SUNDAY SERMON

A Scholarly Discourse By Bishop Burgess

Brooklyn, N. Y.—Bishop Burgess preached Sunday morning in the Church of the Redeemer. The occasion was the dedication of the beautiful memorial organ, a gift to the church. The bishop spoke on "Church Music." The text was from Psalm xciv:9: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" Bishop Burgess said during his sermon:

This organ, which we dedicate to-day, to the glory of God, has been placed here in memory of one who was a faithful and devoted worshiper in this church, George Parker. There is a peculiar appropriateness in the gift, for church music appealed to him with an especial power. To make this part of our worship worthy of our church's traditions, to make its ritual, when ritual of some kind was necessary, seemly and historic, he was willing to sacrifice his time, his money, his strength. It has seemed to me that it would not be out of place for me to speak to you to-day of church music and to trace its history so that we may be better able to estimate the value of what must always be an adjunct to the service, the hand-maid, not the mistress, of worship.

The Bible never seeks to prove the existence of God. The prophets, poets, philosophers, historians of the Old Testament, as well as the Apostles and Evangelists of the new, everywhere assume the Being and Personality of God. They do not argue for this position. They simply claim it as their right. Only the fool, and he only under his breath, can deny the existence of God. But if any argument is hinted at, it is rather this argument from design, which is to-day, after all the advance of modern science, considered the most cogent of them all and which is struck off at white-heat, as it were, in this glowing sentence of the Psalmist, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" The writer may not have known, perhaps, as much of human anatomy and of the physiology of the brain as Professor James, he may not have been as cognizant of the delicate structure of the eye and ear as one of our modern specialists, but the marvels and the beauty were before his mind in all their power when he wrote those words. It is an argument which the fool alone can set aside, that such things do not come by chance and that in the Supreme Being something corresponding to hearing and seeing exists, that the music which delights the ear of man is known to God, and the glow of the sunset, the sweet unfathomable beauty of the world, of the stars and of the flowers have their existence primarily for God. The horrified philosopher may call out "anthropomorphism," but for my part I do not fear that as much as the impersonality of pantheism or materialism. If it is true, as Professor Sholer says, that the naturalist has a right to conclude that the universe is under the control of power in ways like unto the mind of man then surely we have a right to believe that all our art, our music, our architecture, our paintings and sculpture are heard or seen by God and are pleasing or unpleasing to Him according as they are or are not founded upon the principles of truth. Let us not argue about this. Let us assume it now as we speak of church music.

We can watch their ways with our microscope, but we dare not assert that they do not hear commands and live in a world of the source of which we know nothing. So with the universe. We can plow the heavens with the telescope, but we know not that what we call the music of the spheres has no existence and that it is only a poet's fancy which asserts that the heavens, the stars and the planets accompany the sons of God in their praise of the Father in Heaven.

In all civilized nations I believe music has always had some connection with religion. The Greeks had no doubt carried it, as they did every art they touched, to a high grade of excellence. In Plato we find music is a constant source of illustration. In those days, as in these, they had the mere musician, who prided himself on his ear and lost the poetry and the meaning of the art. "The musicians," one of the characters says bitterly, "put their ears in the place of their minds." "Yes," replied Glaucon, "I like to see them laying their ears alongside of their neighbors' faces, some saying, 'That's a new note,' others declaring that the two notes are the same." But for Plato music had a deeper significance and in one single sentence he brings out its connection with morals. "Simplicity in music," he says, "was the parent of temperance in the soul," a truth which we need to remember to-day as never before.

But to the Hebrews the art was sacred. Miriam with her timbals and her dances accompanied her song of victory. The majestic rhythm of the Psalms were blended, no doubt, with an equally majestic music. When the people were carried away into captivity their conquerors wanted to hear them sing their beautiful national airs. But the young voices refused to answer. "How can we sing the Lord's songs in a strange land?" Browning has dramatized the scene, but the people must have been naturally musical when the shepherd lad could come with his harp and drive away the worst melancholy from the heart of the troubled monarch.

I doubt not that our Lord loved the music of the Temple and that one happy moment in Holy Week was when the children of the Temple, presumably the boys who sang this daily service, cried out in homage to their prophet, Hosanna to the Son of David!

