

SUNDAY SERMON

A Scholarly Discourse By Rev. W. J. Thompson.

Brooklyn, N. Y.—Sunday Simpson M. E. Church celebrated its sixty-first anniversary. The subject of Pastor W. J. Thompson's morning sermon was "Faith and Love in the Warp, Pastors and Members in the Woof." The text was from 1 Thessalonians 1:3. Mr. Thompson said:

The warp consists of the threads running lengthwise through the entire fabric. The woof consists of the threads crosswise, and prompted by the weaver's fancy, may vary with each shot of the shuttle.

The warp of Simpson Church is that which through these sixty-one years has remained unchanged and is unchangeable. The woof, comprising pastors and members, by inexorable necessity and purposeful design changes and advances and changes.

Faith is a prominent thread in the warp. Conscious of our spiritual growth we reach out after God if happily we may find and be aided by Him. God is not found out by searching. The fullness of the quest adds welcome to the quest and the quester sought for God as the Father. We hold forth Jesus the authoritative revealer of God and our relation to Him as the light of the world.

Absorbed in His talks and walks, we are caught up in His life, and by His constant presence to His likeness. Thus Jesus saves men by His life. Also by His death. The obstructions to the tunnel-boring under Manhattan and the rivers, overcome by the engineers' sacrifice, measure their devotion to their ideal—rapid transit.

His complete love for His ideal, the salvation of man, and makes that salvation complete. We preach Christ and Him crucified as the all-sufficient saviour of men who receive Him. Philosophers reason men into discipleship. Without violence to reason, and invoking it only so far as it is a part of conscience, we command men everywhere to repent and believe. Repent by ceasing to do evil; believe by the trustful appropriation of the Christ life and death.

Our fore-runners in this work were John the Baptist, Peter and flaming evangelists to Whitfield and Moody. Our justification is the witness of sins forgiven, and lives bringing forth the fruits of righteousness.

Fear is in the warp. It is ours by generous hereditary legacy, and comparative things, for men and devils. When fear is uppermost it dwells. Neither moral nor religious giants are the product of fear. What pygmies worry, fear of disaster, makes intimidation from eclipses and comets shows to be baseless. The fear of beasts, which vanishes before the prowess of the hunter. Fear of physical man departing with war. Fear to speak one's convictions and advocating measures he disbelieves, thus counting for less than nothing, and deserving expatriation from a democracy—these are all unwholesome fears. The source banished the better.

Moral fear. Wordsworth calls duty the "Stern Daughter of the Voice of God." She is a task mistress over us. Our superior therefore we fear. Her commands, like a chrysalis, metamorphoses into the pleasures of duty. Fear of the law drives the criminal to legal legal acts. The best citizens are moved without fear. William Lloyd Garrison, the great moral champion, the centennial of whose birth this day is, when dragged through the streets of Boston by a mob, said "his soul was deaf of fear."

Fear is the beginning and not the end of morality. Godly fear. Petrus argued fear made the gods. Some religious have their devils. We have ours who goeth about as a devouring lion. The Old and New Testaments have 518 references to fear. It may be modified to beginnings and salutary with certain temperaments, but fear is only the beginning of wisdom.

The almightiness of Jehovah makes us tremble. But He draws near to us in the flesh as we become one with Him. His power is for our good, not the least to the King of Terrors is abolished. All power is for our good and we can no longer fear. Fear gives place to love and sinks to true neighbor side of the warp in remembrance of the judgments of the lawgiver. The fear of the Lord is the beginning of the grace of the gospel. Fear is the beginning of wisdom, its end is love. In our necessitated helplessness in infancy and youth we depended upon our fathers. That dependence met, brought forth as the foremost filial love. All men have this love, and to them Jesus reveals God as the Father who exceeds the most devoted father in giving good things.

