



"AT DINNER" AT CAFE BOULEVARD, TENTH-ST. AND SECOND-AVE., NEW-YORK.

Some Ways of the World.

"Do you know," said a debutante, taking a seat by an older girl, and looking around her with a guilty air, as if fearful of being overheard, "I don't really enjoy this 'rough house' you have no idea how it bres me sometimes; and yet if I didn't join in with the skydiving they would think me no good and not include me in their parties. I wonder," she continued, "why it seems to be necessary to be always hilarious and uproarious in order to enjoy things? If one did not have to force one's self to be merry it would be much nicer."

"Where's Mollie?" some one called out. "Mollie, come here; you've got to be the tiger cat in our menagerie." The girl rose rather wearily. "I suppose I shall have to go now, and get down on my hands and knees and grovel," she said, with a grimace, and pointing the group that was performing various "stunts" with shrieks of laughter, was soon apparently the object of the group's scorn.

How much is real and how much is forced in the meriment that seems to be the order of the day in out-of-town parties and small and intimate functions of various kinds, is a question, but it is likely that there are some intelligent young men and women who might prefer quiet conversation if they had the courage of their convictions and were not daunted by the predominant fear of all young people, i. e., the dread of being considered unpopular.

"These young debutantes are great fun," said an older society man. "The little dears are so naive in their ideas of what constitutes festivity. My young niece described a dinner to which she had been the other day as the likeliest affair possible for a young man to get into, and as far as I could get out, the wildest performance was in throwing bread pellets at each other across the table. Not every dinner is so dignified, I admit, but certainly not particularly compromising. I find that throwing bread is with them a sort of test, as it were, of real high finish."

REASONS FOR THEIR FAILURE. "In looking backward," remarked a woman of long experience, "I often try to puzzle out the reasons for the success and failure of the men I have known. Those who had the best start seldom have amounted to much, and not one has achieved great prominence. On the other hand, many who seemed quite stupid have come to the fore surprisingly. Apart from more important reasons, I notice that there are many minor causes that bias success in a man, and I have come to the conclusion that one of the most detrimental influences for a young man is his social ambition. It is either youth has been stopped short in what might have been a brilliant career by becoming fashionably existent, and his ambitions limited to obtaining a prominent position in Vanity Fair. I know a contemporary, one who might easily have been a great man if he had not studied himself by becoming a social leader. He was a young man of the first rank, and when the great opportunity came to him, he was received by society with open arms, and he forsook the substance for the shadow."

A MAN NEED NEVER GROW OLD. The popular man as the seasons repeat themselves is apt to feel a little lonely. "Where are they all, the old familiar companions?" he asks himself as he looks up and down the dinner tables and sees every year the fresh new lot of a new set of faces. For the girls drop from the ranks, while the men stay on. The latter are always of importance at a dinner, but a surplus of women is fatal to any entertainment. The so-called older girls therefore feel that it behooves them to withdraw in favor of the younger sets which each year come to the fore, demanding recognition, and to find their winter entertainments in the quieter functions, consisting of theatre parties, dinners with their own contemporaries, the opera, etc. It is called a fourth winter girl rarely appears at any of the dances or dinners given in honor of the younger ones, although their men friends are all expected to be present.

YOUTHFUL COOKS.

Ethics of Domestic Science as Taught in Public Schools. If the present financial crisis in the public schools had come up ten years ago, one of the things that might have been mentioned as dispensable would have been cooking, but now, after thirteen years' experience, the educational powers would as soon think of cutting off one of the three R's as to dispense with cooking. At various times

HOW COOKING IS TAUGHT IN SOME OF THE NEW-YORK SCHOOLS.



Making cake group method.



Cooks and housekeepers at luncheon.

story, "as you Americans would say, 'I studied my meat card.'" In his "satiric" controversy with "The London Athenaeum," a well known American critic seems to have had a rather similar experience as the afore-said American hostess. "The Athenaeum," speaks of a *Madame* as an American generic term for a certain class of building. The critic, whose soul abhors a clerical error, writes at once to point out the mistake. Whereupon the English journal reiterates its statement, saying: "The term *Madame*, we are told, is used in America to designate a certain class of 'skyscraper'."

lift into their cheerless lives, the Protestant Episcopal Missionary Society for Seamen was organized nearly sixty years ago. It has provided pleasant reading rooms and entertainments for the seamen, has provided them with legal and medical aid and has placed their cause before courts, legislatures, magistrates and consuls, thus securing for them more justice in the matter of wages, food, hours of rest, and the redress of wrongs on shipboard and on shore. It maintains a floating chapel for seamen on the East River, and this summer a mission boat, which provides the only possible means of circumventing the "crimps" was dedicated. This boat, the *Sentinel*, visits incoming vessels, takes the chaplains, legal aid and medical officers from ship to ship, takes the sailors to the hospitals, the sailors' homes and the mission chapels, and carries on the running expenses of this boat, as well as for the aid of sick and destitute seamen and other objects of the work, that the benefit society has arranged its concert.