The history of early church service is obscure, but at the beginning of the seventh century Gregory the Great, the Bishop of Rome, created a new era and probably a reform in the art by introducing what was known as the Gregorian tones or modes. I have not technical knowledge enough to assert whether this was original with him or whether he revived an older method, but certain it is that the Gregorian style, if I may use such a term, has become the model of all the best and strongest ecclesiastical music, whether Roman or Anglican.

But during the Middle Ages corruption had set in of so serious a nature that we find the Scottish Puritans and the Popes of Rome alike condemning music. The Puritans abolished all musical instruments from their churches and adopted the natural tone of voice for the services and prayers and the plainest of psalm tunes, which, however, had all the grandeur of Gregorian chants. But it is not as well known that the Council of Trent censured for centuries the prevalent style of church music with extraordinary severity and was on the eve of forbidding any kind of music in the church, when it was saved from this extreme action almost by a miracle.

Now why, in such different quarters, do we find such violent and virulent antagonism to church music? Let us first answer that question, and then see what it was that softened that antagonism. The reason why music was condemned was because it had become a traitor in the camp. During the Middle Ages the troubadours had invented many beautiful melodies, some of them soft and pathetic, some warlike and some gay. This kind of music has developed along with the sacred, and the church composers and precentors have adopted the secular tunes and incorporated them into the masses so that the people even sang the profane words instead of those of the Latin liturgy. It is as if to-day we should have the airs of "Annie Laurie" or "Way Down on the Suwanee River" used as a theme for the communion office or played on the organ at the time of partaking of the Bread and Wine of the Body and Blood of our Lord. This abuse of music became a scandal in the chancel. Apparently choirs and organists had not learned that obedience to the clergy while on trust has now been acquired, and the only way which seemed possible to stop the profanity was to silence the voice of organ and choir alike. You may rest assured that while there is some obscurity as to the real state of affairs, yet the desecration must have been very great when Scotch Puritans and Roman prelates united in their condemnation of the art.

What saved it, then? In the Protestant world it was Luther. His love of music was intense. He used to play on the flute, and said that the devil fled from its sound when he played. He wrote some of the stateliest and noblest of the German hymns. And if he did not compose the music as well, he certainly superintended its composition. This best of hymn music is really founded on the old method of plain song which Gregory the Great advocated.

In these revelations which are going on all the time now in the social, the financial and political world, we find that the standard of ethics is practically that of men who have no faith in the hearing and seeing God. It is the morality for the world. Sin is not sin unless it is found out. Provided the scandal is kept out of sight it is of no consequence. Large sums will be paid to the most disreputable papers under the guise of subscriptions to keep names out of the scurrilous sheets. Accounts are tampered with and entries changed or omitted, so that no one may learn the facts. And all is done because in the eyes of such men the only shame is the shame of the police courts and the cropped hair and striped garments of the prisons. But if the rapid machinery of modern life would stop long enough for men to think, maybe they would hear the psalmist's question ringing in their ears, "He that planted the ear, shall He not hear? He that made the eye, shall He not see?"

Morality and music are thus seen to have the same ideal. And the church which will teach the truth of Christ in this world of sin, will have her organs tuned with the heavenly, and her music will not be made to please the ear of man, but to delight the ear of God. No more sublime language exists than the passage in the communion office, "Therefore, with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name." The church that speaks these words is speaking only unto God, and the music which must accord with such thought and language must be the music of a mind and heart which belong unto the Lord God Almighty.

Songs in the Night.

God * * giveth songs in the night. Any man can sing in the day. When the cup is full, man draws inspiration from it. When wealth rolls in abundance around him, any man can praise the God who gives a plenteous harvest, or sends home a loaded argosy.

It is easy to sing when we can read notes by daylight; but he is skilful who sings when there is not a ray of light to read by—who sings from his heart. No man can make a song in the night of himself; he may attempt it, but he will find that a song in the night must be divinely inspired. * * No, it is not in man's power to sing when all is adverse, unless an altar-coal shall touch his lip. * * * Then, since our Maker gives "songs in the night," let us wait upon Him for the music.

