



INTEREST TO WOMEN

It is difficult—very difficult—to ring the changes of fashion in a practical and becoming way. There is no doubt that while remaining faithful to the trotteuse skirts for morning wear, in serge, cheviot and tweeds, all the best frocks are made long and fairly voluminous. They are graceful and very charming, but for practical purposes they are quite useless. Yet the woman with a small income will hesitate before putting the greater part of her dress allowance into a tailor-made frock, unless it be smart, and to be smart it must have a long skirt.

DUTCH GIRLS AWAKE. A friend who is extremely well up in Dutch life tells me that education is progressing apace among Dutch girls. Not only are they taught a thorough knowledge of English, German and French, in a typical Dutch school, but they receive a most practical training in all domestic matters. Particular attention is paid, among other things, to theology, whose intricacies they are permitted to discuss freely. From theology to needlework is a far cry, yet the curriculum of a Dutch girl's school seems to cover all the ground between.—London News.

PICTURE HATS WITH STRINGS. The most desirable summer hats will have strings under the chin. For some reason women insist on calling the jaunty new hats, bonnets, on account of the strings. But they do not resemble the ugly little bonnet of twenty years ago. The new models are really like the so-called "picture hats," with strings to make the effect more fascinating. The modish woman will confine her summer hats to pinks, blues and whites. Colors will be delicate and the keynote of all warm weather millinery will be daintiness. Flowers are in less demand than lace and muslin, but, of course, the knockabout hats will be various sorts of straw.—New York Press.

FLOUNCED EFFECT LINGERS. We may be certain of one thing, and that is that the flounced skirt has by no means disappeared, or perhaps it should be said, flounced effect. Many dressmakers are cutting their skirts in one, easing them round the hips, letting them come very full to rest about two inches on the ground. Then graduated all the way up are bands of braid, satin or velvet—in other words, we have returned to the "beer barrel" ideal. This is a very becoming mode for a slight woman, with a bolero or little coat to correspond. Tailors are using black braids in this way on blue serge; heavy military braids look particularly smart when so treated.—New York Globe.

QUEEN'S PERSONALITY. The Queen of Greece, who is a Russian Grand Princess by birth, has brought some good things into the land of her adoption along with her own gracious personality. Prior to her advent at the Hellenic court charitable institutions were unknown in the land of Homer. Her Majesty at once established an elaborate system of sick nursing, and out of her own not too abundant private means helped to found the first national nursing school. The Evangelismos, the famous hospital in Athens, is the outcome of her endeavors, and Athenian ladies of the highest degree, following the example of their Queen, take a personal share in the nursing and management.—Leslie's Weekly.

THE PERENNIAL QUESTION. That perennial question of how much money a year a woman needs for dressing herself seems to be up again for discussion. We read that whereas a daughter in 1850 would have thought herself passing rich on an annual dress allowance of \$200, the same daughter—a rather antiquated maiden, we fear, by this time—holds herself a pauper "if she may not spend at least three times that amount on her suburban toilet." Theoretically \$600 would not seem to be an enormous sum for personal beautification; but practically, however, women may move heaven and earth and their husbands to get it, you can only say of them, "Some don't, some do." As for a woman's needs—why, it is safe to say that every woman needs to dress properly—properly, mind you—\$200 more a year than she gets.—Boston Transcript.

A WOMAN'S LAUGH. A woman's culture may be readily judged by her laugh, by the way in which she uses her powers of facial expression or by her walk. To throw the head back and indulge in a hearty laugh is tabooed in good society. An enjoyable laugh, when the subject is genuinely risible, is said by scientific men to contribute to good health by inducing plenty of free oxygen into the lungs. There are ample opportunities in the home circle to enjoy a spontaneous burst of mirth; formality frowns upon a laugh that causes the lips to part further than is barely sufficient to show the edges of the teeth. Too much play of expression in any direction, whether it be laughing or frowning, is suggestive of the unfinished debutante. Learn to laugh in

moderation; to check a tendency toward what may savor in the least of vulgarity, and you will have accomplished much in the way of making yourself more acceptable in company.

