

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. CURTIS LEE LAWS.

Theme: Men in the Church.

Brooklyn, N. Y.—Dr. Curtis Lee Laws, the pastor of the Green Avenue Baptist Church, Sunday night preached a special sermon to men. The service was held under the auspices of the Men's League of the church. In the course of his address he said some very strong things. The subject was "Why There Are More Women Than Men in the Church." He took up his theme, he said:

It is not a fact that our churches are not reaching men, but that they are reaching women. We are reaching men in large numbers and men from all classes of society. But it is a fact that we are not reaching men in the same proportion and to the same number as we are reaching women. This is a fact, and it is a fact which we cannot be innocently indifferent. We must meet the situation fairly, and if the fault is in the church we must remove it.

Here are facts which no one will dispute. Fully two-thirds of the church members of our country are women and more than two-thirds of the people in the church congregation are women. I doubt very much if there are more than thirty-three per cent. of men in its membership. This is a startling fact when we come to consider it, and it becomes more startling still if we think of the man-woman relation—the question of salvation. Few will claim that a man must be a member of some church to be saved, but all will agree that the church is the place for saved men, and that, generally speaking, saved men are in the church.

Why, then, is it that with all our equipment and zeal, we are not able to reach men in the same proportion as we reach women? Why is it that only a third of our members are men, and that relatively speaking, we have so few men in our congregations? Personally I love men. I rejoice in their society and fellowship, and I do my best to interest them in Christianity. I speak to them as broadly speaking, we have the same conditions in our church that prevail everywhere else. I come to the study of this question with a great deal of personal interest and after a great deal of thought.

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Are the men of our modern culture and their greater refinement, the women do not find the sermons of the average preacher dull and inconsequential. Again, when non-churchgoing men praise about the uninteresting preaching, I always feel that they are casting needless aspersions on the work of their mothers and daughters and wives and sweethearts. Women read more than men, and except about political and commercial questions they are better informed than men. Notwithstanding the higher culture and their greater refinement, the women do not find the sermons of the average preacher dull and inconsequential.

Again, it is claimed that the churches don't seek the man, nor welcome them to the services as they should. Now, personally, I do not believe a word of this. I have been for years very closely identified with the church life of a great city, and I have been in close personal relations with a great many of our ministers, and I tell you that the whole Christian church is making a mighty effort to reach the unchurched men of the city. And wanting them as much as we do, it is nonsense to talk about not welcoming them.

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good and beautiful. When any man allows any human society to take the place of the church of God in his life, that society has become to him a positive evil, and he ought at once to renounce it as a share of the devil. These societies do good in their way, but in comparison with the church of God they are as a rush light to a star of the first magnitude, as a firefly to the sun in all his glory and splendor. I blame these societies for keeping many men out of the reach of the Gospel, for they try to teach men that morals are as acceptable as religion, and many men are giving a blind allegiance to these human institutions and at the same time believing that they are serving Almighty God. Men also have politics to interest them, and during a political contest it seems utterly out of the question to interest the ordinary man in anything else than a political question. Women have few societies, and, thank Heaven, they have no part in politics.

Men are more enamored of certain forms of overt sin than women, and the devil, through these forms of sin, has the most powerful influence over all the influences of the church of Christ. Gambling and drunkenness are the sins of men, and while some women also fall into these two classes of sin, they are the exception rather than the rule. In many of our American cities we have one legalized place for the sale of liquor to every fifty of our men, and we cannot tell, nor do the authorities seem to care, how many gambling places there are in our fair city. In many of these places I've largely upon the patronage of men.

Now, it is strange that we have so few men comparatively in our churches? Men are far more in the churches of overt sin than women, and that fact must be reckoned with when you count up the men in the churches. God pity the great host of men in our city who have sold themselves body and soul to the devil, and who have no care about righteousness here nor hereafter.

Society places a premium upon the irregularities, if not upon the positive unrighteousness, of men by permitting the double standard of morals. Men do with impunity what a woman could not do at all if she desired to remain respectable in the estimation of her family and friends. Now, so long as society, composed in part of Christian people, permits men to be libertines and drunkards, and does not make them smart for their sins, these same men will have but little regard for religion. How can we expect the libertine to have any respect for religion when he is made a welcome guest in the house of a woman who is a devotee to her religion, he would be loathed?

