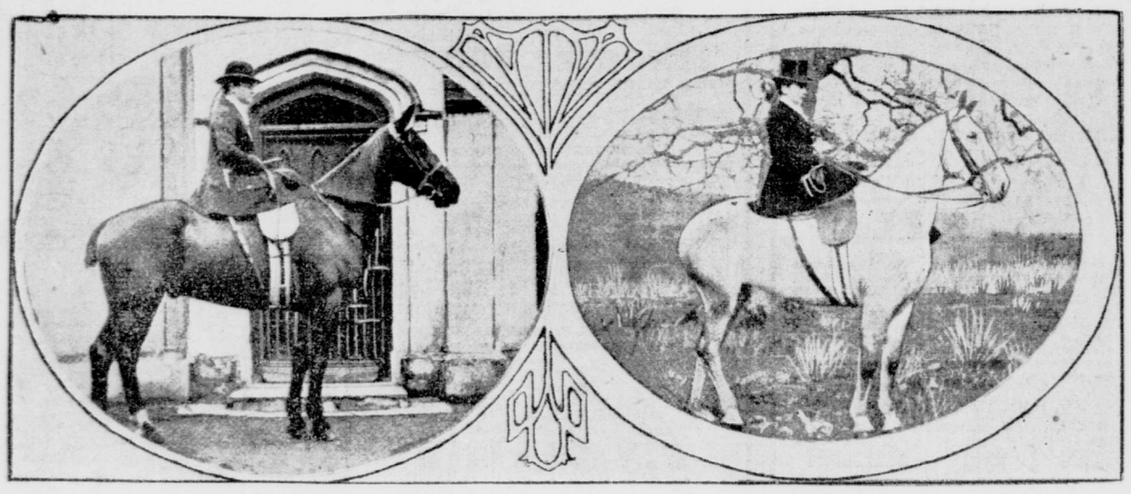
WOMAN'S REALM

MASTERS OF HOUNDS IN ENGLAND.



LADY SLADE. MRS. T. H. R. HUGHES.

A "Week End" in an English Home.

British Customs That Differ from Those in America—Independence of Hostess and Guest.

The American girl going abroad must expect all kinds of surprises and differences in the home lives of the people of the various nations. Even in England she will find much to astonish her and will wonder naturally why there should be any variance between the customs of those speaking the same language, especially as this same good land of ours was principally peopled in the first instance by English men and women who might be expected to transmit the hereditary customs to posterity. It would have been easy, too, to have installed any new ideas or changes that fashion brought to the mother country on this side of the water, for letters written in the olden time were fraught with much detail as to even the smallest topics of the day. It was not the middle class or merely the artisans or lower working people that emigrated to these shores when Virginia and Maryland were colonized, but instead the sons of noblemen bearing world renowned titles. Their wives and sisters accompanied them or came later, when suitable shelter had been provided, and the manor houses throughout the Southern states prove that these homes in the New World were of no mean order, while diaries show that hospitality was open handed, though even at this early date conducted on different lines from those of the homes just left. Of course the difference in the size of these colonial manors and those of England is responsible in a way for some of the changes, for the servants' quarters were more restricted in the newly built domiciles, and, in fact, were frequently arranged under separate roofs in buildings not far from the manor. Having fewer servants meant that the members of the family would have to undertake many small tasks to which they were unaccustomed, and in teaching the untrained servants they gradually assumed as their own province a class of duties that the ignorant slaves could never have performed properly. Such duties took time otherwise occupied in the accomplishments of the period by the leisure class in England, and gradually the New World women and men of the most representative class shook off such conventionalities as could be dispensed with and assumed many cares left to housekeepers and agents in the landed estates of the mother country. Thus they lost forever for their children the knowledge of many customs that have ever been observed in the land of their forebears, and that accordingly are novel to the modern American when encountered in a stay in an English home.

