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FIG. 25. No. 4684 LADIES' COSTUME.
PRICE 25 CENTS.

Quantity of Material (21 inches wide) for 30, 32 inches, 12½ yards; 34, 36 inches, 12½ yards; 38, 40 inches, 13 yards; 42 inches, 13½ yards.

Quantity of Material (42 inches wide) for 30, 32 inches, 6½ yards; 34, 36 inches, 6½

yards; 38, 40 inches, 6½ yards; 42 inches, 6½ yards. For the medium size, 12½ yards of ribbon velvet and 3½ yards of lace insertion will be required.

FIG. 25. Pattern No. 4684, price 35 cents, is shown here in India silk, trimmed with velvet ribbon, though any ordinary material will answer for the design, which has a knife-pleating sewed to the edge of the

skirt; "glove" sleeves have all the fullness above the elbows, with shirrings on the inside. The bodice has a rounded front, with folds from the right shoulder lapped over the plain left, which has a trimming of the velvet ribbon. The collar is rolling and deeply pointed, with ribbon trimming corresponding with the rows used on the wrists and skirt.

Simplicity in Living.

Not long ago, a German lady of intelligence and culture said that the greater simplicity of German, compared with Canadian or American family life, impressed her as the most important difference between the two. She said that in her opinion the more elaborate way of living in this country, in comparison with that of German families of the same means, is proving a great burden to our women. Here, families keeping but one servant live in a style that in Germany, or France, would not be undertaken without two or three. The consequence is that much more work and care must fall upon our housekeepers.

The difference between servants here and abroad is another pointer that is greatly to the disadvantage of our women. In Europe there is much less trouble in finding and keeping help. Here, where there is ample means to hire the necessary help, it is often impossible to find it. Wealth, in this country, will not save the possessor from

being left without servants, and obliged to do for herself whatever she has done.

Is it not a just criticism on our Canadian living, to say that the majority of us are attempting too much? Families having an income sufficient for comfort are burdened with expenses too heavy for their means, by unnecessary elaborateness in dress, furniture and manner of living. The anxiety and labor involved in the care of these things rob many women of much of the pleasure of life.

A woman having a beautiful home, after a summer in which she repeatedly had lost first one, then the other, and sometimes both at once, of the two servants she employed, exclaimed: "I would be so glad to give up housekeeping, and live somewhere in two or three rooms. There is no comfort in such a life." Probably her words would find an echo in the thoughts of many others.

A plainer manner of living would be a great relief to multitudes of overworked women, and as a matter of taste it would be a positive gain. There is a lack of refinement in the attempt to live in a style that is not

suited to our circumstances and surroundings. If women are so situated that it is impossible to depend upon having competent and sufficient servants, then it is the part of both wisdom and good taste to so arrange their household affairs as to require as little as possible from them.

The highest culture can be shown in the simplest living as well as in the most elaborate. In fact, simplicity has come to be recognized as an attribute of culture. The most highly-bred people are the most unobtrusive in manners, the least ostentatious in dress and living.

How the cost and labor of family life is to be brought within one's means and strength, is a problem which each housekeeper must solve for herself. No two families have needs and tastes sufficiently alike for one to be a model for another. Fortunately, at the present time, ample scope is given for individuality in home life. Twenty-five years ago, in small towns, houses of moderate cost were substantially alike in exterior. They had an upright part with one or two wings,

and were painted white, with green blinds. Inside, the arrangement of rooms differed but little. The parlor furniture ordinarily consisted of hair-cloth chairs and sofa, and a marble-topped centre-table. Dishes were plain white for common use, with white, gilt-banded china for extra occasions. In the fashions of dress there was but little variety. A woman had small opportunity to suit her peculiar style. In all ways she must have what her neighbors had, because she could not get anything else.

Now, in all these things there is a variety which enables each one to have what she pleases. In building a house, the prudent person will plan not only to make the arrangement convenient, but that it shall not require more labor to care for it than can well be devoted to that purpose. Many a woman has found the burden of taking care of a large house, with insufficient help, so great as to take away all the pleasure anticipated from its possession. So with regard to furniture. It is not wise to have that which needs much care, if one is to do for one's self the work of keeping it in order. Every housekeeper knows how much work there is in sweeping and dusting a room filled with fancy work, or small articles that gather dust. A room can be made just as pretty without these troublesome things, and, if it is desirable to save labor, they will be dispensed with.

A friend who, on account of incompetent help often is obliged to do much of her own baking, has given up having any desert at dinner, or any cake at supper. Her family is just as well satisfied with the plainer food that can be prepared by the servant, and the mistress of the house is saved much time and trouble. Many families would not be suited with such an arrangement. Each woman must determine for herself in what way she can save both labor and money. It is safe to say that there are few who could not simplify this household management so as to economize time and work, while securing as much comfort as before.

Acknowledging One's Errors.

Few attributes of character are more charming than the faculty of gracefully acknowledging one's errors. The man who makes a blunder and sticks to it is a person with whom argument or controversy becomes impossible. The trouble and time spent in attempting to convince him of the truth are completely wasted, for he will still believe that what he has advanced must be right, even in the face of actual demonstration that it is wrong. On the other hand, of the action of one who will admit with frank and ready courtesy that he has been mistaken, it may be said that it "blesseth him that gives and him that takes"—it covers his own retreat with gracefulness, and gives his adversary a pleasant memory of an encounter with a generous foe.

Concerning the Hand.

One of the most common signs of want of good breeding is a sort of uncomfortable consciousness of the hands, an obvious ignorance of what to do with them and a painful awkwardness in their adjustment. The hands of a gentleman seem perfectly at home without being occupied; they are habituated to elegant repose, or if they spontaneously move it is attractively. Some of Queen Elizabeth's courtiers made playing with their sword hilts an accomplishment, and the most effective weapon of the Spanish coquette is her fan. Strength in the fingers is a sure token of mental aptitude. When Mutius burned his hand off before the eyes of his captors he gave the most indubitable proof we can imagine of fortitude, and it was natural that amid the ferocious bravery of feudal times a bloody hand in the centre of an escutcheon should become the badge of a baronet of England.

"I would like you to give my son a chance in your printing-office." "What can the boy do?" "Well, at first he couldn't do anything more than edit your paper and take general charge of the mechanical department, but later on, when he learns cense, he'll be handy to have around to wash windows, keep lamp chimneys clean and sift ashes."

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