The devotee of many gods may be sober until he is intoxicated at the feast of Dionysus and be righteous without all. The same devotee of wisdom is a virtue if he is a soldier. There are different virtues for different times and different people. Jesus revealed duty as one God and Father, therefore virtue is one and love is the fulfilling of all virtue. Love is in one point of love is to be guilty of all, because righteousness is a unit.

hopes that are stifled; the long for Messiah, Son of God, founder of a religion, whose life was all for human weal, crucified in the populous capital of His nation as a malefactor, and the tragedy of Calvary becomes pathetic in the extreme. If the Oberammergau play is so heartrending, the loved disciples of Jesus must have had an experience in pathos rarely felt by mortal. It is a wonder some of them did not die from sheer pity.

Today we observe Passion Week and the forty days of Lent. Art, literature and sermons picture the pathetic profile of Jesus and melt our hearts. The courageous man of Calvary is less viewed, and wisely so. We need to be infused with the passion of Jesus to give us the heart to feel. The melted heart first.

Darwin ruled sympathy out of order in this world of struggle. A recent reputable sociologist shows how sympathy evidenced in mutual aid has made possible the life of the animal world and the progress of man. In the highest form of life the offspring is feeblest and weakest. Pity absent, and such would perish. God pitying perishing man brought redemption. Jesus magnified sympathy. It melts us to sympathize with the weak. A sect, the Jainists, so pity venomous insects as not to kill them. The Dookhobors absurdly pity the puffing engine. Sentimentalists so pity the perpetrators of horrible murder as to fall justice; parents their disobedient child as to sympathize with the thief. False philanthropists feed the lazy and pauperize those who ought not to eat because they do not work. We must sympathize aright.

The woman who cares for the orphan; the nurse who ceases not her vigil in the sick room; the neighbor who grants a loan to a deserving man in a hard place; the friend with his pitying word to lighten the burdened heart and gladden the recording angel—these are all illustrations of sympathizing aright. The highest form is the poor sympathizing with the rich in their loneliness, and the rich with the poor in their needs. When the highest and lowest feel as one, sympathy has its perfect work. The heart thus sympathetic will go down in pity, out in love to enemies and up in love to God, and throughout the world. Thus, the heart is faculty, the heart is pure. We preach "Love one another with a pure heart, fervently." Love, the most prominent thread warp, is more than "mere morality." Knowledge of the good does not overcome the inertia to its doing. The imperative of duty is the divine, spoken and warned. It's not the act, but the motive that gives quality. The love of God to us in Christ Jesus drawing us into fellowship with the Infinite heart imparts the highest quality to our deeds.

Hate is another thread in the warp. We have earned advanced university degrees in this accomplishment. Instance civil wars and religious inquisitions. There is an Orientalism in Thugism, whose votaries worship the sword as the Greek his lion. Killing is worship wherein the criminal is the priest of the goddess. A scientist could have a patent office all its own for instruments of flagellation devised to scourge monks into hatred of this beautiful world. Count the number of those you hate. We naturally love friends and hate enemies. From Christ we learn to hate. The Pharisee's law was: "Be holy, as the Lord your God is holy." Jesus sat at meat in a Pharisee's house. There were good Pharisees. There were others whom the Master branded as "generation of vipers, straining at a gnat and swallowing a camel; without whitened sepulchres, and full of dead men's bones within." Not the Pharisees, but their sins, Jesus hated. The cross shows God's immeasurable hatred of sin. Paul delivered the most drastic philippic against sin, the destroyer of souls, the blotter on the glory of the imperfect is worse than criminal. We ought to hate sin with all passion.

Work is a prominent thread in the warp. Love, hate, fear are emotional. John Wesley, in his experience of saving faith, says "the heart is strangely warmed." The Sermon on the Mount is a message to the heart. The feelings have reared the great faiths. "Out of the abundance of the heart the mouth speaketh." To nurse our feelings for themselves is irreligious. They must issue in acts. Hunger leads us to eat, not to the titillation of the palate, but to restore lost tissue and complete the body. The blessing of hungering and thirsting after righteousness is in leading to the activity that fills us with the fullness of God. True character is within. But no one liveth to himself. "Let your light shine" is the command to objectify that character. To be seen, it must be in good works, and those best are to men's bodily needs. Eleetomy provisions must always characterize Christians.

