

# Woman kind



## Some Women Always Poor Because

Even as their incomes increase their wants become more numerous. They do not keep account of how much they spend. They do not watch the waste in the kitchen. They indulge their tastes too freely. They allow their children to form extravagant tastes and habits which must be catered to at all costs. They allow themselves to be imposed upon. They have too great a regard for appearances. Above all, they have never been brought up to appreciate the true value of money.

### Dinner Gown.

The fashionable dinner gown for the season is quite different in general appearance from last season's style. The skirt is wider, there is a decided tendency toward crinoline, the waist is more elaborately trimmed and the sleeves are much larger.

Plain silk and crepe de chine, velvet in many different weaves and crepe meteor (a kind of crepe de chine) are the favorite materials, although satin, flowered silks, lace and fancy nets of all kinds and chiffon are also to be included among the popular weaves.

Black dinner gowns are always most useful and are never quite out of fashion, although this season, like last winter, the light colors are considered smartest. Plain black gowns are, however, rather in the background.—Harper's Bazar.

### Mittens.

Cast on 65 stitches, widen every time across at end of one needle up to 74. Knit across twice plain, then slip and bind down to 65. Knit across twice plain, and widen as before to 74. Knit across twice plain and narrow back to 65 stitches.

For thumb—Cast on one stitch, widen at each end till you have 11 stitches, then cast on 12 more for end of thumb; widen that end 4, and bind off 4; repeat it; widen 4 and bind off 4; the other end of needle toward the wrist; widen till you have knit half the thumb, then bind off one stitch each time, the other half, when you have repeated, bind off the last four stitches, knot down and back, and bind off the 12 stitches you added, then bind off each side till you get back to 1 stitch again. This forms the thumb and gore. Sew up.—New York Tribune.

### About Wives.

Too many men never praise their wives until after they bury them. The easiest way for a man to pack a trunk is to get his wife to do it. There are men who go to a gymnasium for exercise while their wives are sawing the wood.

There is many a wife hungering for an occasional word of approval who will be buried in a rosewood casket. If men were as ungrateful during courtship as they are after marriage, it is doubtful if more than one in ten thousand could ever get a wife.

Why it is that it tires some men more to do a little errand for a weary wife than it does to walk around a billiard table for four hours? Generally when a man feels the need of economy he thinks it ought to begin with his wife.—Journal of Agriculture.

### Not Worth Being Angry.

A writer in *The Household Realm* says: "A dear lady of my acquaintance confided to me an excellent piece of advice when I asked, 'Now, tell me, how do you manage to keep so unruffled a temper?'"

"Ah," she replied, "there are very few things in this world worth being angry about, so when I feel annoyance rising within me I ask myself quite judiciously, is this worth being angry over? And in nine hundred and ninety-nine cases out of a thousand my common sense answers, Oh, dear, no."

"If you want your husband to love you to his life's end, if you want him to turn to you as his best friend, if you want to keep him your devoted lover, if you want to make him a thoroughly happy man, be amiable, even if it is rather an effort and does not come in you by nature."

### "Mama" Out of Fashion.

It is no longer proper to teach your baby to call you "Mama." It is not even smart to let him say "Mamma," or to allow him to use the dignified title "Mother." It may be hard to eliminate language, but if you want to keep up with the pace of young matrons who never intend to grow old or even matronly you must relegate that word to the shelf where now rest such old-fashioned terms as "Ma," "Mamma," and "Granny."

The other day every passenger in a certain Madison avenue car craned his neck to see from whence a we small voice issued.

"Dearest," said one silvery little voice, "Dearest, may I kneel up and look out of the window?"

And then they all caught a glimpse of a curly-locked girl and her equally curly-locked mother.

"Yes, dearest," replied the mother sweetly; for she knew that she had the attention of the entire car.

Another and more original mother, who scorns to copy the hero of "Little Lord Fauntleroy," has taught her baby boy to call her "Darling." Still another fashionable mother is known to her children as "Mamma Marjory," "Sweetheart," "Motherkin" and "Sweetie," are some other endearing terms that one hears every day in the fashionable household.

It may detract from your dignity to allow the little ones to address you in this familiar way, but it certainly makes you feel dozens of years younger and establishes a sort of bon camaraderie between you and your baby that makes him or her seem even more interesting. If this side of the matter doesn't appeal to you, the electrical effect which such words lisped by a baby mouth, have upon other people may tempt you to go out of the beaten rut.—Brooklyn Eagle.

