

The Bee's Home Magazine Page

Concerning American Wife

Foreign Critics Like to Portray Them as Giddy Parasites, but Such a Viewpoint is Asinine.

By DOROTHY DIX.

It is the fashion among foreigners who write books about this country to represent the American wife as a gay and giddy parasite, and the American husband as a poor, stupid, overworked drudge. The American wife is depicted as doing nothing but flitting from gayety to gayety and spending the money the husband makes, and the husband is painted as being so henpecked that he hasn't even enough spirit left to call his pocketbook his own.



According to these critics, the American wife has no affection for her husband, no consideration for him, she makes no return for all the money that he lavishes upon her. In a word, the American wife is represented as the champion confidence artist, and the American husband as the softest easy mark in the world, and this picture has been printed so often that not only all foreigners but many of our own country people are beginning to believe that it is a real portrait of the American husband and wife.

But I deny emphatically that it is true, or that the American husband does more for his wife than she does for him. It seems to me that in the give-and-take of matrimony, nowhere do husbands and wives come nearer to breaking even than in this country.

It may be true the American husband gives his wife more money, according to his means to spend than do the men of other nations. Certainly it is true that with the solitary exception of the French an American woman can make more show on it than an English or German or Italian woman can on \$5.

But if the American man gives his wife money he demands that she get results with that money. It is the custom of the country for a wife to be her husband's show window, the visible barometer of his fortunes that all the world may see. Unconsciously we all estimate an American man's financial ability by his wife's looks. If she is smartly dressed we conclude that her husband is prospering. If she is shabby and dowdy, we infer that her husband is not one of those who know how to get along.

Many an American woman would prefer to dress simply, wear fewer jewels and less expensive hats, and give the money thus saved to her poor old mother, or some needy relative, but her husband will not permit her. She's his walking advertisement of good business and equal to credit in the bank.

If the American woman belongs to more clubs, and goes to more teas and lunches than the women in other nations—less tied down by her domestic duties—it is not because these duties are neglected, but simply because she is a better manager.

There are no homes in the world more cleanly, so sanitary, or better managed than American homes, and, in spite of all that is said to the contrary, there are no homes in which the average of cooking is better.

You can rave over foreign cooking as much as you like, but how long would the American husband stand for the eternal boiled mutton and fatless joint, and watery potatoes, guiltless even of salt and pepper, or the English housewife, or for the greasy dishes of the German hausfrau, or for the pasty macaroni of the ordinary Italian household? And even the French onion soup and pot au feu sounds better than it tastes to the American palate.

The truth is that no men in the world demand so much of their wives as American men do.

Abroad a woman is either a great lady of society or a housekeeper, and her husband accepts her on one or the other plans, and lets the other go. The American man expects his wife to equally ornament the parlor and the kitchen. A middle-class Englishman does not expect his wife to be anything but the mother of his children and a frugal housekeeper. The middle-class Frenchman expects his wife to be his business partner, the German is satisfied if his wife observes the three K's that the Kaiser set down as the proper spheres of a woman's activities.

But the American man expects his wife to be a thrifty housekeeper, a good mother, a business partner, and a fascinator besides. And it's wonder of it that he so often gets a woman who measures up to all these contradictory specifications.

American men are generous to women about money, but they require women to earn what they get by entertaining them. The American man doesn't know it, but he's the grand paasha of society, and he expects every woman he meets to figuratively dance before him and amuse him.

In other countries men try to please and entertain women. In this country women make all the social running. It is women who talk their heads off trying to divert bored looking men and win a smile from them. It is women who thrash their brains trying to discover topics in which men are interested, for it never even occurs to an American man to try to talk to a woman on any topic in which she is interested. Look where you will at any couple, and you will see that it is the woman who is pumping up the vivacity and animation. Never the man. He feels that he is doing all that is expected of him if he suffers himself to be amused.