O Thou Chief Musician, let us not remain songless because affliction is upon us, but tune Thou our lips to the melody of thanksgiving.—C. H. Spurgeon.

Modern Miracles.

The U. S. Department of Agriculture has been experimenting for some years in an effort to produce an orange which will grow in northern climates, and has recently met with success. Tangelo is the name of the new orange. How was it produced? By plant marriage. The wiry, tough, sour little orange of Japan was married to the luscious Florida orange. This is only one of the many miracles wrought to-day by scientists. Surely, it is feasible to think of a miracle wrought in the spiritual realm by the union of God and man. Every day spiritual miracles are being performed, man becomes a new creature as he becomes united through faith to his Saviour.

First evangelize the young men, and then make them an evangelizing force, for if these nations are going to be evangelized it is going to be by the sons and daughters of the soil. See that this present generation does not perish from the earth without the young men knowing that Jesus Christ died and rose again, and that He is a living Christ.—John R. Mott.

Duly Announced.

At a fancy dress ball the mistress of the house stationed a servant at the door to announce the guests by their costumes. At last arrived two ladies in plain walking costume, who had only come to glance at the gay and dazzling scene.

"What costume shall I announce, ladies?" asked the servant, courteously.

"Oh, none. We haven't anything on at all," was the response.

"Two ladies without anything on at all!" shouted the faithful domestic.

Sensation.—Exchange.

Practice for British Gunners.

Off Gibraltar the British channel fleet has been practicing night firing at a novel target. It is shaped like a destroyer, and is outlined with incandescent lamps that can be switched on or off at will from the towing boat. The idea is to make the practice as realistic as possible. Out of the darkness the "destroyer" suddenly springs, giving the gunners only a few seconds to take aim before she disappears again.

CHRISTIAN ENDEAVOR NOTES

FEBRUARY EIGHTEENTH.

Christic Life. II. His Life-work, and What We May Learn About Our Own Work.—John 14:8-14.

There is nothing higher than Christ. When we know him, we reach the climax of knowledge.

If we want to see how God acts, we look at Christ's acts. Christ's life on earth is an epitome of God's eternity.

We can do greater works than Christ because our works are founded on His, as a child on his father's shoulder can see farther than his father.

Christ does not promise to do all things for us, but all things that we ask in accordance with His spirit.

Christ came to earth to show us the Father; and to do this He had only to show us Himself.

He came into the world to save men; that was the side of God's nature that He wanted shown to the world.

If Christ's life-work was to show to men the Saviour-God, what Christian dares entertain any other life-work for himself?

Christ's life was more successful than any other life ever lived. Our success depends on imitating it.

Christ made His life a perfect mirror turned heavenward, so that looking upon Him we should see God alone.

When a true musician plays a composition by Mozart he has no thought of interpolating measures of his own. So our only aim in life should be to present Christ to men.

Questions.

Are my life plans mine or Christ's?

Am I satisfied with Christ's approval, or do I seek the world's?

Am I seeking to continue Christ's work?

If there is one other society anywhere within reach, form with it a Christian Endeavor union.

The purpose of these unions is mutual helpfulness. You can hold occasional joint prayer meetings and socials. You can exchange the plans each has found helpful. You can exchange leaders now and then. You can send each other brotherly messages and fraternal messengers.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 18.

A Life Refined and Perfected by its Trials.—2 Cor. 4. 11-18.

In a perfect world there might be no pain. There are those who argue otherwise, and we will not quarrel with them just now. But in this world there is pain enough.

The gospel and its gifts of grace cannot provide a safe conduct against suffering. The Christian is not immune. Some sorts of suffering he escapes, of course, but in the world he has tribulation of many kinds.

The difference between the Christian and the unbeliever is in the use and effect of trial on the life. To him who has no faith in Christ the world's burdens are an unmixed but also an unavoidable evil. He cannot flee from them or put them on others, and they have no meaning of good for him. The Christian on the other hand, finds all his experiences eloquent of God and of good. He believes that to him all things work together for good. He considers every fact of life as controlled by the Father, who loves him, and as containing a message of love.

