

WOMAN'S REALM

For Looks Besides Use.

By-and-by belt pins will be taking the place of chatelaine watches in the "Lost" advertisement columns of the newspapers. A new kind of belt pin has "come in" and will be displayed conspicuously to the gaze of the envious throng. It is a three-bar safety pin, set with pearls. Imitation pearls will be barred as long as the fashion is young, but it won't be long before jewelers will be making up pins with imitation gems to supply what promises to be an extensive demand. The safety pin as an article of adornment rather than utility has been creeping in slowly—one might say apologetically. Now it makes no bones about it, and demands a prominent place in the show window.—New York Press.

When a Woman Travels.

A crumpled, grimy gown is becoming to no one at any time. Of all the fabrics used for traveling get-ups, serge, mohair, and light-weight chevrons are the most useful. Linen, the heavy pongees, and taffeta are still popular, but for long journeys they are not for women of short pocketbooks. Tartans will be used for the fall in blouses and the trimmings of suits. The girls always like them at the season of the "turning leaf and rusting vines." For the traveling coat pongee and taffeta are desirable, but not if wet weather is to be encountered in them. Now that the tide of travel is turned toward the mountains, where already there are frosty nips in the morning air, tweed and the worsteds will soon be comfortable.

Girls Are Independents.

"To my mind there's nothing that so demonstrates that women are becoming more independent and men more dependent than that," said the man on the park bench, pointing to the children who were wandering by in charge of nurses or fond mammas. "Now, if you're observant you'll notice that almost every boy has hold of a grown-up's hand, while the girls strut and trip along, unguided by any adult hand. It looks as if all the little boys needed to be led, while the girls seem to know where they're going. I notice it everywhere; on the streets, in the cars, on the ferries, in the stores. The little boys are always clinging to grown-up petticoats, while the little girls go it alone. "I don't know whether it's the grown-ups who are responsible for it, or the little boys themselves. I know when I was a boy that I would have resented the idea that I must take hold of some one's hand. I wanted to walk by myself and I did it. But to-day it seems to be only the little girls who are possessed with that spirit of independence."—New York Press.

Of Interest to Girls.

A use has been found for the little ends of ribbon unless heretofore, yet too pretty to throw away. They are now used for tom-thumb sachets which are just the thing for birthday tokens, luncheons, favors and for pinning into one's gown to impart a delicate fragrance. The tiny pocket which contains the sachet powder (about an inch square) is sewed to the ribbon, the ends of which are brought forward to cover the bag and are shaped to form a dainty flower. Of course upon the morsel of ribbon in hand depends the kind of flower to be made. Thus pale pink makes a charming little wild rose, purple a pansy, yellow a buttercup, white a dogwood and so on. The shaping of the petals is most important as upon this as well as the coloring depends much of the naturalness of the flower. The center of the blossom is added by means of a few stitches in floss of the appropriate color, yellow being used for the wild rose, etc. When employed as luncheon favors the little sachets may be sewed on to the place cards, or furnished with temporary stems of wire so as to hang up on the edge of the water tubbers.

The Outdoor Air Habit.

Girls are so splendidly sensible nowadays that few of them will indulge in such vagaries as not eating because they are afraid of getting fat or starving themselves in sulky silence because they cannot have their own way, but not all of them have learned that outdoor air is the water tubbers. It is pitiful to think of the people to whom the country is a dull place without charm, attraction or pleasure; who have only one thought: "How can I get away from this dull place? How soon can I return to town?" The country is so full of delicious scents and sounds, with its peaceful fields, and mild-eyed, ruminating cattle, its hedges sweet with honeysuckle, and its vines thick with the promise of fruit that it seems almost incredible that when people have a chance of leaving a great city for a little holiday they fly off to another town where there are brass bands, and dress parades. It is when we spend our holiday out of doors that we take back with us the memory of sweet-smelling clover, and of singing birds. It is then that our little holiday is

for us a time of refreshment, a season of calm shining to cheer us. It is a holiday that we are the better and stronger for. Fresh air, simple fare, plenty of exercise, will keep a woman young in looks, in figure and in temper.—New York Press.