The invitation is given definitely as to the time the guest is expected to stay. There is no chance of a stay over time, and on your departure your place is immediately filled by another guest, the successive visitors having been "arranged for" at the beginning of the season. Usually also the train is mentioned by which you are to arrive. Many of the large estates have railway stations on the property, at which only certain trains stop. As the distance to the house is great, you must accept the train mentioned, and no matter how inconvenient make sure to be on it, as you and the luggage are to be met by proper conveyances. A brougham or wagonette is always sent when it is cold or windy, and open traps on fine days. You can usually count on getting to the house just in time for afternoon tea. If earlier you are met by the housekeeper, for the hostess is sure to be off on some day's outing with her other guests. The housekeeper takes you to your room. En route a footman encounters you, and presenting a silver salver, will ask for your keys, and when you return from the inevitable afternoon tea you will find that your trunk has been unpacked to the very bottom. On the bed will be laid out your very best ball dress, with all accessories, for dinner that night, the maid assigned to you (if you have not your own) seeming to have a guarding eye to the impression you are to make.

Afternoon tea, too, is a very formal affair in one sense, as it is the meal that no member of the house party misses, unless some person of very high rank be among the guests and prefers having tea served in his or her own sitting room. The women who have not been joining energetically in the pleasures of the day appear fresh from a rest in their boudoirs, most carefully apparelled in the most elaborate tea gowns, gorgeous affairs of real laces and soft shimmering stuffs that represent no end of expense. Mingling with them will be the men and women just returned from the day's shoot or a hunt, in habits or stalking costume. Everybody talks, happily at once, so the bustle and noise are a joyous introduction to the few days of good time to follow, and the gleam of the beautiful old silver in the flicker of the firelight and softly shaded lamps makes a charming picture not easily eliminated from the memory. First impressions of new scenes are ever bound to stand out in one's memory and last through a lifetime, but with the remembrance of this very first house party in an English home will be a tugging regret that except for your host, and this only a possibility, nobody else was introduced, and also that the majority of the crowd were too much engrossed in discussing the day's events to recognize your presence except by one combined first stare, after which they talked harder than ever. If you have good looks and are smartly gowned the men will probably take a second survey, and one or two may approach shortly and begin to converse, and will kindly tell you of some of the happenings, to all of which you must respond as if you were quite old friends. General introductions are never given, and each guest learns the others' names by hearsay if not an English woman, for in the various sets that migrate from house to house none are absolutely strangers to the others, so closely are these little cliques maintained. By looking at the bedroom doors, too, one learns one's neighbor's titles, for every door has a little brass plate, into which the card of the temporary occupant is slipped by the housekeeper, so no mistake can possibly occur.

Dinner is extremely formal. Each house guest, with others from outside sources, is expected to be in the drawing room several moments before it is announced, and the man that takes you in is introduced. The conversation is apt to be extremely local, and therefore to an alien almost unintelligible.

The order of going and coming is a thing to be remembered, for precedence is most strictly and wonderfully observed and thoroughly understood by every British matron of high caste. The most important title holds first place, and the titled ones are followed by any colonial officials who may be present, in their proper order. Next comes army and navy rank, the man gazetted even an hour before another leading in this instance. Bishops rank with lords, and the wife of each individual holds his rank, and makes the move for departure at any function where she may be chief. An army post is the place to witness thrilling scenes in cases where precedence has been broken. The enmity thus engendered is undying.

Following dinner, unless a dance is "on" in the house or at some neighboring place, bridge and billiards are usual, and the play at the former is almost invariably for high stakes—very high stakes, in fact—the craze for gambling being almost more furiously developed among the women than among the men.

The maid detailed for your service usually awaits you in your room, and after the day's excitement and fatigue sleep is more than welcome when one is permitted to seek it, which is seldom before midnight. At 7 o'clock next morning tea will be served you. The wakening at such an early hour is very odd to an American girl of luxurious ways, tinged with laziness, it might be said; but, whether one wishes it or not, the tea comes in, and one is thought strangely constituted if it is not taken and enjoyed. The maid then puts out the clothes to be worn that morning, and the start for either hunt or shoot, which are the two autumn sports, is soon after breakfast.