Among those who will act as patrons of the concert, and who have taken boxes, are: Mrs. Astor, Mrs. John E. Parsons, Mrs. De Landy Kane, Mrs. Baylies, Mrs. Beekman, Mrs. Lewis C. Jones, Mrs. Adrian Iselin, Jr., Mrs. W. Piers, Hamilton, Mrs. E. Vanderbilt, Mrs. Edmund J. Baylies, Mrs. Levi P. Morton, Mrs. Walter J. Burdick, Mrs. Iselin, Mrs. Pembroke Jones, Mrs. George Kingland, Mrs. Morgan Dix, Mrs. Richard Gumbrell, Mrs. J. H. Alexander, Mrs. C. A. Abercrombie, Mrs. Twombly, Mrs. Vanderbilt, Mrs. De Vorester, No. 4 East Sixty-sixth-st.; Mrs. Lewis Morris, Mrs. Henry A. Coster, Mrs. Orme Wilson, Mrs. George B. De Forest, Mrs. Herbert L. Batterley, Mrs. De Peyster, Mrs. William Douglas Sloane, Mrs. Pendleton, Mrs. Cornelius Vanderbilt, Mrs. Thomas Newbold, Mrs. John N. Beekman, Mrs. A. Newbold Morris, Mrs. Charles B. Alexander and Mrs. Stuyvesant Fish. Besides Mrs. Schumann-Heink, MM. Gilbert and Jacques Thibaud will sing, and Mrs. Sembrich, with her husband, Dr. Stengel, will be the guests of honor. Boxes may be obtained from Mrs. Leverich, No. 30 East Sixty-sixth-st., and tickets from Mrs. Leverich, Mrs. De Vorester, No. 4 East Sixty-sixth-st.; Mrs. Alfred T. Mahan, No. 160 West Eighty-sixth-st.; Mrs. John N. Beekman, No. 10 East Twelfth-st., and Mrs. Tracy's, Fifth Avenue Hotel. The society requests that checks be made payable to Margaret L. Leverich.

make pleasant homes, but to do it at much less cost than at present, and that will make a difference in the work of the Charities Department." Domestic science was introduced into a few of the public schools of New-York in 1888, and is now taught in sixty-one elementary schools and also in the girls' high schools. All this progress was made under the present supervisor, appointed in 1896. While the work was under masculine supervision it succeeded admirably in the few schools to which it had been introduced experimentally, but no effort was made to extend it.

In most of the schools the group method of instruction is followed, but the individual method is being introduced as the principals ask for it and the equipment can be obtained, the individual equipment being placed in all the new schools. In the group method four girls are chosen as cooks and four as housekeepers, and while they do the cooking and housekeeping the rest of the class observe, take notes and criticize. The next day a different set of girls is chosen to do the work, so that all get their turn. Under the individual method each girl has her own little stove and cooks her own little dish, the table being arranged in a hollow square, in the center of which the teacher stands. The one disadvantage of this method is that the cooking is done in very small quantities, but this is obviated by having the pupils combine occasionally in the preparation of little luncheons and other meals. The group method is most convenient for large classes, and was found to produce the best results as the children often tried the dishes at home which they had not been able to make themselves at school.

THE NEW SUNDAY SCHOOL.

Should It Have Salaried Teachers and Manual Work? Should Sunday school teachers be paid? Should Sunday schools be graded like day schools? Should one use the catechism, or the international lesson papers, or some other textbook, or no textbook at all? What is conversion, and why are people more often converted in their teens than later in life? Should the object of the Sunday school be to teach religion or develop character? Is manual work applicable to the Sunday school? If so, in what form? Should Sunday school pupils be heard together?

Richard Moore Hodge, lecturer in Biblical literature at Teachers College and at Union Theological Seminary, will discuss with his students in the class in pedagogics for Sunday school teachers, which was organized last week.