Also the American husband, alone of all men, depends upon his wife to make and keep his position in society. She has to rear the children, alone and unaided. She has to make the home, for the American man considers that he has done his full duty by his wife and children when he has paid the bills. All the balance is up to the woman of the family.

So, it is true that the American man does much for his wife, it is equally true that his wife does much for him. No matter what is said to the contrary, the American husband and wife give a pretty good example of team work.

Smart Calling Gowns

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The young matron may rejoice in a calling costume of dark blue chiffon combined with black chiffon velvet. The bodice is brightened by gold lace and the tunic is studded with black velvet motifs embroidered in blue. The muff and neck piece are of tete de negre velvet bound with satin and trimmed with long tassels.

There is a regal air to this calling costume of cerulean blue Ottoman silk. The black Ottoman silk underskirt shows only from the sides, as the front and back panel are of the blue silk. In the back a new effect is obtained by folding the silk back to form two flapping lapels, with the selvedge left as a finish.

Woman and Her Clothes

Every Woman Should Realize that Clothes Which Do Not Express Her Mentally and Her Temperament Always Jar on the Eye of the Beholder.

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By ELLA WHEELER WILCOX.

"Every woman should select her clothes with reference to her best characteristics," said a thoughtful woman recently, "and she should realize the fact that clothes which do not express her mentality and her temperament always jar on the eyes of the beholder, no matter how fashionable and expensive they may be."



This idea may seem far-fetched to the average woman, but it is a fact. A woman appeared at a garden party attired in the latest importation from Paris (before the war).

All the details of her costume were perfect, and she attracted much attention. But she did not attract admiration in some seemingly inexplicable manner she seemed to be a dissonance in the harmony of the scene. Every one noticed her, but not one observer said, "How lovely," "How exquisite," "How becoming," as was said of many other costumes that afternoon.

When the cause was analyzed they proved to be as follows: The woman's garments were fashioned of some colors intended to express regality and severity; their cut and draping were artistic and they breathed of beauty.

But the woman's face betokened a restless and dissatisfied mind. She was unwholesome in her mental state, and she came from a home where discord and disorder reigned.

Therefore even to the casual observer her costume seemed incongruous. Clothes which have cost more money and strain and headache are sure to express some-

thing of those unhappy qualities to the eyes of beholders; they will fail to fulfill the purpose for which they were purchased in some essential manner. Clothes cry aloud of dishonesty and shame.

Ugly and badly made and untidy garments worn by men and women who have means and time to study the art of dressing speak loud reproaches to their wearers.

Since nature gave so much time and care to the apparel of forests and flowers and meadows and marshes it is right that human beings regard dress as a matter worthy of consideration.

But every tree and every plant and every blade of grass expresses in its attitude some special characteristic of its nature. Their costumes are not bestowed upon them haphazard, but are selected with great care.

The woman who says she cares nothing for dress, farther than to keep herself comfortably protected from the elements, and who regards time spent on selecting or planning her costumes as lost or wasted, is out of harmony with Mother Nature.

The woman who thinks of nothing but her apparel, and who sacrifices good sense, health and even principles in procuring fashionable garments, goes against nature, which is ever sensible, reasonable and wise in her use of time. Clothes purchased hurriedly and with no thought can never be effective. Nature bestows loving care on each leaf and twig. Clothes which are worn but once or twice by silly women who have more money than brains lack individuality. As well might the marquisa toss pride itself upon discarding all its leaves and flowers each day for woman to wear her gowns but once.

The woman who dresses to her eyes or the tones of her hair will find it a simple matter to be becomingly attired. More expensive and elaborately dressed women will pass unnoticed, whose garments will seem a symphony.

Study the best qualities in yourself and the best points in your personality, and dress to them. But never dress in a manner to shame your home, or your surroundings.

Australian Mystery

By CARRETT F. SERVICES.

One of the mysteries of the little lone continent of Australia, which is so full of zoological puzzles, is the dingoo.

