The Woman's Page of The Times-Dispatch

The Moral Danger of Making Allowances

There are a number of women in the world incapable of doing or saying wrong things because such things have no attraction for them; yet, when they are surrounded by people of their world who offered their delicacy and rudely invade their ideas of propriety, they merely shrug their shoulders and say: "Oh, well, after all there's a great deal that's very bright and clever in poor Jack or Maria. And, you know, all kinds of allowances should be made because"— And so the talk meanders on in extenuation of explanation, and the women who meander never realize that they are mischievous members of society through their toleration of mischief in others.

It is far easier for a woman to look only at the best qualities in a person who is amusing, than it is to turn resolutely away from what is wrong; far easier to analyze and condone, to sympathize and to show apparent large-mindedness and adaptability, than it is to be narrow-mindedly right. In short, there are many women who, though they may live properly themselves, are quite willing that others whom they might influence to better things shall live improperly. They accept for themselves all the good influences which the past and present world can give, and decline to exert any influence in return.

Compromise of Principle.

A woman will often defend thoughts and actions which she condemns from the very bottom of her heart against what she conceives to be harshness or injustice in the judgment of others. She is impelled to defense against narrowness by a curious contradiction that urges her on when all the time she is aware that the cause she is championing does not represent her real opinions, but merely the toleration of her nature and the compromise of her real principles. The effort to understand and to make allowance often causes real suffering to sensitive women who are reduced to a choice between with drawing themselves from certain phases of social life or finding themselves, against their convictions, going with the current instead of against it.

A woman ought to force herself clearly to the realization that she does harm, not good, whenever she abets and fosters by silence wrong doing in speech or action that which her ideas of right cannot sanction, which she can never countenance or practice for herself, which her downright disapproval may lessen even though in a fractional degree.

Invites Evil to Come In.

Every time that a woman for the sake of any possible advantage to herself enters into association that she knows means the lowering of her own colors; every time that she lets pass without protest a word calculated to injure a friend, or to hold up honesty and purity of living to contempt, she opens a door of admission and, afterward, there is more of evil in the world than before.

Therefore, in this day when the world is crying out for renovation, women should above everything else seek to acquire a power of reasoning correctly, of sifting away falsehood and of understanding essential values and their bearing upon life. Each woman is a separate individual but one individual presses upon another, and the aggregate pressure from one to another is symbolized in the world's movement.

Suppose that a woman impresses her son or her brother with a sense of the duty he owes to the world and himself. Even if this son or brother never attempts by words to convert those around him, they must nevertheless be influenced by the example that he sets and the practical demonstration he makes of sincerity, directness and manliness.

Because every woman is not only strong through her individuality, but because she is a part of humanity; because so much of her goodness and happiness is due to others, and so much of the goodness and happiness of others depend upon her, she must not live honestly herself and let others live dishonestly. For the life of humanity is her life, its strength is hers, and its quality her quality.

VIRGINIA WESTOVER.

Cherry Pie.

While sour cherries make far and away the best pie, the sweet cherries are not to be despised. They are usually pitted, though many people like the flavor imparted by the stones. This is, therefore, a matter of option. A deep tin should be used for cherry pie, the deeper the better. Many housekeepers complain that their cherry pies run over in the oven and much of the juice is lost. To prevent this waste of nectar, a strip of cotton cloth may be wet and pressed about the rim after the pie is all ready to go into the oven, or a paper funnel may be inserted in the opening in the centre of the top crust, to allow for the escape of steam, thus relieving the crust from pressure. When the under crust is spread on the plate sprinkle lightly with flour or brush over with white of egg. Pack full of the cherries sweetened to taste, dredge a little flour over the top, then put on the upper crust and seal.

Morello Cherry Preserves.

Pick the cherries when full ripe, stem but do not pit. Prick each one with a pin to prevent bursting. For each pound of cherries allow a pound and a half of loaf sugar. Roll part of the sugar, sprinkle over the cherries and let them stand overnight. In the morning dissolve the rest of the sugar in a half-pint of currant juice; put in the preserving kettle over a slow fire. Add the cherries and simmer until they are tender but not broken. Put in glasses or jars, boil the syrup until thick, pour over the cherries and seal.

No Trouble to Have Beautiful Hair

(From the Chicago Inter Ocean.)

A well-known New York society woman, renowned for the exquisite loveliness of her hair, is reported to have said: "I attribute the abundance and glossiness of my hair to the fact that my hairdresser never uses water on my head. She uses only a dry shampoo, sifting it evenly over my head and then brushing it thoroughly—brushing it until all the powder is removed.

"She says wetting takes the life and color out of the hair and leaves it dull and brittle. In reply to my inquiry, she told me she made the shampoo herself—simply mixing 4 ounces of therox with 4 ounces of powdered orris root. She explains that the orris root cleanses, while the therox keeps the hair light and fluffy and retains its natural color."—Adv.