Hours For Sleep.

Mothers know that the new-born infant must sleep about twenty-two hours, and that this amount is so slowly lessened that the child still demands twelve hours sleep when it is about twelve years old. It is quite likely that the normal amount is not reduced to ten hours until about eighteen years of age or perhaps until twenty-one years. Nine hours may be required until well along in years. To let boys of fourteen sit up until ten o'clock and then rout them at six is nothing short of criminal, but it is a long-established custom. Lower animals can be quickly killed by depriving them of sleep—the boy is not killed, but perhaps he is so exhausted that he loses resistance to disease. Medical students not infrequently make the same mistake, forgetting that a tired brain never absorbs anything. The midnight oil frequently represents wasted time and money and the student sleeps during the next day's lectures when he should be wide awake. A good test of exhaustion is the tendency to sleep during a dry lecture—and this is no joke. Experience has proved that those who retire in time to sleep at least nine hours, and occasionally ten, get far more out of their course than the "grinds." Some of the best men habitually take ten hours. Theoretically a student should be as fresh at the end of the term as at the beginning—the vacation is for another purpose than sleep. The whole subject, though very old, is so new to the laymen who do the damage to school boys, particularly in boarding schools, that there is urgent need of wider publicity and much discussion for enlightenment. Not only will proper sleep permit more to be gained for less effort, but it will prevent the exhaustions which so frequently follow courses. Physicians might teach mothers that it is harmful to waken children of any age—they should waken in the morning naturally. If they are not in time for school they do not retire early enough. If they are sleepy heads it is either the fault of the parent or the result of ocular defects. There is much comment upon the large number of midshipmen who fall at the naval academy in a course not worse than in many colleges. It is suspected that they would do better if they had ten hours' sleep daily.—American Medicine.



A fresh, crisp veil is all some hats need to carry them through the season.

Metal-rimmed cloth buttons will trim many handsome tailored costumes this winter.

The right place for the handkerchief plaided with color is with the morning and street frocks.

Soft leather collar, cuffs and pocket laps finish the new shower-proof coats of checked material.

The fancy bolero coat of one new suit closes on the shoulder and under the arm, leaving the braid ornamentation on the front undisturbed.

You already know that brown and gray are to be fashionable, but you may not know that they are going to be combined in a single suit.

Walking skirts are of a length most becoming to the wearer, anywhere from three inches above the pavement to a hair's breadth from touching it.

The beauty of many a charming hat is intensified by placing velvet folds in either harmonizing or contrasting tones upon the under face of the brim.

A touch of light blue upon the black costume appears in one layer of the rosette at the left side of the toque and as paillettes upon the tiny vestee and flat collar of the bolero.

The newest belts are made of pin seal and have silver gilt buckles studded delicately with jewels. These belts are slightly shaped and come in all the new tones, including grays.

A tasteful costume consists of black silk skirt and net waist with bandings of the silk. Cream net or all-over lace is combined with strapings of Persian silk for evening bodices.

The lovers' knot is a design that one never tires of, and it is particularly pretty carried out in velvet or satin ribbon with a medallion centre. Sleeves, bodice front, and skirt panel may be fittingly embellished with this design.

Light weight ruches and stoles are a charming neck dressing that appear with the cool days and evenings. They are dainty affairs of maline and its damp-proof successor, malinette, chiffon, lace and ribbon, as well as the more expensive feathers.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. JAMES W. LEE.

Subject: How We Know God.