Why He Studied the Bible. The Rev. Russell Bigelow Pope, of the Methodist Episcopal Church, who recently died in his sixtieth year, accomplished that which seems almost to be beyond belief. He read the Bible through 150 times, thirty-eight times in one year, and once in one day. He made his own concordance, and could give almost any chapter and verse in any part of the Bible at call. For forty years he read the Greek Testament through carefully once a quarter. His reason for this close and accurate searching of the Scriptures is given by Dr. Pope in the Christian Advocate, as follows: "Once upon a time I called at a drug store and asked for a certain medicine. The clerk went to the back of the store and in his hand he brought a small vial. How do you know that this is the medicine I inquired for?" He replied, "I know my store," and then I made up my mind that I would know the entire Word like that."

Russian Riddles. Here are some of the riddles which the boys and girls of Russia puzzle their heads over. The answers are given at the end, but see first how many you can solve without looking:

- (1) I am blind, but show others the way; deaf and dumb, but know how to count.
  - (2) People pray for me and long for my company; but directly I appear they hide themselves.
  - (3) I have four legs and feathers, but am neither beast nor bird.
  - (4) There are four brothers under one hat.
  - (5) Four brothers run side by side, but never catch one another.
  - (6) What walks upside down overhead.
  - (7) What are the two brothers that live on the opposite side of the road, yet never see each other?
  - (8) A pack of wolves ran by; one was shot, how many remained?
- Answers: (1) a milestone; (2) rain; (3) a feather bed; (4) legs of a table; (5) heels of a cart; (6) fly; (7) your eyes; (8) one—the dead one.

The Farm

Care of Poultry Yard. Where fowls are confined in rather close quarters during the summer it is a good plan to arrange so that the poultry yard can be cleaned or else divided in two or more sections so that one can be renovated while the other is being used. If the yard is of the ordinary garden soil it should be spaded after first cleaning out the worst of the filth. Then sow this space to oats or rye and allow it to grow for two weeks; then turn the poultry into this yard and treat the other yard in the same manner.

A Ration For Swine. The argument that swine can be fed more cheaply on corn than on anything else is fallacious if one counts for any value the increased gain in a given period under the other ration. True, if corn is low in price and other rations excessively high, then the corn is the cheaper food provided the carcass brings a fairly high price. It has been demonstrated repeatedly that in most localities the ideal balanced ration for swine during the winter is one-half middlings and one-half cornmeal, varying the ration by an occasional feed of corn on the ear without, of course, the middlings.

A still cheaper ration, giving quite as good results, consists of one-third soy bean meal and two-thirds cornmeal, provided the former can be bought at a fair price. It has been proved beyond question that an entire corn ration lays the animal open to various diseases, and that, beyond a certain point, the exclusive corn ration adds practically nothing to the weight of the animal, so that nothing is gained in feeding more than is necessary to sustain life. Try one of the balanced rations suggested, and you will find it profitable, as others have.—Indianapolis News.

Rye as Soil Protector. While rye is not considered all that desirable as a cover crop it certainly is far better than to allow the soil to remain uncovered all winter. We have found great benefits in sowing rye after harvesting the last potato crop, and especially on the fields that are sandy. We take pains, however, to fertilize the soil before sowing the rye, realizing that it has little manurial value, but, on the other hand, must take some plant food from the soil for its support.

The main value of the rye is in the fact that the soil is kept open by having this growth on it, hence obtains and holds a certain quantity of moisture which will be needed the following summer by the growing crops. What will be done with the crop in the spring must be decided by conditions. It may be desirable to feed it to stock, but if this is not necessary and the soil on which it grew is lacking in humus it would be most desirable to plow it under in the spring to benefit the next crop in the rotation, no matter what it may be. In any event, have some sort of cover crop for the soil and conserve the foods in it rather than let them be destroyed to a greater or less extent by the elements.—Indianapolis News.