SMART COSTUMES OF LINEN. —Lart de la Mode.

FADS AND FANCIES

Anything that is draped is fashionable.

Tulle and Irish lace are frequently combined.

Fewer turbans are seen as the season advances.

Skirts for evening dresses are somewhat fuller.

The latest hosiery shows more elaborate patterns.

Jabots of net and lace are often stenciled in color.

Most of the new tailored suits have long plain sleeves.

Pendants and brooches in empire designs are favorite ornaments.

Sleeveless coats of lace and chiffon are a feature of the season's modes.

Deep blue that is almost black is a much favored color for gowns and hats.

Sleeves of the new models of blouses and dresses show fulness at the elbow.

The fascinating striped wash silks of the season are as serviceable as pretty.

Some of the new linen frocks are embroidered in Japanese colors and designs.

Linen suits are in old blue, mustard, raisin, brown, green, catawba and lavender.

For evening wear there is a return of colored Irish lace, dyed to match the gown.

In spite of the chantecler vogue, flowers were never more prominent in millinery.

The chantecler pump has a high heel and a decorative narrow toe. It is unusually arched.

FASHIONS OF THE MIDDLE SIXTEENTH CENTURY

Many criticisms are passed on the extravagance and absurdity of women's attire at the present time. But a comparison between the twentieth century and others that have gone before it might develop the fact that Fashion has always been a freakish dame and that to-day only does its part toward confirming a reputation long ago established.

In a book written by William Jasper Nicolls, called "The Daughters of Suffolk," and giving many incidents in the life of Lady Jane Grey and her sister, the Lady Katherine, there is a description furnished by a so-called eminent Puritan named Stubbes, who says of the gowns worn in the middle sixteenth century that "the sleeves were formed of rolls, very large at the shoulder and diminishing as they descended to the wrist, so as to present an object anything but graceful. The head emerged from a vast ruff or frill supported by wires, which gave it the form of a fan; it was called a fraise, and was made to rise behind more than a foot above the head.

"The trains or tails to these dresses were extravagantly long, and were proportioned to the degree of nobility of the wearer, some having a length of at least seven yards, and requiring a maid or page to left them up."

As to Material.

Stubbes goes on in the description of material for the gowns or farthingales to picture them as being made "some of silke, some of velvet, some of grograine, some of taffatie, some of scarlet, and some of fine cloth, of 10, 20 or 40 shillings of a yarde. But if the whole gowne be not of silke or velvet, then the same shall be laide with lace, two or three fingers broade, all over the gowne or else the most parte; or if not so as lace is not fine enough sometimes, then it must be garded with great gards of velvet, every garde fower or sixe fingers broad at the least, and edged with costly lace; and as these gownes be of divers and sundry colours, so are they of divers fashions, chaunging with the moone, for some be of new fashion, some of the olde, some of thys fashion, and some of that, some with sleeves hanging downe to their skirtes, trailing on the ground and cast over their shoulders like cowe tails. Some have sleeves much shorter, cut up the arme, and poincted with silke ribbons very gallantly tied with tru-love knottes, for so they call them. Some have capes reachyng down to the middest of their backes, faced with velvet, or els with some fine, wrought silke taffatie at the least, and fringed about very bravely; and to shut up all, in a worde, some are pleated and insled downe the backe wonderfully, with more knacks than I can declare."

Petticoats and Their Make.

"Then have they petticoates," Stubbes continues, "of the best clothe that can be bought, and of the fayrest dye that can be made. And sometimes they are not of clothe neither, that is thought too base, but of scarlet, grograine taffatie, silke and such like, fringed about the skirtes with silke fringe of a chaungeable colour. But whiche is more vayne, of whatsoever their petticoates be, yet mus they have kirtles, for so they call them, either in silke, velvette, grograine, taffatie, sassen or scarlet, bordered with gardes, lace, fringe, and I cannot tell what besides; so that, when they all have their goodly robes upon them, women seem to be the smallest part of themselves."

Netherbockes and Stockings.

"Their netherbockes and stockings," this eminent Puritan avows, "are either of silke, jeansey, worsted, crewell, or, at least, of as fine yearne, thread ov clothe as is possible to be hadde; yes, they are not ashamed to weare hose of all kinds of chaungeable colors, as green, red, white, russet, tawny, and els what. Then these delicate hosen must be cunningly knit, and curiously indented in every point with quirks, clockes, open seame, and everything els accordingly, whereto they have crooked shoes, pinsuets, pantoffles and slippers; some of blacke velvet, some of white, some of Spanishe leather, and some of English, stitched with silke and embroidered with golde and silver all over the foot, with other gew-gaws innumerable; all of which, if I should endeavor myself to expresse, I might with like facilitie number the sands of the sea, the starres in the skie, or the grasse upon the earth, so infinite and innumerable be their abuses."

Seasonable Recipes

Emma Paddock Telford, in the Delineator for June, has some very seasonable recipes, from which the following are culled:

Strawberry Shortcake.

