

The Bee's Home Magazine Page

Beauty How Do You Dress Your Hair, Care of Your Teeth, Keep Your Eyes Bright?

By LILIAN LAUFERTY.

Talking to Mary Nash is not a little mono-dialogue wherein the interviewer decides what a girl of the particular type of the interviewed ought to say and says it for her. Talking to Mary Nash is, instead, taking part in a scintillating and yet deeply thoughtful conversation in which one of the most earnest, charmingly philosophical and spiritually lovely girls of the stage spurs the interviewer on to try to hold up her end of a chat that begins with personal politeness, veers to the problems of living this sometimes brings to woman and dutifully swings back to a consideration of beauty per se. And he it added, finally, that talking to Mary Nash and with Mary Nash means fifteen minutes of pure joy between and added to the acts of the thought-compelling play, "The Lure." In which she portrays the latest heroine of the Maxine Elliott theater.

"Has the play made you say, 'Beauty is a snare and a delusion'—and share with the mother in 'Fanny's First Play' the thought 'hopeless is from within'?" asked Miss Nash with that combination of desire to know and understand the humorous appreciation of life that seems to me to be her salient characteristic.

"It is all true unless beauty has a guiding force of mentality and idealism. True beauty has to be spirit—and spirit illumined by the inner glow from the



Pretty Mary Nash, Who Has Been the Leading Woman in "The Lure."

to your physical care of the outer shell one part of idealism, one part of love for the world, one part of willingness to work and study, and one part of simple adherence to duty—with these keep the fire in your inner shrine aglow and beauty won't be a delusion and a snare, but a fact of universal delight as your happy spirit wells up from within.

"Do you know, I have often noticed in the country that the girls are growing up with a flower-like loveliness that makes the young things all so pretty and sweet that they seem like human flowers? You see, that is because they are coming to know how to take care of themselves and to their own knowledge is added nature's careful attention.

"If only the girls in the city would forget that they know where to buy peroxide and rouge and lip salve, and would, instead, make a science of keeping their bodies clean and sweet and nourished in healthiness and tend the inner shrine, too, I think our good old human race would grow to be as beautiful as it surely must have been intended to be before we, with cruelty and ignorance, spoiled the original design.

"Oh, if only all the girls growing up would value brains and training as highly as beauty—for they are part of true beauty's self—perhaps the story of Sylvia and of poor little Charlotte Baker of Springfield, of all the 25,000 poor young girls who go yearly to feed the stream of horror—would not be true."

But this is a beauty talk! We will not go on into the problems of humanity; we will just content ourselves with wondering if Mary Nash has not helped us all toward a solution of our own problem when she tells us to be healthy and happy and wise and gives us as her ideal of beauty the beauty of ideals.



inner shrine that keeps a woman's beauty a pure, flickering flame.

"Nowadays any woman should be ashamed not to be good looking. Prettiness may result from a combination of doll-like features and French cosmetics; but beauty is clean, healthy body shell lighted from within by spirit and high ideals.

"I say any woman ought to be ashamed not to be good looking, for good looks have been made a easily possible—they mean that clean, just-had-my-bath-look that is always so delightfully present in the pink-checked Englishwoman. They mean carefully brushed and washed and neatly arranged hair; and clean cared-for

teeth; and clear eyes that have had enough sleep and cold water bathings; and a clear skin that results from a properly considered digestion.

"Good looks mean a controlled nature that does not exhaust itself in unworthy emotions. Good looks mean simple, fresh clothes as free from tawdriness as the body they encase or the mind that has designed them in tune with that body. So, since these things have been lectured about and taught and written of, any woman of brain and perception must stop and look and listen and feel shame to fall in her heritage of clean, healthy good looks.

"To cultivate good looks to beauty, add

Criminal Carelessness

By DOROTHY DIX

A great many of us—and we are not hard-hearted people either—read with delight the other day of a judge who had the courage to sentence a man to eight years in the penitentiary for accidentally killing his friend. It is about time that somebody called a halt not only on the fool who fools with a gun, but on the others, criminally careless individuals who go on their devastating way through the world, breaking hearts and ruining homes, and who think they have sufficiently atoned for the harm they do by saying they didn't intend it.

In all the length and breadth of contradictory human nature there is nothing stranger than that we should take this overly charitable view of carelessness. The simple testimony that "he didn't know the gun was loaded" has been accepted as a handsome apology for murder in innumerable cases. To say we "didn't think" the rest of us regard as a blanket excuse that we can stretch over all the lesser crimes in the calendar. We work it for all that it is worth, yet in reality it is a plea for pardon that nobody but an idiot is justified in putting forth in his own behalf.