One of the saintliest of Christians has cultivated a beautiful habit of getting triumph out of trial. He says: "God loves me. He loves me so much that he prefers that I should suffer, if suffering is the necessary bearer of some message of help which I need. And so, when the trial is especially hard to endure, I say to myself: 'How great a thing God is trying to do for me, that he considers it worth the price of all this pain! And then I seek for the secret message, and I find that God's estimate of it was entirely right."

Most discouraged people are ready to give up because circumstances are against them. What a mistake that [illegible] Christian believes in the [illegible] God's [illegible] not measured by them.

Once you look at these circumstances from the Christian's point of view they become impotent for harm. Always to the Christian they that are for us more than they that are against us. God knows all about our circumstances and he does not belittle their importance. But his "Nevertheless" is bigger than all adverse circumstances.

Hardship has ever been the lot of the saints. The greatest saint is not he who has the most trouble, but who has mastered it all.

IN THE PUBLIC EYE.

Thomas A. Edison, the wizard, is something of a joker.

Senator Crane, of Massachusetts, is an expert judge of paper.

The Sultan of Turkey has a camera made by an American firm.

Senator William A. Clark, of Montana, has a high, reedy tenor voice.

M. Fallieres, the newly elected French President, was born in Mezin.

Senator La Follette, of Wisconsin, is said to be the only vegetarian in the Senate.

Senator McLaurin, of Mississippi, had limited opportunities for an early education.

Admiral Dewey, dapper, smiling, and sprightly, is a familiar figure on Washington's streets.

King Carlos of Portugal, an artist of considerable ability, usually sends his paintings as gifts.

King Edward carefully preserves programmes of the proceedings in which he has taken part.

President Schurman, of Cornell University, was a member of the commission sent to the Philippines.

Newspaper men in Washington, D. C., find it impossible to get within speaking distance of Senator Depew these days.

Gen. John C. Bates, head of the general staff, is the first bachelor in the history of the American army to attain this eminence.

Governor A. J. Montague, of Virginia, has been elected professor of constitutional and international law in Richmond College.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 18.

Subject: A Day of Miracles in Capernaum. Mark 1., 21-34—Golden Text, Mark, 1., 34—Memory Verses, 33, 34—Topic: Jesus the Great Physician.

I. Christ teaching with authority (vs. 21, 22). 21. "They." Jesus had the four disciples just called. "Into Capernaum." A city on the northwest coast of the Sea of Galilee. "Straightway." In Mark's narrative scene follows scene in quick succession. An early tradition says that Mark wrote this gospel as Peter dictated it, and this is made probable by its vividness and the rapid sweep of the story. "The synagogue." After the return from the captivity synagogues sprang up everywhere among the Jews. The rooms were so arranged that the people, who squatted on the floor, faced the temple in Jerusalem. See 1 Kings 8:29, 30; Dan. 6:10. From a pulpit the Scriptures were read and the address delivered. (Luke 7:1-10). "Taught." It was common to call upon any suitable person to speak in the synagogue.

22. "They were astonished." At the matter, manner, spirit and authority of His teaching. 1. At the range of His intellectual gifts. 2. The force of His illustrations. 3. His acquaintance with the human heart. 4. His deep knowledge of the divine law. "Authority." He spoke as one commissioned by God, and He laid great stress upon Himself. He said, "I say unto you," without quoting their teachers. He was, 1. Dignified. 2. Original. 3. Convincing. 4. Consistent. "Not as the scribes." The scribes were without spiritual life, their manner was cold, and, with an unholy ambition, they sought their own and not God's glory.

II. Power over evil spirits (vs. 23-28). 23. "A man with an unclean spirit." Luke says he had "a spirit of an unclean devil" and "cried out with a loud voice" (Luke 4:33). There has been much discussion regarding this "unclean spirit." Many hold that those who were said to have devils were simply diseased people, and that their strong paroxysms were only "fits." We cannot agree with this, however, and must insist that, difficult as it may be to understand, yet real demons did inhabit this man and those referred to in verse 32.