To make real American shortcake, which is a creation sui generis, put four cupfuls sifted flour into a mixing bowl, add a half-teaspoonful salt and mix well. Chop in three large tablespoonfuls of butter. Dissolve a level teaspoonful soda in a little lukewarm water, and add a large cupful of sour cream or rich milk. Add also a well-beaten egg and a tablespoonful sugar. Mix well with a flexible knife, not handling more than is necessary. The dough should be soft enough to roll easily. Roll lightly and quickly into two rather thin sheets. Bake in well-greased round tins, one sheet on top of the other, having the first one well brushed with softened butter. Bake in a hot oven. When done, separate and cover the lower half with a thick layer of strawberries crushed and sweetened. Place the second cake on top and cover with whole berries. Dust with powdered sugar and serve with thick yellow cream. Sweet milk and baking powder can be used in place of the sour cream and soda.

Strawberry Luncheon.

A strawberry luncheon is one of the prettiest forms of entertainment that can be given at this season, especially if one has a home in the country. Serve the meal on a bare mahogany or other hardwood table, using doilies worked in strawberry leaves and berries, or the real berry vines. For the centrepiece make a birch-bark jardiniere or use a strawberry box covered with moss. Have it filled with a rooted strawberry vine transplanted bodily from the field, bearing

Women in Relation to the Art of Conversation

Women who know that Franklin said "every idle word must be accounted for," are also comforted by knowing that he reckoned idle silence to be as pernicious as idle words.

That women like to talk and to excel in what is now considered to be the lost art of conversation, is not a reproach. Quite the contrary. It is a laudable ambition for a woman to be gay and ready, willing to welcome each new-comer agreeably, and to be able to add an incident or bring an illustration to whatever subject may be uppermost for discussion or illumination.

Talk renders intercourse informal and spontaneous. It is one of the things which a woman may enjoy to her profit without cost. By the intercourse which converse brings about, a woman learns to know the thought and its expression of the period in which she lives; by such means her education may be carried to a finish and her friendships formed, friendships which may prove the joy of her youth and the happiness of her old age.

Women as Talkers.

A woman in her talk is not given to ploughing deep below the surface of life. She makes use rather of experience anecdote, cross-lights and quotation in tossing the ball of converse to and fro. She does not disdain or ignore the use of gossip in her lively interchange of thought, and often indulges in sarcasm at the expense of present or absent friends. An intellectual woman is always at her best when she is approached by the person seeking converse with her on the plane of intellectual equality. She is then free to differ without hesitation, to assert her independence of judgment and her consequent right to take part in a real conversation. In fact, no real bright social intercourse is possible without the parties to it being on the same plane, for good conversation cannot be so reckoned, unless it produces an altogether democratic atmosphere where private judgment is asserted even when assent is made.

Matrimonial Disputes.

Marriage has been characterized as a long conversation enlivened by disputes. In disputes a woman nails her colors to the mast and a man's opinions are only more obstinately ingrained. But through the differences that are thus threshed out the woman and the man become better acquainted. Out of such differences new ideas are evolved, and a new basis for future comradeship and sympathy and understanding formed. To a man a wife's development of character after marriage is often an astounding revelation, because drawing-room acquaintance and knowledge gained through talk there is bound to be superficial. This because of the subjective state of woman, of the ideal imposed on her from infancy and worn by her like a hair shirt, helping to falsify her relations in life.

Dodges the Issue.

Even the falseness of a woman's position helps her, however, when she is disposed in conversation to entrench herself behind the proprieties, to touch upon a subject, only to taboo it. An adroit woman, indeed, often affects reserve in order to be frank, as she may wear gloves when she shakes hands.

When a point of business or of conduct is called in question, she will weigh arguments and consider statements with candor, honesty and frankness. But if the discussion turns on an abstraction, a woman's mind is anything but reasonable. She leaps to a conclusion and nothing alters her attitude toward it. What she says first she is apt to say last. And this, though logic and fact be marshaled against her. A woman thus cornered will dodge a point of difference by irrelevant conversational flashes, and press forward to safe and neutral ground over a bridge of evasion which her discretion has pointed out as a happy method of escape. Real queens of the drawing room are like a Japanese juggler in the practiced art which they can put out of sight a dangerous topic and revive it, shorn of its objectionable features when they will to do so.

A woman easily understands that a conclusion is not reached oftener by talking than by thinking. But she knows that in talking knowledge is widened. In the discussion of a point mutual interest is aroused, and when interest does broaden into discovery, or into imagined discovery, the result is shared, it is not restricted to an individual.

One of the finest things that has been said in regard to the art of conversation is that the "best teachers of the art are the aged who sit above our heads on life's raised dais, and appeal at once to respect and pity. They are before us in the march of man. They have battled through the equinox of life and they speak with us, not as our superiors in intellect, but in station. THE PASSERBY.

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