Shoeing Young Horses. Trouble comes in this work when there is improper handling the first time the colt is shod, so that before the colt is taken to the blacksmith for the first time he should be prepared for shoeing by handling his legs in such a careful manner that he is not to be harmed. The rule invariably is to take the colt to the blacksmith first. This is a poor plan. We have found the following method to be an excellent one in preparing the most vicious colts for shoeing:

Take a long strap around the colt's neck, passing it along the near side and between the hind legs, bringing it to fit close to the body; then pass it under the strap which is around the neck; then tighten up the strap gradually, holding the colt by the bridle. The colt will probably pull a little, but speak to him kindly. When he has become accustomed to the strap, lower it to a point just above the hock and gradually pull up the strap until you have lifted the leg, at the same time pull back on the side of the bridle to keep him from stepping ahead; then take the leg in your hand. The same thing can be done with the other leg, and after the process has been gone through several times you will be surprised to find how easy it is to lift any of the colt's legs.—American Cultivator.

Accessories of Dairy. Not all dairymen can have the Babcock test, but none of them is too poor to buy scales and weigh the milk. Yes, this is the old subject, but it certainly needs repeating until every farmer in the country who keeps cows and disposes of the milk in any form, has learned to tell the robber cows from the profitable ones. If many of us are improperly feeding the cows, more of us are feeding with reasonable correctness, and then losing the profit because we are feeding cows that do not give profitable results. An accurate scale, an account book with each cow accurately kept and one will know, by comparison, in six months which of his animals belong to the butcher.

Then there is a little machine known as a feed grinder, which it will pay to have in the stable and to use for grinding feed for all the stock. One can be had for from \$25 to \$50, which will grind the feed for a large number of animals and be good exercise for the horses. A live man with a little capital can buy one of these grinders and make its cost by grinding for neighbors at a small toll. A German dairyman worked this plan and obtained, as told, nearly enough grain to feed his own herd of seven cows. It may be possible in a progressive neighborhood to buy one of these machines in combination. Work the two plans suggested, and with the proper feed, the proper care of the cows and the proper condition of the stables, one will have a much better idea how they stand in the spring than ever before.—Indianapolis News.

Farmer's Teat. Harper's Weekly suggests that in these days of agricultural prosperity we should not forget the fat old farmer's teat not uncommonly found on English drinking vessels in former times. It goes as follows: "Let the wealthy and great roll in splendor and state. I envy them not, I declare it. I eat my own lamb. My chickens and ham, I shear my own fleece and I wear it. I have lumps, I have bowers. I have fruits, I have flowers. The lark is my morning alarmer; So my jolly boys now Here's God speed the plow. Long life and success to the farmer." The young man on the farm who is tempted to go to the town or city, giving up a substantial certainty for doubtful prospects, would do well to consider the truth expressed in these lines. The farmer's life is the most independent, and is beset with less temptations than any other. It is the nearest to nature and the farthest away from the degenerating artificialities of the modern world.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY FOURTEENTH. A Love-Controlled Life.—John 4. 16-21.

The highest ideal of the Christian life is attainment through service. "For service there must be power. God's work will not do itself. Wishing will not do it. Praying will not do it, though prayer will, for real prayer has the power promised to it. The power must be adequate. He who would meet the need of the world has a large task. The world's forces are insufficient and unfit. Legislation is a cure-all, with a record of widespread failure behind it. Competition is not even the life of trade any longer. Emulation is merely a rather less objectionable form of strife. Selfishness brings some things to pass, but it does not help men. All forces are too feeble, too fitful, and they cannot be geared on to the task of serving the world and satisfying men's need. There is no way to adjust them to that sort of work.

Love is the stuff of which the Christian life is made. There are gifts, great and blessed. The parable of the talents has abundant application to Christians. Seek eagerly the best gifts. But the graces are higher than the talents, and the supreme grace is love.