GIRLS WHO SHOOT. Pretty young women of Elgin have resorted to a practice that has caused the Mayor of the town to go about holding up his hands in dismay and predicting all kinds of dire calamities. The girls have taken to shooting irons, and the hardware men have told the Mayor that they have cleaned out their stores of anything from a toy derringer to a breechloading shotgun. They are now practicing on different objects, and the Mayor is afraid some brother, husband or sweetheart will be killed with lead. He says that no one in the city limits is safe, and is sure that some down in Clintonville or up at Dundee will be killed. It all came from the act of an Elgin girl who drew a bead on a tramp who tried to push past her into the house. The Weary Willie put up the best sprint that was ever heard of in the town, the papers gave up space to the incident, and now every woman in the town is determined to emulate her grit.—Chicago Tribune.

AMERICAN CULTURE. Language and literature are the basis of culture. No one will deny that. The world judges our social standing by the way in which we write letters, quite as much as by our clothes. If we can talk like an educated person we are at once supposed to be such. I know a bright young English woman who has read widely and thoughtfully, and has studied good English consistently for six or seven years. Now, though she had but the merest common school education, and a few years ago her husband lived in mortal fear that she would make some egregious blunder and would disgrace his professional reputation, she is almost invariably taken by those who know her but little for a Girton graduate—and Girton has a higher standard as a college in England than Vassar or Smith or Wellesley in this country. The mere home study of language and literature, in conjunction with household duties and the care of children, has wrought this marvelous transformation, says Sherwin Cody, in The Housekeeper.

The future of American culture depends on the women. They alone have the leisure for it. Almost every woman has, or can have, a few hours a day for reading and study, or for cultivating the art of conversation or letter writing or story writing. If she would do the simple and natural and easy thing, study her own language, learn to write and speak well and think well, instead of joining a club for the study of Greek art or English politics or the social condition of Greenland, she would accomplish wonders for American refinement and the richness and loveableness of our national life.



FRILLS FASHIONS. Belts and stocks to match are now the fad. Veilings may be fine or coarse, plain or fancy. Ostrich plumes and pompons are in high favor. White coats are very popular for evening wear. Buttons and buckles figure largely on evening shoes. Most walking shoes show the high Cuban or military heel. Single-breasted coats in silk, imported from Paris, are charming. Long-handled parasols are promised considerable vogue this season. Fancy chenille-bordered veils in all colors are selling for fifty cents. The violet toque never fails to put in its appearance at this time of year. In ribbons melon shades, resembling the interior of a muskmelon, are much favored. Even the gloves for summer wear are showing embroidered and open-work designs. A collar and cuff box is covered with flowered taffeta silk, and is lined with green moire. Linen belts, with small gemmed clasps will be worn as much this year as they were last. Veils with ribbon and others showing a single thread of gold are among the season's leaders. Low shoes in tan in many different shades, as well as mahogany, are displayed, and are to be modish this year. Brown gowns and hats are much shown, and it is said brown will be very popular all the spring and summer. Braids are worked into all kinds of novel and effective designs, such as medallions from which rays run over the dress.

Growers of the famous Rockford cantaloupe, of Rockford, Colo., report an average net return of \$150 an acre for the season of 1903.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED, "THE NEED OF A REVIVAL"

The Rev. Dr. Philip S. Moxam Says That We Respectfully Invite the Attention of the Reality of Salvation—Too Much Absorption in the Pursuit of Riches.

BROOKLYN, N. Y.—In Plymouth Church the Rev. Philip S. Moxam, of Springfield, Mass., preached Sunday morning. Dr. Moxam's subject was "The Need of a Revival." He took his text from Habakkuk 1:2: "O Jehovah, revive Thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy." Dr. Moxam said: In times past, when the church was in a low state of religious vitality, the more spiritual of the members, distressed by the absence of vigorous life and burdened by the condition of the multitude who were looked upon as lost, sought a revival of religion. They sought by prayer, earnest and long continued, to deepen their own experience of divine grace; they sought by communion with others of like mind and by mutual exhortation to increase their zeal in the service of God; they sought by means of pungent and powerful preaching to arouse sluggish Christians and awaken careless sinners.