The dingoo is a wild dog, so like the domesticated dogs of Europe in many ways that naturalists have been led to wondering how he got marooned on the far-off ocean-encircled land which he now inhabits.

A serious objection to the theory that the ancestors of the dingoes were domesticated dogs carried to Australia by early settlers is the fact that it seems to be impossible to tame them. They can be kept and reared in zoological gardens, and at the homes of animal fanciers, but they never show any affection for a master, and will bolt on the least provocation or temptation.

They will frolic with ordinary dogs and play rough and tumble with them in the utmost good nature, but they are very quarrelsome among themselves. It is said that they never bark like a dog, but are fond of howling like a wolf. Yet they look like dogs and not like wolves, and they like to be petted by human beings. But they show no gratitude or attachment.

Their usual color is a dingy yellow-red, but sometimes they are pure black. They are beautifully formed and remarkable for their fast running and high jumping, as well as for their endurance. In all of which they greatly exceed ordinary dogs. They dig burrows in the ground in which they rear their young, but they take advantage of caves and hollow logs for this purpose when they can find them.

In captivity they will eat anything that is offered them, even raw meat and cooked fish, but what they like best is mice and birds. Mr. Laidley, a British naturalist, who has raised dingoes and concluded that they can never be thoroughly tamed, reports that he has seen them carrying birds so hard to catch as skyarks. They stalk their prey like cats and can jump several feet clear from the ground with astonishing agility.

Mr. Laidley rejects the theories which make the dingoo either the descendant, or the ancestor, of the domesticated dog, or a near relative of the wolf. His idea being that the dingoo is a distinct species.

Mr. Laidley has a female coyote which has adopted a litter of six dingoo puppies, and they are very fond of their foster mother.

How to Make Friends

Girls Should Be Unaffected and Practice the Golden Rule

By ANN LISLE.

Here is a little letter from "A Lonely Girl." I think she voices the sorrow of many lonely girls from sea to sea and from continent to continent. "I am steadily employed in a department store. Business acquaintances seem to like me, but after business hours my ability to make friends seem to be lacking. This makes me feel blue. In fact, it makes me become so depressed that it causes my heart to have to read to gain knowledge. But what I need is the knowledge to gain happiness and friendship."

The ability to make friends comes in two ways—a natural gift in the power of a fine, rare, magnetic personality that makes itself felt wherever it may be, or as the result of honest effort to understand people and to be necessary to them.

Now, very often the magnetic person attracts easily and has not enough power to hold; while on the other hand the fine, rare personality that would be worthy of true friendship is too shy and modest to project itself upon the attention of those with whom it chances to come in contact.

What the little lonely girl needs is the warmth of common interests, and the loyal friendliness and understanding that hold the affection if she is attracted.

"To have a friend," said a sage, "you must first be one."

And that is the simple, first rule as to how to make friends. It applies alike to holding and keeping.

The girl who is liked by her business acquaintances probably meets them on the ground of common interests. She is not thinking of herself, and the impression she is making so much as the fact that there are certain matters to be discussed, arranged and adjusted as well as possible. She meets people with a cordial spirit, not coldness or the fear of seeming to cause them to keep her from making a favorable impression, and so interacts with her efficiency as a business woman.

But does she bring any of this same warmth of manner, alert interest and evident desire to please to her daily human social contacts?

Many girls are afraid of being thought "pushing," or forcing themselves where they are not wanted; that of making unwelcome advances to people who do not care for them. Women have a way of dreading to give more of friendship than they receive. They measure it off in scant yards and give an impression of being calculating when they are only shy.

Bring warmth of manner to your social life, little lonely girls. Never be afraid of saying kind things, of offering a cordial handshake, or expressing a desire to meet again the people who attract you.

Be simple and natural in your manner. Don't giggle and pose and try to create an impression of being something other than you are.

Everyone likes intelligent response. Everyone craves understanding. And every personality lives on a little island of friendliness and long to be discovered.

