



IN THE CORNER

Courtesy—Of the heart makes no distinctions. It never lapses into unkindness and rudeness and it never is servile. It is an attribute particularly graceful and charming in women, and they who possess it add largely to the growing beauty and sweetness and good of the world.

There are two distinct kinds of courtesy; one is of the heart, the other is of the head. One is the expression of genuine kindness and good will, while the other merely is the result of good breeding. One says, "I beg your pardon," because it would be bad form not to do so; the other says it from the heart.

Some one said that politeness is artificial good nature. Perhaps it was clearer thinking which described good nature as natural politeness.

Courtesy resulting from mere good breeding says and does pleasant and polite things in an exquisite manner with which the heart has nothing to do. It is the result of the when, according to the approved custom of the time, he took Amasa by the hand to lead him, saying to him, "I am glad to see you, brother." Nevertheless, with his free hand did Job grasp his sword and smite Amasa under the fifth rib to his death.

This cold-blooded courtesy survives to the present day, and so well it is affected that sometimes it passes for courtesy of the heart. But it is not the courtesy that try and prove true courtesy as good.

stances. It is quite possible for us to make a more agreeable environment for ourselves in this world without setting our minds on another man, and we can begin to do so persistently believing in the transient nature of our present anxieties and worries and in the happier circumstances to come.

Dear Woman—Whom years of experience have ripened and sweetened says: "I have often been sorry for what I have told; I have never repented what I have kept to myself."

Would not that thought be a safe one for many of us to keep in mind in the evil moments when the desire presses upon us to "talk out" that which lies nearest our hearts? It is much easier to keep cherished secrets than it is to take it back after it has once gone from us.

The man who knows when to keep silence has in his possession the golden key that unlocks one of the doors to secret happiness. Many persons know when to speak; few know when to say nothing.

Each of us has moments of what the French call *enchantment de coeur* when alone with a friend, and often at these times we are so left to ourselves as to breathe forth a confidence that in days to come will be a source of regret. We would give much to have unspoken. Not that our friend will betray our confidence. That happens sometimes. But, even barring that calamity, the secret has passed on for all from our possession. Again, the thought that to us was most precious is likely to be more deeply imbedded in the mind of the lovely secret was the pearl which we have cast before our swine. We pick it up and wonder why it is in the mud. We will never look the same after it once has been trampled upon.

There is—A resignation in the spirit of the oriental religions and philosophies which sometimes has been sorry or amusing to the enterprising westerners, who believe no lot so bad but that they can better it, and who think there is a way through every misfortune.

We interpret the spirit of resignation and contentment as signifying lethargy, apathy, indifference, lack of enterprise, want of vim, energy; we think people are resigned to ill fortune because they are too indolent to effect the needed improvements. "Kismet," "it is fate," is a weakling's cry, a coward's cry. Maybe so. Yet not always so. There is another side to the shield.

We remember, in the golden verses of Pythagoras, the counsel to "support with patience thy lot, be it what it may, and never repine; but endeavor to make thy lot what thou canst to remedy it."

Resignation does not necessarily imply apathy, but it does mean that there is no rejoicing in the lot which cannot be remedied. It is the inevitable result of a resignation that is not a resignation of the past, but rather a resignation that we can lay our fingers on, or, if not that, some remedy or some day which was never the fact in our existence because it now is forgotten. The idea of reincarnation which provides all our misdeeds and grievances, which saturated early Christianity, and which all fortunes, either good or bad, as the natural issue of results in the ceaseless chain of cause and effect which links moment with moment, day with day, year with year, life with life.

That happens which we cannot help it. It is the fate formed of the eternal law of causation. Worry is useless. There is no rejoicing in the lot which cannot be remedied. It is the inevitable result of a resignation that is not a resignation of the past, but rather a resignation that we can lay our fingers on, or, if not that, some remedy or some day which was never the fact in our existence because it now is forgotten.

The Strong—Find their place and position; the place which they alone can fill and the position which is theirs by the fitness of things. And this place and position are the thick of the battle, the heaviest of the burdens and the stress and shock of fate.

Since strength is made to be used, it must be used unsparringly where it is needed, and the greater the strength the more insistent is the crisis of that need in which it is divinely sent.

Is there a strong, capable member in your family? As surely as there is, so surely will the rest lean upon that strength. The more firmly and nobly it is to be depended upon, the more deeply it will be rested upon and the oftener it will be evoked.

One woman through many and great trials has comforted her own household by smilingly that each one turns to her, and not one of them would understand if she turned away from her. She has a way of smiling which bears an extra and unrelieved smile. She does not complain; she endures while others give way.

She cannot evade issues. The weak stand out of the way and let the strong meet and settle the questions which must arise. Our body performs its daily duties, and the oftener it will be evoked.

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Changes—Come to us all sometimes as curious mental experiences. It is as if we were taken up on a high hill, from which we can survey all the surrounding country.

No longer down on the road along which we have been walking, we are so far above it that we can see it in the changing light, and assume new proportions, and we discern their relative value with wonderful clearness in this purer atmosphere. How small really are some of the obstacles, some of the barriers which troubled us so long. And our hands are held aloft in joy, for we have thought of little value we now recognize as of the greatest consequence.