The "protracted meeting," as it was called, was simply a continuous series of meetings for preaching and prayer and exhortation and confession. The preacher wrought upon the consciences of men by setting forth God's claims on them and their neglect of duty. He wrought upon the hearts of men by denouncing the sin of idolatry and the danger and certain and terrible punishment of impenitent sinners. He wrought upon the hearts of men by vivid presentations of the atonement and the atonement of the vast self-sacrifice of the Son of God in making atonement for the sins of mankind on the cross. Often, if not always, many of the converts were sufferers of Christ. Much was made also of the material pains of perdition.

An important accompaniment of the preaching was the visitation and the testimony of religious experience. Men told, with astonishing frankness, their sins, their doubts and fears, their repentance, their self-surrender and their joy and peace in the conscious experience of pardon. They talked of God's dealings with them with a familiarity that would be shocking, were it not, as it was, the result of a deep conviction.

The result of these combined efforts of the meeting house was a community; the meeting house was thronged with hearers, many of whom were converts. There were numerous conversions, and the testimony of the converts increased the religious fervor of the hearers and produced a keen desire of education in other believers. Considerable numbers were added to the church, and for a time the whole community was raised to a higher level of religious life and in many instances to a higher morality.

Usually, after a time, the revival was followed by a gradual relapse into formalism and indifference to the higher claims of the church. Fever was followed by chill, until, after months or years of stagnation, a new revival of refreshing from the Lord. This intermittency of religious life was a characteristic feature of Protestant church life for many generations, and it has continued for 200 years. This period, extending from the seventeenth to the nineteenth centuries, was marked by great crises of religious awakening, notable among them were those organized by the Rev. Edwards, Wesley, Whitefield, Sumnerfield and, later, Finney and Moody.

That "revivals of religion," in what may now be called the history of the world, good cannot successfully be disputed; nor can it be denied that they also did much harm. On the whole, the good was in excess of the bad, and the good was in accord with the religious ideas prevalent at the time, and were a natural product of those ideas. During their hectic existence many individual men and women were transformed from lives of wickedness to lives of virtue and unselfish service to their fellow men. Reverence for God deepened and faith in God was stimulated and nourished.

The evils were incident to the mistaken theology that held supreme place in the churches and largely supplanted the simplicity of the gospel of Christ. These evils were very great, and the effect of them still remains, though in diminishing degree. Among them may be noted a false or at least, mistaken and inadequate, motive for Christian propaganda, a mischievous separation between religion and morality, an unnatural and feverish piety that, on the one hand, became a morbid sentimentalism, or, on the other, degenerated into a formalism not less real because often it was not ritualistic.

Wrong ideas of God and Christ and sin and salvation were rooted so deep that they could be destroyed only by a criticism so drastic that it has seemed to tear up fundamental truths of the spiritual life. A kind of orthodoxy was established that perpetuated, if it did not create, opposition between nature and providence, science and faith, the immortal soul and the interests of the immortal soul. It produced an artificiality of life which stimulated self-deception and hypocrisy, and gave great opportunity and scope to the bigot. Much of the religion of the present day is a rather indiscriminate and irrational, is simply reaction, though often unconscious, from the unreality of yesterday.

schemes for further consolidation, seek to turn paper securities into money. Many of these schemes, in effect, if not in intention, are fraudulent. They are characterized by their legitimate purpose of protecting laboring men from oppression and securing for them a just share of the products of labor, are seeking to create a labor oligarchy by hoarding money from employers in excess of what many industries can bear, and limiting the opportunities of the unskilled for entering the ranks of skilled artisans. Fraud, however, has not even blackmail have become startlingly common. Society is full of unrest and discontent because of the exaggerated estimate put upon material possessions for what is sacred, with great strenuousness in the pursuit of wealth there is, on the part of many who have achieved or inherited fortunes, increasing luxury and self-indulgence. This is reproduced, in varying degrees, in every stratum of society, from the most to the least wealthy. There are also, apparently, an increase of reverence for what is sacred, an indifference to tradition that amounts sometimes to contempt for long established principles, and a growth of race prejudice and selfish passion manifest in frequent eruptions of virgosity or cynical lawlessness. Religion, enfolded with dogma or ritual, is held by many in little esteem, and the church is neglected and its members give it their support and by thousands more who, in the natural course of life, should be among its supporters. In the churches there is a general feeling of fervor and a decline of faith in God.