In many of the houses bathrooms have been introduced, the guest always having the choice between the use of one or of the dearly beloved, time honored institution so entirely British, the tub. The latter is far the easier to use, for there is no waiting, and for the bathroom there is, as even the most modern of English houses has not arrived at the state of luxury usual here, where each room is built with its own tiled bath. The maid spreads down a large blanket rug on the floor, on which she places the tub. Then a can of cold and a can of hot water, with bath towels, etc., are brought, and you are left to your own devices, the maid responding to your summons to aid you in dressing afterward. For breakfast you proceed directly to the breakfast room. You are told the hour of this repast, but do not expect to find your hostess, although she may be there. Here every one is for himself. The guests pour their own coffee and take as they please of the pâte or cold potted rabbit or whatever other delicacies constitute this morning meal, the butler or second man bringing in relays of delicious, crisp toast, which is as much a feature of this meal as scones and jam are of afternoon tea. There is on a side table a device unknown even to tardy Americans called the "sluggard's delight." This is a nickel or plated silver stand heated by spirit lamps, on which things are kept hot in casseroles. At breakfast, as at luncheon, no courses are served, the two meals varying but little. If you do not feel equal to stalking with the men, you spend the morning going over the conservatories or the house and play a little tennis or amuse yourself as you see fit until the time comes to drive to the luncheon for those shooting, which is served at one the gamekeepers' lodges. From this you return only in time for afternoon tea, which is usually at 4:30, or possibly as late as 5, depending mostly on the time of year. England is so far north that the autumn days are very short, the sun in late autumn coming up at 9 and setting at 3. Between times the light has been described aptly by an American girl as a very weak mixture of "sun and water." Our brilliant days are a rarity in England. The day's sport is therefore limited by the shortness of the afternoon.

A curious feature seems to be the differences made in the selection of guests for a house party and those asked in for dinner, for in the first care is taken that they shall be congenial. For dinner a heterogeneous collection is invariable, and the pairing off that ensues is almost a joke from the American point of view. A debutante is given to a man old enough to be her grandfather, and on the other side will be another uninteresting specimen, the one object seeming to be the paying off of social duties, the duties being taken wholesale and divided off into lots, no matter how uncongenial. It is taken as a matter of course, however, and accepted with the best possible spirit.

One thing that must be recognized is the absolute independence of both guest and hostess, dinner being frequently the only time of meeting. In this American matrons could find a good lead to follow, for it would relieve them of much anxiety, this leaving the guests to their own devices after having provided a pleasure of a definite kind. In this way the wear and tear of hospitality are greatly lessened.

The question of tipping is somewhat appalling to men visitors, who to the head keeper alone give two guineas at least; a lord gives ten. For the American traveller it is well to know that one can engage a competent maid in London merely for house party visiting, and have the comfort of her entire attention at a small expense. An unmarried girl is only expected to tip the maid delegated to her use if her own is not with her. Married people are finding visits an expensive pleasure, as each has to tip all the servants that in any way aid them, and in no small coin, be it understood. Fortunately, matters are not in the extreme state reached in Germany, where even a dinner guest tips the entire staff of house servants, from footman to cook.

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GROCERS—CLEAN AND UNCLEAN.

In the November number "The Woman's Home Companion" gives these impressive figures in its campaign for clean grocery stores:

"There are eighty-four million people in the United States. For their food $12,000,000,000 is spent annually.

"Eighty-four million stomachs to be fed this year at a cost of $12,000,000,000. Allowing as a very small average that half the marketing will be done by mail, telephone or through solicitors and children, forty-two million people will be fed by women who do not know nor do not try to know their grocers; and $6,000,000,000 worth of food will be bought without the supervision of the woman who knows her grocer. This food, distributed by grocers, clean and unclean, includes nearly 3,000,000 tons of sugar, 834,667,023 pounds of coffee, 175,000,000 pounds of prunes, 17,854,768 bushels of rice, 84,000,000 barrels of flour and 84,000,000 pounds of tea.

"All of these conditions must be handled by various clerks and delivery men before they pass from the grocery store to your pantry. Don't you think it is about time you got acquainted with your grocer and his helpers? Are the men and boys who handle the food for your family worthy of the trust?"