### Fashion in Hair Dressing.

Woman's glory is her hair, and just now fashion allows her to dress it in the manner most becoming. She may have it as prim as a Puritan, or as elaborate as a chorus girl, for each is correct. She may draw it up into a high pile on the crown of her head, or wear it in a knot in the nape of her neck. It may be brought coquetically down to meet her eyebrow, or the severe intellectual forehead may be shown. Woman must be becomingly combed; that alone is insisted upon. The wise woman studies herself well in her mirror before she decides upon the fashion to adopt.

The Grecian knot is once again fashionable. The hair dressed in this manner may be braided or coiled. The former seems to be adopted when on the street, while the unbraided coil is worn indoors.

There is a choice in the dressing of the front hair. While the loose, soft pompadour is still a thing of the moment, yet it is fading away, as have the hideous bolsters with which it so long was boosted. Hair loose and fluffy is still looped low onto the brow, but it must not have an ugly foundation to give it strength and stiffness. About the face the hair must be loose and becoming. So much has this become a dictation of fashion that a few stray locks are allowed to fall about the brow and cheek.

The figure eight is always a good style of hair dressing. Besides the low coil, three puffs in the neck are much worn by very young women. But the girl to adopt this mode must have a soft, tender face, that will offset its severe stiffness.

The coiffure is the puzzle of the hour to the feminine mind. Madame la Mode has issued her edict that the pompadour with the rat must go, save for the grand dame with her white hair, patrician face and velvet gown. But for once the feminine world rebels.

The pompadour, properly dressed, gives a girl an air of distinction. Very few faces can stand hair demurely parted in the middle and knotted low on the nape of the neck. As a result the really clever girl works out a compromise between the high dressed hair and the low, while the girl who does not know how to do the correct thing clings to her pompadour in the front and drops her back hair on the nape of her neck—a combination which is startling, to say the least, and leaves an ugly space between pompadour and knot.

One of the most pleasing compromises shows the rat removed from the pompadour and the front hair Marcelled just as if the rat were to be used. It is then parted on the side (and, by the way, neither the right nor the left side is obligatory; a girl must study her face before deciding where to place the part), then the hair is drawn back lightly and knotted on the nape of the neck, but not too low.

Sometimes no part appears, but the pompadour, minus the rat, is waved in three puffs. These puffs are not tight, but the finger or comb is run through them to secure a light, fluffy, wavy effect. One puff is drawn down slightly over the forehead, and the other two run back from the temples, or, if the face needs a different treatment, the three puffs run around the brow like a fringe, fluffed and waved so that they practically overlap each other.

With this dressing of the pompadour the hair may be worn in a flat figure eight on top of the head, or the waving may continue over the crown and back of the head and be caught in with the back hair in a figure eight on the nape of the neck. This figure eight should not extend below the junction of the collar with the gown.—Rochester Post-Express.

## THE PULPIT.

### AN Eloquent Sunday Sermon BY CHAPLAIN CLARK, OF THE NAVAL ACADEMY.

Subject: *The Unlooked-For Increment.*  
Baltimore, Md.—The following brilliant sermon was contributed to the Sunday Service by the Rev. J. D. Clark, D. D., chaplain of the United States Naval Academy, at Annapolis. It is entitled "The Unlooked-For Increment," and was preached from the text:

"Behold, I have done according to Thy words. Lo! I have given Thee a King and understanding heart. And I have also given Thee that which thou hast not asked."—II Kings, iii, 12-13.

Solomon's request is a surprise. Left to the promptings of ambition it is not characteristic of men to ask for simple gifts or few. The natural request is for the most desirable things. The King did not ask—long life, riches, honor, victory over enemies. Instead the request was simple and unselfish. It was made with a most becoming humility. It was for a wise and understanding heart. This would be enough. Then, when he had asked for this, he gave him a wise and understanding heart. And I have also given Thee that which thou hast not asked." This was increment, increase, that Solomon had not counted on.

How much is involved in doing the right thing at the outset! Somewhat as the shipbuilder, the architect, the engineer, the first block the child pushes over in the row is not expended till the last block is down. The first branches you bend and tie into shape make way for the beauty and symmetry of the full grown tree. The shipbuilder can't expect to build that is laid the sort of ship that is going to be built. From the dimensions of growing columns the architect can quickly estimate the weight of arches or dome. So God sees in some simple, honest prayer we may offer the beginning of all that may ever be of knowledge, goodness, service; sees in it all our life shall ever mean to ourselves and other fellow-men. Wonderful are the connections between first things and last!