How can we expect sinful men to come into the church and give up their sins, when the men and women with whom they associate do not disapprove of their sins? How different are the lives that they lead? How different with women. They must be pure to be respectable; they must not fall once into the sin in which their husbands and brothers riot, for if they do they will be scorned out of society. I tell you men and women of Brooklyn, the social order in which we live puts a premium upon the vice of men. We are responsible to the extent of our influence. I plead with the fathers and mothers to protect their daughters. Be as willing that your son should marry a fallen woman as that your daughter should marry a fallen man. I plead with the Christian men here to refuse their invitations to frequent houses of resort, and under no circumstances to allow impure men the privilege of social equality in your homes. Not until Christian men take some such stand will the men of our generation realize the enormity of social sin.

Every Man by Himself.

God beholds thee individually, whoever thou art. "He calls thee by thy name." He knows what is in thee, all thy peculiar feelings, and all the dispositions and likings of thy strength and thy weakness. He views thee in the day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; He interests Himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses thee round, and bears thee in His arms. He takes thee up and sets thee down.

Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He puts it on thee, it is as thou wilt put it on thyself. If thou art wiser, for a greater good afterwards.—J. H. Newman

To Live We Must Grow.

Are there not some of us who have been trying a good while to get back an old experience? If we succeed, we should only be where we were, and if we are only going to a place where we were we have abandoned the law of progress and begun the downward retrogression.

God has Himself withered, by His own consuming breath, the flower and fragrance of your former joys. That He may lead you into something better. Let your old experience go and take the living, everlasting Christ instead.

What thing thou lovest most, thou mak'st thy nature thine; Earthly things are earth—if that be God's, divine.—R. C. Trench.

Evolution.

Evolution has never been the originating, creating or commanding power. Human thought never advanced so far as to get away from that first statement in the book, "In the beginning God created."—The Rev. W. F. Day, Los Angeles.

New Industry For Boys.

Boys who have been apprenticed to no trade and who want to make a career for themselves invent their occupations. The knocker cleaner has been knocking at the door. But two boys of Charlton appear to be starting the new industry. They called up the housemaid. "Do you mind washing any kettles or cats down to-day? Penny each or four for thrupence."—London Chronicle.

Mr. Eddington, of the Greenwich Observatory, holds that the canals of Mars are simply cracks or wrinkles caused by the shrinkage of the planet. He thinks Mars may have had an intelligent population millions of years ago, but that it is "played out; its career is finished." This seems to us the more likely supposition of the two, but we can sympathize fully with the interest taken by many astronomers in trying to locate intelligent beings on another world.

# The Sunday-School

## INTERNATIONAL LESSON COMMENTS FOR MAY 31.

Subject: Jesus Risen From the Dead, John 20:1-18—Golden Text, Rev. 1:18—Commit Verse 15, 16—Commentary.

TIME.—Morning of Sunday, April 9th, A. D. 30. PLACE.—Garden about Joseph's tomb.

EXPOSITION.—I. Peter and John Investigating.—In the Gospel narratives would disappear if we knew all the facts in the case. It was dark in more senses than one as Mary hurried toward that tomb in which she fancied her Lord lay, but the sun was soon to rise and bring to her brightness and joy of an endless day. As soon as Mary saw the stone rolled away she jumped at the conclusion that the tomb had been rifled. It never occurred to her that God had rolled away the stone for her to enter the empty tomb and hear about her risen Lord. Thus we often in our ignorance and unbelief put a dark construction upon facts that are really fraught with gladdest meaning. It was as looking for a dead Lord and she will shortly find a risen one. Eagerly did Peter and John run to the tomb that was reported robbed. John, being the younger, reached the tomb first, but in gentle reverence does not enter, but stooped to look in. Peter, true to his impetuous disposition, rushes right in. He sees the linen clothes lying and the napkin that had been about Jesus' head carefully rolled together in a corner. This is an apparently insignificant detail, but is one in which there is deep significance. It is not merely a proof that the tomb had not been rifled, leaving a haphazard trail of things behind. It shows us that Jesus' exit was orderly and planned. His life displayed that same divine serenity and calmness that marked His whole career, and instead of excitedly snatching the napkin from His face and hurrying it wherever it might fall, quietly took it in an orderly way, rolled it up and laid it down in its place. Some would have us believe that this story is not fact but fiction. Where is the master-artist that was capable of this minute but sublime touch of life and truth and human life, but divine life? When John entered and saw "he believed." It was ignorance of Scripture that had kept them from believing up to that point (v. 9). They were responsible for not understanding the Scriptures before (Luke 24:25, 26).

