

Woman's Realm

Shape of Finger Nails.

Shape your finger nails according to the shape of your fingers, just as you would buy hats for your particular face and gowns for your particular figure. Don't try to follow styles regardless.

Play Dresses For Girls.

One busy mother who with her family spends the summer in the country, buys long gingham aprons with sleeves for play dresses for her little girls. After closing the aprons at the back, she adds rolling collar and cuffs of a plain dark color, and very acceptable play frocks are evolved.

Woman Mineral Surveyor.

Miss May Bradford, of Tonopah, is believed to be the only deputy mineral surveyor in the United States, says the Sacramento Bee. She filed a \$10,000 bond and by proving her fitness has been given a commission by Surveyor-General Kyle, of Reno. She has several contracts for surveying large mining properties in the mountains near Tonopah and Goldfield.

Club Rooms For Work.

The work of a new New York club, whose purpose is to enable women who like to do their own sewing, to have stylish and up-to-date toilets is noticed in Vogue. The managers have engaged rooms and an expert cutter and fitter. The members of the club take their materials to the rooms, where they have the service of these experts, and then complete the garments themselves, either at the rooms or at home, as they prefer, the expenses being paid by the club dues.

Olive Oil For Beauty.

According to the well known journal, Family Doctor, London, fagged out society beauties may find salvation in olive oil. The Family Doctor relates how a reigning London beauty went to the King's physician during the season and said: "What shall I take for my complexion? I am a sight." The reply was: "Take olive oil, live on it, live in it, live with it, drink it, dress your food with it, lubricate yourself with it."

As a result of following this advice the young woman achieved a complexion of rosy blonde, pink damask and gloire de Dijon roses, and began to give beauty luncheons. These luncheons have since become very popular.

Why a Woman Nags.

A doctor expresses the opinion that nine times out of ten the woman who nags is tired. One time out of ten she is hateful. Times out of mind her husband is to blame.

The cases that come under the physician's eyes are those of the women who are tired, and who have been tired so long that they are suffering from some form of nervous disease.

They may think they are only tired, but in fact they are ill. In such cases the woman often suffers more from her nagging than her husband or the children with whom she finds fault.

She knows she does it. She suffers in her own self respect when she does it, and in the depth of her soul longs for something to stop it. The condition is usually brought on by broken sleep, improper food, want of some other exercise than housekeeping, and enough of out-of-door air and practical objective thinking.

It is often the most unselfish and most affectionate of women who fall into this state, says Woman's Life. They are too much devoted to their families to give themselves enough of any healthy exercise and diversion, enough of naps, perhaps, of concerts.

Susan B. Anthony Said:

I know only woman and her disfranchised.

Sentiment never was and never can be a guaranty for justice.

No man is good enough to govern any woman without her consent.

As there is no way out of this job except through it, through it I must go.

Self-government is as necessary for the best development of women as of men.

To prevail with the rank and file of voters you must appeal to their sense of justice.

Everyone who gives a dollar helps do the work where it is most needed to gain the practical result.

The one distinctive feature of our association has been the right of individual opinion for every member.

I pray every single second of my life; not in my knees, but with my work. Work and worship are one with me.

I have not allied and shall not ally myself to any party or measure save the one of justice and equality for women.

There is money enough in this country to-day in the hands of the few, if justly distributed, to make "good times" for all.

The "greatest compliment" ever paid me was that by my life work I had helped to make the conditions of the world better for women.

demand for such pliant materials for day wear, just as the chiffon velvets and marrow satins are expected to be used respectively for afternoon and evening wear made up in these revived clinging modes. Shaded materials are also having much attention from the manufacturers; the daintiest combinations of coloring are produced, equaling the exquisite shadings of nature in the blossom's petals or the sunset's glow. These are also seen in the face-cloths, but in those the faint plain colors are most to the front. Delicate greens and pastel blues are especially prominent on the new pattern cards, and there is that wonderful shade of pinkish mauve.

Gold and silver promise to be much used in the embroideries and passementeries, and the use of copper in the same way is a novelty that has pleasing features; the red-brown of this material harmonizes perfectly with some tones, such as the heliotrope just mentioned, and with green, and also with brown.

The Working Girl's Wrong.

