

OF INTEREST TO WOMEN

New York City.—Such an attractive blouse waist as this has almost innumerable uses. It can be made with skirt to match or as a separate waist, and is adapted to all fashion-



able soft silks and wool fabrics. In this case dove gray crepe de Chine is combined with lace and with velvet a shade darker than the crepe, but while crepe de Chine is a favorite, there are a great many other lovely silks of equal vogue, and voile

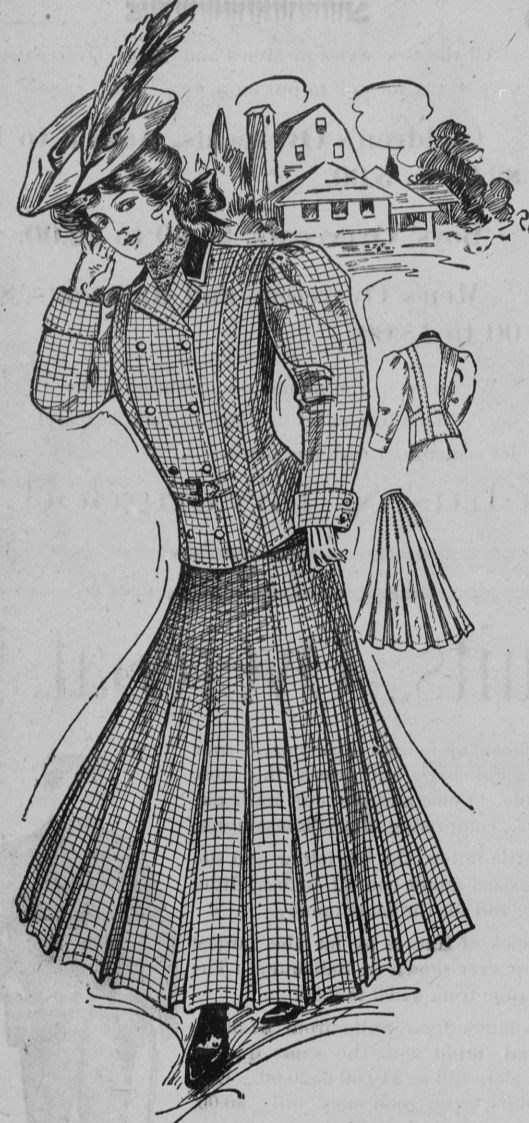
Very Light Colors.

White biscuit, pale gray, a grayish light blue, soft strawberry and green, the shade of an apple tree, are all modish and make daintily becoming wraps suitable for carriage and evening wear.

Misses' Fancy Pony Coat.

Unquestionably the pony coat or the short jaunty jacket is to be a pronounced favorite of the season and is suited to young girls particularly well. Here is one of a quite novel sort that is trimmed to give the effect of elaboration, while in reality it is quite simple and which is as chic as well can be. In the illustration the new Russian green broadcloth is trimmed with black braid and stitched with beading silk, but there are a number of fashionable shades this season and Jacquemint red is to be recommended for young girls, as well as the many beautiful browns and tans. The jacket has the great advantage of suiting both the costume and the separate wrap and can consequently be made both from suiting materials and from those used for odd coats.

The jacket is made with fronts, side-fronts, backs and side-backs, and with applied bands that are arranged over the seams above the trimming and between which the trimming is arranged. The Tuxedo collar finishes



and other light weight wools are much to be desired. Again the trimming band and the belt can be of taffeta, while the waist is of wool or of thinner silk and various other combinations can be made. A chemisette of lace is always pretty, but there are a number of lingerie materials that are essentially dainty and make variety.

The waist is made over a fitted lining and consists of front and backs that are gathered at both upper and lower edges. The lining is faced to form the chemisette, and the trimming finishes the lower edge. The sleeves are arranged in tuck shirings at their lower edges and are finished with shaped cuffs that match the belt. This belt is fitted with perfect smoothness and both it and the waist are closed invisibly at the back.

The quantity of material required for the medium size is four yards twenty-one, three and one-fourth yards twenty-seven, or two and one-half yards forty-four inches wide, with one-half yard of all-over lace, four yards of lace edging and eight yards of banding.

