

Attractive Women.

Admiring and loving are quite different things, though often confounded, for how frequently one hears a man say, "Oh, yes, I admire her very much, but she is not the kind of woman I could fall in love with!" What first attracts a man is beauty, what holds a man is charm, and a woman may be very lovely, yet possess no retentive charm. Thus it is we see a beautiful woman losing her grip on a man's affection, while a plain woman does not do so.

Why this should be is a rather vexed question, but as a general rule it will be found in such cases that there is none other than mere physical beauty, no beauty, it may be, of intelligence, feeling, or sympathy. It matters not how exquisite a woman may be in complexion and features; if there is no depth in her nature she ceases sooner or later to be attractive. The beauty of Lady Blessington would never have fascinated such men as Thackeray, Wellington, Brougham, Lansdowne, and Dickens had she not been brilliant intellectually. Yet even her beauty, enhanced by her intellect, had not the same hold over men that less gifted women have possessed, because, alas! she was shallow.

An Irish poet once said to the lovely Lady Morgan, "Were you a Venus, I should forget you, but you are a Laura, a Leonora, an Eloisa, all in one delightful assemblage! My idea of you is very exalted indeed. This is a woman, a beautiful woman, whom I must ever esteem, what magic can be so irresistible in this world!"

Rachel, the great actress, was not at all beautiful, but she commanded an admiration due to her genius, and that only; apart from her talents of the stage, she seemed to have little or no power to win such lasting esteem as has been given to even very foolish women. So it is evident that neither beauty nor intellect by itself, nor even united, have any permanent influence over men. In fact, there is but one irresistible charm that can conquer when intellect, beauty, position, money, may all fail. That charm is fascination. And if there were such beings as fairies to give gifts to mortals, the best gift a woman could ask for would be the gift of fascination, that strange, indefinable influence that exercises such a strong magnetic influence over everyone. So uncanny was it considered in old days that it was almost regarded as the spell of the Evil One, and certainly in those times its thralldom could not be connected with the power of education, of mind over matter.

There are two types of fascination, natural fascination and cultivated fascination, and as in everything else, the natural charm far exceeds in beauty, depth, and influence the artificial one, which often degenerates into absolute hypocrisy and a social veneer, impressing without convincing. Just as some birds with the plainest plumage have the sweetest song, so some women with the plainest faces have the greatest fascination. I can think of one woman who, though old and almost ugly, with clumsy figure and coarse features, yet possessed the power to attract men away from even the youngest and prettiest of girls. The secret was that she made people pleased with themselves. In her presence they felt clever and bright. Her conversation was as dry champagne, exhilarating and piquant. The essence of attraction is sympathy, a real genuine sympathy; but some people mistake gush for sympathy, and are then repellent rather than attractive, as gush is but forced feeling, possessing no sincerity whatever.

What men especially admire in a woman is femininity, though the gentle, appealing woman who can hardly cross a road without fear and trembling, who faints at the sight of a mouse, or shrinks at the sight of a spider, is rather out of date now, and receives more sympathy before marriage than afterwards, as the charm of helplessness that may be fascinating in a fiancée becomes a bore in the wife. No; femininity without helplessness is much more lasting in its grip on a man's affection, and when united to true sympathy, tact, and intelligence, forms an irresistible force of fascination. Tactful, intelligent sympathy, which can comprehend another's most trivial joy and deepest pleasure, another's slightest grief and keenest sorrow, is the magnet that draws around a woman a circle of ardent friends. To be able to descend in sympathy to the

level of a fool or ascend to the heights of a genius means in more mundane matters a host of admirers for a woman, as these admirers admire her for appreciating them!

Everyone craves for sympathy, and perhaps men do so more than women, and as this craving is unconsciously selfish, a woman must be ready to give her sympathy without hope of return, and then she may perhaps one day get her reward in a lifelong friendship or love.

Household Hints.

A Cure for Dandruff.—Any chemist will procure a soap for you called "resorcin, sulphur, and salicylate soap," a medicinal soap of ordinary appearance, costing about sixpence, which is to be applied to the scalp in a lather with warm water at night. The lather is to be well rubbed into the scalp and left on for about five minutes; the hair then rinsed thoroughly with warm water, and dried with hot towels. This is done for three consecutive nights, and each morning a little brillantine must be well brushed into the hair. The treatment must be thorough to be of any use. The same washings at night and the morning applications of brillantine are to be continued for twice a week for a fortnight, then once a week for a month, when the hair should be markedly improved, and the loss of hair effectually stopped. In less serious cases of dandruff a simpler treatment will prove effectual. A liquid soap, made up of equal parts of soft soap and rectified spirits (says, three ounces of each) is an excellent shampoo. The hair is to be washed with a

lather of soap and warm water, and afterwards thoroughly rinsed in lukewarm water. This soap should be regularly used once a month, by anyone with a tendency to dandruff; and, if the hair is dry, a few drops of brilliantine may be well brushed into the hair about twice a week at night. An ointment of precipitated sulphur in cold cream (in the proportion of one in ten) is a most efficient application in dandruff associated with dryness. If this be rubbed in every night for a week, and the hair shampooed with the soft soap and rectified spirits mentioned above, at the end of a week, it may be all that is required in mild cases. But do not forget to use absolutely clean brushes, to nightly brush the hair, and, whenever possible, to dry it in the fresh air, and get all the sunshine possible.

To Make Barley-water.—Put three teaspoonfuls of washed pearl barley into one quart of cold water. Boil till the quantity is reduced to a pint and a-half. Strain, and it will be ready for use as soon as it has cooled. It must be freshly made every day.

Welsh Rarebit.—Required: ½ lb good, rich cheese, half a teaspoonful of aie or milk, two raw yolks of eggs, salt, cayenne, mustard, slices of fried bread or toast. First make the toast or fried bread, trim it neatly. Then slice the cheese thinly; spread a little made-mustard on some of the slices. Put the milk or aie in the chafing-dish. When it boils put in the cheese, and let it cool quickly, stirring it all the time till the cheese is melted. Then add the beaten yolk of egg, and season

with salt and cayenne. Pour this mixture at once over the fried bread, and serve very hot.

Good Breeding.

The best-bred women do not fuss. They take their gowns and their furniture and their jewels as a matter of course. They are unconscious of their veils and their gloves, and they expect everyone else to be equally so. If they see an intimate wearing a handsome gown they refer to it admiringly, but they also preface their comment with an apology. Their differences with their husbands are not aired, neither are the domestic uprisings. The repose of the well-bred woman is not the quiet of weakness. It is the calm of trained faculties, balanced so nicely that an earthquake may cause a change of colour, but will not bring forth a loud cry. Well-bred women are a boon to the human race. They help the world to maintain a high standard both of morals and behaviour.



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