AS TO SUNDAY SCHOOLS.

An Investigation Begun to Learn if Attendance Is Decreasing.

Is the attendance at Sunday schools decreasing? It is generally taken for granted that this is the case, but nothing very definite is known on the subject, and systematic investigation of it has been begun by a number of women's organizations connected with various churches. The better class children are said to be falling off in the greatest numbers, and in the slums the little folk are accused of going to Sunday school for the loaves and fishes.

The subject is one on which doctors seem to disagree, but the figures presented to the last International Sunday School Convention, held in 1906 in Toronto, do not indicate a decline. At that date the figures for the United States showed an increase in attendance of about eight thousand.

"Taking the country as a whole there is no decline," said the Rev. Dr. A. T. Schauffler, president of the New York City Sunday School Association. "In New York, of course, the conditions make the Sunday school problem a particularly difficult one. The dwindling of any individual school may be due to causes that have nothing to do with lack of interest. A flourishing school in 2d street, for instance, had its attendance reduced one-half by the shifting of the population. In Dr. Parkhurst's church the Sunday school has only eighty or ninety pupils, but the congregation is scattered all over the upper West Side. It is manifestly impossible to get the children of such widely scattered families together in very great numbers, and this is true of many churches. If there is a decline in Sunday school attendance among better class children in New York, this has something to do with it. It must also be borne in mind that the well-to-do don't have many children. In the poorer districts it is not hard to get the children to come to Sunday school, and it is not necessary to attribute their coming to the desire for personal advantage. It is natural that they should like to come where there is bright music and some one takes an interest in them. And their parents like to have them taken off the streets."

Dr. Schauffler does not think that modern methods in Sunday school teaching have done much to increase Sunday school attendance.

"The work that is done now is better done," he said, "but after all the drawing power of the Sunday school is the power of the heart, and that has always been the same. There has been a noticeable increase, however, in the attendance in the senior classes as the result of organization. Wanamaker's class, in Philadelphia, for instance, never in its worst days has an attendance less than five hundred. It is organized just like a business, with its sick committee, its welcome committee, its heads of departments, etc."

The Rev. Dr. Richard Morse Hodge, lecturer in Biblical literature and Sunday school pedagogy at Teachers College, views the subject of Sunday school attendance with great cheerfulness.

"If there is a decline in attendance," he says, "it is a good thing, because it will cause the churches to wake up to the fact that better methods of teaching are required. But numbers are materialistic things and not by any means representative of real values. Fröbel and Pestalozzi had smaller and smaller schools all the time. In New York particularly you can't judge the influence of the Church by numbers. Clergymen have to work harder in New York for smaller results than anybody else in the country, probably, and if many of them were not doing twice as much work as they ought to do their churches and Sunday schools would be much smaller than they are. The Church in New York has to contend with great distances and a shifting population, innumerable secular interests, and the stress and strain of business life which often make it absolutely necessary for a man to loaf on Sunday if he is to preserve his health."

At the same time Dr. Hodge thinks that children will go to Sunday school if they got what they went there.

"If we lost all the children," he said, "we would get them back if we put up a Sunday school which would attract them. The reason religion has any place at all in human society is that people have a religious nature that responds when developed. A child has a religious nature and would rather have it cultivated than not. It will come to Sunday school if you deliver the goods.

"The trouble with most of our Sunday school teaching is that it isn't intellectual. It is better than it used to be, but all teaching is better than it used to be, and children accustomed to the public schools perceive very clearly the deficiencies of the Sunday school. In the day school a child is not expected to believe anything until he sees it. In the Sunday school it is too much the habit to rest the case on the statement of the teacher and the Bible."

Dr. Hodge had interesting proof of the way children came to Sunday school when they get what they want. In the First Union Presbyterian Church, where he supervised the Sunday school for a couple of years. These children asked to have the study hour doubled, and it was found that those easiest to interest were between twelve and fifteen years old, just the age at which they usually drop out fastest. The winter before last 135 children dropped out. These cases were all investigated, and it was found that in 133 cases they had either moved away or died.

Dr. Hodge does not think that paid teachers are necessary.