Love is of God. It is God's normal attitude toward man. The first purpose of God in creation, and his later purpose in redemption, both grow out of his love. It is the great, central, all-mastering motive of God. Whatever cannot stand the love-test is not divine. All the darker things we relate to God's person and activity must be related to love in some way, or they do not belong to God. Retribution, judgment, the divine displeasure, are all to be understood in the light of the love of God. They are tremendously real, just because they have this vital relationship to love. There is no wrath like "the wrath of the Lamb," which is love trying to express itself, and being restrained by sin.

The things which are unlovely are not of God. Take the opposites of the virtues ascribed to love by Paul in his great love-hymn, and name them one by one. They are all of the devil. Unkindness, impatience, arrogance, rudeness, discord, ambition, suspicion, deception—all have on them the mark of evil.

The new life in Christ is a life of righteousness. There is no distinction of love from holiness. But there is no need for it. Love is the fulfilling of the law. We see crimes and vice and misdemeanors, but they are not the essence of sin. They are but symptoms. The real sin is love of them, in the heart where no love is. Who loves needs no law, for he is under a higher law. Knowledge is a shifting quantity. We measure social progress by the repeal of old laws. We measure intellectual progress by the discarding of old knowledge. We measure spiritual progress by the discovery of new channels for love. Love is never old-fashioned, never antiquated, never shamed by the advance of the world's civilization.

CHRISTIAN ENDEAVOR NOTES

JANUARY FOURTEENTH. What Christ Taught About Money and Its Uses.—Matt. 2:11; Mark 10:17-31.

As a cup of cold water, so our gold given to "one of these little ones," is still given to Jesus. We would all be eager for eternal life if we could have it on our own terms and in our own way. Mark 10:23, together: "How hard is it for them that have riches not to trust in riches!" How can men pray in the same breath, "Lead us not into temptation," and "O God, make us rich?" (Mark 10:26.)

Make your consecration coin-separation!—as some one has said, "a purse—a man's pocket is a miser in his spirit. It's the spirit that possesses one, and not the possessions." Always weigh out your money on the scales of eternity. No one can safely take a dollar in his hand till he is ready to lay it in the hand of Christ. Money should be only a tool; some people make it the building, and live there. "Riches have wings and fly away." If they are well spent, they fly to heaven and await you there. No safe is an object of beauty. If God does not give you much money, probably he has better uses for you. We toil and mull and scrape and make ourselves anxious about the dust and gross of the earth; and all the while God is holding forth to us in the crown of immortality and the golden keys of the treasures of heaven.—F. W. Farrar.

The Juniors are the future of Christian Endeavor. Without a Junior society, the work in your church has no assured continuance. No Junior society can be carried on without great self-denial on the part of somebody; but no work pays better. The older Endeavorers should lighten in every way the labors of the Junior superintendent, gladly forming a strong Junior committee to assist her. If no superintendent can be found, this Junior committee can superintend the Juniors in partnership. Many pastors have become Junior superintendents, and have found this the most fruitful work of their ministry. Once a year the Juniors that are ready for it should graduate into the older society, where they should at once be put to work.

Chinaman Baptized in Maine. Last Sunday evening Frank Chin Guey was baptized in the First Baptist church of Portland, Me. This is the first time that a Chinaman has been baptized in the state. The church has a Sunday school class consisting of fourteen Chinamen. One of the machines exhibited at the dairy show recently held in London was a neat contrivance by which butter could be made out of fresh milk in sixty seconds at the tea table.

Woman's Realm

Deep Breathing. Deep breathing is a great aid to beauty. To the woman overburdened with flesh it is absolutely essential, as the increased amount of oxygen greatly augments the consumption of waste material. It must be pure air, however, to have the desired effect. Not one person in ten breathes correctly, and not ten women in a hundred breathe normally, the respiration varying with every change of mental state or physical condition; grief, depression, fatigue, all have their influences in lowering the amount of oxygen that goes into the system, and it is a rare thing for a woman to use her lungs to the best possible advantage, unless she has the definite and special instruction in breathing incident to the vocal training of singers and elocutionists.—New Haven Register.