What reason, that anybody ought to be expected to accept, can an intelligent human being give for not thinking? It always reminds me of a colored philosopher I once knew, who meted out a stern justice to her offspring, and who was particularly severe on them when they dared to offer the excuse, "I didn't think," by way of an apology for their shortcomings. "Didn't think, didn't think," she would exclaim, wrathfully, "whats de good in havin' a thinker of you don't wuk it?"

So may we all, brethren and sisters—what's the use? To take the matter up in its most practical aspect is to recognize the fact that it is other people's carelessness that lays our heaviest burdens upon us. This is especially true as regards women, and there isn't a mother, and wife, and housekeeper in the land who doesn't know that it is because her family don't think that she must slave at a never-ending job, that has no let-up from year's end to year's end.

Even more to be deplored than this is the lack of thought we show in our conduct to those of our own household and who depend on us for their support. We go to sleep with the jewel of a woman's happiness in their keeping and then were so careless that they threw it away? The world is full of heart-hungry wives, who are starving for a little appreciation, a little love, a little praise.

What, for instance, are those husbands going to say who took the jewel of a woman's happiness in their keeping and then were so careless that they threw it away? The world is full of heart-hungry wives, who are starving for a little appreciation, a little love, a little praise. "I don't recognize it as a tragedy because we are too familiar with it; but there is really no sadder than that of the woman who spends her life trying to please a husband who accepts her labor without thanks, who passes over her achievements without commendation, and who growls and grumbles over every mistake.

Another place where we deserve to do fight on is our criminal carelessness in the way we talk before servants. We discuss the most intimate matters before them. We hazard guesses at people's motives. We repeat rumors of intrigues. We talk as if the maid who was waiting behind our chair were deaf as the adder of the scriptures and dumb as a coffin nail, instead of being an elongated ear and a talking machine combined.

Then, when a distorted and garbled report goes forth of some family happening we wonder how on earth it got out. Perhaps it is not far short of the truth to say that we are all the authors of our own scandals, and that our own servants are the disseminators. They get a word here and there, and by their own interpretation on it, and the result is that reputations are ruined.

Mr. and Mrs. X discuss family finances at the table, and Mr. X remarks that they can't afford so and so. Listening Mary Jane, bringing in the dinner, picks up a few sentences, and by the time she has set the table, and the maid has passed it to Mrs. Jones' cook, and she has passed it on to Mrs. Brown's nurse, all the world is aware of a rumor that the X's are on the verge of bankruptcy and can't pay their servants. We despise the base rumor we call kitchen gossip, but we listen to it. It makes and mars character, and the pity of the thing is that it is our own criminal carelessness that lays its foundations.

There are also the criminally careless people who terrorize society with the malapropos remarks. A forbidden subject draws them on to their doom as surely and irresistibly as the magnet attracts the needle. If there is a tender spot in your soul they put their finger right on it. Let an old maid be present and they get funny on the subject of women who are trying to marry. If there is a divorced person in the company, wild horses couldn't draw them away from a discussion of marital unhappiness. Has somebody a son who is a black sheep and who has brought shame and sorrow on his family, they discourse on forgery and betrayed trusts and prisons.

Of course, these people always excuse themselves by saying they didn't think. It should never be accepted. People who haven't enough brains to think have no business in society. They should be locked up in asylums for the feeble-minded until they learn enough intelligence to keep them from wounding other people by their dangerous conversation.

For my part, I would prefer to be killed by the clean athlete stab of an enemy to being kicked to death by a donkey, and I would just as soon have my feelings hurt, or my vanity wounded, by an intentional unkindness as by the blundering stupidity of the criminally careless who never think.

Fashions That Are Coming Soon Exclusive Styles Described by Olivette



By Olivette

This simple tailor-made or dark green duvetyen on the left is absolutely the "dernier cri" of the Paris modes. The woman who means to copy it must make sure that her tailor is an adept at line. For graceful easy lines are more than ever necessary when simplicity rules in the tailor-made realm. The three-quarter coat is cut away above the waist and ends in a swallowtail at the back. At the neck there is a round collar of ivory liberty. The sleeves have tucks at the line that would ordinarily mark the cuff. A draped belt of the duvetyen passes through straps formed by cuts in the coat and is knotted at the back in two sash ends finished by a double row of silk tassels in self-colored silk.

The plain, round skirt has a panel of pressed pleats extending across the back in sunburst fashion. The afternoon frock in the center is of copper-colored crepe meteer, with a dash of sapphire blue in the soft silk girdle. The kimono bodice opens to the waist line in a surplice. The deep collar and cuffs are of embroidered white linen edged with a double row of knife-plaited valenciennes. The little waistcoat is made of folds of ivory net. The blue girdle ties in a square bow at the left side of the surplice.