A Novel Scheme.

An ingenious way of marking cloth has just come in. The tissue paper pattern is pasted upon the cloth, which is then placed in the sewing machine. There is no thread in the needle. But the paper pattern is stitched along the line of the design. And when the pattern or design is lifted there is a handsome pattern all outlined underneath. The little fine needle has marked it out in the prettiest manner possible.

the neck and the comfortably full sleeves are finished with prettily shaped roll-over cuffs.



The quantity of material required for a girl of sixteen years of age is four yards twenty-seven, two and one-fourth yards forty-four, or two yards fifty-two inches wide, with twelve yards of braid and three and three-fourth yards of silk for lining.

Pastel Shaded Veils.

Automobile or other veils with a border of graduated chenille dots are unusually pretty in a fine grade of chiffon, and come in many charming pastel shades.

THE PULPIT

A SUNDAY SERMON BY THE REV. W. HENDERSON, THE FAMOUS DIVINE.

Subject: "Profit and Loss."

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Profit and Loss," the Rev. I. W. Henderson, pastor, took as his text Mark 8:36. "For what doth it profit a man to gain the whole world and forfeit his life." He said: "Jesus draws the picture with strength and in a startling manner. What doth it profit a man if, in the end, he shall have gained control over the sum total of the material things in the universe and have forfeited his soul to God? The question is between that life which consists mainly in having and that which consists in being." The question is whether or no our efforts shall tend to self-aggrandizement or to soul culture. Shall we devote our career given over to getting things measured as a success according to the material wealth he has acquired. But the man who is a "growing man" is marked by his richness in grace, goodness and godliness.

There is in our time a most commendable spirit abroad in the hearts of our people leading them to seek the amelioration and upliftment of the conditions of life about us. There is an earnest desire among men of purpose everywhere to make the most out of life. We have small patience with the shirk and are getting to have less with the business slave. We read of the possibilities of cheap power in its relation to economic affairs and millions of money transform Niagara into electricity and rapid transit. Our hearts are appalled at the ignorance of thousands of men here in America and we build schools. We are told that in order to a successful social system the worker must have fair hours and a good wage. The luxuries of yesterday are the necessities, and inexpensive, too, of today. Our millionaires have gold galore for charities and clubs, and men in all grades of society put more money into amusements than ever before. All this is well in its way and place. Social conditions should be bettered and the standard of life raised. No man should waste any of his talents, nor should he give undue attention to any one to the detriment of the rest. The latent wealth of the world should be made productive. No man should be sent into the battle of life mentally unprepared. Each member of this State deserves and should be enabled to acquire sufficient physical endurance to fit him for the fight. The man who sells his labor must receive a fair wage and decent opportunity for enjoyment and for the culture of other than his "business nature." We cannot have too many charitable institutions to meet real need, nor can we do more than rejoice over the wealth that lies at our hands. All of these things are good, all are necessary, each when used properly will be found to be a means to the betterment of this world and life.

But in our endeavor to utilize the possibilities of the present and material life there lies the danger to forget the immortal and spiritual existence of the soul. Education at the State's expense is a cure for many social ills and a salve for many an economic sore. Money may aid and does bring happiness to the hearts of all who, righteously, may possess it. No man can deny the value of physical culture in the cure of many bodily ailments and in strengthening the constitution. Fair pay for a fair day's work is only just. None who begrudges the man of millions except we are aware he has robbed us. But brain muscle and morality are not necessarily synonymous. Some of the most dissolute men the world has ever harbored have been the mightiest in intellect. The antics and excesses of not a few college men but prove that book knowledge and purity of life are not one. Money is not an unrighteous thing of itself, but, oh, what slaves it does make of men! how soon the greed for it will stifle all that is noble in its lovers. The size and development of your upper right arm is in no way an indication of the strength of soul you possess nor is it a substitute for it. Bulk of muscle, brawn of muscle, depth of learning and a fine mentality are both commendable and desirable if so be they are righteously acquired, but the acquisition of all these things is as nothing if so be a man has forfeited his soul life for them.