The American Academy of Political and Social Science, at Philadelphia, discussed "The Condition of Working Women in the United States." Mrs. J. G. Phelps Stokes, who was Rose Pastor, took up the subject from the working woman's point of view. She said: "It must be perceived by even the casual observer that those who are called the working classes are permitted to retain but a portion of the product of their toil; that they add more value to the material upon which they work than they receive in payment for their labor; that the average working woman produces, on the whole, more than she consumes, and that the excess is consumed by those who produce insufficient for their own maintenance, and who would probably resent being called working women."

"Much of the hardship of the working classes is consequent upon the fact that they are obliged not merely to support their own families, but to contribute, whether they will or not, to the support of other families which live in idleness and luxury upon the products of the working people's toil. It is this near, universal recognition of it as the factor among the working people of our country that leads more than all else to strikes and industrial disturbances, to ill will, to class hatred and to that craving for larger justice which underlies the socialist program."

"The working woman sees no justice in an economic system which requires of one woman physical and spiritual exhaustion in order that some other woman, absolved from the necessity of labor through the accident of birth or otherwise, may waste in idleness and luxury her produce and the produce of her fellows."—New York Sun.



Loose sleeveless wraps are very popular for evening wear.

Some beautiful wrist bags are of real lace, with silver flange mountings.

Some of the most expensive buttons are of carved wood in art designs.

French organdies are charming with large flowers in pastel shades on a white ground.

The new ribbons are used extensively to trim evening gowns. They are very effective.

Handsome laces are colored to match the gowns. Those that have done duty white can be colored.

Plaid linen handkerchiefs for men and women are extensively used and considered good style.

The shops are showing princess slip linings of silk in the palest tints, to be worn under the sheer princess lingerie dresses.

A niche for the neck made of very full pleated tulle is edged with a narrow pleating of the same and finished with rosettes and ends of white satin ribbon.

Flowered tulle are new and of great beauty. They are bordered with large flowers that graduate into small blossoms. They are so woven that the wide margin of flowers may border the hem.

For shirt waists that keep fresh, Madras is one of the best materials, for it takes starch perfectly and somehow doesn't crumple nearly as easily as the others. In Madras plaids are very fashionable, although stripes are as popular.

Linen suits will appear earlier than usual. Every style will be worn, not only in white, but in pale shades. Etons and boleros promise to be very popular, while most of the skirts are made on circular lines, with pleated panels in front and perhaps in the back as well.

Stylish shoes are narrow, with the pointed box toe. Slippers will be made on the same general lines as the Oxfords and boots. They will be long and narrow, with pointed box toes and high Louis XV. heels from two to two and three-quarter inches. The Oxford has a one and seven-eighth inch military heel and extension edges, and medium box toe.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. CHARLES EDWARD LOCKE.

Subject: The Universal King.

Brooklyn, N. Y.—Dr. Charles Edward Locke, pastor of the Hanson Place M. E. Church, preached the Sunday in the New York Avenue M. E. Church on "Jesus Christ the Universal King." The sermon was the annual one before the New York East Conference. The text was from Revelation XI:15: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Among other things Dr. Locke said:

With His own hand God wrote on the foundations of history. "The seed of the woman shall bruise the serpent's head." On the radiant dawn morning the angel said to the bewildered shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people;" and later, the Great Teacher Himself announced, "I, if I be lifted up from the earth, will draw all men unto Me." Though Confucius die before the heavens, he had spoken no truths which would survive him, and Socrates drank in despondency the hemlock in his cave overlooking Athens, yet Jesus Christ, the world's Great Optimist, cried out in triumph in the midst of the agonies of the cross: "Behold, the Kingdom is become Paradise Regained. John, the Revelator, in the seraphic isolation of his exile, saw in his vision the fulfillment of all these prophecies, and exultantly wrote, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

There was a long looked for psychological moment when Bethlehem's star appeared above the dimpled hills of Judea. Civilization had slipped down from the hoary highlands of Bactria to the lowlands of Hindustan; it then moved westward, and began to flourish in Greece, its tombs in Egypt and its thrones in Rome. At its birth Christianity encountered the fierce opposition of emperors and armies. Rome was mistress of land and sea. The founder of the Christian era was a subject of the chief apostle a Roman citizen. The whole Roman empire was buried across the path of the progress of Christ. His followers suffered, but in the sign of the cross they conquered.