Teachers College has long been interested in Sunday schools, and has partially maintained a private one of its own in so far as to give for the last three years the use of a room for this purpose. Pupils pay \$15 a year, or a trifle over 25 cents a Sunday, for the privilege of attending this scientific school. There are many of them students in Teachers College. "The radical defect in Sunday schools," said Dr. Hodge to a Tribune reporter, "is that the teachers are not allowed to specialize. It is said that the teachers are so busy keeping books, teaching and running businesses through the week that they have no time to study up their Sunday school lessons; but this, while of course, it magnifies the difficulties in the way of specializing, furnishes no reason against it."

Asked if he believed that Sunday school teachers should be salaried, Dr. Hodge said: "Yes; when there is money enough. At least, the superintendent and primary teachers should be paid, for they are the most important members of the Sunday school corps. A salary won't corrupt them, as you suppose, but it will give them a certain amount of independence, and will give them a certain amount of respectability. I think you will always find the clergyman in favor of paying the Sunday school teacher."

It is too late to raise the question of the advisability of paying teachers, for it is already done. Miss Hildner, who has raised John Deane's Sunday school from a membership of seventy to over twelve hundred, receives a salary, and salaries are paid in some schools in New-York. A certain college president has said that the day school teacher who teaches Sunday school is committing suicide. But take this case, which has been reported in the *Journal of Education*. It enables her to put her mending out and have Saturday as a day of rest, while she spends a part of Sunday in church work, where she is far more

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valuable than as a mender. Where girls are spending their way through college and have to wait Saturday typewriting or in some other kind of labor, I think it an excellent thing for the parents to have a Sunday school to engage them as teachers and pay them.
"Pastors nearly always like day school teachers in their Sunday schools; they say they are progressive. I do not think a majority of the teachers in Sunday schools are day school teachers, but a good many are. There is no textbook for the Sunday school like the Bible in the spiritual and moral philosophy of the Hebrew people. In their infancy they amused themselves telling stories; in boyhood they had a rough-and-tumble existence under the tutelage of the fathers, and finally they followed the literature of the prophets, and finally they followed the literature of the prophets, and finally they followed the literature of the prophets...
"In reply to the question, 'Why should the Bible be taught scientifically?' Dr. Hodge retorted, 'Why should not the Bible be taught scientifically?' 'Spiritual teaching is all that counts in the Sunday school. Science is only a means to an end.'
Dr. Hodge is in favor of manual work in Sunday schools. He says he has introduced it into the model Sunday school at the First Unitarian Church, Lexington-ave. and Eighty-sixth-st., where there are four hundred pupils. He says that the use of manual work in the Sunday school is a good thing, and that it is a good thing to have the children of the poor in the Sunday school. He says that the use of manual work in the Sunday school is a good thing, and that it is a good thing to have the children of the poor in the Sunday school...
MRS. THOMPSON'S LECTURE.
[FROM THE TRIBUNE BUREAU.]
Washington, Feb. 6.—A notable event in the lives of many millions of Washingtonians was the lecture to-day of Mrs. Robert Thompson, of New-York, on "The Bible and Modern London." There is a section of the Congressional Library devoted to embossed literature for the blind, and connected with it is a large room where free readings and concerts are given once or twice a week to good sized and highly appreciative audiences. Mrs. Thompson's lecture was exceedingly interesting and graphic, her personal familiarity with her subject and her clearness of vision in making these investigations. The interest of the board are to serve without compensation.

WILL INCLUDE WOMEN.
A bill was introduced in the New Jersey Legislature last week by Assemblyman Duffield, of Essex, to appoint a State Board of Charities and Corrections, to consist of seven persons, two to be appointed by the Governor and five to be appointed by the Legislature. It is the intention of the bill to include women in the board.

DR. MANSELL'S WORK IN INDIA.
News has been received from Raipur, India, of the death of Dr. Nancy Monelle Mansell, India, of the Rev. Dr. Henry Mansell, of Massachusetts, a medical missionary appointed by the Methodist Foreign Missionary Society to India in 1875 as a native state to practise medicine. Mrs. Mansell was married on November 3, 1875, to the Rev. Dr. Henry Mansell, a veteran Methodist minister. For thirty years she supervised the school and woman work, and during the same time cared for a hundred and fifty thousand women and children in hospitals and dispensaries, as well as in their own homes. Mrs. Mansell wrote a pamphlet on child marriage, in which she maintained that a law against child marriage was a mark of modern civilization in the times. This pamphlet was published in the Indian languages throughout India. In the following year she prepared a petition asking that girls under fifteen years of age should be prohibited from marrying. This document was submitted to all the women physicians in India for their approval. The result of all such agitation is that the Age of Consent bill was passed by the Government of India, which prohibits marriage under fifteen years of age.

NOT THIS SECTION.
It's the other section of the paper that contains those "Little Ads. of the People."