It may be some great shock or some great sorrow which has put us on this elevated elevation. It may be separation from one we love which has opened our eyes to this wonderful world. It may be a new writing materials, the changed, new aspect of the chances and changes and conditions of life which we have never before seen. It may be that we may be back to the joy of every day existence, but our whole point of view of life and its joys and sorrows has changed. It is a new mind and a new set of conditions, and the things which were once read the wonderful meanings opened under the daily show-acts and rears and marvels at its own blindness.

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IN THE PARLOR

A Card—Is not sent on a woman's receiving day, but is left on the hall table as the caller passes out. A married woman leaves her own card and two of her husband's, one for the hostess and one for her husband. An afternoon tea or reception or "at home" requires no after call.

An afternoon tea has been described as merely a woman's way of saying, "Come to visit me when you will be all sure of seeing one another."

It is allowable to take a visiting guest to such a reception, provided a special point is made of introducing her to the hostess. The guest should leave her card with her own hostess, and on the card she should write: "Mrs. Murray White's guest." After the reception Mrs. White should write to the hostess at the tea explaining the situation and asking her to call upon her friend. If there is time before the reception, Mrs. White should write asking permission to take with her her guest. When the giver of the reception replies to this note she incloses a card for the guest in lieu of the visit which she has not then time to pay.

Suppose that Mrs. White has a friend who is visiting a woman who has lived longer in the city than Mrs. White and whom Mrs. White does not know. The friend, Mrs. Peters, on her arrival in the city, sends her card with her address to Mrs. White. As soon as possible Mrs. White should call upon Mrs. Peters, asking only for her, but sending a card to her for the hostess. When Mrs. Peters returns the call her hostess should go with her, and there should be mutual invitations while Mrs. Peters is in town. After she leaves the acquaintance may be dropped, unless it is agreeable. If any chance Mrs. Peters' hostess does not return the call nor explain her failure to do so, Mrs. White need not send her card a second time, but the hostess and she may invite Mrs. Peters without her.

England has a comfortable custom of leaving cards without asking to see people. And there is one case in America where a card left in person without a call is considered the only possible solution of a social question. Some of the founders of our country entertained an organization—perhaps the Daughters of the American Revolution. She has never called on many of the women in that organization, but she has inclosed her card in the invitations to these women, and they, within ten days after her reception, would leave their cards for her, and out asking for her. In this way the courtesy of the situation is observed without the establishment of social relations.

On Thanksgiving Day—Try to have the color scheme of the table more pronounced than on other days. Take dried Virginia creeper and arrange in a mass the more of the smaller vines straying over the cloth. Or use smaller mountain ash berries in bunches set off with greens. If these are difficult to procure and you must rely on the florist use dahlias; these are at their best in the autumn, and are sufficiently brilliant to be effective. For a menu have—

Oysters.
Clear soup.
Slices of boiled salmon, with sauce tartare.
Baked potato.
Baked turkey with chestnut sauce.
Mashed sweet potato.
Cauliflower.
Halves of prairie chicken.
Dressed lettuce.
Ice cream with fruit.
Burning mite pie.
Nuts and raisins.
Waters and Brice cheese.
Coffee.

In a Thanksgiving dinner there is danger that a mixture of turkey, cranberries, potatoes, gravy and vegetables may form a plateful anything but appetizing.

It always is a safe plan to have but one vegetable besides the potato, which we absurdly consider a necessity, and to choose one that is dry. This is the special advantage of eggplant at this season.

Cauliflower is better alone as an entrée rather than with other things, and it may be offered after the meat and before the sherbet.

The cranberries may be shaped in timbale molds and be passed on a platter.

The prettier dishes look the better, and the homely cranberry, if daintily served on a cut glass dish with green leaves as a dolly under the form of jelly, is indeed for once a thing of beauty as well as a gastronomic joy.

Serve the halves of the prairie chicken, when this game is the one chosen, with a garnish of watercress. This should be served always from the pantry, a half bird being given to each guest.

The mince pie may be made in individual dishes instead of in one large pan for variety. Covered with strips of pastry instead of a plain crust, the burning brandy and raisins in the mince meat and impart a delicious flavor to the pie.

The wafers should be toasted and served hot. As Brice cheese is moist, a small butter should be given each guest for use with this course.

Changes—Come to us all sometimes as curious mental experiences. It is as if we were taken up on a high hill, from which we can survey all the surrounding country.

No longer down on the road along which we have been walking, we are so far above it that we can see it in the changing light, and assume new proportions, and we discern their relative value with wonderful clearness in this purer atmosphere. How small really are some of the obstacles, some of the barriers which troubled us so long. And our hands are held aloft in joy, for we have thought of little value we now recognize as of the greatest consequence.

It may be some great shock or some great sorrow which has put us on this elevated elevation. It may be separation from one we love which has opened our eyes to this wonderful world. It may be a new writing materials, the changed, new aspect of the chances and changes and conditions of life which we have never before seen. It may be that we may be back to the joy of every day existence, but our whole point of view of life and its joys and sorrows has changed. It is a new mind and a new set of conditions, and the things which were once read the wonderful meanings opened under the daily show-acts and rears and marvels at its own blindness.

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