24. "Let us alone." The devil always desires to be let alone, and bad men do not want to be disturbed with anything good. We hear this cry the moment we undertake to deal with unclean things to-day, such as intemperance and the social evil. "What have we to do with thee?" Nothing at all. There is no concord between Christ and Belial. "To destroy us." To drive us from our abode back to our native place. See Matt. 8:29. "I know Thee." Imagine some disease, like the apoplexy, thus addressing Christ! No. Christ is dealing with devils now, and they know Him well. "The Holy One of God." The Messiah, who has come to destroy the kingdom of the devil (1 John 3:8). 25. "Jesus rebuked him." He does not desire the testimony of devils to prove His Messiahship. Throughout His ministry Christ never for a moment countenances anything that might be construed into a truce with Satan. "Hold thy peace." Literally, "be thou muzzled." It is a word for a beast. "Come out of him." He speaks with authority. He will show who He is by casting out the devil.

26. "Torn him." Or convulsed him. Luke says the devil threw the man, and came out of him, and hurt him not. "Came out." Even the devils obey His word of command. 27. "What thing is this?" "What is this? a new teaching." R. V. Jesus taught by His actions as well as by His words. What He did was as important as what He said. "With authority." Christ's authority and power is recognized even by the unclean demons, and they obey Him. 28. "Fame spread abroad." This miracle was wrought in public and those who saw it published it, and the people throughout all that region were soon discussing Him.

III. Healing in a home (vs. 29-31). 29. "They entered," etc. Peter and his brother Andrew, although natives of Bethsaida (John 1:44), were now living at Capernaum. Jesus, James and John had entered Peter's house. 30. "Simon's wife's mother." Thus we see that Peter was a married man. "Lay sick of a fever." Luke calls it a great fever. See Luke 4:38. She was prostrated with a burning fever. "They tell Him." This was really a request for healing. They knew He could restore her.

31. "Took her by the hand." Could anything on this side the unlimited power of God effect such a cure? "The fever left her." Christ has power over disease. He can, and frequently does, heal to-day, and yet we cannot test the state of the soul by the health of the body. "She ministered." She was perfectly recovered and performed the ordinary duties of the household.

IV. Many miracles (vs. 32-34). 32. "When the sun did set." The Sabbath ended with the setting sun and then they brought their sick to Him. "Unto Him." Christ has a panacea for all our aches, ills and troubles. All a suffering world needs to do is to go to Jesus. He is still the same living, mighty One, and is able, willing and anxious to deliver us from the power of the devil. 33. "All the city." Not necessarily every person, but a very large company. 34. "Healed many." Matthew says, "all that were sick." Luke says He laid hands on them. Jesus healed all who came, and they were many. "Diseases—devils." A distinction is made here that we must not fail to notice; diseases were "healed" and devils "cast out." "Suffered not." See on verse 25. This had been a great day at Capernaum, a day filled with stirring events.

Lost Her Baby.

The sheep is usually set down for a model of stupidity; but a gentleman who has just returned from a three years' trip in the West tells the following story:' "I was on horseback a great part of the time and often visited large sheep ranches. One day, while riding along, a mother sheep trotted up to my horse bleating pitifully. At last I made out that there was something wrong off toward the left. I followed the sheep in that direction and soon found the cause of her distress. Her lamb had fallen into a shallow pit and could not get out. I lifted the little thing up, and the gratitude in the mother sheep's eye will always be a source of consolation to me.

Found Colony of Crows.

A Northampton (Mass.) man, whose veracity is unquestioned, says that as he was walking along the bank of the Mill river he counted forty-eight crows in one tree, with a dozen more on the ground nearby.

Woman's Realm

Epigrams on Women.

Emil Reich in a recent London lecture said:

"Nations differ in nothing more than in their women.

"You will never know what a woman is unless you suffer very much.

"Women do not love Napoleons; they love mere middle-class mediocrities.

"Men who want to found empires do not want the higher development of woman.

"You will in vain search history for a great man who has not been influenced by a great woman.

"In America the woman governs the man absolutely. In a certain sense the last man that came to America was Christopher Columbus."

Now the Chained Butterfly.