Brooklyn, N. Y.—For a month the Rev. Dr. James W. Lee, pastor of Trinity M. E. Church, South Atlanta, Ga., acted as pastor of three Brooklyn churches, Bethany Dutch Reformed, Simpson M. E. and Central Baptist. These churches united their congregations into one, and invited Dr. Lee to serve them. The sermon last Sunday was at Simpson Church. The subject was "How to Know God," and the text Hosea vi: 3: "Then shall we know, if we follow on to know the Lord." Dr. Lee said:

For all our knowledge we are indebted to three forms of mental activity which are known as intuition, reflection and recollection, or to use different forms for the same things, we can call them perception, by means of which we recognize single things; conception, by which we deduce general terms from particular things; and recollection, by which we recall previous perceptions and recollections. That is, the human mind can know the natural world, by the activity of the intuitive, conceptive and recollective powers. From intuitions man generalizes conceptions or ideas of greater comprehensiveness, and he can call back past perceptions into the present through his powers of recollection. Man has three great intellectual endowments: he can perceive, he can conceive, he can remember.

Our intuitions, our perceptions, that we can have of the world, these are sense perceptions; these are intuitions of ourselves; these are self-perceptions; and we have intuitions of the spiritual world; these are religious perceptions.

It must be understood, however, that we can have no cognitions or perceptions of either nature, man or God, unless nature, man and God come before the mind. In every perception there must be a perceiver, something perceived, and an act of perception. No world can be seen, unless there is a world before the mind; no man can be seen unless there is a man before the mind. No man can create perceptions either of nature, man or God, out of nothing.

For all his perceptions of nature, man or God, he is shut up to the objects which produce them. He could no more have religious perceptions without God than he could have self-perceptions without man, or sense-perceptions without a world. Spiritu- al intuitions are as indubitable evidences of the presence of God, as sense intuitions are of the presence of the material world, or as self-intuitions are of the presence of man.

If religious intuitions do not imply God, sense-perceptions imply nature, and self-perceptions imply man. That civilization is an unsubstantial dream. When a person objectifies himself into some one else and comes at length to believe himself a ruler of a nation when every one of his friends is a subject, or a juror when a jury is called to pass on his sanity. If a man continues to talk into one end of a telephone and to get answers back when there is no one at the other end of it, a jury is called to testify into the state of his mind. Now, if for thousands of years the human race has been perceiving God in nature, in conscience, in history, and answering back through prayer and reverence and song and liturgy and doctrine and temple, when in fact God has been perceived, then it is evident that human nature is constitutionally deranged. It is remarkable, however, that man should find himself led astray at none of the gateways through which he holds communion with outside reality except the religious. The gateway of vision opens out directly into the kingdom of light. The gateway of sound directly adjoins the kingdom of melody. The intellect borders on the realm of truth. The universe fits closely about and meets and matches every faculty and sense of the religious. If man would breathe, there is the air; if he would satisfy his hunger, there is food; if he would slake his thirst, there is water; if he would talk there are vibrations to carry his words. Every door of the soul and body is an open port through which there is constant exchange of inside and outside merchandise, except the one opening into the religious regions.

When through the spiritual sense he apprehends what he takes to be divine reality, he finds only the phenomenal forms of his own soul filling the horizon in front of him.

If we can know God by exactly the same methods we use to know the world and man, what becomes of faith? In reply it may be answered that we have no knowledge of any grade of reality whatsoever without faith. For knowledge of things material we need sense-faith; for knowledge of things human we need self-faith; for knowledge of God we need religious faith. Faith does not come at the end of intellectual processes by means of which perceptions are worked up into conceptions and laws and general ideas. Faith stands at the outer door of the mind and all intuitions, whether of nature, man or God, must receive its approval before they can be initiated into the different degrees of knowledge.

