

Woman's Realm

A Useful Dressy Gown.

Dainty womanhood likes a soft, fluffy gown. Crepe de chine is a very good material to use for matinee or room gowns. It washes perfectly and is light and soft to the touch. Other materials in which these garments are seen are pongee, surah, louisine, cashmere, light wools and flannels.

Capas at Wedding.

At a recent English wedding the bridesmaids wore cavalier capes of white satin lined with rose red velvet. These were slung from the shoulders and held in place by straps of rose red velvet ribbon fastened to the waist. Their hats were ivory white beaver, trimmed with loops and bows of rose red velvet ribbon and large white ostrich plumes. They carried shaw bouquets of red flowers. Their gowns were ivory white satin having near the hems of the full skirts silver gauze and ecru lace threaded with silver. The bodices had guimpes of ecru net applied with Mechlin lace motifs.

Striving For Beauty.

Let every woman strive for a beauty which all will recognize as being genuine through and through. That which is superficial will fade and pass away, leaving a flood of disappointments and unhappy memories, while the true beauty will prove a "joy forever." She who possesses this gift will be blessed. And yet it is not a gift, for beauty represents the ultimate result of sincere striving for the best in life, for the noblest in character, sweetness of grace and purity of soul. Every woman may possess these divine attributes if she will. The way is open and mankind will smile approval if she chooses to become the woman beautiful. The "woman who thinks" will shape her life to this course and will call to her aid the supreme source of strength and wisdom.

An Index of Character.

A small, well-rounded chin, with noble and red cushions of flesh upon, indicates a pleasure-loving owner. If dimpled, all the more so, for dimpled chins belong to coquettes. People with dimples love to be petted and loved; like admiration and praise. Generally fickle. Usually this chin is healthy, recuperative and long-lived.

Broad chins signify nobleness and large dignity, unless vertically thin, when, if with it there be thin lips of bloodless kind, you find cruelty.

Square chins with little flesh denote firmness and executive ability. These make good leaders.

Long, thin chins are poetical, unstable and delicate in constitution. Such people are subject to bowel derangements. If thin through the angles of the mouth, too, they are prone to tuberculosis. Generally short-lived.

The Little Woman.

This is undoubtedly the day of the little woman; but before going farther, let us clearly understand what particular fraction of femininity is implied in that term. On this point the little woman herself is naturally the best authority. But here a difficulty crops up. No woman who is not tall will admit that she is a little woman. If you endeavor to thrust littleness on her she will draw herself up to her full height, and with an eye glittering with latent greatness, declare that she is of that average height of which every reasonable woman is so immeasurably proud. A little woman, therefore, is a woman of average height. She is a pocket Venus, who may have blossomed into a library edition by the time she has come to the end of this eulogy. She is womanliness concentrated, energy incarnate, cleverness compressed, the essence of elegance, and the promise of pretiness.

As for the energy and vivacity of the little woman, what need be said? There is a dash about her impossible to larger women. Nor must personal magnetism be overlooked. It is eminently characteristic of the little woman.

Vegetable Diet.

For the cook who wishes to substitute vegetables for meat, a knowledge of food values is imperative. Some vegetables are perfect substitutes for meat. You might grow strong and vigorous on them, while if you made a wrong choice, your family would slowly starve to death. All the grains, such as whole wheat, rice, barley, oats, corn, are perfect substitutes for meat. They have the same nutritive value without the wastes of animal flesh. Nuts, chestnuts, beans, lentils, raisins, figs, bananas, are meat foods. Carrots, beets, celery, asparagus, tomatoes, spinach, apples, are all valuable and important articles of diet, but if you attempted to make them the basis of your dietary, your family would either starve or strike. Many vegetables have medicinal value which more widely understood would diminish the need for drugs and the doctor. Raisins, grapes, asparagus, spinach, lentils, carrots, contain considerable iron. They are valuable for anemic people. Celery, onions, carrots and lettuce are nervines and should occur frequently in the diet of the high-strung nervous person. They may be served in a variety of ways, together or separately or in combination with other foods. With the addition of milk and butter, they become nutritious. Carrots are delicious in combination with celery or cauliflower, Egg-

take the place of meat always. Two eggs equal in food value the quantity of beefsteak usually served to one person.—Harper's Bazar.