There's a new variant of the fad of wearing insects instead of gems, and Mrs. John W. Mackay's granddaughter, Donna Bianca Colonna, set it going at Mrs. Mackay's opening reception in her house in Paris this winter. The young woman's costume caused something like a sensation even in the city of light, which affects to be too blase to be stirred by anything. In her hair was a spray of morning glories, to which in some mysterious fashion a big butterfly was fastened, the little creature flitting from flower to flower apparently with perfect ease. Her gown was of white crape, made in a classically simple style, and she carried a bunch of morning glories carelessly but artistically arranged. Butterflies fluttered among these blooms, also, and everyone wondered where the butterflies were found at this chill season. Also all wondered how it was done.—Birmingham Age-Herald.

Co-Operative Housekeeping.

Three young couples who live in the same apartment house on Washington Heights have had so much trouble with the servant problem, and the female members of the families had all got into such a state of "nerves" over the inefficiency and general "cussedness" of the help they were able to afford, that finally the men folk got together a month ago, and decided to take matters into their own hands.

None of their wives objected to cooking or making beds, but all needed help when it came to washing and ironing, sweeping and scrubbing, and particularly washing dishes and kitchen utensils, so the men decided on a co-operative scheme that so far has worked very well during the month it has been in operation.

Instead of each family paying $4 a week for an incompetent maid of all work, each subscribes $3 a week toward the wage of a strong, capable and active German woman, who feels that for the $9 a week she is sure of getting she can afford to do a day's work every day. On Monday she does Mrs. A.'s washing and ironing, on Tuesday Mrs. B.'s washing and ironing, on Wednesday Mrs. C.'s. On the other three work days each apartment in turn receives a thorough scrubbing and cleaning. All the dishes that are dirtied in each apartment are piled by the mistress into a big pan, and in the evening are sent via the dumbwaiter to the apartment where Lena happens to be principally engaged on that day. She washes and polishes them all, and distributes them back to their owners before leaving for the night.

All concerned are delighted with the plan thus far, and declare they would not go back to the old way for anything.—New York Globe.

The Baby Daughter.

When the baby girl arrives, let it be remembered that there are new things to be considered in her reception. Once the hope of the mother was in having a daughter who would be nearer to her than any son could possibly be. And the fond papa's delight was in the picture of some day having attached to himself something which would be the envy of other men and which he could take pride in living up to financially like any other table luxury.

But the baby girl of now comes with the right of being considered an investment. For each of those families where the son is pointed out as a model and considered the best and most deserving young man in town because he takes care of his mother and sisters, who does not know another in which the girl is doing the same thing?

Who doesn't remember the daughter who is the burden bearer when reverses come when the brother is going gaily off after things matrimonial? And who does not know the father with whom things went backward instead of forward who has the pretty, protecting good-fellowship of the daughter, who is helping out at home with a little salary of her own?

When it comes to the little embryo that she is, for brilliant possibilities the baby girl is the one who will thrill most the heart of the man who has the gambler's instinct for chances. However, the boy must be counted on not to go any higher than the level that has been reached by his progenitors, even allowing for new combinations. But the father whom you see in the car with the four-year-old, of peachy skin and brilliant orbs and penciled eyebrows and eyelashes, sitting with grave dignity under the Greenaway hat, has that beside him whose power no man can measure. Practically endless are the tricks of combination which good charm with which it is her role to attach good things to herself. And today's baby girl whose future opens up to her with independence and brains as well as a chance of making double pair royals in getting there, which are debarred her small brother.

Don't mistake the possibilities. There is no need to make excuses for her not being a boy.

Gloves Tell Characters.

The girl near the exchange desk carefully folded a pair of dogskin gloves.

"I sometimes think," she said, "that all fortune tellers must have served an apprenticeship as glove saleswomen before going into the prophesying business. It is generally conceded that the chief stock in trade of the professional seer is a wide knowledge of human nature, and surely there is no better school for gaining this particular kind of education than the glove counter of a big store. I think I could give up my job here now and go out and coin money by telling people what I have found out about them, with their hands for a text-book. I would not proceed on the principles of palmistry, either. The lines of the hand mean nothing to me. I would judge character solely by the way my patrons hold their hands when having their gloves fitted.

"Now, look at that woman down at the lower end of the counter. She holds her hand out, palm upward, as stiff as a ramrod, and no matter how much the clerk may turn or twist that unruly member and caution its owner to loosen the tension a bit, it is bound to straighten out into just that position.