I think that I have not mis-stated the actual conditions. With no taint of pessimism in my mood, on the contrary, with a high appreciation of all the good in the present life of our country, I am forced to the conviction that there is great need now of a revival of true religion. What does this mean? What is the religion of revival of which we need? It is a great and controlling sense of God, as the Creator, Sovereign, Father and Saviour of the soul. It is a sense of God that comprehends the emergencies of a new and deeper sense of the worth of man. This dramatic change began in the upheaval of the French Revolution. It was manifested in the growing demand for popular liberty, in the rise of the workingman, in the extension of political suffrage, in the development of popular education, in the rapid growth of Sunday schools, in the spread of the missionary spirit, in a new care for children, in prison reform, in the breaking down of religious exclusiveness and in many other ways. The twentieth century calls for a fresh awakening of the sense of God as the source and law and goal of human existence, both individual and social.

We need a re-perception of the reality of God in the world. Avoiced atheism, the positive denial of God, is rare; practical atheism is common. "My mind has no God in all its thoughts." They have a widened idea of law in the universe, but it is vague and impersonal. They need to realize afresh the integrity of the universe, that there is a divine government of the world—a government that makes for good and against evil, that is the foundation and source of all just human law, the ground of individual and social responsibility and that rewards righteousness and punishes wickedness.

This sense of God as a sovereign must be based on the sense of God as the Infinite Person. If I seem to limit the divine Being by using terms that are properly applicable only to finite being and human modes of thought, it is not necessarily imply any limitation. We must think of God under forms of our own rational and moral being, and our very nature, as the answer of a divine person to the persistent and illimitable needs of the human person.

For a time many have lost the personal God, the personal law and impersonal force. The divine immanence is grasped in a way that excludes the complementary idea of transcendence. There cannot be real transcendence without personality. The being who thinks and wills and loves, even in finite limits, is greater than an impersonal universe. Man is greater than God, if God be only law. But he craves a light, when fresh coal would fail. I burn one load of coal each day, in my kitchen stove, and rarely put on my fresh coal after making the fire in the morning. I then fill the firebox full of coal, open and shut the draughts according to the work to be done, after dinner rake it a very little, cover with cinders, adding a few more after supper, and in the morning have a good fire, with steaming hot water in the kettle. Sometimes, if the day has been a windy one, the fire will be gone, but the water still hot.

We need a renewed sense of the reality of revelation as a past and present communication of the divine will to man. A mere history of the past is not enough. He must be contemporary. If he spoke once He must still speak; not in ways of theophany and miracle, but in ways that are authentic and authoritative. He does not invalidate historic revelation, but it clears it of error and confusion. Jesus represents and embodies both. He knew the historic revelation of the Hebrew people, and in some measure formed His thought on its disclosures of the divine nature and will. He knew God immediately, as man may legitimately and naturally know Him, because He is God's child. So there is need of a new sense of Jesus as man in full communion with God.

Finally, we need a new sense of the reality of the soul. Once men ignored the body, save as they inhaled or abused it. We have come to a turning point. He must speak; not in ways of theophany and miracle, but in ways that are authentic and authoritative. He does not invalidate historic revelation, but it clears it of error and confusion. Jesus represents and embodies both. He knew the historic revelation of the Hebrew people, and in some measure formed His thought on its disclosures of the divine nature and will. He knew God immediately, as man may legitimately and naturally know Him, because He is God's child. So there is need of a new sense of Jesus as man in full communion with God.

HOUSEHOLD AFFAIRS



GOOD TASTE IN WALL PAPERS.

The rules of good taste never change, though they sometimes seem to do so. The wall should be treated from the base-board up. If there is a dado, it should represent the darkest tone of all those employed for the wall; the division above it should be several shades lighter, the border, if any, still lighter, and the ceiling lightest of all, and for this reason, which always exists: the ceiling receives less light than any other portion of the room, and the border less than the wall below it. The effort, therefore, must be to counteract the darkness above by supplying the missing light. A darkly papered ceiling should always be avoided in any but a Turkish or Indian room. Cool yellows, deep creams, golden tans, are the best ceiling tones, as a rule, though there are occasions where a soft blue or a rose-shaded ceiling is to be advised.—Harper's Bazar.

CAMPFIRE IS EXCELLENT.