Our forefathers bravely followed the guiding star to the sunset, and began to fix the western boundary of the new republic; but the years pushed the frontiers westward, and when at last against the prophecies of American statesmen the plains were crossed by the intrepid pioneer, then autocratic laws and the sword of the Rocky Mountains would outline the western boundary of the nation, but steadily and gracefully moved that point of light until at last it mingled its silver beams with the golden embroidery of the sunset. Then even the most timid magician thought that the star of empire had become a fixed star, but faithfully it has pursued its noiseless trail until to-day it is brilliantly shining above eastern archipelagoes and continents. We are the creatures of that star, and we must keep up the eternal fight, for wherever it lingers there is another Bethlehem's cradle and another advent hymn.

Within the lifetime of many here present the star appeared in the Asiatic heavens and the angel choir sang "Glory to thee, O God, in the highest, in the earth, peace, good will to men." The year 1858 has been called the Annus Mirabilis of modern missions, and truly it was a "year wonderful," for the doors were opened to one thousand million of the human race. In that year India was transferred from the crown of the British crown and Queen Victoria became Empress of India. By the Treaty of Tientsin the ports and interior of China were opened and the people were permitted to accept Christianity without persecution, and Japan, the next son of Britain. Now, let us see how these great kingdoms of the earth are becoming the kingdoms of our Lord and of His Christ.

India has a population of 250,000,000 and an area of 1,800,000 square miles. Suttee, the widow-burnings, and the voracious and cruel caste system are fast disappearing, and the gradual elevation of women is taking place. India will be a Christian land ere long. China has had continuous authentic history for forty centuries. The first character in Chinese history was the Emperor Yu, who ruled 2204 B. C. The Chinese are supposed to be the descendants of Shem, the eldest son of Noah. Shem settled on the banks of the Yellow River and established a kingdom coeval with Babylon and Egypt, and before Abraham came out of Chaldea.

Four hundred and six millions of people and 4,225,000 square miles, and a coast line of 2500 miles, and the climate as very much like our own. There are broad rivers, lofty mountains and valleys of extraordinary fertility. There is vast mineral wealth. Beside iron, gold, silver and copper there are immense coal fields; all of which are almost undisturbed. It is the most promising of all for the commonwealth. China lies partly in the temperate zone, where the greatest nations have developed and where the possibilities of power and permanency are assured.

They are an industrious people, always busy, quiet and peaceable. Whatever lethargy characterizes the country as a government, the typical Chinaman is a shrewd, active, successful toiler. The Chinese invented printing and gunpowder; first used the magnetic needle; made the finest porcelain and to-day manufacture the finest silk and the most exquisite embroidery. They are an educated people. All candidates for official position—which is said to be the universal ambition of all citizens—must pass difficult examinations. Of course I do not need to remind you that their standards of education are low; that their astronomy is picturesquely mingled with astrology and all their science is pathetically behind the studies of the West.

They are a reverential people. They can hardly be said to be a very religious people. Their religion consists in rites and ceremonies rather than in doctrines and principles. The basis of government and society is the duty of filial piety. Obedience to parents and respect for old age are everywhere persistently inculcated and practiced. Herein lies the secret of whatever of virtue and permanency may be found among Chinese. When a man reaches eighty years of age his name is reported to the Emperor, and a yellow robe is presented to him as a mark of imperial respect on the presumption that his life must have been virtuous or it would not have been prolonged.

All that China needs to make it a progressive and useful nation is Christianity, with its Christ and His institutions. They are a more promising people than were our ancestors in Britain before their conversion to Christianity through the preaching of Augustin and the grateful influence of Queen Bertha, who followed by venerable age to everything which Occidental nations can do for them. Confucianism, with its negative virtues, and Buddhism, with its intangible mysteries, have been tried and found wanting. May China not see the light of the Gospel first to China. As early as 1288 Pope Nicholas sent missionaries to China. There is a God in Heaven who has not forgotten the Chinaman.