The short, round skirt is gathered at the waist and falls straight to the ankle, where a narrow fold

finishes the hem. The front panel is trimmed at the center of its length by four close-set two-inch tucks.

This stunning afternoon dress on the right bears all the hall-marks of the smart French dressmaker, and yet the woman who has a bit of skill or a clever seamstress can fashion one like it. The materials used are prairie green satin for the coat and broad-caded crepe of the same beautiful shade for the skirt and simple bebe waist.

The waist, which is invisible in our picture, has a deep yoke of net trimmed in simple flounces of the same material. The coat is slightly bloused with broad, low armholes, from which the material extends in a long, half-fitted sleeve, buttoned with tiny round buttons up to the elbow and finished with little net frills. Net is the broad shawl collar edged in pleated flounces of the same.

A huge ornament of embroidery in light tones fastens the draped girdle at the middle front. Two points gathered at the waist extend from the girdle on each side of the front. At the back there is a small square panel for the same height.

The skirt fastens in front and is trimmed in groups of the satin buttons; and at the foot there is a short slit to show the foot just to the ankle. Tiny tucks extend below the hip-line and from them a bit of fullness goes to relieve the scant line of the skirt.

Of Poetic Authority

By BEATRICE FAIRFAX.

"I am in love with a girl of my own age, which is 20 years," writes a young man who signs himself "K," "and though I have seen her only three times, she allowed me to kiss her when we parted. Can a love like that be true?"

"None ever loved but at first sight they loved," wrote George Chapman, and the poet who knew more of the human heart than any since his time, Shakespeare, held that love at sight was the supreme test. He wrote: "No sooner met but they looked; no sooner looked but they loved; no sooner loved but they sighed; no sooner sighed but they asked one another the reason."

The times have changed. The human heart is just the same impulsive organ it always was, but the head has grown wiser. The head warns against love at first sight, or, if that is beyond control, against its manifestation. The girl may love you truly; I hope she does, but it would be better for her sake not to kiss at the third meeting.

"Miss Impulsive" had received the attention of a man four months. He told her he loved her. She refused to tell him the state of her heart. He failed to keep an appointment, and in her wrath she refused to accept his apologies. "Of course," she writes, "I was not responsible for my words then."

"That, my dear, is where you are mistaken. There comes the time in no man's or woman's life when he or she is not responsible for every word spoken. This notion of claiming irresponsibility, because of temper is akin to the plea of temporary insanity made by the murderer.

Rebuffed, he stopped calling. Then she began to miss him and asked him to call. He appeared delighted at the invitation, but never called.

"There is no sweetness in lovers quarrels," wrote Edward Bulwer Lytton, "that compensates the sting." "Miss Impulsive" should sign herself "Miss Temper." The mistake is a common one. All who are quick-tempered claim to be impulsive instead. She laughed at love, she flouted it, she abused

it, and it turned away and comes back no more. I am sorry, for there is no calamity in life that falls heavier upon human nature than a disappointment in love. There is nothing "Miss Impulsive" may do but benefit by the experience.

"Perplexed" writes: "I am 21 years old and for the last two years have kept company with a man of the same age whom I love very much. About a month ago we had a slight disagreement and he told me it would be best for us not to see each other, as we were having too many arguments. A month has passed and I cannot forget him. I have now made the acquaintance of another young man who has asked to take me out, but my mother objects, as she thinks it is not right for me to go out so soon after having been with the other young man so long."

You love the first man, and it seems that you have lost him. Under the circumstances, the attentions of the second young man seem almost providential. "Jealousy," writes F. Marion Crawford, "is the forerunner of love, and often its swaker."

Perhaps the knowledge that another man seeks you may awaken the first man to the danger of losing you. If you are not willing to try this means, write him a note telling him that, so far as you are concerned, there will be no more arguments. But can you do it, knowing that this means you will never have your say for the rest of your life? To marry a man with whom one argues through the engagement is like undertaking a long journey when all signs point to a storm. "Argument," my dear, is a word that means nothing more nor less after marriage than quarrels.

"I am 18 years old," writes R. S., "and I am earnestly in love with a man one year my senior. I know he loves me, as he has declared himself many times. I have been keeping company with him for eleven months. This week he called on me, and when he was about to depart he attempted to kiss me, which I resisted and refused him. Please tell me if I did right by refusing, as he has turned very odd since."

