

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

WOMAN OF CAPRI.

Their Gentle and Affectionate Disposition—Accustomed to Laborious Work.

The native inhabitants of Capri, as we see them to-day, are a simple and a gentle people. When irritated or aroused, the fiercer anger and jealousy of the Italian character will sometimes show themselves, but their usual attitude is that of admiring wonder and patient subservience toward the well-dressed strangers who have chosen to make the island their home. Capri is in some degree one of the "Happy Islands." All classes of society are represented, but there is a mingling of ranks and grades that seems strange to the dwellers in large cities. The island has no native aristocracy, the people belonging nearly all to the peasant or shopkeeping class. But there have been marriages by which the peasant maids of Capri are entitled to rank themselves among ladies of birth and station. One of the handsomest private residences on the island boasts of a prince for its master, and the fair lady that he has made his wife is the daughter of an employe of the telegraph company, which, by means of optical signals, enables the inhabitants of Capri to communicate, in the case of an emergency, with the mainland. Artists have frequently been drawn into the toils of matrimony by the glances of their fair models. A beautiful villa, built in Pompeian style, and not far from the Grand Marina, is ruled over by a Capriian girl, wife of the celebrated artist, Cherubino, of Rome. Here and there about the island new and handsome villas appear, and one and another is pointed out to the stranger as the house where a German or an Italian or an English signore dwells with his Capriian wife.

There is very little of mystery in these marriages when one comes to know well these fair Capriian girls. They have the rich beauty of the South, the soft, lustrous eyes and glowing color, and languor and the swaying grace. At the same time, their constant journeys over the mountain roads of their native island at the heels of their patient donkeys make them lithe and strong. They are quick and appreciative, and it requires little imagination to realize that a world-wearied man might find it sweet to make his home on this fair island, with one of these gentle girls to share his life. There seems to be no evidence to show that any of these marriages have resulted unhappily or brought disappointment in their train.

Nearly all the laborious work, such as is performed by men elsewhere, is done at Capri by women. The men are on the sea as mariners or fishermen, or they have been conscripted into the Italian army. Women are the masons and the builders, the farmers, and in some instances the mechanics. It seems strange to an American from the land of machinery to observe the awkward and primitive fashion in which work of all kinds is done here. Fields are cultivated and houses are built with implements such as were familiar to our grandfathers, but of which we have almost forgotten the use. The houses of Capri, constructed now of the same material and in the same manner as were the dwellings of buried Pompeii in the first century of the Christian era, are built of stone and plaster. Rough stones are piled together after the manner in which farmers build fences to divide their fields in our country, and which is also common here. The crevices are filled in with sand and coarse cement, over which is laid plaster, and thus the walls and arched roofs of the dwellings—the former sometimes two to three feet in thickness—are constructed. Every part of the work is done in the most primitive and laborious manner. The earth, for instance, that is dug from the proposed site of some new wall is scratched with a rude hoe, gathered up by the hands, and thrown into a basket, which, when filled, is carried away upon the head. All this will be done by women, assisted occasionally by some youth who has escaped conscription through mental or physical incapacity, or by a graybeard too old for military service and unfit for life upon the sea. All the stone from the quarries upon the mountain-side is carried to the building site upon the head, and we have frequently seen girl children of not more than ten years carrying in this way stones that must have weighed twenty or thirty pounds. The head is protected by a coarse turban, upon which the load is mounted. The Capriians seem to have no idea that anything can be carried any distance in the hand.—*Mary E. Van Dyke, in Harper's Magazine.*

When to Use the Fingers.

There are a number of edibles that the most fashionable and well-bred people now eat at the dinner table with their fingers. They are:

- Olives, to which a fork should never be applied.
- Asparagus, whether hot or cold, when served whole, as it should be.
- Lettuce, which should be dipped in the dressing or in a little salt.
- Celery, which may properly be placed on the tablecloth beside the plate.
- Strawberries, when served with the stem on, as they usually are in the most elegant houses.
- Bread, toast and all tarts and small cakes.
- Fruit of all kinds, except melons and preserves, which are eaten with a spoon.
- Cheese, which is almost invariably eaten with the fingers by the most particular people.
- Even the leg or other small piece of a bird is taken in the fingers at fashionable dinners, and at most of the luncheon ladies pick small pieces of chicken without using a fork.

OLD CREOLE CUSTOMS.

New Orleans Society Still Honors the Traditions of the Old Regime.

The social customs of New Orleans differ widely from those of any other city of the union, derived as they largely are from the usages and precedents of the French and Spanish regime. The old French social law, which divided the people into three classes—the aristocrat, the bourgeois, and the canaille—has to a great extent become a dead letter. The middle class is to-day an unimportant factor in society here. One misses also that subdivision into cliques and sets which exists elsewhere. In a social sense New Orleans is virtually a dual city, the dividing line being Canal street, its principal thoroughfare. Above this dwell the Americans, who now predominate in the population. Below it live the creoles, the descendants of haughty cavaliers and beauties who formed the courts of the French and Spanish governors of the province, and who still hold sacred the stately manners, the stringent customs, and the prejudices of their ancestors. They, however, have for the greater part suffered reverses of fortune. This prevents their active participation in society or the lavish mode of entertainment to which they were accustomed.