II. Mary Weeping, 11-15. It was love kept Mary lingering at the sepulchre. It was unbelief that kept her weeping. Again and again had Jesus told His disciples that He would be crucified, buried, and that He should arise again the third day. But this was so contrary to their ideas that they could not understand it, and it found no lodgment in their minds. His enemies remember that (Matt. 27:63), but His friends did not. No wonder Jesus rebuked them for their unbelief and hardness of heart (Mark 16:14; Luke 24:25, 26). Mary looks into the tomb to see if after all there is not some mistake about it, half hoping to see the body of her crucified Saviour lying there. She sees two angels, but she has no eyes for angels, it is her Lord Himself she wants. Half in wonder and altogether in protest the angels exclaim, "Why weepest thou? Mary's answer is very touching, "Because they have taken away my Lord, and I know not where they have laid Him." Her faith was badly shattered, and yet she still speaks of Jesus as "my Lord," and she says, "I will go and tell Him." And right at her back was the living Lord who had come to her. The darkest hour Mary ever knew will soon give way to the gladdest. Now Mary turns and looks quite steadily at Him, yet does not recognize Him. How clear it is that we are reading an actual description of facts, and not a skillfully constructed fiction. No one manufacturing a tale of the resurrection would ever have made it up in this way. This is life, not fancy. Jesus repeats the question of the angels and adds another, "Whom seekest thou?" Mary's answer to Jesus' question has in it an exquisite touch of life and love: "Sir, if Thou hast removed him, let me know where Thou hast laid Him, and I will take Him away."

III. Mary Worshipping and Witnessing. The way Mary came at last to recognize her Lord is also deeply significant. He said just one word, "Mary." There is a swift turn and a glad scream, "Rabboni," and she is at His feet, seeking to hold them fast. But Jesus does not suffer her to hold Him fast. There are other sad hearts and Mary must leave Him and hurry to them. "Not of Me lay hold—but go." So there are times when we lie at Jesus' feet and rapturously embrace them; but Jesus bids us rather go and tell others the glad truth that has been made known to us. Jesus is not ashamed even after His resurrection to call this weak band of disciples, so slow of faith, "My brethren" (cf. Matt. 25:10). He is our Brother still. Jesus speaks of Father, but He calls us only as "My Father," but also as "My God." Nothing could bring out more clearly and decisively the true humanity of the risen Christ.

The Touch-Stone.

The bearing of men towards the sins of others is always a touch-stone of character.—Marcus Poods.

Petroleum in Australia.

The discovery of petroleum in the Boonah district of Queensland, Australia, is reported in the Queensland. It is asserted that crude petroleum, a heavy black oil, has been found in a well 190 feet in depth and within two miles of the town. On a farm five miles from Boonah bores are said to show a volatile oil, probably kerosene, at a depth of 130 feet. There are said to be other indications of oil in several parts of the district, notably Harrisville. While "payable oil" is yet to be found, indications are said to be that the field will be productive when operations on a large scale are begun. It is expected that if "payable oil" exists it will be found at depths varying from 500 to 750 feet. Prevailing rocks are sandstone, limestone and conglomerate, with belts of ironstone. This is said to be the same class of country usually associated with the petroleum fields in the United States.—Consular Report.

# CHRISTIAN ENDEAVOR NOTES

MAY THIRTY-FIRST.

Home Missions: Alaska for Christ. Isa. 60: 11-22.

God's call to missions. Acts 13: 1-3. God qualifies missionaries. Ex. 3: 11-20. He strengthens them. Jer. 1: 7-10. Aid for missionaries. 2 John 5-8. The joy of missions. Acts 15: 1-3. Success in missions. Acts 11: 18-21.

"The nation that will not serve Thee will perish," every fallen nation has been an illustration of this. The mineral wealth of Alaska was unsuspected when it was purchased; and God's gifts are better than we think.

Alaska has long days and long nights, but her real day may be eternal. It is easily possible that Alaska will become one of the most thickly populated portions of our country; the more need is there that the church should be promptly on the field.

Alaska Mission Notes.

Alaska is as large as all the United States east of the Mississippi and north of Georgia and the Carolinas. Its coast line is just equal to the circumference of the globe. It is enormously rich in minerals, lumber, furs and fish.