To get rid of moths, procure shavings of camphor wood and enclose in bags. Alspice berries sprinkled among clothes or the seeds of the musk plant are effectual in driving moths out. To destroy eggs when deposited in wooleens, use a solution of acetate of potash in spirits of rosemary, fifteen grains to the pint. One woman who has been housekeeping for a number of years claims that she has found benzine to be more effective than any other preventive of moths. Quite a dainty method of burning out moths, employed by a girl in the city, is to drop any strong ammonia essence upon small pieces of sandal wood. She then distributes them among her hat boxes containing winter's furs and feathers. Everyone has her own method of destroying or preventing moths, but the methods given above are tried and proven and have not been found wanting.

PRACTICING ECONOMY.

If one wishes to be truly economical, a good place to begin is at the coal-bin. Oh, the coal which is wasted in many of our homes, simply because those in charge do not understand the care of a fire! It is one thing to keep a good fire with the dampers wide open, and quite another with the dampers closed. If one is ironing, baking, or doing anything which calls for a hot fire, why, of course, the dampers must be so arranged as to allow the desired heat; but it is a woful waste of coal to keep a red-hot fire all the time. To let the fire come up fairly well and then close the draughts tightly, until the heat is needed, is the true way of economizing. And, then, a few cinders will do wonders for a kitchen fire, even keeping it well over-night, when fresh coal would fail. I burn one load of coal each day, in my kitchen stove, and rarely put on my fresh coal after making the fire in the morning. I then fill the firebox full of coal, open and shut the draughts according to the work to be done, after dinner rake it a very little, cover with cinders, adding a few more after supper, and in the morning have a good fire, with steaming hot water in the kettle. Sometimes, if the day has been a windy one, the fire will be gone, but the water still hot.

HOUSEHOLD RECIPES

Walnut Cake—Cream together one cup of butter and two cups of sugar; add the beaten yolks of four eggs and one-half cup of sweet milk; then add two and a half cups of flour and two spoonfuls of baking powder. Now add one teaspoonful of mace and one of extract of lemon. Beat the whites of the eggs and add to the mixture with one and a half cups of chopped walnut meats. Bake in a brisk oven. Ice the cake and decorate with walnut meats.

Green Pea Soup—Put into saucepan one ounce of butter, and when it has melted add a sprig of mint and half a peck of green peas, shells and all, well washed and bruised. Season with a teaspoonful of salt and about half that quantity of white pepper. When these have absorbed the butter, add a quart of cold water, and boil together with three young (spring) onions till quite soft. Press all through a fine sieve, return to the pan with a lump of sugar, and stir until boiling, then serve with fried slices of bread.

Compo of Apples—Boil together for ten minutes two cups of sugar and two cups of water and one inch stick of cinnamon; skim as soon as boiling; peel, core and halve four or five apples, cook them in boiling syrup until tender, turning them often; do not break the halves; when they are tender lift them from the syrup; put them in the top of the oven for ten minutes; cut slices of bread into rounds, dip them in the syrup and put them on a platter; put each half of apple on a round of bread; boil the remaining syrup until rosy and pour it over the apples; put a small piece of jelly on each apple when cold; garnish with whipped cream.

Earthquakes in Japan.

Five hundred earthquakes shock the Japanese every year.

KEYSTONE STATE CULLINGS

BROKE UP THE GANG.

Seven Men, Believed to Have Been Cracking Safes, Are Arrested. Three Men Killed.

At the intercollegiate oratorical contests held in Waynesburg the first honor and a \$50 gold medal were awarded to Frederick J. Warneck, of Westminister College, New Wilmington, Pa.; second honor to J. Harvey Zimmerman, of Waynesburg College; third place to Henry A. Proctor, of Bethany College, W. Va.; fourth to F. M. Thompson, of Allegheny College, Meadville, Pa.; fifth to R. E. Wilson, of Geneva College, Beaver Falls, Pa.; sixth to Chauncey K. McGeorge, of Muskingum College, New Concord, O. Judge J. Frank Taylor, of Washington, Pa., was master of ceremonies. The judges of thought and style were: President Charles F. Thwing, Western Reserve University, Cleveland; Prof. Robert Armstrong, West Virginia University, Morgantown, W. Va., and Rev. John Royal Harris, D. D., Pittsburg. The judges on delivery were: Rev. W. I. Wishart, D. D., Allegheny; Rev. E. J. Knox, D. D., Greensburg, Pa., and Rev. A. J. Bonsel, Rochester, Pa.