Before we can reason about gravitation, force, atoms, and ether we must accept their existence by faith. Faith goes before proof. We cannot store up an item of knowledge of the tangible world even without making assumptions that no one can possibly prove. Those scientists who deride faith and its relation to themselves upon believing nothing without evidence, should remember that before there can be any experience of anything or any demonstration of anything whatsoever, they are under the necessity of making assumptions, that we can have no knowledge of anything by faith. All confusion of thought on the subject of faith has grown out of the fact that it has been put at the end of mental processes, when it belongs at the beginning of them. Its function is to initiate knowledge. Its place is at the cradle of learning. It stands at the dawn of thought. Its

work is to certify to the validity of our intuitions. The same argument that is brought by Haeckel against the existence of God was brought by Hume against the existence of man, and by Fichte against the existence of the world. The one thing that every man knows with the conviction of absolute certainty is the fact of his own existence. If the self is not known, nothing can be. Yet no one ever with the eye of sense saw himself thinking or willing or feeling. But he has as much confidence in his self-perceptions as in his sense-perceptions. Faith in our intuitions of nature, of man and of God, is the condition of physical science, psychological science and the science of religion.

Without faith in sense-impressions we become idealists. Without faith in self-impressions we become agnostics. Without faith in religious impressions we become materialists. Faith is impossible without evidence, and as sound and valid evidence is needed for our faith in God as for our faith in the world. But the evidence faith demands is not such as the reason presents, but such as the intuitions present.

Nature, man and God, the three terms which represent the entire sum of reality, must each be taken at the outset on faith based on the evidence of sense-intuition, self-intuition and religious intuition. Physical science is the knowledge of nature; but before the intelligence can make use of the conditions of sense-intuition to form it, nature itself must be accepted by faith. We must believe that God is before we can ever use the intuitions of Him to make theological science.

With an affirmation and an act, which bids eternal truth be present fact.

In denying the existence of God to begin with, we close the door of the spirit through which God manifests himself. We start out with the understanding that there is no God, religious perceptions are strangled in their very birth. Of course, we can have no perceptions of God if we mutilate the noblest part of our nature by putting out the eyes of the religious sense. We have it with our power to destroy our physical senses. We can plug up our ears and shut the windows of vision and close all the doors through which the outside world impresses us. But one foolish enough to destroy his physical senses would be doubly stupid if he imagined afterward that he had more commerce with reality than those who kept open all the gateways of the body and soul.

Haeckel says that "human nature which exalts itself into an image of God . . . has no more value for the universe at large than an ant or the fly of a summer's day."

Unless the knowledge man gets of himself and the world and God by the reaction of intelligence on perceptions is valid and trustworthy, Haeckel is right; man is not of more value than the ant, or the fly of a summer's day. He is not of as much value as the bee, or the beaver, or the tailor bird; for they do not accumulate without the trouble of learning how to be, while he is left to accumulate knowledge as best he can by the use of his faculties. They know at the beginning what it has taken him thousands of years to find out, and even now the bee surpasses him in the application of the principles of mathematics.

If what man knows, or thinks he knows of the world and himself and God is illusion, then the lower animals have the advantage of him. The knowledge built into their bodies does correspond with the facts with which they have to deal. They are not disappointed and deceived. The flock of wild geese from the Northern lakes have always found the South they felt in their blood was there. The beaver has always found the mud responsive to his tail, and the wood of the tree no harder than his teeth could cut. But, if the cogitations of man do not correspond to things, but are hallucinations, phantasmal forms of his own consciousness, then the bears and tigers and beavers and bees and ants and gnats have the advantage of him. Human beings who have walked themselves, as Haeckel says, into images of God, are the greatest fools, and the only fools, on earth. The universe puts a higher value on genuine flat-footed tigers, who find as they roam on all fours the jungles matching their every want and anticipating their every item of constitutional knowledge, than upon the so-called lords of creation, who have only climbed to the top of animated existence in their conceit. They are like a company of plain laborers, imagining themselves to be King Georges, and instead of occupying thrones, as they think they do, they are perched upon stools in the different rooms of an insane asylum. It were better to be a good, healthy tiger in the tall cane of the tropics any time than to be a crazy, self-inflated, self-conceited descendant of Adam, running at large in the high places of existence. It were better to be a real cow, grazing in the meadow, than an unreal human fact walking with his head full of delusions in a paradise of fools.

A Rich Brother.