The region was bought by the United States from Russia, through Hon. William H. Seward, secretary of state, on March 30, 1867, for \$7,200,000. It was called "Seward's Folly."

The country was first reached by missionaries of the Russian-Greek church, which still has a hold among the natives. They came in 1793. The first Protestant mission was not established till 1877, when Dr. Sheldon Jackson, planted the first Presbyterian mission at Fort Wrangell.

The first missionary was the heroic woman, Mrs. A. R. McFarland, who for seven months after Dr. Jackson returned was the only white teacher in Alaska. She had no books or school house, and was surrounded by ignorant, superstitious, and uncivilized Indians.

## EPWORTH LEAGUE LESSONS

SUNDAY, MAY 31.

The City for Christ.—(Matt. 21, 10; Zech. 8, 1-8.)

There are three things to be said concerning the modern American city. The first is, that it has very largely forgotten God. And there are many reasons for this forgetfulness. The rush of city life weakens the hold of religion on the individual. The city dweller is so often urged on by the hurry and strain of business that he is in a condition of perpetual exhaustion. The physical and mental strain of city life is intense. Men think that have not time to think of God, although if they only knew it, such thought would relieve the strain and ease the burden. The city is full of altitudes to pleasure, whose invitations are more enticing and less easily resisted than in the country. Many a young man lowers his standard concerning pleasure-seeking when he comes to town. The city is a place in which it is easy to forget people, and when you forget people you cannot well remember God; for he who is not thoughtful concerning those whom he can see will hardly be thoughtful concerning Him who is invisible. The city is full of ministrations to pleasure, whose invitations are more enticing and less easily resisted than in the country. Many a young man lowers his standard concerning pleasure-seeking when he comes to town. The city is a place in which it is easy to forget people, and when you forget people you cannot well remember God; for he who is not thoughtful concerning those whom he can see will hardly be thoughtful concerning Him who is invisible. The city is full of ministrations to pleasure, whose invitations are more enticing and less easily resisted than in the country. Many a young man lowers his standard concerning pleasure-seeking when he comes to town. The city is a place in which it is easy to forget people, and when you forget people you cannot well remember God; for he who is not thoughtful concerning those whom he can see will hardly be thoughtful concerning Him who is invisible.

The second thing to be said is that every Christian who has anything to bound to himself must feel himself bound to remind his neighbors of his duty to God. In a place which does not know Him, every city has already a great company of Christians; but not all of them have such intensity of personal religious life as fits them to serve God fully in the city.

Milk and Butter in Japan.

There was a time when milk was regarded in Japan with the same abhorrence as cheese is in China, especially the pungent and strong-smelling variety. Recent statistics, however, according to Consul Wilbur T. Gracey, show that time has worked a great change in this respect and milk and butter are now in great favor in Japan. Whereas twenty-five years ago not more than one or two per cent. of the persons visiting a European restaurant, or eating a European meal at a friend's house, would have thought of touching butter, fully forty or fifty per cent. now eat it with a relish. They are, however, quite content to do without.

As to dairy farms, they have increased notably in recent years. But, however, is a byproduct at these places. It is not milk that they look for their profit. Milk has a curious history in this country. Thirty or forty years ago it was abhorred. The average Japanese could not induce himself to drink it. But to-day many a household consumes one or two bottles of milk daily, partly because doctors have recommended it as a unique and wholesome beverage. "Milk halls," too, are now quite numerous. Butter will probably take much longer to come widely into vogue, because of its expensiveness. A pound of fresh butter costs at least one yen (49.8 cents gold) in Tokio to-day, an extremely high price for Japan.

THE BIG FIND.

"How does it happen that Brown is treating everybody in sight?" "Why, you see, years ago he presented his wife with a little toy bank in which the children could keep their pennies." "I see; and now he finds himself the head of a frugal industrial family." "No; now he finds the bank."—Puck.

Reduction in Second Class Matter.

It has been officially stated that the new postal regulations have resulted in cutting of 6,000,000 pieces of second class matter.

More Than These Needed.

Peace, tranquillity and content are not attributes with which to fight the battles of life.—Sunday Magazine.

# The House and Home

Delightable Gumbo Recipes.

