

sex. Why will they persist in these methods? The better to illustrate, it is necessary once more to employ anecdote. "Why in the world will women go on getting up these tiresome church fairs and festivals?" asked a gentleman a short time since. "They use up valuable time and wear themselves out in making things, and then they go and buy the same things back. Why do they not just put their names down for a certain amount of money and let it go at that?" If this gentleman had been at the sewing society the next day, he might have heard the answer to his question. His wife pledged herself to furnish for the coming festival a certain number of tea biscuits, a large cake, several pounds of coffee, and other articles. "You know," she said to a friend, "one can send these things out of the house just as well as not, but if I were to ask my husband to give the money he might open his eyes a little." This sentiment was the underlying reason why nearly every woman there pledged provisions and cooked dishes instead of money. When the time came, their lords could do nothing less than to come down to the church parlours, take supper, and pay for the coffee, chicken salad, and cake which had come out of their own larders. Each one paid five or six times the value of his support in the provisions furnished, and gave his wife's time and vital energies into the bargain. But he was still blissfully unconscious of how much he contributed to that church debt, and asked the same question before the next festival.

"But I would rather be deceived than bullied by my wife," said a gentleman the other day. It would seem that when either course is necessary the financial part of our marriage customs needs reform. What is the remedy? One method would be the granting to the wife of a stated weekly or monthly allowance, for the household and other uses, in proportion to the income of the husband. To the man who says, "But I cannot pay my wife like a servant," the answer must be, Certainly not. She is a partner, and as such is entitled to a share in the dividends. To the end that she may make the best use of such moneys, she should know what she is to expect each week. Is she so extravagant that you are in danger of ruin? Well, then, there must be found a remedy, just as there should be when the man ruins his family by extravagance. In the latter case there is no restraining power in the hands of the wife. Undoubtedly the ideal remedy is perfect trust, confidence, and a higher moral development, for both men and women; but while mankind is moving steadily on to this, the weaker must not be always going to the wall for the lack of a protecting hand. No woman ought to marry without having some understanding with her future husband on this point. She need not take pencil and paper and make him set down the exact figures of her weekly allowance, but she should let him understand that she expects one. This will sound horribly sordid to the blissful young creature who is wrapped up in the contemplated orange blossoms and the light which shines in her darling's eyes; but the orange blossoms will be laid aside, and, alas! occasionally the light of his smile, and hard facts are sure to bob up in the housekeeping. Any young girl should beware of the man who considers women irresponsible creatures; for no matter how tender and considerate the master may be, no enlightened human being is happy as a slave. If she has enough to eat, to drink, and to wear, her soul will be dwarfed till not enough is left to pay for the saving; or else, if she be like Nora in the "Doll's House," some day she will rise up and say, "I must go away and find myself."—*Alice E. Ives, in the "New York Forum."*

ECCENTRIC CHINS.

A chin is, generally speaking, an index to the character of its possessor. The man or woman with the long, flat chin, known as the jimbor-jaw, is apt to be talkative, emotional, and given to passionate outbreaks of every kind, and to have no idea of the value of money. The round chin like a little button is an essentially feminine feature, and seems in many cases to be a direct dispensation of grace to counteract the sternness of a lofty, intellectual forehead. Dark eyed women have this button chin, but rarely the accompanying forehead, unless their eyes are small or of that hard quality called "snaky." The owner of such a chin is fond of admiration, tenacious of her lovers, and disposed to ignore the rest of her sex. The cleft or dimpled chin—cleft in man, dimpled in woman—indicates a gentle and lovable, but weak nature. The short, and in some cases curved chin, shows that its proprietor is unscrupulous. The short, flat, characterless chin means obstinacy and an absolute lack of the business faculty. Furtive and suspicious eyes often look out of the face to which such a chin belongs.

There are other chins, the shape of which it is perhaps unnecessary to describe. Such, for instance, is a Maine farmer's chin, with its stubby beard expressive of his struggle with a rock-strewn inheritance; and such is the protesting, embittered chin of his hard worked wife. Such, also, is the chin full of unctuous promise, which one hails with satisfaction on the face of a new house-keeper or landlady, as a sign that she is, in Yankee phrase, a good provider.

The chin being a guide to character, a man in search of a companion whose temperament will be the supplement and corrective of his own has but to examine his chin and look out for its opposite, selecting in preference to all, that ineffable baby-chin-grown-up, which he will instinctively recognize as the one "which custom cannot stale." With such a moral appended to it, this dissertation on chins may perhaps help unwary man to find his mate.—*Coru Stewart Wheeler in Drake's Magazine.*

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