By the will of Mrs. Anna Lane Howe Leet, of Washington county, who died last week an estate of \$50,000 is left to religious uses after the death of her husband, Mrs. Leet directs that her Main street property, valued at \$40,000, be sold and that the proceeds be placed in the hands of the Domestic and Foreign Missionary society of the Protestant Episcopal church, to form a perpetual fund. About \$5,000 is left to the American Bible society, the interest only to be used. Pittsburg property is to be sold, and after certain debts are paid, the residue is to be divided between the American Sabbath school union and the Pittsburg diocese of the Protestant Episcopal church.

Captain Harrod, of the Pennsylvania railroad detective force at Buffalo, Detective Dempsey of the same road, Detective Devine of the Buffalo, Rochester & Pittsburg, and Officer Logan of the Du Bois police captured seven men at Du Bois after a desperate fight. They are believed to belong to the gang which robbed the Pennsylvania station at Mosgrove. John P. Dubois' office and the postoffice and Mahoning Supply Company's store at Walston. There were 11 in the gang, but four escaped. They know four of the seven to be robbers well known to detectives.

The new Gallitzin tunnel on the Pennsylvania railroad under construction for two years, has been completed, and will be turned over to the company next week. As soon as the new tunnel is put into use the railroad company will begin the work of repairing the old tunnel, portions of the roof of which have been cracking.

At Stangford some Slavs were having a christening. John Kanya claimed two men threatened to kill him. He shot twice, one ball entering the mouth and the other the lung of "Mike" Elias, who may die. Kanya was the violinist at the christening, and came into Blairsville and gave himself up, claiming self-defense.

E. K. Henderson, a well-known freight engineer on the Pennsylvania railroad, was killed at Jeannette. The engine got out of order and Henderson was engaged in making the repairs when a special train carrying officials of the road came by. Henderson was standing on its track and did not hear the train approaching.

Tired of life, H. F. Cogley, a well-known farmer living between Rural Valley and Echo, went into his barn, took out his penknife and slashing his throat in a fearful manner. Mrs. Cogley found him sitting on a box still conscious. The man was removed to his residence where death finally ensued.

A delayed explosion of dynamite in the Elk Run shaft near Punxsutawney, killed Peter Jenosky and fatally hurt Tony Gienka. A stick of dynamite with a lighted fuse attached had been put into position, but failed to go off at the proper time. The stick was withdrawn, when it exploded.

Three men were instantly killed, one fatally injured and several others more or less seriously hurt in an explosion of gas in the Lackawanna Coal Company's No. 3 mine, near Uniondale. They are foreigners. It is said that they came to grief by the use of naked flame lamps.

Burnce and Stanley Mukosic were sentenced to the penitentiary for five years each at Clearfield, Pa. They were charged with killing Anthony Muscolic on Boardman, Pa., on April 3, and pleaded guilty of murder in the second degree.

The Sharon plant of the American Steel Foundries Company will start after several weeks' idleness, affording employment to 400 men. The works closed on account of a strike of molders, but the dispute has been adjusted.

The question of a new municipal building, at Latrobe, has been settled. The deadlock existing in councils for a year has been broken and the Building Committee empowered to proceed with arrangements for the structure.

The Pennsylvania railroad destroyed 125 cars that had grown old or had been damaged in wrecks, at Newry, on the new Portage railroad.

Howard Merriman, a steel worker, was killed by a train at Colonia. He was 32 years old and unmarried.

Leroy S. Davis was walking home from Woods Run, when he was struck by a Pittsburg, Virginia & Charleston train. He was found lying along the track by W. H. Bowen. He lived two hours. Davis was a miner, 24 years old and single.

Walter Wilhelm, of Cambridge Springs, died in a New Castle hospital from injuries received in a railroad accident several weeks ago. Wilhelm was a Baltimore and Ohio freight conductor.

David M. Sipe, of Tatesville, Bedford county, Pa., was killed by a freight train near the Pennsylvania railroad station at Tyrone.