A Marriage Compact.

Unquestionably the root of many domestic troubles and marital controversies may be traced to the looseness and vagueness of the marriage contract. It formulates no definite and practical modus vivendi for the contracting parties. Even the "obey clause" is either omitted altogether or is no longer taken seriously. The mutual rights and duties of married life are left to be determined by combat and compromise, arbitration and conciliation. If the two parties got together at the outset and drew up a form of agreement to govern their partnership the chances of controversy and disruption would be greatly diminished. Here is a project for reform upon which the anxious students of the divorce problem might well concentrate their efforts.

The path of reform has already been blazed by a foresighted couple in Denver, Col., under the guidance of the mother of the canny bride and the father of the groom. The bride's mother drew up an agreement, or rather, a catalogue of don'ts, which she asked the groom to sign. The latter submitted the draft to his father, who framed a counter pledge for the bride to sign. The concordat possesses high sociological interest. The groom pledged himself, in part, as follows: "I will not smoke in the bedrooms. I will not join more than two secret societies, and will spend at least two nights a week at home. I will not pretend to have business downtown that calls me away right after supper. I will not conceal business conditions and financial conditions from my wife, pretending to be afraid she will worry. I will not quit dressing well, and run around looking like a tramp, saying, 'I'm married now, it doesn't make any difference,' but promise, if able, to buy at least two new suits of clothes each year. I will not insist on choosing the names for all the babies. I will attend to the furnace myself or hire a man to do it. I will not refuse to discharge the cook. I will not complain or get sarcastic if the meals are disarranged or bad, and, finally, I will go to church with my wife at least three times a year. And the bride promised, among other things:

Not to invite all my friends to visit, and not to exclude my husband's friends from the house. Not to join more than three women's clubs or insist upon reading my papers to my husband. Not to keep pet dogs. Not to pick out some other man in the neighborhood and hold him up as a model. Not to complain of feeling sick, tired, and nervous oftener than is necessary. Not to go shopping more than three times a week. Not to drag my husband out to evening parties when he comes home tired and worried. Not to insist that the baby gets its temper and bad traits from its father's family. Not to insist on trying to economize by doing home repairs, painting, or making home furniture. How glad I am to tell my husband the short comings of the servants every evening at dinner; not to insist on talking to him while he is reading the paper at breakfast; not to ask him to suggest what to have for dinner, and finally, not to insist on buying his clothes.

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THE PULPIT

A BRILLIANT SUNDAY SERMON BY THE REV. W. S. BAER.

Subject: "Christian Life."

Brooklyn, N. Y.—The Rev. Winfield Scott Baer, who came from Grace Church, Sandusky, O., to assume the pastorate of St. George's Church, is a man of attractive personality and an excellent speaker. His subject Sunday morning was "Christian Life." His text was from Psalms cxlii: 2. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." Mr. Baer said:

It is from the heights that we gain our widest vision. It is from the heights of human attainment that we see life most truly. To gain these heights we need to go where Christ has climbed. There are certain incidents in His life which preserve to us the intimate connection between the truth of His life and the place where it was revealed in its fullness. Let us lift up our eyes unto the hills, from whence cometh our help.

Up into a mount, with a few chosen disciples. He went by night to pray. In the darkness of the night those who accompanied Him beheld a vision. Before them was the Son of Man transfigured, with shining face and garments all aglow. Then there came a voice from God, "This is my beloved Son, hear Him."

How often in the days to come must they have recalled that vision of His joy. How often must they have perplexity, when they questioned what to do, must they have heard the voice, "This is my Son, hear Him." Their brethren saw not the vision, heard not the voice. In the valley below they slept. They had not been asked to go with Him, they must have had time to rest their wearied frames for the work of the morrow. But those who went with Him saw the vision and heard the voice which declared to them that "whenever other teachers were, or had sought, the perfect power was gone, and the imperfect was away. The glory of the morning star is swallowed up in the light of the sun, which it foretells. So, day by day, these men saw in Him the transfiguration of humanity, the glory of a life lived with the Father; they heard the voice of His Father, "This is my Son, hear Him," and knew in Christ the perfection of sonship as God intended it to be.