If You Have a Baby. Don't be afraid to use common sense in the care of it. Don't forget that regularly in meal-time is just as necessary for your little one as for yourself. Don't keep the baby in the house one minute that it is possible to have it out of doors. Don't put too many clothes on the baby. At night, be sure the room is well ventilated. Don't fasten its clothes like a vise and then think it is going to be comfortable. Don't bundle up its head to suffocation. Don't be cross and irritable about the baby, and then be surprised that it reflects your mood. Don't let people outside of the family kiss the baby. Be calm and self-contained always in the presence of your little one, from its days of earliest babyhood.—New Haven Register.

Modern Girls Expensive. "The girls miss a lot of fun by having such high and mighty notions nowadays," remarked the old New Yorker. "It's simply out of the question for a young fellow getting from twenty to thirty dollars a week to take a girl to the theatre or opera often, when it costs him a good part of his week's salary each time he does it. If her young man doesn't get orchestra seats the girl of to-day thinks him mean; if he doesn't bring her a bunch of violets as big as her head he doesn't know what's what; if he makes her ride home in the trolley instead of calling a cab 'her gown is ruined,' and if he doesn't take her to supper in one of the swell restaurants he isn't worth knowing."

"Now, when I was young a girl was satisfied with balcony seats—seventy-five cents or a dollar. After the theatre, as a matter of course, every one climbed into the omnibuses that were backed up to the sidewalk in front of all the theatres. Then, of course, there was the ice cream treat afterward—no one thought of ordering anything else—and there were no tips to waiters, either; the man who waited on you was as good as you were yourself; he would have thrown your money in your face if you had insulted him with a fee."

"Well, we used to take our best girls to the theatre two or three times a week in those days, and modern young women have only themselves to blame for the infrequency of their theatre invitations."—New York Press.

Toques Still "En Regie" in Paris. Toques are not omitted from the selection or new models on show. I have seen some pretty ones with wide flat-topped crowns narrowing in their base, and brims turned up and shewing somewhat upwards. Covered plain with velvet, they are sometimes rendered very ornate by having a wide band of handsome galon sewn on the facing of the brim. Others have full beet crowns. One of the former is covered with moss green velvet with a broad galon worked with sky-blue chenille on a glaze foundation of the two colors. An intricate cut in the right side of the brim on each of which the galon is curved round shell-forms. Between this opening in the brim and the crown nestles a bird the plumage of which is dark, with little touches of white. It is entirely of a fanciful order and the tall is of white gours.

Another toque with a full beet crown is built up of a deep mordore brown velvet and trimmed with wings of a copper hue set outside the brim at the back and on the left side. Both these toques are raised at the back on a narrow band concealed by bows of ribbon. Less importance is given to the cacheneigne than in the late summer models, and I am inclined to think that the fashion of piling up the hair very high on the top of the head will help to bring about a further change in this respect.—Millinery Trade Review.

Wealth Beneficial to Girls. "Much money—too much money," said a New Yorker who has known the town for fifty years, "is more harmful to our young women than it is to our young men, though the Lord knows, it's base enough to our young men. It is a different sort of harm, though, to the girls—it unsexes them. The effect is not quite so bad in the lesser cities because they have less money, and the atmosphere is clearer. But in New York and the New York girls—well, when I think of the contrast between some of the girls I know here and their grandmothers I used to know it makes me sick at heart for the generations who are to be mothered by these girls, if, indeed, they ever become mothers."

"I am speaking now of the really rich girls who have all the money to spend that they want. For example, I know one girl of twenty-five who looks as if she were forty, and she has \$25,000 a year income. Not a great deal as incomes go in New York, perhaps, but a good deal for one girl to spend on herself. This girl goes the

pace of a man, except that she is of good moral character, as we understand that in a woman. She has her horses and her dogs and her yacht—not a very large one, but large enough—and she has the manners of a man, and very nearly the masculine voice. "Does she gamble? Of course. I don't think I know a rich young woman who won't wager something or other. The beginners, and the very sensitive, won't bet money, but they'll bet what costs money. This girl was unusually handsome when she was sixteen, but she shows only traces of it now."