Gumbo is the Southern name for okra and also a soup into which this plant enters largely as an ingredient. It is an annual plant with green pods about the size of small butternuts, of a pale green color and with a very mucilaginous texture, which improves and gives consistency to soups and stews, besides flavoring compounded dishes of various descriptions.

A great many of these pods are now shipped North in the early fall, packed in two and three quart split trays. They attract much attention, as Northerners are not, as a rule, familiar with them. At this season you can buy the canned okra either put up alone or with tomatoes.

Last year the Department of Agriculture issued a carefully prepared bulletin on the plant's culture, with reference to its serviceability in most parts of the world. The bulletin, says the Washington Star, also gave the following recipes for the popular Southern gumbo:

Cut a two or three pound chicken into small pieces. Chop fine one medium sized onion and a half pod of red pepper without the seeds. Slice thin a quart of the okra pods (it will be about fifty of the ordinary pods) and cut two large slices of ham into small squares.

Have ready also a couple of tomatoes or a cup of the canned, a sprig of parsley and seasoning to taste. Put a tablespoonful each lard and butter in a soup kettle with a little bit of water, then add the chicken and ham, stirring and simmering for ten or fifteen minutes.

Add the other vegetables, stirring to prevent scorching, and lastly the okra. When all these ingredients are well browned and cooked pour in about three quarts of boiling water and push back on the range or the gas simmerer to cook for about an hour. Serve hot with boiled rice.

Spanish Okra.

This can hardly be improved upon. Wash a quart of the pods, cut off the ends, but do not slice, and put into a saucepan with a quarter of a pound of lean, raw ham chopped fine and enough good stock (preferably chicken) and thick stewed tomatoes in equal quantities to cover.

Simmer gently until the okras are tender, seasoning highly with salt and pepper, the chilis preferred. If desired, a little onion or a suspicion of garlic can be added. When the okras are quite tender, add a tablespoonful each flour and butter mixed together and stir until smooth and thickened. Simmer five minutes longer, turn into a hot dish and sprinkle with minced parsley.

Okra should never be cooked in an iron pot, as the iron discolors it.

Okra Soup.

Take a shank bone or about three pounds of beef and simmer in three quarts of water until tender. Skim well when it first reaches the boiling point. Cut the meat in small pieces when tender and return to the pot. Add one quart chopped okra, one onion cut fine, one pint tomatoes, pepper and salt to taste and simmer gently for three hours. Three ears of grated corn will improve the soup.

Artichokes are quite a different vegetable—not like the gumbo.

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## HINTS FOR THE HOUSEKEEPER

Oatmeal in the bath makes the skin soft.

A walk in the fresh air will do a common headache lots of good.

The bed linen should always be perfectly dry before sleeping on it.

Double chins are sometimes caused by resting the head on a very high pillow.

Too heavy bedclothes are often the cause of that tired feeling in the morning.

For unbroken chilblains rubbing with lamp salt is one of the best remedies.

For a sharp, tickling throat cough a teaspoonful of honey taken every few minutes is very good.

A few grains of coffee burned on hot coals will purify the air in a sickroom and drive away any odor.

A small onion eaten raw before retiring will often result in a restful sleep, as onions are excellent nerve soothers.

To remove tar from the hands or clothing by rubbing well with lard, and then thoroughly washing with soap and water.

Don't fail to remember that in reading the light should come from the right, as the book is apt to be held in the left hand.

The skin that cannot use glycerine pure may suffer no evil effects if it is diluted with soft water, with lemon and water mixed.

Heat a lemon thoroughly before squeezing and you will obtain nearly double the quantity of juice that you would if it had not been heated.

For creamed cabbage, boil the cabbage tender, drain off the water and put into the pot with it a large teaspoonful of flour, a tablespoonful of butter, a little salt, and half a cupful of milk. Cook, stirring, until the sauce is smooth.

Sofa cushions that are beautifully embroidered in delicate colorings are not at all suitable for practical use. Tapestries, damasks, burials and various Oriental materials make artistic and serviceable pillows for the living room. Leather cushions are durable, and may be had in various shades. Chintz and cretonne are more suited to the bedroom, and often match hangings and curtains.

Peace, tranquillity and content are not attributes with which to fight the battles of life.—Sunday Magazine.

# WOMAN'S DREAMS

A Man's Woman.

