

Te and Bad Taste at the Table

Attention to many of these things will show some of the errors fully corrected.



THESE two ways of arranging the napkin are not in good taste for the family table. The napkin is wrinkled by such folding and the effect is more grotesque than beautiful.

THE left is shown the correct way for the maid to serve all dishes. She should stand at the left of the person whom she is serving. This allows the guest to use the silver and conveniently. Quietness and neatness without hurry should be observed as much as possible.

The picture on the right shows the way in which the maid is sometimes allowed to serve. She stands on the right of the person whom she must reach across with the left hand, with risk of upsetting the dish.



THE right way to arrange the knives, forks and spoons in relation to the plate and other pieces is seen on the left. This is for a course dinner. For a family dinner the spoon over the plate would be the correct one. The fish-fork on the other side. Frequently, too, butter is not served at dinner, which, of course, makes a butter-plate unnecessary.



On the right is shown a disregard for order and convenience.

AT A FAMILY dinner where there is no servant, and the host carves, it is better to have the various vegetable-dishes placed about the table so that other members of the family may assist in serving.



The vegetable-dishes are all placed in a circle around the host, as in the picture, the effect is unpleasant. It also places the burden of service on him, which may well be done by the other members of the household.

FLOWERS or growing plants should always be used on the table, even for the simplest meal. Artificial substitutes are often used by people of means, who should be ashamed of such insincere decorations. Keep the centerpiece low. A centerpiece is excellent for the usual family dinner, but there are endless arrangements for special occasions.



Do not use masses of flowers piled so high that they obscure the vision of people seated at the table. The centerpiece should be also such a size of proportion to the room. Do not place them in the center of the place for a centerpiece.



THE maid in the picture is trying to carry the soup-tureen over her shoulder. Each guest to serve himself. The result is a mess of soup on the table and the table linen.



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For the C

Some Frank



THE church always are synonymous to reason that every its work to do and n to carry on the wor sort of singing: Chu Church-work-money, again.

Now how do we that the church needs ally left to the Won Ladies' Aid, the Do the Dorcas Society (funny what made me think Sewing Circle, the Able Abigail, or whatever the pa the female contingent of the particular church may be has one of these societies. In a financial sense it coul out one. Who's going to raise the money for the rep parsonage? Ah, the women, of course! And how Bless you! That is easy! They'll just hold a fair, suppers, and a food sale, and three or four dinners, a Festival, and a Pink Tea (generally followed by a B home), and an Old Folks' Concert, and an Apron Sa are! Of course there will be never-ending commi appoint especially licensed highwaywomen to hold up less persons and compel them to buy tickets, give fo contribute "fancy articles" ("fancy articles" sound too) for the fair. And, at the end of the year, the de not my language — it's Dickens' — the dem'd total is there's not enough for four dollars and twenty so plete the amount that the women of the church are pledg raise. So note committees must be appointed to had to make more plans for more entertainments to raise n

And Now, Amidst All This, is it Any Wonder if son sight of what we are doing all this for? We go to har the church is for the cultivation of soul life, for frien ship, for the development of the best that is in us, fo and ourselves. That's good doctrine. But does the Just tell me how church suppers and fairs and apo soul life? I'll grant you there are opportunities to mak and for friendship and fellowship among the womc them. But the women who are kept at home miss th ties." And few of the men of the church can be inlat of the lemonade booth or steer the apron table. And friendship and fellowship! And, for my part, I like church.

Then there's the newcomer in the church "th who sits near the Joneses. Have you called on her yet? "My dear, how could I? I've been simply rusher minute since we began on this fair. I haven't even tir friends, so how could I be expected to call on stran you speak of it, I remember her face: she looks as if sh Do you suppose she'd give us a cake for our Washing to solicit ten cakes and sell twenty tickets." And a day or two later "the little woman who sits n — that's about all the church really knows about her, i and address — is called to the telephone.

"Is this Mrs. B?"
"You attend our church, don't you?"
"Yes, I thought I'd seen you there. Well, I am M soliciting cake for our Washington Tea — it's to be hel parties — and I wonder if you won't make a cake for

"Oh, any kind. I haven't been promised an angel, make one!"
"Thank you. I am sure you must be busy with so and it's very good of you. And please get it there by t you? Good-by."
Eggs are fifty cents a dozen. And it takes eleven egg able skill and a few other things to make an angel cal the church. One must never refuse when it's for the who's a church, or? Why, it's to cultivate soul life and fellowship. It will cultivate Mrs. B's soul life to cake for the church. And the minister's wife is culti; and fellowship by soliciting cake of a woman she has call on because of so much church work.

There was a Woman I Know Of who was always "a begging committees of a certain church whenever I And always she gave cheerfully. Her name and street that was known of her. And whenever it was some solicit her for food, money or fancy articles some one "Have you called on her yet?"
"No, I haven't. And I'm ashamed to solicit her always gives."

Then up spoke a member of the committee: "I will not go again and ask that woman to give a church. Why, not one of us has called on her!"
But she was overruled, and a sister with few scruples do the begging.
Later she reported: "What do you think! That w is perfectly willing to give to our church, but she can't we always come to her, for she belongs to another parish in our church but once, when she came with a friend!"
And this, O dearly beloveds! is the fellowship of th doesn't know which are the sheep of its own pasture!

And Now, Let Us Consider Man. We always hav later, so we might as well do it now and have it over. It has come to this: that man — even of the churchgo formed a society to defend himself from the church. No, nevertheless. He doesn't call it the Society of Protection Soliciting. But that's what it is. For, in many places, of some churches to hold up the merchants of the tow them to give goods from their shops to be sold at chu these poor men have been so persecuted by people who s they have just had to organize to protect themselves, and belonging to this Society of Protection from Church So really and it's given to the church. I'll give you a ticket a few for my mother and my own home. For when you come to the church of a mile away. It's true that the one who or begs for goods doesn't say in so many words: "If something for our fair and buy some dinner tickets of us; you; if you don't we'll do our shopping elsewhere." N say it, but it's perfectly well understood that that is wh