To-day we train our youth for business or profession—that is to say, for careers of economic usefulness. Our main aim in education is to fit men to achieve material success. We demand that our schools shall turn out men who are able to take care of themselves. We pay but scant attention to individuality and to the leanings and peculiarities of personality. Any one here can state, as well as I, how much moral training the schools give our youth. In our fear that the Bible in the school may savor of denominationalism we leave, often, a free field for the devil. From earliest youth till the child is a man dependent upon his own resources the continual cry is for him to achieve success. Fortunately, indeed, is the man who, by wise direction and personal preference, is enabled to choose the way that leads to real and lasting success. But the peril is that too many of our youth, in the terms of material achievement. Too few are they who know that success is a matter not so much of getting as of being; that it is more a matter of soul culture than of material gain. Success is measured not by the amount you have, but by what you amount to.

Far be it from me to belittle a

proper material success. The world owes a debt it never can repay to the men of money, the masterful mechanics, the learned lawyers, the erudite doctors, the brainy business men, the tireless teachers and toilers and leaders who have made possible and apparent the civilization we now enjoy. I am the last man to deny the value and advantage, eye, the necessity, of all manner of human development. But what shall it profit us, individually or socially, if, surpassing Greece for wisdom, the Romans for wealth, the arts of France, the metaphysical acumen of Germany, the landed possessions of Russia, the commercial power of our English cousins, we shall attain material success at the expense of our soul's life? "For what doth it profit a man to gain the whole sum total of material things and have forfeited his soul life within God?"

The highest measure of success is the permanency of achieved results. The test of service is in the worthiness of the labor to which our efforts have been applied. If sound money is more important than sound morals then the teacher of political economy is of more value to the world than the teacher of ethics, that is to say, of the science of right living. It is the teacher of more consequence than spiritually minded and Christ-moved men, then Morgan with his merchant marine is mightier than Moody with his Bible. If cash counterbalances character then let us relegate the Christ life to its proper place, that is to say, the second, place in our scheme of living. If policy is better than principle and gain at any cost superior to righteousness, then let us hoist the Jolly Roger to the fore-peak of the ship of State and declare ourselves the moral pirates that we are. But I am persuaded that we do not value the material more than manhood. I am sure that fundamentally we do believe that principle, purity and godliness are more of account than all else in life. We are all conscious of the beauty, the nobility, the transcendent importance of the culture of the soul. There is not a man, or but few, men anywhere but who will admit at once and without discussion that to trade the soul's life for material success is to strike a poor bargain. I have yet to meet the thinking man, whose opinions are worth a snap of my finger, who sustains any other proposition save that a godly life is the only sure foundation of society and the only guarantee of the permanency and efficiency of success.

Believing these latter truths to be divine why, then, do we hesitate to connote logic with action? Why do we refrain to parallel our academic conclusions with definite effort. Why do we refuse consistency a hearing and continue to serve the god of material success? My friends, the whole question of service and success is a matter of being or being of self-aggrandizement or of self-realization and soul culture. Getting is as natural as breathing. But we breathe not for the sake of breathing, but in order to live. Getting, the acquirement of temporal wealth, may be a means to the culture of our souls. When so used riches are a blessing. That man is wisest who makes all things in this life tend toward his soul's development. Let us teach our youth that growth in godliness is the prime function, the principal task of human endeavor. Let us tell our young men and our maidens that it is best to serve God and to grow constantly into the graces and beauties of Christlikeness. Let us send home to our young and impressionable hearts the true philosophy of life and hastened the coming of the kingdom of the God of Christ our Lord.

Worry and Fear Removed.

It is not religion, but the lack of it that makes people unhappy. Yet how strangely and how widely the opposite view prevails. There are many who think of religion not only as a galling drudgery, but as the surest source of moroseness, melancholy and unhappiness of life. Their idea is that religion is a system of suffering to which many people are willing to submit here in order that they may not suffer hereafter—that religion's only happiness is in the future, its rewards after death. Instead, the real fact is that religion is a thing of present joy and ever continuing blessedness. It is the gladdest, happiest thing in all this world. "Her ways are ways of pleasantness and all her paths are peace."