What shall I say of Japan, the land of culture and courtesy, with a population of 45,000,000 living among 4000 islands whose area is 162,000 square miles—about three times the size of the State of New York? A phenomenal nation. Only thirty years ago it was a cruel and barbarous nation. In 1853 an English sailing ship just returning from the Orient reached the Thames. On board were two Japanese youths, who had worked their way before the mast. Disconsolate and alone, they went to bed supperless, and lost sleep because all the crew had gone ashore. A few months ago one of those Japanese boys again returned to Great Britain. This time he was welcomed by the Lord Mayor and a distinguished company of such men as the Duke of Argyll and Lord Rosset, who came as the guest of the city of London, and was lavishly entertained at the Mansion House. He was Marquis Ito, who has been four times the Prime Minister of Japan. This is a romantic epitome of the nation of Japan. Many of its statesmen are Christians. Admiral Togo has a Christian wife, and is himself not a pagan. In the recent war the bravest generals were Christian men. Japan was pagan yesterday, it is agnostic to-day, to-morrow it will be Christian.

Doubtless among the kingdoms of this world which the apostle John saw becoming the kingdoms of our Lord and of His Christ was the great empire of Russia. The Russians are a mighty, mysterious, paradoxical, providential people. Their ancestors are found among the ancient Scythians of Southern Europe five centuries before Christ. The Russian people have a long history, and a long history of war. Under the reign of Vladimir, 1000 A. D., the Russians became Christians, getting their religion not from Rome, but from Constantinople; hence they are Greek Christians. The Russian people have a clear religious convictions and is devoted to the rites of his church. Senator Beveridge says: "The religious side of a Russian is serene and steady; the holy icons are reverently protected, and the devotion of the sacred images is like Cromwell's army they often rush into battle with sacred songs on their lips."

Russia is in process of evolution. She is not a "bear that walks like a man," as Kipling said, but she is a man who has been acting like a bear. But it will be remembered that another nation in its developing history has developed so much like a quadruped that it will probably always be referred to as "Johnny Bull." Russia's medievalism is being rebuked, and her virility, integrity, and faith, and enterprising spirit are being brought into a full-blown Christian nation.

By their men ye shall know them! If there have been cruel and heartless rulers, there have also been epoch-making leaders. A nation must have permanent qualities of greatness which can claim among its world leaders such names as Prince Kurapatkin, De Witte, Vereshchagin and Leo Tolstoy.

The Anglo-Saxon and the Slav are to be the two great regenerating influences of Asia—the former moving westward, the latter moving eastward. The future of the world must reckon with the Russian. Other races have had their chance and failed. The two great peoples who could emancipate their own slaves are destined to teach the liberty of Christ to the nations at the ends of the earth. It is true of the Russian as it is true of the Anglo-Saxon that he is not only conqueror, but he assimilates.

At the end of the first century there were in the world 5,000,000 Christians; at the end of the tenth century 10,000,000; at the end of the eighteenth century 200,000,000, and at the end of the nineteenth century 500,000,000 Christians. In 1900 the inhabited surface of the earth was 43,738,000 square miles, of which only 3,480,000 was Christian. In 1906 the inhabited surface of the globe is 53,401,400 square miles, and only 8,782,300 non-Christian. Truly, "the kingdoms of this world are becoming the kingdoms of our Lord and of His Christ!"

Expect Blessings.

Begin to-day with the determination to find blessing. His tender mercies are about us on every side. Be on the lookout for them and you will find them. "The more we look for them, the more of them we will see. Blessings brighten when we count them. Out of the determination of the heart the eye sees."

If you want to be gloomy, there's gloom enough to keep you glutted; if you want to be glad, there's gleam enough to keep you glad. Say, "Bless the Lord, O my soul, and forget not all His benefits." Better lose count in enumerating your blessings, than lose your blessings in telling over your troubles. "Be thankful unto Him and bless His name."—Rev. G. R. Lunn, in Christian Intelligencer.

SABBATH SCHOOL LESSON CHRISTIAN ENDEAVOR NOTES

INTERNATIONAL LESSON COMMENTS FOR MAY 20.

Subject: Death of John the Baptist, Mark vi., 14-29—Golden Text, Eph. v., 18—Memory Verse, 20—A Temperance Lesson.