"I am glad that woman is not a customer of mine. I'd be sure to have a row with her before she got away. I always have trouble with those stiff-handed women. They are very hard to suit. Their wills are just as inflexible as their hands, and if I have trouble in getting their gloves to set well the first time they put all the blame on me, whereas their own stubbornness lies at the root of the difficulty.

"In contrast to this type is the limp-handed woman. Honestly, we meet some hands that flop around just like jelly fish. They seem to be entirely destitute of bone or muscle. The palm is thick and pear-shaped and soft as putty. It gives me the horrors to touch that kind of a hand. I never yet waited on one of those inert creatures who did not wear a soiled collar or neck ribbon and a frayed skirt binding. If I had to choose between the strenuous-handed woman and the doughy palm I'd take the former every time.

"Then there are the customers of the grab-all type. They plant their elbows on the counter and spread their fingers out at the very widest angle. Naturally, this digital performance is not at all conducive to ease in fitting a pair of gloves or to neatness of appearance once that feat is accomplished. Experience has taught me to fight shy of one of these animated glove stretchers as a neighbor. Their bump of inquisitiveness is abnormally developed and the people across the hall will be in luck if the broad-fingered folk do not borrow the very clothes off their backs.

"There are other customers who persist in doubling their fingers into regular grappling hooks while undergoing the fitting operation. I have my suspicions about them, too. They are sure to have equally crooked tempers, and they take a special delight in raising a row at meal time.

"Of course, I serve hundreds of customers who have reduced the fitting of gloves to a fine art. They submit to the necessary manipulations with the utmost grace and put me to no inconvenience. Nature has made them a gift of glove-counter etiquette, along with sincerity and thoughtfulness and a lot of other admirable qualities, and it is no hardship to sell gloves to them day in and day out. You see, what is born in the bone will come out in the fingers, and if there is any place on earth where kinks in character are bound to come to the surface it is at the glove counter."—New York Press.

Overskirts are growing in importance.

Women are again wearing jeweled cuff links.

The bird of paradise is worn as a coiffure decoration.

A big neckpiece of handsome ostrich plumes is much desired.

White wool tailormades will probably be extensively worn in the spring.

This year's tendency is to give the figure every appearance of length.

It is said that the princess gown will be the mode par excellence for next summer.

Light suitings in two-toned effects are being shown for early spring wear and the South.

The prettiest pink cloth costumes are of a deep shade; really an old rose or rather bright tone.

The draped fur stole lined with a second fur is one of the great successes of the season.

The new embroidered blouses have Valenciennes medallions inserted among the needlework.

The handsomest hats are seen of lace. Lace trims any number of crin and fine Neapolitan straws.

The girl just home from Paris wears a round drop watch that hangs like a bangle from her bracelet.

Embroidered in dark and light shades of the same color little pink bolero jackets are most attractive.

Pale pink and the delicate shell pink are pretty for young girls, but have scarcely sufficient character to satisfy the present desire for brilliancy and effect.

The one shade of pink that is so fashionable at the moment is only to be found in cloth and chiffon. There are three tones of pink—those bordering on salmon and the flame color—that are more popular for evening wear.

Variety in color is a particular feature of the new straws and hair weaves. All the leading series of shades adapted for the season are represented, but particular prominence is given to the new moss and spring greens, and to the lower toned pinks, to the orchid mauves, sky and pale hyacinth colors, to the bright light wood browns, and the lightest of the terra cottas.

Household Matters

Bedclothes Fasteners.

Bedclothes fasteners are a necessity with little children, who are apt to catch cold from their restlessness at night. Clips to hold the coverings on them are now made, and are said to answer their purpose perfectly.

Paring Fruit.

In paring fruit for preserving, use silver-plated knives, and drop each piece as soon as pared into a bowl of cold water, which has been made acid by the addition of lemon juice; it prevents the fruit from turning dark.

Bruised Wall Paper.

Wall paper that has become bruised or torn off in small patches may be repaired with ordinary children's paints. Mix the colors till you get as nearly as possible the desired shade, and lightly touch up the broken places, and at a distance of a foot or two the disfigurement will be quite unnoticed.