Study the people you meet—not coldly and analytically, but with warm human liking, with a feeling that they are distinctly worth while. Give them to understand that you like them. Tell them you want to know them. Wouldn't treatment as cordial in this, with your interest? The golden rule for making friends is as simple as this: Treat people with the same interest and understanding that you would like them to show you.

Impending Reforms

By EDGAR LUCIEN LARKIN.

Employers shall divide the gross profits of business operations upon the following plan: The wage, salary or emolument of each employe shall be paid in the sum directed by the quarterly estimate of living cost determined by the department of commissary. From the remainder, the amount of six parts in each hundred on the capital invested shall be set aside. This increment shall be deducted, and of any sum thereafter remaining, one-half shall be invested to provide annuities for sick or disabled, or assurance for the dependents of deceased employes. The remaining half shall be periodically distributed amongst the employes on the basis of their various contributions.

The whole of the body of employes is only equal to the superintendent thereof. The superintendent is equal to all of the underlings. Hence employers, when not themselves managers of the business, shall pay to managers a salary equal to the combined wages of the subordinate.

Sections VII, VIII of Code of Laws of Ancient Atlantis 2600 years B. C. This law is even better than the Ford plan, that is, wages were adjusted by the government at intervals of three months, but with this most remarkable difference from modern times, the wage was based on the cost of living.

I would make a prophecy had I not made such a break in a prophecy written in 1887. I published this away back in the effete east. It was: "In A. D. 2000 educators will detect differences in the minds of children." In A. D. 1900 I came up here to the top of this peak and saw such advances in the study of mind that I published the prophecy in "The Examiner," cutting off fifty years, setting date at A. D. 1900. But differences were actually discovered by a teacher in 1910, by Montessori. I was out at first eighty-six, and again thirty-six years.

But I am not dismayed by such little mistakes, so here are three more highly prophetic writings:

1. Within fifty years a number of Atlantean laws, and laws of Hammurabi, will be enacted in the United States.

2. And every court on American soil will become a court of equity.

3. And modern mind will become free, no longer controlled by corroding precedent.

For the manager in Atlantis had to put up half of his big salary, equal to all employes, for sick and disabled and life insurance; and the other half went in the general fund, he drawing his pro rata with all the others. The 6 per cent was all the owners received, because they did not work.

The Atlantides did not drive sensitive

prisoners to insanity and then discharge them as imbeciles with reason dethroned for life. They did the exact opposite—cured them. And this by means of one of the most wonderful processes within range of all mental things: they killed the cells in the crime-area of the brain, leaving all others in health. Note this: Human marriage was strictly based on the laws of nature. Funerals were based on common sense—not sickening, maudlin ritual to ruin of mind, nor upon barbaric display at enormous cost, to ruin mind and body financially. For human happy, vampire, financial ghosts did not rob to right and left over dead bodies in Atlantis.

Q.—Can you explain why it seems easier to lift up a living body and carry it some distance than to carry a small, compact "dead" weight, such as a heavy dumb-bell? A person weighing 150 pounds appears lighter than a pair of dumb-bells or sadirons weighing fifty to seventy-five pounds.—Lily B. Fenigstein, Sparrow's Nest, Mount Vernon.

A.—Somebody several thousands of years before any art of writing was invented imagined this thing, and told it to his next-door man. He told it and so all along the ages and centuries. Pure hallucination, along with hundreds of others now injuring this modern scientific age. If a person weighing 150 pounds appears lighter than anything weighing fifty or seventy-five pounds, it is simply because a distorted mind of some weak man imagined it, maybe 100,000 years ago. Same origin for all current myths.

Q.—If a certain amount of alcohol be added to a given quantity of water, the volume of the liquid decreases.

(2) If a spoonful sugar be added to a cup of tea, filled to the brim, the tea does not overflow.—Charles T. Cawley, 208 East Seventieth Street, New York.