I. King Herod's terrified conscience (vs. 14-15). 14. "Herod." This was Herod Antipas, one of the sons of Herod the Great, and the ruler of Galilee and Peraea. "Heard of Him." Of Jesus (Matt. 14:1). Antipas had heard of His "capitals at Tiberias, on the Sea of Galilee. "Risen from the dead." Herod's conscience accused him. "Mighty works." In consequence of having risen from the dead He is thought to be possessed of miracle-working powers. This is a striking incidental confirmation of John 10:41, that John wrought no miracle while living. 15. "Others said." To quiet the king's fears probably some of his courtiers made these suggestions. "Elias." Greek form for Elijah. "Prophecy." Some new, wonder-working prophet.

16. "But—Herod—said." His guilty conscience impelled him to hold to his first opinion. "Whom I beheaded." What a bold confession of guilt was this! No need for the Baptist now; conscience performs the office of ten thousand other accusers.

17. The faithfulness of John the Baptist (vs. 17-20). 17. "In prison." The place of John's imprisonment and death was Macherus, in Peraea, on the eastern side of the Dead Sea, near the southern frontier of the tetrarchy. Here Antipas had a palace and a prison under one roof, as was common in the East. "For Herodias' sake." This woman was a granddaughter of Herod the Great. She first married Herod Philip, her uncle, who was the father of Salome. Herod had put away his legal wife, the daughter of Aretas, king of Arabia Petraea, and had taken Herodias, though Philip, Herodias' husband, was still living. 18. "John." John was the son of a priest and was born at Juttah, in the summer of B. C. 5. He was a Nazirite, pledged to drink no wine or strong drink, and to carry a sign of consecration to God (Num. 6). "Had said." The Greek verb is in the imperfect tense and implies that he repeatedly reproved him. John was bold and fearless. He faced the king personally. It is well who ministers dare rebuke the sins of politicians and those in authority. "Not lawful." Herod had put away his wife; had induced Herodias to forsake her husband; and had married Herodias, his niece and sister-in-law, contrary to the law (Lev. 18:11, 16). "To have." To marry her. The force of the original bears out this interpretation.

19. "Ha—a quarrel." In the margin this is rendered, "had an inward grudge" against him. The Revised Version renders it, "set herself against him." She hated John as an enemy because he had rebuked her and sought to kill him. "Could not." Herod would not yield to her murderous desires, but merely threw John into prison. 20. "Herod feared John." He had respect for him and feared his words. "Knowing that he had rebuked her and sought to kill him." This makes Herod's sin all the more glaring and heinous. "Kept him safe." R. V. Herod did not allow Herodias to accomplish her purposes. "When he heard him." Herod went repeatedly to John's preaching. "Did many things." Some sins which Herod denounced Herod forsook.

21. "On his birthday festivities (vs. 21-25). 21. "Convenient day." For Herodias, who was watching for an opportunity to kill John. "Made a supper." This was done, probably at the Macherus palace with great display. 22. "Daughter—danced." The name of the dancer was of high birth, being no other than the Princess Salome, daughter of Herodias and Philip. "Pleased Herod." They were probably half-intoxicated, reclining at the table as their custom was. The infamous banquet system of to-day is only a remnant of the ancient revels that were so vile and corrupting in their effects. 23. "Half of my kingdom." A kingdom for a dance! This was the promise of a drunken man, reveling in sensuous delight. The Mosaic law of inheritance does not confine his work to the degraded.

24. "Mother." What a mother! Leading her own daughter into the vilest crimes. "What—ask." The vile Herodias was not long in telling her. 25. "With haste." She hastened to have the deed perpetrated while the Herod drunk will do what Herod sober has refused to do. "Give me by and by." "Forthwith." R. V. Give me immediately. She took Herod by surprise and made her demand on the instant, lest Herod should change his mind and "charge." On a large platter, "The head." She is thirsting for his blood.

26. "John the Baptist beheaded (vs. 26-29). 26. "Exceeding sorry." His conscience was not entirely dead, and he was worried and troubled. "Would not reject her." Note the steps that led Herod to this: 1. Rejecting the truth. 2. Continuing to indulge in his sins. 3. A drunken feast; liquor is responsible for untold crime and misery. 4. An immoral dance; dancing had resulted in sin. 5. A wicked oath, which never should have been taken, but, once taken, should have been broken immediately. 6. His fear of the people.