The foolish fellow thought that a kiss was the proof of love. He does not know that if every kiss proved love, no one would be single-hearted. You love him, but you want the engagement ring on your finger before you kiss him and you are right.

"The greatest sin 'twixt heaven and hell is first to kiss and then to tell." The girl who kisses freely is in danger of kissing promiscuously, and the man always tells.

He has professed his love for you. Can you not ask him, my dear, if that means he wants you to be his wife? For under no other conditions may you kiss him. I am sure the laws that govern loving will give you this right without stamping you as forward or unmaidenly.

Advice to the Lovelorn

By BEATRICE FAIRFAX.

Your Mother Knows Best.

Dear Miss Fairfax: We are two chums, both 17 years of age, considered attractive and good dancers. The young men of our set are very slow about asking girls to affairs, and we have both in the habit of going without male escorts. Now our parents have told us we cannot do this any more, as they think it isn't nice for girls to attend dances alone. Please tell us if they are right in their attitude. We have been told that the reason the young men do not offer to take girls to dances is that their salaries are so small they cannot afford it. Also please advise us whether it is proper for a young man who escorts a girl to a dance to stay with her throughout the evening, or to provide other partners for her.

STATEN ISLAND. Two young girls should not go to dances alone, but this does not mean that they must deny themselves the pleasure because no men escort them. A mother or father should be willing to act as escort, or if a number of girl chums can get an "elderly" lady to chaperon all of them, the trouble will be mastered. When a man escorts a girl to a dance, it is his duty to see that she has a partner for every dance.

The Nose as an Indication of Character Physician Invents Apparatus Which Perfects Telephonic Speech by Utilizing Nasal Sounds

By GARRETT P. SERVINS.

Napoleon preferred big-nosed men for his army leaders, and the correctness of his intuition concerning the significance of the nose as an indicator of character seems to have been vindicated by his experience at Waterloo, for the duke of Wellington had one of the biggest noses of his day, and anchored, as it were, by the iron Duke's nose, the English army remained immovable until both night and Blucher arrived.

Lavater, the physiognomist, laid strong stress upon a large nose as a token of a sturdy, energetic nature, and this feature has generally been regarded in that light. Science has discovered no reason why the nose should possess this kind of significance, but it has recently been found out that the nose plays a far more important part than had been suspected in the utterance of speech. The disagreeable sounds of what we call a "nasal voice" are due to the fact that the nose does not properly perform its functions. When it is well shaped within and unobstructed, the nose perfects the voice, and without its syllables containing the

components "m" and "n" cannot be heard except by special study to the functions which would complete their utterance being absent.

Dr. Glover of the Conservatory of Paris of the nose in speech, and he points out that the chief trouble with the ordinary telephone is due to the fact that it does not transmit the sounds that are peculiar to the nose. Only the mouth sounds are transmitted to the vibrating membrane, the consequence being that many words are heard obscurely, the nasal sounds which would complete their utterance being absent.

Accordingly he has invented a special form of telephone transmitter, furnished with an extra tube, which gathers and transmits the sounds coming from the nose. The results have fully corresponded with his expectations, for when one speaks through a telephone of this kind the words are transmitted in their integrity, the "m" and "n" sounds are distinctly blended with the others, and the reproduction of the speaker's voice is perfect.

The speaker, himself, it is claimed, finds it easier to use this form of telephone, for it requires less exertion of the voice. It is not necessary to speak loudly in order to be well heard. Dr. Glover has also found that interposition of a very thin paper between the mouth and nose of the speaker and the vibratory apparatus does not in the least diminish the distinctness of the sounds, while it serves to prevent possible contamination. He calls his new apparatus the "physi-

ological telephone," not merely because of the precaution to prevent contamination, but more especially because with its aid, for the first time, the full physiological value of the voice is utilized in telephonic transmission. The voice of the speaker is, at the same time, rendered clearer to the hearer and its timbre is completely transmitted, so that it sounds more natural, as if the speaker were actually present.

For those who are curious about such things it may be interesting to remark that this function of the nose in speech may possibly have some connection with the observation of the physiognomists that the nose is a significant feature in revealing the mental character of its possessor. Every part of the body that is employed by the mind for expressing itself inevitably acquires tell-tale marks which enable a shrewd observer to discern something of the mental make-up. It is notably so with the mouth, not because it is employed in eating but because it is an instrument for the expression of thought through the medium of speech.

Since the nose also takes part in the verbal utterance of thought, why should it not, too, exhibit similar indications of character? It is not alone upon the size of the nose that the physiognomist bases his conclusions, but upon peculiarities of shape and appearance which are gradually developed and emphasized as the individual grows older and his mental characteristics begin to imprint themselves on his features.