Is this a vision of past history? A page torn from the biography of Jesus of Nazareth? Is this a day when Christ is not a prophet, is this the mount of God far away? Must one journey to the Holy Land to see it? Nay; since He trod the earth, all lands are holy, and we may go into the mount, may gain a vision and hear a voice. For the glory of Christ is not dimmed, nor the voice of God still, as one looks back through the vista of centuries and asks for the force which has uplifted man, there dawns upon him for answer the vision of the transfigured Christ. As one seeks for the highest inspiration of the bush and chisel, again, how often must he look away to the transfigured man. As he gazes at glorious cathedrals, wondering at the greatness of the work and the beauty of the art; again the "Son of Man" appears as the Alpha and Omega, the beginning and the end, the first and the last of all that is.

Alas, yes, and one need not go to the "pieces" of art to discern the transfigured man. Closer and nearer is He to us in life than in canvas or in stone. Wherever man kneels down in prayer, and the angels see Him, His heart to God, where ever in the time of meditation he goes apart to be with the Father, there comes a vision of transfigured man, glowing with the glory of God. The young man looking out into the world, the old man waiting his summons home, each may have his vision of God, when ever he is uplifted by His work a-while. How sad our life as Christians would be if all we did was daily round of duty on the treadmill of existence. How long the days would be; how joyless the task, with our song at best a staid chant. How glad we are to have a vision of God, when hearts and voices are uplifted to God, there may come to us a vision of strength, of truth, of the better man to be, the answer to all our pining and throbbing desires to come into the fullness of life. It may be dim, because our eyes are dull. But as our eyes grow brighter, the indistinct fades away into the glory of the transfigured man Christ Jesus. The vision of man is given to us in Him. We long, too, for knowledge of God; as we creep up the great altar stairs which slope through darkness up to God, far above, above the light of the eternal glory. And as we draw nearer, the light resolves itself into the face of the transfigured One. "We have the knowledge of the glory of God in the face of Jesus Christ," in the vision of God, graciously veiled His brightness that our weak eyes might see.

Our fullest vision of God and our clearest vision of man are had in Him. We may see Him in life of noble man and pure woman as we walk through the streets. We may suddenly be brightened in the darkness of a gloom of sin by a glimpse of Christ shining through the life of one who lives with Him. Let us ever seek for that vision of Christ in the life of our fellows, and if we seek, we shall find. But let us remember that it is well to take time with Him in worship, in family prayer, where two or three are gathered together, in our own communing with the Father, as we go apart in the mount of prayer, which is the mount of vision, the mount of glory.

Another vision, not now on mountain high, apart from others, with veil of night drawn down, but in light of day on little knoll by side of road where throngs from the city pass. Three crosses reared black against the sky, and the form of Him in the midst is as the form of Him who was transfigured on the mount. When He came down from the mount of transfiguration, He met His disciples at the foot of the hill

surrounded by a curious and disputing crowd. There was a strife of tongues; there was need and sorrow of man; there was weakness of His followers. The call was made on Him, and the demon was expelled; sorrow was done away. The distressed through His strength was restored to peace. This was the epitome of His life. Then He set His face steadfastly to go to Jerusalem. From vision to service; from communion with God to service of man; from transfiguration to crucifixion: His life was a life of service. He set His face to go to minister, not to minister. He was a teacher, a preacher, a setter forth of God and man in word and life. He ministered to men's bodies; He enlightened their minds; He cleansed their souls; He strengthened them to realize the ideal which His whole life was pouring out for man in sacrificial love, as He humbled Himself and became poor that we might become eternally rich; He gave Himself up to death for us miserable sinners that we might have eternal life. The depth of sin shows the height of His love. It still impresses for man in sacrificial love, as He humbled Himself and became poor that we might become eternally rich; He gave Himself up to death for us miserable sinners that we might have eternal life. The depth of sin shows the height of His love. It still impresses for man in sacrificial love, as He humbled Himself and became poor that we might become eternally rich; He gave Himself up to death for us miserable sinners that we might have eternal life. The depth of sin shows the height of His love. It still impresses for man in sacrificial love, as He humbled Himself and became poor that we might become eternally rich; He gave Himself up to death for us miserable sinners that we might have eternal life. The depth of sin shows the height of His love. 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