27. "Beheaded him." But his prisoner was ready. 28. "Brought his head." What a ghastly present! How inhuman those wretched women must have been! 29. "His disciples." John's disciples. "Took up his corpse." Some brought them to Jesus (Matt. 14:12).

Too Wise to Preach.

The man who doubts the Old Testament and refuses to preach its lessons gets into a place where he pretends he is wiser than the Son of God. It is time for him then to get out of the pulpit.—D. L. Moody.

Who Could Hope For Help.

If God made no response except to perfect faith, who could hope for help? He is the God of sprouting seeds and little vital beginnings.—M. D. Babcock, D. D.

MAY TWENTIETH.

Lessons From the Lives of Elijah and John the Baptist. Luke 1: 14-17; 1 Kings 18: 30-39.

Of no man more surely than the drunkard may we say, "He were better had he never been born." Temperance, self-control, is one of the chief elements of greatness, in the sight of men as well as of God. You may add to your life "the spirit and power" of any man whose life you know and whose character you imitate.

Every man has the choice of delicacies, appetite or Jehovah; in that choice lie all other choices.

Suggestions.

John and Elijah were great in the number of things they could do without.

No man is safe with a liking, though for plain bread and butter, unless it is subdued by his will.

John and Elijah were not born with their splendid wills; they got them by choosing difficulties, and persevering till they became easy.

John and Elijah feared God; therefore they did not fear man.

Illustrations.

The man who can live in a wilderness, far from others, and independent of them, has thus a longer leverage upon them.

Whoever cannot control his appetites is like a house with a fire back of the wainscoting.

John and Elijah were ambassadors of a King. In their own authority they could never have done what they did.

A true picture of the drunkard is Shakespeare's phrase: He puts an enemy in his mouth to steal away his brains.

Making Christians.

Even if our societies could not do evangelistic work, they could learn how to do it. The members could form classes in Christian doctrine. They could commit to memory the passages of Scripture most likely to carry conviction. They could learn the most frequent objections of unbelievers and how best to meet them. Thus they could get ready for evangelistic work later on.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 20.

Serving By Example.—1 Tim. 4, 15, 16.

The influence of older Christians upon younger ones is beyond reckoning. The maturer disciples are watched more closely than they know. Their week-day life is carefully noted. Their attitude toward doubtful practices is scrutinized. Their words and habits are noticed and remembered. They carry a great responsibility. If they are Christlike they may help others to the Christ; if they have little resemblance to their Lord they will keep others from him.

This means much in all questions of conduct. No Christian dare say that he has a right to do as he pleases. He has come into a great family, and the interests of the family must be considered, as well as his own desires. Paul knew that, and some of his plainest words concerning Christian duty have to do with the power of example. "All things are lawful, but all things are not expedient." There is a weak brother to be considered, not because you pity him, but because he is your brother.

The intent of God is that every sinner shall be a means of saving other sinners. It is the most natural and simple plan that could have been devised. A sinner saved by grace knows how great a wretchedness he has escaped, and he knows others who are still in bondage. Who could be so attractive to a company of slaves as one of their number who had discovered a way to freedom? "If our religion is true," says a wise man, "we are in duty bound to preach it." But it is more than a duty. It is a joy. "To preach deliverance to the captives," when one has come into the liberty of Jesus Christ.

COOKING BY STEAM.

Nearly all mixtures capable of being boiled can be steamed, but they will take nearly as long again to cook. Steaming, though a much slower method than boiling, renders food lighter, and therefore more digestible. If a steamer is used, all that is needed is to fill the lower division with water, place the perforated upper vessel over this, and when the water beneath boils, put the pudding in the upper part, fixing on the lid tightly. If there is no steamer use an ordinary saucepan large enough to easily hold the basin. Have in the saucepan enough boiling water to come just half way up the basin, which, in this case, stands right in the water. A sensible suggestion is to tie some string round the basin so that it forms two long loops on either side, thus providing handles with which to raise the basin. They should be caught up by the lid to keep them out of the boiling water.—New York Journal.

REVERSE THE BOBBIN.

If, when sewing on a machine, the upper thread keeps snapping without apparent cause, reverse the bobbin in the shuttle, i. e., take the bobbin out and put it back the other end foremost.

King Edward has ordained that Princess Ena of Battenberg, the future Queen of Spain, shall henceforth be styled Her Royal Highness.