Cleaning Metal Handles.

The metal handles of furniture frequently become so tarnished that it is impossible to restore their polish permanently by rubbing or ordinary means. This may be done, however, by painting them with the gilt, brass or silver paints that are used in decorating, and which may be purchased at any art shop.

For Old Kid Gloves.

Black kid gloves generally wear out at the finger tips, and then assume a rusty brown tint, which is anything but pleasing, although the other part of the glove may be perfectly good. When this happens take a little black ink, mix it with a small quantity of olive oil, and apply it to the finger tips. Leave it until dry, and the gloves will be very much improved in appearance.

Burning Old Paper.

There are times when we all have bundles of old papers which have to be burned, and this is dangerous in a fire grate. The following is the method which will avert danger of the chimney catching fire: Make a tight roll of all the papers and fasten them with some pieces of wire. They will then form a kind of a log, and burn slowly without flames. The roll may be made any size and several burned together.

Creamed Beef—Scrape perfectly lean beef to pulp, mince, put in pan with salt, pepper, one tablespoonful of water, two tablespoonfuls of rich cream, butter the size of an egg. Cook two minutes, stirring constantly. Add one tablespoonful of biscuit dust, one teaspoonful of made mustard.

Orange Roll—Make a rich dough as for tea biscuits, but rather richer; roll out to a half-inch thickness and spread with butter; cover thickly with chips of candied orange; sprinkle with sugar and lemon juice and roll. Steam for three hours and serve hot (cutting slices in jelly fashion), with an egg sauce.

Sand Tarts—Beat separately the yolks and whites of four eggs, then fold together and add one cup of butter, one and one-half cupfuls of sugar, two tablespoonfuls of water, one-half teaspoonful of baking powder, mix in flour sufficient to make stiff enough to roll. Roll out thin, cut in shapes, sprinkle with sugar and cinnamon and bake in a moderate oven.

Boston Scallops—Break into bits a half dozen raised biscuits, and allow them to soak for a few moments in a cupful of sweet milk. Then add one cupful of grated cheese, two tablespoonfuls of melted butter, a little salt and pepper; mix well, put into buttered scallop dishes and bake slowly for twenty minutes.

Oyster Soup (Farmer's Recipe)—Clean one quart of oysters, chop and then parboil, drain and add to liquor enough water to make one quart of liquid. Brown three tablespoonfuls of butter with three tablespoonfuls of flour, add oyster liquor and cook slowly for one-half hour. Season with salt and paprika and celery salt. Just before serving add one cup of cream, two tablespoonfuls of chopped parsley may be added if desired.

Cream Spaghetti—Cook one-third of a pound of spaghetti in salted water until very tender, then drain and place in a baking dish; cover with a dressing made of one tablespoonful of flour, a saltspoonful of salt, and half a much pepper; stir this until smooth and then add very slowly two cupfuls of hot milk. Cover with bits of butter and cracker crumbs and set in the oven to brown.

Taploca Consomme—Boil three tablespoonfuls of minced onion and two tablespoonfuls of minced celery together for an hour and a half; then strain the water and add to it five tablespoonfuls of pearl tapioca, and cook for another hour; then pour in one quart of milk, a dessertspoonful of salt and a generous sprinkling of pepper. Beat three spoonfuls of butter with two of flour, and stir into the soup. Allow it to cook for twenty minutes, then serve.

English Batter Pudding—A light and feathery batter pudding is made with a quart of milk, twelve tablespoonfuls of flour, nine eggs and a teaspoonful of salt. Beat the yolks of the eggs with the flour and a little of the milk to make a smooth batter. Then add the remainder of the milk, slowly, to avoid lumps, stirring it continually. Fold in the stiff whites of the eggs. Butter a jean pudding cloth thoroughly. Dredge it with flour, put in the pudding and tie it up loosely, leaving plenty of room for the pudding to swell. Plunge it into boiling water, and let it boil steadily for two hours. If preferred it can be boiled in a tin pudding mould. The water must not stop boiling once, or the pudding will be heavy. A good sauce is made of two scant cups of sugar and a half cup of butter beaten to a cream, with a large cup of crushed strawberries added to it.