It is religion that gives us the bright things in life and sin the dark things, and not vice versa. Religion goes down to the deepest springs of our mental and spiritual well-being. It brings untold measures of peace and joy. It takes the sting out of the past and it takes the worry out of the present. It takes the fear out of the future.—The Rev. G. B. F. Hallock, D. D.

How to Learn Love.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

What Could Hinder?

If man's deities can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ?—Gotthold.

A man's knowledge of doctrine counts for nothing if he neglects duty.

CHILDREN OF FLORENCE.

The Hospital of the Innocent, the Most Famous Foundling Institution.

From the Nineteenth Century.

The piazza outside the Church of the Santissima Annunziata, where for four and a half centuries childhood depicted in its most beautiful and at the same time its most pathetic aspect has looked down upon the busy life forever hurrying by, is perhaps the place of all others in Florence where the inveterate loafer unwilling to leave the sunshine and satiated for the moment with the treasures of church and picture gallery may feel justified in lingering. It may be added that the steps under the graceful arcade which faces the Innocent Hospital offer an obvious and desirable resting place. An incessant stream of life flows daily through the piazza, trams laden with country people returning from market bound for the heights of Fiesole, and with city folk also, perhaps only going a couple of hundred yards, for nobody in Florence walks if he can drive; while long carts of the country rattle after them, carrying twice as much of humanity as they are intended to hold. And yet this square, one of the busiest in the city, retains a curious atmosphere of repose. Possibly it is because the traffic never passes or diverges from its course to disturb the harmony about it, but is rather like a stream flowing through a quiet meadow. At least this is how I have found it on weekdays. On Sundays and on festal days, when the fashionable world flocks to the Church of the Annunziata and to the Chapel of the Innocent, it is another matter.

A few children are generally playing, but in a quiet and orderly fashion, about the bronze and marble sea-monsters of Tacca, which serve as fountains. Upon the right the great bronze statue of Duke Ferdinand the First seated on his horse gazes forever at a blank window in the palace, where once the bust of his lady smiled back at him. There was surely a meritorious dilatoriness, for had the wooing been conducted with the heat and fervor extolled by youth another bloody crime would have been added to the domestic history of Florence. So there he stands, a mighty monument to the negative virtue of delay! But it is the lovely facade of the Foundling Hospital, the Spedale degli Innocenti, which gives its chief beauty and character to the piazza. To all those who know Florence it is sufficiently familiar. The long harmonious lines of Brunelleschi's design, suggesting a rare combination of strength and simplicity, the wide shallow steps, the rounded columns, and, above the arches, the della Robbia medallions of the swaddled babies, the blue of the porcelain contrasting very graciously with the sad gray of the stone. Each exquisite representation of helpless infancy differs from the other, each instinct with life and grace and pathos. For more than 400 years the coloring of these medallions has withstood wind and weather, for did not Luca find out the secret—which he transmitted to his nephew Andrea, among whose early work the medallions have been classed—of beauty in external decoration which could safely be used dove sono acque? In the courtyard of the hospital, over the round arches of the cloisters, the design of the swaddled babies is repeated; but here, though the delicate blue and gray coloring is the same, the babies are only painted upon plaster. Above them, on the upper story, painted in the same manner, are the instruments of the passion, the cock of the Bigallo, and repeated at intervals the porta, the gate, which is the badge of the Guild of Silk Workers.

The building of the Spedale degli Innocenti, which may well, both for age and beauty as well as for scientific development, stand before all the founding hospitals of the world, is not so old as the actual society, for manuscripts containing lists of regulations for such a society for the protection of foundling children dated in the twelfth century exist among the archives of Florence. But in the fifteenth century, in 1421, owing to the eloquent appeal of Leonardo Bruni, the famous scholar and secretary of the republic, who, as his monument in Santa Croce tells us, "enjoyed the sunshine of favor in the palace of Cosimo de' Medici," the hospital as we see it to-day was actually founded. There is perhaps no stronger testimony to the Floren-

Spanish Politeness.