"With plenty of willing teachers ready to work for nothing," he said, "why should we force pay on them? These volunteers could easily be trained to do excellent work, and when the children now in Sunday school grow up they will know how to teach. If there is a thoroughly trained and paid worker to supervise the school it is all that is necessary. I would suggest that every church should have two ministers—one a preacher, and the other a specialist in religious education. We can't add anything to the burdens of the present ministers."

The model Sunday school at Teachers College has paid teachers, and the pupils pay a tuition fee, but the school is not intended as a model for the imitation of churches. It is rather an experimental and practical school, where teachers can be trained and problems worked out untrammelled by the traditions of any Church.

MASTERS OF HOUNDS.

Twelve English Women Entitled to Place M. F. H. After Their Names.

Although English women have not yet succeeded in getting the right to write M. P. after their names or even to vote for an M. P., they can acquire the letters M. F. H., and that is considered a greater honor. An M. F. H. is a master of the fox hounds, and the fact that a woman can be master of the fox hounds shows that the sex is getting on, even if it can't yet sit in the mother of parliaments.

Formerly women were admitted to the hunting field on sufferance. Now they may take a position which has been defined as the equivalent on the hunting field to that of Prime Minister in the Cabinet.

The first woman to become a "master" of hounds was a Mrs. Cheape, who attained to the honor some fifteen years ago. It was declared to be an unheard of and almost impossible thing at the time, but now there are twelve women "masters" in Great Britain and Ireland.

Honorable as the position is, however, its duties are neither easy nor light. He or she who aspires to be a master of hounds must, it is said, combine all the virtues of a saint with the commanding genius of a Kitchener and the tact of a diplomatist. Patience equal to that of Job, firmness, quickness of thought and action, punctuality, courtesy and consideration—all these almost impossible virtues must be possessed by the master of hounds, and in addition great physical strength is required, more, in fact, than most women possess. A good voice and a cheery note on the horn are also desirable assets. "If the trumpet gives an uncertain note who shall go forth to battle?" With the horn the women have little trouble—many of them are artists in that line—but in the matter of voice they are likely to be somewhat handicapped.

The twelve women masters now ruling in the hunting field seem to possess all these difficult requirements, for every one pronounces them unqualified successes.

CLEANINGS

People of to-day plume themselves upon the fact that this is such a scientific age. Especially wonderful, it is often said, are the modern advances in medical science, in hygiene, sanitation, etc. In the face of all this it is humiliating to be told, as "What to Eat" tells its readers in the October issue, that the average life of man has not been advanced in the slightest degree, that if anything it is being shortened, and that of all the animals man has the briefest average span of life in proportion to the time required to reach maturity. A gosling attains goosehood in a year, and unless it falls a victim to man's appetite it is likely to live and quack for twenty years thereafter. A horse reaches maturity in five years, and lives from ten to thirty years, according to the treatment it receives. It takes a man twenty-five years to reach maturity, and man's average life to-day is only thirty-five years. And it is growing no longer. The worst of it is that it is perfectly true that the world knows to-day better than it ever did before how to prevent disease and ward off death, wherefore "What to Eat" concludes that there is something wofully wrong, a screw loose somewhere, or babies would not be dying by the thousands and men falling in the prime and before the prime of life.

"The Department of Agriculture spends $7,000,000 on plant health and animal health every year," says Professor Norton, of Yale University, whom "What to Eat" quotes extensively, "but, with the exception of the splendid work done by Drs. Wiley, Atwater and Benedict, Congress does not directly appropriate one cent for promoting the physical wellbeing of babies. Thousands of dollars have been expended in stamping out cholera among swine, but not one dollar was ever voted for eradicating pneumonia among human beings. Hundreds of thousands of dollars are consumed in saving the lives of elm trees from the attacks of beetles, in warning farmers against the blight affecting potato plants, in importing Sicilian bugs to fertilize fig blossoms in California, and in exterminating parasitic growths that prey on fruit trees. In fact, the Department of Agriculture has expended in the last six years over $46,000,000. But not a wheel of the official machinery at Washington was ever set in motion for the alleviation or cure of diseases of the heart or kidneys, which will carry off over six millions of our entire population. Eight millions will perish of pneumonia, and the entire event is accepted by the American people with a resignation equal to that of the Hindu, who, in the midst of indescribable filth, calmly awaits the day of cholera.