A.—All liquids are porous. Fill a box with shot and there are spaces between. A box "full" of shot may also be filled to the top with water. The word liquid in the question should have been plural—liquids. Mix one pint of water and one pint of alcohol, but the mixture will not measure two pints. Same fact with sugar and tea. But if the top of the cup is absolutely dry the liquid may be piled up above the surface of the cup's edge. Molecules of liquids cohere to each other with a certain specific force for each kind. But if a surface is wetted by a liquid, the molecules of the liquid adhere to those of the solid with greater tenacity than to each other. And this is the explanation of some kinds of liquids being heaped up slightly above the thin top of a cup or glass. Water will hold large volumes of gas without increasing in bulk, as in the case of that classic liquid, soda-pop and a certain noted liquid—champagne wine. The entire series of phenomena are based on spaces in between molecules.

Household Hints

Instead of boiling beet roots roast them in the oven. The flavor will be much improved.

Gold embroidery may be cleaned when it tarnishes with a brush dipped in burned and pulverized rock alum.

When washing saucers, place them in front of the fire for five or ten minutes so that they may dry thoroughly inside, and so prevent deterioration through getting rusty.

After use, all pudding cloths and jelly bags should be washed in very hot water, and when they have been well rinsed hung up to dry, where they are exposed to a good draught.

To give a rich, creamy flavor to coffee, take as much mustard as will lie on a dime and the same quantity of salt, and

mix with the amount of dry coffee allowed for every pint of coffee required.

A stockings mending hint: Before darning stockings, hold the card of skein of wool over the spout of a kettle full of boiling water. The steam shrinks the wool, and when the stockings are again washed the mended portion will not shrink and tear the other parts.

To clean white or light colored feathers, dissolve two ounces of white soap in two pints of warm water, make into a lather, dip in the feathers and squeeze up and down till clean.

To curl feathers, allow them to become almost dry, then shake before a fire till the fronds curl.

To keep the air of a room fresh and slightly perfumed, place a jar in some inconspicuous place in the room and put in the jar a small block of ammonia, over which pour some ordinary cologne water.

This makes a faint pleasant odor of which one is scarcely conscious.

To dye feathers, place them in hot water, then allow to drain. Then place in the mixed dye. Shake out, dry and curl as directed above.

To clean nickel on stoves and ranges, take a wad of cloth, wipe the spot from the bottom of the tea kettle and with it rub the nickel. If there is grease or other dirt, first remove this with a damp cloth rubbed with soap.

In making buttonholes rub soap on the material before cutting button holes in serge or tweed. The soap holds the threads together and prevents them from fraying during the making.

To make red ties a nice bright, clear color, rub them well with a lemon dipped in fine salt, leave for a few minutes and then wash in the usual way. This will remove all stains.

OUR ANTEDILUVIAN ANCESTORS!

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"That man is a fine runner!" "He's got to be! That's Professor Skinclotches. He's writing a book on 'Wild Animals of the Jurassic Period.' It'll be a great work if he lives to complete it!"

Advice to Lovelorn

By BEATRICE FAIRBAX.

Unappreciated Thoughtfulness. Dear Miss Fairfax: I have been keeping company with a young man for six months. I wanted to go to a place of amusement, so I asked him to take me, as I thought it would not be nice for me to go with any one else. He said he had a date with a man friend. Do you think it fair for him to go without taking me? What I go out with this young man I do not want him to spend his money. Do you think that this is the reason? Perhaps after going with him for six months he thinks I am too good for him.

Perhaps you are too careful and thoughtful of this young man's finances. Often the girl who guards a man's interests is not fully appreciated because he wants to have more enjoyment than her careful nature seems wise. Still it is perfectly possible that this man really had an engagement and did not find it advisable to go with you. By the same token you ought to cultivate a few other friendships and not permit yourself to become totally dependent on him.

Bring warmth of manner to your social life, little lonely girls. Never be afraid of saying kind things, of offering a cordial handshake, or expressing a desire to meet again the people who attract you.

Be simple and natural in your manner. Don't giggle and pose and try to create an impression of being something other than you are.

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