It is, too, an immeasurable satisfaction that when we have done the right thing, our prayer, our service, our attitude in anything our responsibility ceases. Then the way of Divine Providence is opened in our lives. Solomon made just the right prayer; then God gave him what he had not asked.

How much is involved in doing the right thing at the right time; the rest takes care of itself. In ordinary circumstances we all know well enough what the right thing is. In the Old Testament a well-known character said: "I, being in the way, the Lord directed me." The secret of what he meant was that he started the right way; then the Lord led him to the well. The happy outcome we all know. When our prayer is: "Make me true to this work, this demand, this occasion, this duty," using the light we get, we need give ourselves no further trouble. He who starts the right way, then the Lord led him to the well. The happy outcome we all know. When our prayer is: "Make me true to this work, this demand, this occasion, this duty," using the light we get, we need give ourselves no further trouble.

The disciples all began their careers by the use of this method. Without thought of what was to come, they simply obeyed the Master's call. His command was: "Follow Me!" and straightway Simon and Andrew left the net they were casting into the lake, and James and John the net they were mending in the boat, and followed Him. So with all the others, they left Him. So with all the others, they left Him. So with all the others, they left Him. So with all the others, they left Him. So with all the others, they left Him. So with all the others, they left Him.

Admiral Farragut touched this truth on another side. In the darkest days of the Civil War the President called him to Washington for consultation. The people were finding fault with this General and that General, with this President and that President, with this Admiral and that Admiral, with this fleet and that fleet, with this strategy and that strategy. At length he said in quiet tones, but with the strength of moving fleets in them: "I have one great advantage—I have only to go where I am sent." The thing in hand occupied him absorbingly, wholly. What he sought was the wise and understanding heart for the present duty; the rest was in the Almighty's hands.

Great joy for the most part have been as simple-hearted as Solomon in his prayer. They placed the emphasis not on what they wanted to do, but on what they wanted to be: not on dreams of life, but on fitness for life. They took the same ship, so to say, in the beginning. From that point they diverged in the end, though they were as ignorant of the voyage before them as Solomon was of the coming events of his reign.

There are many things we desire about which we need not much concern ourselves if we make use of this principle. Solomon, for example, did not ask for a long life; yet long life was involved in a wise and understanding heart. The man who sets out to do his duty in all respects should not trouble himself about the number of his days. Let him live the life, and whether it be long or short, it is a life. But the chances are that it will be long. It has been noted in armies that the men who are fustiest about living are frequently the men who do not pull through. Xenophon noted this fact more than 2300 years ago. In the Anabasis, we recollect, when Clearchus and other leading Greek generals had been slain in the tent of Tissaphernes through the bad faith of the Persians the Greek army, in the heart of the enemy's country, was greatly discouraged. Then Xenophon addressed the army in words like these: "I have observed this, O men, that as many as desire to live by all means in military affairs, these for the most part die cowardly and disgraced. But as many as recognize that death is common and necessary to all men, and strive to die honorably, I see these, by some means or other, arrive at old age, and while they live live successfully."

The same truth applies to happiness. Counters and shelves are crowded with books on happiness: "The Art of Happiness," "How To Be Happy"—countless titles, ringing the changes on happiness. The pursuit of happiness is the quest of the day. Many people are pounding the drum of happiness so hard as to smash the drum. The truth is, only fitness for happiness brings it. A man never caught it by running after it. It is a rainbow, with its pot of gold, that must come to us, and come when we are not expecting it. The happiness seekers are the happiness losers. The man who achieves happiness is the man who has aimed for something higher. Think nothing about happiness; only put your best into each day of life.

The same thing holds true of reputation. One of the things Solomon did not ask was honor. It was enough for him to be wise and just. Wisdom and justice were the highest sources of his honor. For wisdom and justice he is reputed above all else. If day by day we strive for the inward things from which reputation comes, we shall not need to strive for the outward things. So, when we are asked to do things, we need give ourselves no further thought about the matter. What men think of us will take care of itself. Growing plants do not give themselves concern over summer; they are the gift of spring to summer, and summer will take care of them. So, when we are asked to do things, we need give ourselves no further thought about the matter. What men think of us will take care of itself. Growing plants do not give themselves concern over summer; they are the gift of spring to summer, and summer will take care of them. 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