"During the next census period more than six million infants under two years of age will end their little spans of life while mothers sit by and watch in utter helplessness. And yet this number could probably be decreased by as much as one-half."

Preventable death, preventable sickness, preventable conditions of low physical and mental efficiency, and preventable ignorance—these are the four great wastes of to-day, according to Professor Norton. The curious thing is that the majority of people seem to regard these wastes as inevitable, a part of things as they are. Now and then some person arises and does something which demonstrates how needless are these wastes. Dr. George Toles, of Rochester, in one decade has reduced the infant death rate of his town by one-half, and he did it simply by pasteurizing the milk. Yet with this object lesson before its eyes the world calmly continues to feed the bulk of its babies unpasteurized milk.

It is the waste of early deaths—deaths which cut off the individual when he has been only an expense to the world, before he has begun to repay by producing—that "What to Eat" lays stress upon. Professor Norton puts it succinctly when he says: "Of the eighty millions of people living in the United States to-day all must die, after having lived, say, a little more than three billion two hundred million years of life. Of these years, one billion six hundred million represent the unproductive years of childhood and training." If the average length of life could be increased by even a few years it would mean a great gain in the world's productiveness.

A new danger now threatens the poor pedestrian, who already takes his life in his hands every time he walks abroad. In France and England he must now steer clear of the diabolo spinner, besides dodging automobiles, cabs and streetcars, and in due time he will no doubt have to do the same thing here. At a French watering place not long ago a baby was killed outright by a flying spindle which happened to light upon its head, and in Paris several dignified persons have suffered the humiliation of having their hats knocked off. A London paper warns mothers, nurses and all those in charge of children to keep well out of the range of the diabolist, but that is becoming an increasingly difficult thing to do.

In some of the elementary schools of France "tables of sight and hearing" are prepared for each class, and according to these the children are seated—the short sighted near the blackboard and those hard of hearing nearest the teacher. This simple expedient has produced surprising results in children who were previously thought to be stupid or lazy. In cases of defective hearing and sight the parents are advised what precautions to take and are warned also not to allow the child to waste time preparing for a profession such as the army or navy, from which these defects would debar him.

A London society paper notes the extreme frequency with which notices of "marriages arranged" that "will not take place" appear in the "Fashionable Intelligence" columns of "The Times" and "The Morning Post." It is intimated that the question of "settlements" has much to do with these ruptures.

A writer in "The Springfield Republican" traces the origin of the back-buttoned waist to the Prince of Darkness. The greatest boon that has befallen woman in a century, he or she declares, was the invention of the shirtwaist, until the enemy of souls, perceiving the immense advance it meant for her, decided to destroy all this by buttoning it up behind. The blessed little slip so simplified woman's toilet that Satan knew she would soon have a soul above buttons if he did not get them sewed on behind. With true demon cunning he seized on the fact that an unbroken front offers the best field for decoration, and the whole army of shirtwaist designers, with all their factories, were ordered to withdraw every vestige of taste or style from the front-buttoned waist and lavish ever fresh novelties of prettiness on the back buttoned, until at last even simple fineness of materials cannot now be had in the former kind, save in some stupid lines of so-called tailor-made waists, not as becoming to most women as the softer things; so one has to choose between convenience and ugliness. Satan knew on which horn of this cruel dilemma woman would impale herself, and she is impaled—on the back buttons."

A woman whose daughter was recently married writes to "Harper's Bazar" that as the bride left the house she was showered with rose leaves instead of rice. The effect was much prettier, and the newly wedded couple did not have rice dropping out of their clothes for several days. Neither was anybody exposed to the danger of having eyes or ears injured by the flying grains.

SOME APPETIZING DISHES.