Mr. Dwight L. Moody used to tell of a young man he knew of who went into business in one of our Western towns. The people thought he was sure to fail; but he did not. After he had been going along for some years, showing no signs of failing, it was discovered that he had a brother in the East who was very rich, and who helped him along from time to time. Just so it is with us in the Christian life; we have an Elder Brother who is very rich, and joined in partnership with Him, He will help us to hold out. Joined to Christ we are in alliance with One who is not only able but willing to give us all needed grace and strength. "They that trust in the Lord shall not want any good thing." "God is our refuge and strength, a very present help in trouble." Christian, young or old, or in whatever circumstance of need, take courage, take heart, look up! The promises of God can never fail. He is the same "yesterday, to-day and forever." "As thy days so shall thy strength be."—Rev. G. B. F. Hallock, D. D.

The lean Christian is sure to be nervous.

OF INTEREST TO WOMEN

New York City.—The jumper waist is one of the attractive novelties whose simplicity commends it at a glance and which is suited to all the lighter weight materials. This one is made of pale blue louisiana silk, trimmed with a simple banding and is worn over a gümpe of Persian

Separate Waist Liked.

Scarcely anything but members of the linea family, or, at least, wash materials, are being worn for street and morning gowns and the heavy skirt and lingerie waist seems to have fallen beneath the hammer of the artist-writer, whose sensitive soul was jarred by its unfitness. In foreign watering places, however, this separate waist is still extremely well-liked, although the skirt with which it is worn usually shows some very strong note of harmony even if it is not of its own color.

House Gown.

The house gown that is made with the slightly open neck and elbow sleeves is the favorite one of fashion, and is so ideally comfortable that it appeals to the woman of practical mind as well as to the one who seeks for novelty and smartness. This one is eminently simple at the same time that it is absolutely graceful and can be made from a variety of materials. For the cool weather challie, cashmere, abtross and soft silks are all appropriate, while for immediate wear muslins can be utilized. In the illustration ring dotted batiste is trimmed with banding of embroidery, but there are as many trimmings as there are materials, so that every opportunity is offered for the exercise of individual preference.

The gown is made with the fronts, backs and under-arm gores. Both fronts and backs are gathered, and the backs are pleated to give a Watteau effect, after which they are joined to a narrow yoke. The sleeves



lawn combined with lace. The materials are exceedingly dainty and charming and the soft silk lends itself to the design of the waist, with perfect success. The model can, however, be utilized both for the separate waist and for the gown, and will be



found charming in every material that is soft enough to drape with success, which means very nearly all of the fashionable ones, if we except the suitings designed exclusively for street wear.

The gümpe is of the regulation sort with front and backs, that are faced to form the chemisette of lace, and with full elbow sleeves. The waist is made with front and back, which are laid in tucks at the shoulders and is without an opening, being drawn over the head and confined at the waist line by means of a tape inserted in the casing or in any way that may be liked. The sleeves are pretty and oddly shaped and make a singularly good effect over the white ones of the gümpe.

The quantity of material required for the medium size is, for the waist two and three-fourth yards twenty-seven, or one and five-eighth yards forty-four inches wide, with twelve yards of braid; for the gümpe, two yards thirty-six inches wide, with one yard of all-over lace.

Smart Little Topcoats.

Smartest of all are the little topcoats, very short over the hips, a trifle longer in the back and a trifle longer still in the front. They have double revers, the under one of velvet or silk, short sleeves with three-inch turned-back cuffs and either brass or smoked pearl buttons of quite magnificent size.

Scalloped Edge Handkerchiefs.

The sheer linen handkerchiefs with scalloped edges finely buttonholed by hand have retained their vogue ever since their introduction.

are the favorite ones of moderate fulness, gathered into straight bands. When still shorter length is desired the gown can be cut off on indicated lines and any trimming that may be preferred can be used at the lower edge.

The quantity of material required for the medium size is eleven yards twenty-seven, ten and three-eighth yards thirty-six, or seven yards forty-



four inches wide, with six and one-fourth yards of banding to make as illustrated.