The reason why women dislike the "man's woman" is not, says a woman of the world, because they are jealous of her, but simply because she is a fool. There is no one so unpopular in feminine society, it seems, as a fool. "A clever woman bent on social success," says the woman of the world, "knows enough to ingratiate herself with other women, especially the married ones. She knows that no amount of male admiration will serve her unless backed up with feminine approval."—New York Tribune.

Women Who Avoid Work.

When 500 young and good looking women recently answered a photographer's advertisement for models, somebody croaked, "Dear me! What shall we do with our girls?" Miss Sophonisba P. Breckenridge, assistant dean of women at the University of Chicago, contends that girls who are tired of trying to earn their own living should not look upon matrimony as a path of ease. "Women of the leisure class," she said to the South End Woman's Club, of Chicago, "are setting a terrible example for the girls of the working class, because they foster the idea that work is of itself an evil thing, and that the responsible as well as the harmful action which prevails among the working girls that after marriage a life of idleness may be led." The speaker added that to eradicate this idea the working girl should be trained to realize that after marriage her duties and responsibilities were even greater than before.—New York Press.

Students Under Her Charge.

In no department of activity in which they have been engaged have women been more successful than in the educational field. Many of the ablest educators of the day are of the

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# WOMAN'S DREAMS

thorny road to success with a man. But it may not win back the man for two reasons: He may be too much in love with the other girl to care to keep his engagement with you; or he may act with such disregard of your feelings, and so trifling on your self-respect and what you know is due you from him, that you must settle the situation in another way.

Whole World is Wronging Her.

The girl with a grievance! Do you count her on your list of business acquaintances? If not you are to be congratulated. The girl with a grievance is one of the undodgeable evils of present day business methods, because as more girls find employment in business circles more grievances must exist.

I am not referring now to the girl in factory or shop who belongs to a union and formulates her grievances into a protest which eventually leads to a strike.

She can deal with it in a business-like fashion, and generally she is fighting for a principle and the rights of others as well as herself.

The regulation girl with a grievance has not enough ideas to formulate into a document.

Her grievance is always personal and selfish.

She knows neither the rights of her employer, her fellow workers nor herself. She is born simply with a chip on her shoulder; but the muddy looking, colorless article that no one considers worth knocking off.

The world always has its hand raised against the girl with the grievance—that is, from her point of view. She is never wrong, but the earth and all who inhabit it are leagued against her.

Her employer wants to retard her progress. Her fellow workers are

jealous and malign her character and belittle her efforts. And she is thoroughly convinced that the wage earning woman is an object of contempt and abuse by all other women who are not obliged to work.

It never dawns on the girl with the grievance that some of the women who she imagines regard her with contempt in reality would gladly exchange places with her.—New Haven Register.

## FRILLS FASHION

Very coarse cotton net is much used in Paris for coats.

Coats have more of the "pigeon-tail" shape than the Eton.

Roses made of black taffeta are worn on hats for lighter mourning.

The waist that buttons in front is returning again to general vogue.

A very small walking hat resembles nothing so much as a cup turned down.

An increasing length of sleeve is noticeable in many of the shirt waist models.

Black taffeta with gold thread embroidery trim a handsome tan linen coat for traveling or motoring.

The beau de crepe scarf is to be one of the fashionable accessories of the evening costume the coming season.

Not only the chemise, but the sleeves as well, on many of the new summer gowns are of plain white mull, tucked horizontally.

Folds, tucks, pleats and all neat, exact and compact effects are progressive in mourning, and the workmanship must be of the very best.

Corsets lend themselves particularly, and are as pretty with a white rig (with coral accessories) as they are with a coral skirt, or a white one with coral stripes.

Vogue mentions a new beading of the tubular variety which is made in a ribbon and a lining woven together so that no signs of the pliable lining are visible.

The white serge suit is one of the necessary items of every well dressed woman's wardrobe. No other cloth suit, however light, seems to quite take its place.

If you decide to have your linen or white serge coat made in the new, ultra fashionable style without a seam at the back or shoulders, do not entrust it to any but the most skillful of tailors.

A Difference in Nations.

The difference between two great nations can be illustrated by the coincidence that at this moment both France and England are engaged in discussing the memorial of a literary man. France is considering the celebration of the late Zola, England is considering that of the recently deceased Shakespeare.—G. K. Chesterton, in the Illustrated London News.

Siberia, long regarded as a barren country, is now producing a great deal of foodstuffs.

This is the straight, narrow and