For Swiss eggs—a delicious supper dish—spread the bottom of a baking dish with two ounces of butter. Cover this with thin slices of American cheese. Place four eggs over the cheese, taking care that the yolks are not broken. Season with pepper and salt; pour around the eggs two tablespoonfuls of rich cream and cover the top with grated cheese. Bake it for ten minutes, garnish with parsley and serve with fingers of dried toast.

An unusually appetizing curry of veal is made as follows: Cut two pounds of veal into small pieces. Roll the pieces in flour and season with pepper and salt. Put a couple of tablespoonfuls of butter in an iron stewing pan. Slice a large onion and fry it in the butter, and when it turns a light brown add the veal and a quart can of tomatoes. Stir well and place the dish where it will cook slowly for an hour; then add a tablespoonful of curry powder mixed to a smooth paste with a little water. Simmer half an hour longer and serve on a platter with a border of boiled rice.

Lamb may be prepared in the same way.

A maple blanc mange is a novelty. To make it boil a quart of milk. Measure out four heaping tablespoonfuls of cornstarch and moisten it with a little cold milk. Add to it a liberal cup of thick maple syrup, then gradually stir it into the boiling hot milk and beat thoroughly to prevent lumping. Cook until very thick, then put aside to cool. Serve with whipped cream.

For a banana dessert of the same type boil a quart of milk in a double boiler. Mix four tablespoonfuls of cornstarch with two large tablespoonfuls of sugar. Thin it with a little cold milk; then stir it gradually into the remainder of the milk, taking care that it does not form lumps. Cook for ten minutes; break two eggs and beat the whites and yolks separately. Add the yolks to the pudding and cook a few minutes longer. Then remove from the fire and add six bananas that have been cut into thin slices and sprinkled with sugar and a little banana extract. Have ready a pretty mould, and just before pouring the pudding into it fold through it the whipped up whites of the eggs. Serve cold on a low dessert platter with whipped cream.

Those who are fond of curry powder often use it as one would pepper and salt, in ordinary dishes, such as soups, hashes, stews, vegetables, rice, eggs, etc. The next time you serve poached eggs at breakfast try dredging just a little curry over the top of each.

The next time you make layer cake, instead of icing it first and then cutting it in slices, as usual, cut it into small squares and ice each square heavily, ornamenting the top with a candied cherry, a piece of citron or a walnut meat.

CAN'T AFFORD IT.

"If there is one phrase current more than any other to-day it is 'Can't afford it.' There seems a sort of contagion in it," protested an energetic minded woman at a luncheon of college alumnæ in reply to her friend's complaint. The friend, by the way, is mistress of much the larger means and revenues.

"I object to the expression quite as much as you do, I'm sure, but the fact is painfully true," came the continued remonstrance. "Few of us can afford much of anything outside the necessities of life nowadays. I have paid only $100 for my tailor made gown this winter, and I must give up that $15 course of literature lectures I wanted so much to hear! There is something terribly real about the present hard times."

"People are more easily frightened than hurt," said the first speaker, crisply. "It may be that some of us are not ordering clothes and food so lavishly as formerly, but very few of us are going about cold or hungry. As with almost everything else, there is a humorous side to the present condition of things. 'Hard times' exist as a fact, perhaps, but also as a fad. We timid ones have—most of us—fallen into the sympathetic, go-like-a-flock-of-sheep habit of commiserating with one another over the cost of living. There ought to be the making of more sensible men and women out of it all. The stronger natures will meet the present conditions of high prices by studying simplicity"——

"Not the vaunted 'simple life,'" interposed the other, defensively. "You remember the author of 'From a College Window' says that is a most absurdly uneconomical plan."

"No, not the high art simple life," was the good humored admission, "but the simplicity which looks to food values in carbon and nitrogen instead of pandering to taste or fashion; which looks to utility in dress instead of quick-perishable futility in the way of gossamer fabrics, beautiful though they be. One might say," she added, as everybody started to rise from the luncheon table, "'Seek you first the kingdom of simplicity; distinguish, finely, between essentials and non-essentials, and all things necessary shall be added unto you.' The cry of 'Can't afford it!' adds influence to influence and fear to fear."

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