"I know another with \$12,000 a year allowance from her mother who spends it all on her own pleasure, and she has become as coarse as a washerwoman and talks like a teamster. I know any quantity of girls who swear profanely. I heard a rich society woman, old enough to know better, curse at her coachman one night in front of the Metropolitan Opera House. If the coachman had used the language that lady did, he would have been arrested for disorderly conduct. I don't say that the money made that woman vulgar and profane, but I know that her mother would have cut her tongue out before she would have laid it to such language."

"And the stories they tell. Good Lord, I've sat at a supper table in one of the finest houses in Fifth avenue with millions of money around me and heard young men and young women tell stories and bowl with delight over them that would redder the cheeks of a Carrara marble statue. I don't say the money did it, but I do say that I know many young women who don't have money in excess, and they are not that kind."

"The girl who has money must have something to do, and as the ordinary domestic occupations are closed to her she must go to social diversions to keep her mind and body engaged. The trend of society is to excess of some sort—no matter what is done it must be done to the limit—and naturally the girls fall into the customs of the people of whom they form a part. If they like horses they are not satisfied with a pair to drive and possibly one to ride, and have a man to look after them, but they want to own a drove and get in among them themselves, and talk horse and smell horse and act horse. With dogs it is the same, and a dog-girl will talk about the breeding of the animals and their disorders and their points in a way fit only for professional fanciers and veterinarians. If they take up athletics the same policy is pursued, and the girls are not satisfied unless they out-man the men in all the courses of physical exercise and training."

"Money gives our young women a manly independence that ordinary girls do not have, and they have no domestic counterbalance. The result is that many of our rich girls as a rule are not the best material for wives and mothers, and, as they cannot be husbands and fathers, they occupy a middle ground, which is unnatural and undesirable. If I had daughters with money to excess I should not rear them in the New York atmosphere, nor should they have unlimited means, even if I had to put the money in the hands of trustees and allow them only a reasonable portion of their income. There is nothing better in this world than a good woman—good in mind and heart and body, and when she has the means to spread her goodness among those who are not so fortunate as she, then she becomes the supreme earthly good—she is good, and the money is good. But when she becomes demoralized by her money, then the woman is bad, and the money is bad, and we have in New York more demoralized young women than anywhere on earth, not excepting London. There they are worse than ours, but there are not so many of them. Demoralization, as I express it, does not mean immorality; but there are qualities in a woman which make her much less attractive as a real woman than a lack of virtue, and a woman may be vicious although she be virtuous."

"I don't say that our rich New York young women are vicious, but I do say that the poet did not have one of these I have been talking about in mind when he wrote:

A lady with a Lamp shall stand In the great history of the land, A noble type of good, Heroic womanhood. —New York Press.



A combination automobile hood and veil is a thing of luxury. It is a chiffon hood with a veil in front, to be worn over a small hat. Gloves match the costume whenever possible, but the difficulty of exactly matching all shades has kept white and black gloves in fashion. The daintiest of guimpes are those of handkerchief linen with Hedebe embroidery. This is the latest Scandinavian openwork embroidery. For street wear nothing is better than lace gloves. One may take her choice between one clasp or two in short gloves, both being in good style. Real Valenciennes is not prohibitive, and lasts a lifetime. Pair and double are expensive at first, but a little goes a long way, and makes the plainest gown elegant.

Nothing is more acceptable for gifts than lace or embroidery. The collar and cuffs sets in the little French shops and in special departments of the stores are very tempting. A simple dinner gown, appropriate also for the theatre, does it well, decorated with white Empire silk, with pale blue stripes overlaid with Dresden flower clusters. The gown was cut vertically and had a short skirt.