are two distinct sorts—those made to sell and those not made to sell—and the difference in the two is most apparent. Originally there were twelve different weaves used in the Pomo basket, the largest number employed by one tribe. Only seven of these remain, five being among the lost arts. Literally "tooth and nail" and both hands and both feet are used in the preparation of the materials—the strippings, mumblings, scrapings and splittings of the tough fibres. In these baskets, willow shoots and a California variety of a well known slough grass are the most important materials, the former being used for ribs and giving strength and shape, and the latter uniting the ribs and preserving the smoothness of outline. Only one other thread is needed in the Pomo baskets, which are made for utility. This is any dark red bark. For this red bud, sumac and rhus are all employed, but a small shrub growing high on the mountainside furnishes the most desirable fibre. In ornamental weaves the trifoliate stem of the maidenhair fern furnishes a permanent, deep black thread. Black is obtained also by dyeing the root of an aquatic plant, which is obtained with difficulty. These are covered with charcoal paste, placed in the bottom of a cavity, sprinkled with willow ashes and the whole covered with loose, damp earth. They are left for three or four days, and if removed too soon the color is a brownish black, and if left too long the filaments are injured by the chemicals. The basketmaker's invariable tool is an awl. The materials are always kept in water when not in use. Among the Pomos birds of brilliant plumage are sacrificed to the art, the throats of the bluebird and oriole, breasts of the lark and scalps of the mallard, quail and woodpecker all serving to give color and beauty. Not more than half a dozen Pomo squaws are making baskets as their grandmothers did, and they are not working for the trader.

IMBRICATED BASKETS.

Of all, the imbricated baskets of the Klickitats, also of the Pacific Coast, are the most involved and difficult and are said to be the most durable. For these, the roots of young cedar and spruce trees are employed for the foundation, after being soaked for months in water and macerated and torn into shreds. The pattern is woven of "squaw's grass" or of the inner bark of the cedar tree or the bark of the willow. Black is obtained by soaking these in mud or charcoal. The squaw's grass when soaked in water gives an ivory white, and when soaked longer a yellow is obtained. Most wonderful beliefs and superstitions are woven with the decorations, which are always angular or triangular, curved lines being an innovation of civilization. But only those who have studied the customs of the people can read the picturings, and probably even the workers themselves have never heard the original meaning of many of them. The designs are placed at intervals, or cover the entire surface of the baskets, according to the taste of the worker and the use to which her production is to be put.

The finest weave in baskets in the world is found in the work of the Aleuts of Atter Island, the most westerly point of Oonalaska. The homes of the people are made of sod, which is dreary and damp through the winter, and it requires months of the scanty light to make a single basket. The finest ones resemble grosgrain silk in weave, and hold about a pint. These are perfectly round, and have a lid. There is little variety in shape among them. No dyes are employed, but sometimes a little colored silk thread or worsted is introduced.



BLANKET MADE BY CHILCAT INDIANS FROM THE WOOL OF MOUNTAIN SHEEP.
The colors are black, white, blue and yellow.

WORK OF INDIAN WOMEN.

MODERN SUNDAY SCHOOLS

CRITICISMS OF THEIR METHODS—IS THE TRAINED TEACHER THE BEST?

Criticisms of modern Sunday school methods are no more rife at present than are discussions among the workers as to the best means of improving the present system. The statement was made recently by Miss Sarah E. Wiltsie before the Moral Education Society of Boston, that the Sunday school, as it now prevails, is immoral. While this opinion is shared by many "outsiders," it is denied by ministers and lay workers generally.

DR. CROWE'S VIEWS.

The Rev. Dr. W. S. Crowe, pastor of the Church of the Eternal Hope, West Eighty-first-st., says:

On the general subject of Sunday school teaching and influence, I have only to say that the teaching is often poor, while the influence is nearly always good. It is a bad intellectual beginning when children are taught to pray for clear skies on picnic day, especially if the farmers are praying for rain. That kind of sanctified cross-purpose gets theology into a tangle. It is not wholesome to ask the little ones whom they love best, with the pressure of expectation that they will say "God" or "Jesus." The child mind should not be wrenched out of its native and beautiful candor, even to satisfy any supposed demand of religious feeling. It often happens that Sunday school teachers and pious parents give children a great deal more "belief" than they are expected to retain—on the principle that they will discard much and have some left. It is a dangerous method; but, so deep is the religious instinct, we are surprised that it does not always prove fatal. The blessed matter is that we all have the ability to forget a large part of what is told us, but we do not forget the good impressions made on us. The Sunday school is not a place for teaching half so much as it is a place for influence, anyhow. The best teachers are quite likely to be those who are untrilled in things ecclesiastical—who give their own true feelings and fine purposes and high aspirations. I deem it no fault that teachers love children more than creeds, and that they are content to worship God without too minutely explaining Him. If they create a religious atmosphere, to breathe which is life and beauty, they need not bewail their lack of theological training. To inspire the wide sentiments of reverence and respect, which make children bow to the fatherhood of God and rejoice in the brotherhood of man, is far better than to instil any dogma that excludes men and claims a monopoly of heaven.

In regard Sunday school teachers in the main as heroes. They are faithful and consecrated. They receive criticism instead of a salary. They stand for every right principle in conduct. They conscientiously look after a great many children whose parents take the hour to rest or sleep or recreate. They make the good impressions that are lasting. And if their work is not ideal—well, perhaps yours is not, whoever you may be—but the things which remain, to ennoble and beautify life, are the things that are done earnestly and lovingly.

WHAT DR. SCHAUFFLER THINKS.

The Rev. Dr. A. F. Schauffler, president of the New-York Sunday School Association, said to a Tribune reporter:

In nothing during the last century has there been greater change in methods of work than in the Sunday school, and the end is not yet, for Sunday school workers are engaged in earnest discussion and study as to the means of securing better results than the present is showing. One of the problems is how to obtain trained teachers with the means at hand for such work, and at the same time retain the influence of consecrated lives and the sympathy between teacher and scholar, both of which are more often attainable in the volunteer worker.

One of the drawbacks of the work is the changeableness of the teaching forces in large cities, more than 25 per cent of the teachers being lost annually and the entire number changing every four years. In my opinion a fairly intelligent, consecrated person is better qualified for Sunday school teaching than a paid teacher of the greatest intellectuality who has little or no heart in her work. Chautauqua and other summer schools have had a large influence in raising the standard of Sunday school teaching. There are poor schools and good ones, and not always are the good ones found in the best equipped quarters.

I believe that the great secret of success in Sunday schools is in placing able men at the head to direct the various departments, and that the common cause of failure is the inadequate training in the seminaries of theological students along practical lines of work. They study the Church fathers, but learn little or nothing of the Church sons; they learn a great deal about Origen and Tertullian, but next to nothing about "Jim" and "Sam." Too much time is spent by them in informing themselves how the Church has grown to its present estate, and too little on how to make the Church more like what it should be. The result is a force of ministers who do not know how to educate teachers to do their work. To put a Sunday school teachers' meeting into the hands of the average pastor is to sound its death knell. This is a lamentable confession to make in this age of pedagogical progress.

While the Sunday school is far below its true goal, the pupils of the average mission school are better informed on the themes in which they have received instruction than is the average pupil of the public school in the subjects that he has studied. The Sunday school receives much benefit from modern educational training, because there are many college men and women as well as numbers of public school teachers among its teaching force.

It is the aim of the New-York Sunday School Association to provide lectures on the lessons and on methods for the Sunday school teachers of this city.

DR. ALEXANDER'S SCHOOLS.

The Rev. Dr. George Alexander, pastor of the University Place Presbyterian Church, which supports three flourishing schools, when seen by a Tribune reporter, said:

I wish it were possible to have more thoroughly trained teachers, but I am very thankful that there are so many good ones. Critics of the present system, I think, leave out of view the personal equation—the influence of the consecrated life of a bright teacher upon her charges.

Dr. Alexander referred to the work of Emanuel Chapel, at No. 727 to 737 Sixth-st., which is one of the branches of his church. There, he said, the leaders of both the infant and intermediate departments are paid for their services and devote their time to the work, and the superintendent, Otis W. Booth, has questioned whether it would not be better to have paid superintendents for the junior and adult departments.

Emanuel Chapel has one of the largest schools in this city, averaging an attendance of more than one thousand pupils.