It has been said that the French are the most polite people in the world, writes our lady correspondent in San Sebastian, but I do not think any one who really knows them will agree. However, they have some charming little ways, and when they are rude it is because they are, deep down, thoroughly selfish. My personal opinion is that the Spaniard is about the most delightfully polite person one can possibly encounter. If you ask your way in the street, of some ordinary woman, she will almost certainly go out of her way to accompany you down the street and to carefully put you on the right road. They are very cheerful and gay, but they are never vulgar—as we understand the word in England. Even the men in the streets who stand and frankly stare at a pretty girl do it in a light hearted, pleasant way which does not give offense. As

the love of little children than is to be found in the names of the great masters of that magnificent period who gave their work to adorn with exquisite and tender sentiment the refuge of destitute and nameless infancy.

In the gloom of the cloister, over the entrance to the Church of the Innocent, gleams a beautiful della Robbia relief of the Annunciation, surrounded with its lovely garland of cherub heads. In the church itself, behind the altar, Ghirlandajo's "Adoration of the Magi," with the two little murdered innocents who, kneeling in their white robes before the Saviour, have entered into glory, conveys the same feeling of gentle compassion for the young and helpless which is the dominating note in all the decoration of the hospital. We find it again in the pictures in the board room, in the work of Piero di Cosimo, Ghirlandajo's predella, and in that most tender picture of Filippo Lippi's, in which a boy angel brings the Christ Child to the Madonna. It repeats itself in the minutest detail of decoration in the interior, in the winged heads of the putti over the doorways; and there is always the same sense of harmony with Brunelleschi's bold and simple design, as in the medallions over the arcade without. The hospital was for a time generously assisted by the Medicean Grand Dukes, whose busts stand under the arcades, patroned of the artists who were employed upon the building, but it was placed at the outset especially under the management of the Guild of Silk Weavers, who endowed it with a tax on every pound of silk spun or woven in Florence. Very soon a Papal bull raised it to the dignity of an "ecclesiastical place," a dignity which it enjoys to the present day.

For a time after its foundation very few babies were brought to the hospital; perhaps the mothers were a little shy of the sumptuous building and the Grand Ducal patronage. Their anonymity was, however, completely secured, for the babies were, as they still are, of so tender an age that they could be passed through the bars of a window which has only recently been walled up. The first infant to be received was baptized on February 5, 1445, and was named Agata Smeralda. Gradually in those early days the society increased its funds by the absorption of smaller analogous institutions, such as the Hospital of La Scala, and in time it became possessed of considerable property in the city. Everybody who knows the streets of Florence must have noticed over the doors of certain houses the sign of the swaddled babies, painted on plaster, which marks them as the property of the Innocent. In spite of so prosperous a beginning the hospital of the Innocents has passed through more than one severe financial crisis. More especially was this the case during the occupation of the French, when Napoleon, with his particular genius for using up waste material, decreed that all foundlings of the male sex over the age of fourteen should be enrolled in a boy regiment, while those between eleven and fourteen should be utilized as middies. Four centuries and a half have passed since Agata Smeralda was received, with how much interest and ill suppressed agitation we may imagine by the initiators of this princely scheme. Much water has flowed under the bridge since then, and at the present day between 7000 and 8000 foundlings are annually supported by the society, although comparatively few of them are housed in the actual building.

The history of the Innocent Hospital is a curious and instructive study in evolution. Here the babies are still swaddled in the approved Tuscan fashion, which has never changed with the ages and which is immortalized in the della Robbia medallions. And not so long ago an administrative council was formed whose object is to see that every newest and most sanitary invention and practice is employed for the benefit of these nameless waifs, who are lodged and fed and nursed upon the best and most scientific principles in Europe. No heir to a kingdom could be reared upon more hygienic methods.

to the manners of Spanish men belonging to the best society, they are almost perfect.

Watch a Spaniard of distinction address his mother or any elderly lady and you will see a manner which is tender and caressing, and at the same time exquisitely protective.—London Tribune.

Race Won by Three Inches.

How an American machinery agent secured an order in Japan is related by the commercial agent of New South Wales in the Far East, as follows:

It was a question of some lathes for a large factory which was being started. They were required of a certain size. The agent for the British firm said: "That is three inches longer than they are made, and we can make no alteration." The American said: "I will make them to any size you like." The American secured the order.—U. S. Consular Report.