It has not deprived them, however, of a certain influence over the social tone of the city, and in no respect is this more readily manifest than in the universal observance of the chaperon system. This system is closely adhered to as well in American as in creole circles, and the penalty of its disregard is scandal and gossip, and perhaps, if the offense be sufficiently serious, social ostracism.

Young ladies do not attend the theatre with a gentleman without a chaperon, especially at night, unless they be nearly related or betrothed. Under no circumstances is it possible for a young girl to lunch or dine in a public restaurant unless a chaperon be present, and few New Orleans girls would enter such a place except to attend a lunch or dinner party to which a number of guests were bidden, and where one or more chaperons were present.

As regards horseback exercise, in which New Orleans girls indulge but rarely, the rule requiring a chaperon is much less rigidly enforced, but upon driving without the matronly protection there is virtually an absolute prohibition.

Social calls are for the most part confined to Sunday evening, when gentlemen present themselves as early as 7 o'clock, and are expected to withdraw not later than 11 o'clock, good breeding, of course, requiring the first comer to yield to his successor. Formal calls are paid only on Sunday or on the evening of the hostess' special reception days, and do not here much exceed half an hour.

In creole circles the mother of the young lady receiving callers is invariably present, but among Americans the custom is observed only according to the degree of intimacy between the parties. Excursions, picnic, etc., form no part of the social entertainments of New Orleans, though occasionally parties are formed to visit the neighboring plantations when the cane is being converted into sugar. In such cases the host makes a point of providing at least one, and often several, chaperons. Invitations to balls, parties, or receptions are always worded to include the chaperon, and subscribers to the club, german, or cotillon, of which at least one is given during the season, are furnished with separate cards for the chaperons and partners.

In matters of courtship and marriage the creoles follow the French plan and the maternal supervision ends only with signing of the nuptial registry. Among the American portion of the population the American custom prevails, and the moment an acquaintance merges himself into a suitor he is accorded greater freedom of communication.

A Little Previous.

A couple from across the border came to the city yesterday and stopped at one of the best hotels. The young lady was plainly but neatly dressed and was a handsome brunette. The young man stepped up to the clerk after having escorted the lady to the parlor, and asked where he could find a minister, as he wanted to get "spliced." Upon being informed, the clerk handed him the pen to register.

"I don't want to register now," said the young man; "wait until after we get married, then I can write it Mr. and Mrs. —"

"That don't make any difference," said the clerk, "as long as you are going to get married."

The youthful swain stepped up to the desk, took the pen, looked it over carefully, and then at the register. His face grew red, and he hesitatingly inscribed "Joseph Link" upon one line, and upon the next, "Mrs. Lottie Link, all of Scranton."

"I wonder what she would say if she knew it," he said in an awe-struck voice, and then hurried off in search of a clergyman. The inscription was soon legalized.—*Binghamton Republican.*

When Professor K— reached the rostrum for prayers he found his watch about two minutes slower, and himself as much later than he expected. Looking at his watch, he exclaimed, "I shall have no faith in my watch after this!" "It is not faith, but works, you need," was the quick response of Professor J—,—*Harper's Magazine.*

Literature Near the Pole.

"What do we do with so many old papers? Send them up to the Arctic ocean." It was the proprietor of an outfitting store on Pacific street and he was answering the inquiry of the reporter as to what he wanted with 5,000 old pictorial and story-papers for which he had advertised in the *Examiner*.

"To the Arctic ocean! And what do you do with them there?"

"We send them up to the sailors on whaling vessels. About 300 sailors, engaged through us, are up there over half the year, and to each one of these we send at least fifteen papers every season. They are glad to get most anything in the shape of a paper, but most of the men like magazines better than anything else."

"Do you depend entirely on the answers to your advertisements for your stock of papers?"

"No; we go to each one of the newspapers in this city, both weekly and daily, and get back numbers. And then we send to each of the sailors a few of the current issues of the city papers. These papers come here in answer to our advertisements," and he put his hand on a stack five feet high. Some of the numbers date back eight or nine years.

"Here is another stack of papers," and he pointed to a heap of papers two feet tall, "that is ready to be assorted and done up in bundles, one for each ship."

"These letters, do they also go?" A long box full of yellow envelopes, each with a superscription to somebody on some whaling ship, "Arctic Ocean," lay beside the papers.

"Yes, we send each year one letter to each man. Of course they like to know what is going on here, and we write a general account of matters of interest and personal gossip, and whatever we think the men would like to know."

"You don't write a different individual letter to each man, do you?"

"Oh, no. We bunch them as much as possible, and make the same letter in duplicate for several men. These letters are all ready to be sent up next week on the Bear, but it will be about a month before the papers and letters are all fixed up and started off. The men exchange their papers and letters, so that what we send keeps the entire fleet in reading matter through the season."—*San Francisco Examiner.*

It is said that German people have little faith in lawyers. Recently a German living in the vicinity of Cape Vincent entered the office of a prominent attorney there and stated that he had been sued for slander against a certain hard-headed man, he thought, and so he said to his lawyer: "Well, what I think about it is that we will let your do it for me." But the other lawyer wouldn't sell his client out and the German finally settled.

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