Mrs. Seymour, wife of the late Rev. Erastus Seymour, for many years pastor of Emanuel Chapel, was the pioneer in the use of object lessons for Sunday school teaching, and her method is still employed by her daughter, Miss Lily Seymour, the present head of the infant department there. From five hundred to one thousand little boys and girls are in her class every Sunday during the year, and these are arranged before her in elevated seats. The lesson is taught from a circular revolving blackboard, which is twelve feet in diameter, and upon which the lesson has been written in the signs which were devised by Mrs. Seymour, and which the children learn readily to understand. A lighted candle, for example, always indicates life, while a candle surmounted by an extinguisher signifies death; two feet united by shackles mean a slave or slavery; folded hands prayer, and so on. The teacher's ingenuity uses these and pictures designed by her for the special occasion to illustrate the lesson story. As the board turns, and Miss Seymour points rapidly to the passing pictures, her class readily reads the story in unison with her, and this is repeated over and over until it is said without her help. The attendance is noted by the secretary, who punches attendance cards as the children enter. Motion songs are employed, as in most infant classes, to relieve restlessness and guard against consequent inattention and disorder.

"PROBLEM OF THE UNEMPLOYED."

A TALK BY WALTER A. WYCKOFF BEFORE THE COLLEGIATE ALUMNÆ.

"The Problem of the Unemployed" was the subject of an address by Walter A. Wyckoff, of Princeton University, before the New-York branch of the Association of Collegiate Alumnæ, which held its winter meeting at the College Settlement, No. 95 Rivington-st., yesterday afternoon.

"It is not impossible," said Mr. Wyckoff, "that the development of scientific farming, which is beginning to receive attention from the best brains and blood of the country, together with the vast resources of the Middle West, is bound to mitigate if not to solve the great 'problem of the unemployed.'"

He illustrated his theme with anecdotes and facts drawn from his experience in walking 2,500 miles of the distance from Connecticut to California and working his way as he went. In spite of this fact his experience had been superficial, he said. "It is one thing to put on blue jeans and assume the pickaxe and shovel, and another to get into the consciousness of the man who wears them the year round and whose intellect is bounded by the limitations of his environment." Mr. Wyckoff compared the characteristics of those who work perfunctorily under a boss and of those who, in organization, are supervised by their own co-workers or are "doing piece work." Camaraderie and good fellowship he had found in all classes of men among whom he had worked, from the ditch diggers and factory hands to the loggers in the Alleghany Mountains and the favored "farm hand" of the West, who is "one of the family." He had not, however, always succeeded in gaining the same amount of confidence from his employers nor from the workingmen's "women folks." Like the "Amateur Emigrant," "no one ever took him for a gentleman." In this country, where so many nationalities congregate, he found his experiment an easy one, and thought his comrades settled any question that arose in their minds by supposing him a new kind of immigrant.

Miss Ruth Putnam, president of the society, presided. A large number of members of the Wellesley Club, which had been invited to meet with the association, were present.

SUNSHINE SOCIETY

GOOD CHEER.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on.

THE LORD'S REWARD.

Trust the Lord to see you when you play a Christian's part.
Trust the Lord to hear you when you soothe the orphan's heart
Trust the Lord to guide you through the dangers of the day,
Rise up in the morning always trusting that the Lord
May be always pleased to keep you in the narrow, righteous way—
Trusting on and hoping on to gain the sweet reward
That never is forgotten when you kneel at night to pray.
Trust the Lord to see you when you do a noble deed,
Trust the Lord to know it when you fill the widow's need;
Trust the Lord to watch you and to keep you in His care.
Trust to be rewarded when it's time for your reward,
But waste no precious moments beating blindly in the air—
Calling out for blessings and for favors from the Lord—
Just a little duty done is worth a life of solemn prayer.
—(S. E. Kiser, in Chicago-Times-Herald.

"THE SHEPHERDESS IN THE HEATHER."

Lightly tripped she o'er the heather,
(In the happy summer weather)
On his lute the shepherd gayly
Piped a simple ditty cally,
Heather blossoms blushed and tittered—
In the brake a blue jay twittered

Prettiest of shepherdesses
Gowned in daintiest of dresses,
Never heard among the heather
(In the balmiest of weather),
Shepherd playing simple ditty—
On she tripped—the more's the pity.

On to town, light as a feather
(In the drowsy, golden weather)
Left the shepherd, and his mooning
Of love ditties, and his tuning—
Gently sobbed the purple heather,
Shepherd—heather—both together.
—(Christene Wood Bullwinkle.

SUNSHINE IN FLORIDA.

Mrs. A. S. Carr, whose picture appears in to-day's column, is president of the Narcrossee, Fla., branch of the T. S. S., and she is deeply interested in the work. She has not only the heart but the means to do good to many, and she is ever ready to assist worthy people. This branch does its sunshine work with enthusiasm, and the reading matter sent by Northern friends has proved of great benefit to the grown people and a joy to the children. Dr. Ennis replies personally to every contributor and these acknowledgments show to the donors his appreciation of their gifts. Since the last report he has received books and papers from Miss Havens, Mrs. Bennett, Mrs. S. J. Farley, Mrs. Foster, Miss Peet, Mrs. Brewer, Miss Frost, Mrs. Bernstein and Master George Ackerly.

MRS. AGNES STATTER CARR.
President of the Narcoossee (Fla.) T. S. S. branch.

A BUSY T. S. S. MEMBER.

Mrs. Jeannette Robinson Murphy, in the midst of a busy life, finds time to give much sunshine to unfortunate ones. She responds readily to calls from old ladies' homes, asylums and crippled children's hospitals, and her negro dialect stories and folklore songs never fail to please. "I positively enjoy giving these entertainments," she says, "more than those for which I receive compensation."

Mrs. Murphy has recently returned from a successful tour through Colorado, where she was the recipient of much social attention. Mrs. Grant, wife of the Governor, gave a luncheon in her honor.

A strong brave man is born each month,
Each year God gives a sage to men,
A poet, each ten years, perhaps,
But an unselfish person—when?
—(Frederic Ridgeley Torrence.

THE TRIBUNE PATTERN.

A TISSUE PAPER PATTERN OF WOMAN'S MORNING COSTUME, CONSISTING OF SHIRT WAIST, NO. 3,707, AND THREE PIECE SKIRT, NO. 3,585, FOR COUPON AND 10 CENTS FOR EACH PATTERN WANTED.

A tasteful gown that is comfortable at the same time that it looks well is what all women desire for home morning wear. No waist yet devised fills the need more perfectly than the shirt waist; no skirt gives greater satisfaction than the three piece with circular flounce. The costume illustrated includes a skirt of dark blue light weight serge, with waist of madras in stripes of blue and white. Both the colors and the materials are serviceable at the same time that they are eminently stylish, but various other equally satisfactory combinations might be suggested. Cheviot, linen, percale and wash silks all make desirable morning waists, while cashmere, Henrietta, veiling and a host of similar materials in black, brown, tan and mixtures might all be suggested for the skirt.

NO. 3,707—SHIRT WAIST. NO. 3,585—THREE PIECE SKIRT.

The waist, being of washable material, is unlined. The back is smooth across the shoulders and is drawn down at the waist line. The fronts are arranged in four narrow forward turning pleats at each side of the centre box pleat, and are gathered at the waist line. The sleeves are in bishop style, and are finished with slightly flaring cuffs at the wrists.

The skirt is cut in three pieces, a narrow front gore and circular side portions, and is finished with a circular flounce, but if preferred plain, this last can be omitted. The upper portion fits smoothly over the hips, while below the knees it flares freely. The fulness at the back can be arranged in an inverted pleat, or gathers, as preferred.

To cut this waist for a woman of medium size 3⅝ yards of material 21 inches wide, 3⅜ yards 27 inches wide, 2⅝ yards 32 inches wide, or 1⅞ yards 44 inches wide will be required.

The pattern No. 3,707 is cut in sizes for a 32, 34, 36, 38, 40 and 42 inch bust measure.

To make this skirt in the medium size 4⅝ yards of material 44 or 50 inches wide, or 8 yards 32 inches wide, will be required.

The pattern No. 3,585 is cut in sizes for a 22, 24, 26, 28, 30, 32 and 34 inch waist measure.

COUPON ENTITLING TO ONE PATTERN, ANY SIZE, OF NO. 3,707 OR 3,585.

Cut this out, fill in with inches, name and address, and mail it to THE PATTERN DEPARTMENT OF THE TRIBUNE.

No. 3,707. Bust.....in.
No. 3,585. Waist.....in.
Name.....
Address.....
.....
Inclose 10 cents to pay mailing and handling expenses for each pattern wanted.

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