



Her Special Realm

An Honor From Japan.

Dr. Anita Newcomb McGee, the only woman who enjoys the distinction of being a member of the United Spanish war veterans and who held the commissioned rank of lieutenant in charge of the army nurses in the war with Spain, has received from the Japanese government a handsome medal in recognition of the services of herself and her corps of American nurses in the late war between Japan and Russia. The token is of unique design and inscribed in Japanese characters.

Running Upstairs

English women have taken up as a pastime running up and down stairs—the object being principally to see who can get up the most rapidly and make the most noise! In view of the fact that running up stairs has hitherto been considered as bad for the heart, it is rather a revolution to society, although, no doubt, the violent exercise is good for the liver.

The question is, What next? Will sliding down the banisters be advocated as a new method of utilizing the parallel bars?

Few Plain Women.

However, there are no really plain women these days. They cannot all be beautiful, which is a great blessing in a way, for there would not be conceit to go around, but the girl of today has learned how to make the most of those graces of mind and body which a kindly Providence has bestowed on her. Though we are living in a strenuous age, there never was a time when women could have and hold their good looks and cultivate their minds with greater ease than the present.

Fur Cuffs.

Solution of the problem of how to wear the elbow sleeve outdoors in cold weather and look pretty, yet not suffer the freezing of one's arms, has been found by a clever girl from Bolivia who is in Washington. Senorita Calderon has a champagne cloth gown, with wide lace flowing from the elbows. Fitted close to the skin is a wide cuff of ermine, and this is supplemented by pale yellow suede gauntlet gloves. With a big white hat covered with plumes and a muff and colarette of the ermine the South American looks charming.

Leave Your Child Alone.

If you'll get deep enough into a child's confidence you'll find that its one burning desire—the one dream of what it intends to do when it gets grown—is to get away from mamma and papa and do some perfectly simple thing that it is not allowed to do at home.

There is not one child in a thousand among well-to-do people who is able to give what they consider sufficient care to their children who is ever permitted the slightest independence of action or thought, says Woman's Life.

That is what makes poverty a blessing to children, and the reason that so many of our most famous men and women and our most daring and original thinkers have sprung from the humblest ranks in life.

The Hotel Children.

An English magazine, commenting on "that curious product of civilization, the hotel child," as being so much in evidence at present, says that in many respects it is older than its mother. "Most often the creature is of American extraction," it goes on, "but lately some of our English balmers may be called at least an excellent copy." And it tells of a party of precocious mites who were playing bridge, when a testy old man observed, "When I was a youngster I preferred a good romp at hide and seek to the best card game ever invented." Nobody took the least notice of him till he was out of earshot. Then a little girl whispered to her brother, "Did you hear him?" "Yes," replied the boy, loftily, "but it only shows how much more childish he was at our age than we are."

Why the Women Didn't Vote.

The members of a woman's club in Malden recently decided to take as much interest in politics as the law allows them, namely, to vote for school committee. In order that none of their number might be misguided a meeting of the society was called for the purpose of thoroughly discussing the merits of the respective candidates. The meeting was held and in due season a decision as to who should be supported was reached, then the party set out for the polls to cast their ballots, but, alas! they had taken so long for their discussion that the polls had been closed a full half hour before the women arrived. A telephonic petition to Mayor Warren requesting that he reopen the polls was, of course, without effect, and, well—the women didn't vote. Husbands are forced to wait for women, but the polls will not.—Boston Herald.

Emeralds as They Come.

It is said by jewelers that the craze for emeralds here can be traced to the fact that wealthy American women insist upon following the fashions set by royalty in London. A woman in the British capital, at a duke's reception attended by the king, feels

that she is not in place unless she wears an emerald set with diamond attachments. The fashion was set by the Duchess of Edinburgh, followed by the Hon. Mrs. Arthur Lyttleton and emphasized by Princess Henry of Battenberg. When Mrs. O. H. P. Belmont and then Mrs. Perry Belmont came to be King Edward's guests they accepted the emerald as a badge of fashion. Mrs. Stuyvesant Fish and Mrs. Alfred Gwynne Vanderbilt followed, and now no jewel case is complete without the famous jewel. The natural result, aside from a big jump in the prices, is that bogus stones are flooding the market. It is said of the wife of a 70-year-old railroad president that she has paid \$300 a carat for split emeralds.—New York Press.

A Woman Who Heads Expeditions.

In her account, in Harper's, of her mountain-climbing in the Andes Miss Annie Peck narrates some dramatic incidents and narrow escapes in climbing Mount Mascarana:

"Our progress was slow, as the way was steeper and more difficult. Suddenly, in crossing a gully, our leader slipped and slid rapidly down as far as the rope allowed, dropping his ice axe by the way instead of using it to stop himself; so it depended solely on me. Luckily I now had on climbing irons and was holding the rope tight. When the pull came, much to my delight it was not so strong as I expected, and I had no difficulty in retaining my position and stopping his downward career. E. readily regained his feet and his ice-axe, and we continued on our way. Again X. refused to proceed with the rope or to carry the camera. I called him a coward and all I could in Spanish, to no avail. 'He did not propose to be killed, if we were; he would hold the rope in his hand.' Yes, and drop it if we both slipped. No, indeed, said I. It was all or none. I took the camera, coiled up the extra rope, and went on with E. alone. Presently I perceived X. following. He overtook us, half apologized for his conduct, said he would take the camera and put on the rope, but what would I give him? I considered the 20 soles promised far more than he deserved, but at length agreed to give 30 if we reached the big rock. It seemed near, but the with necessary windings and our delays, at half past one it might take another hour to arrive. Fearing that the Indians would depart, leaving the tents, etc., on the snow, if we did not return by three, I reluctantly gave the word to halt."

High Heels Best.

"This talk about high heels breaking the arch of the foot is all nonsense," said a chiropodist, who made a specialty of the "broken arch" difficulty. "It is the spring heel and very low heel that cause the trouble. Mothers should never be guilty of putting spring heel shoes on their children for it means a flat and ugly foot in later years. Just as soon as a child can toddle around it should be provided with a soft, pliable shoe which has the thinnest bit of a heel. This tends to throw the weight of the body forward on the ball of the foot where it is most easily supported and relieves the strain on the arch."

"You have often seen small children who have just learned to walk run over the heels of their shoes, haven't you? It is not because they are unsteady on their feet, which is the popular opinion, but because their weight is resting on the arch, or where the bone of the lower leg meets the bone of the foot. The flat foot may begin at this very time, so great care should be taken as to just what shoes the little toddlers wear. In some of the European countries little ones wear one quarter inch heels on their shoes, but American mothers seem to think that spring heels are smarter and more healthful."

"For adults the moderately high Cuban heel is the most comfortable and sensible for ordinary wear. The flat heels and the commonsense heel should both be tabooed. Even the French heel is not particularly injurious if it is only worn occasionally and when the woman will not walk much, but of course, it is ridiculous for a walking boot. But, whatever you do, avoid the low heel."—New York Press.

Fashion Notes.

That Watteau effects are to succeed the Empire.

Dotted Swisses are promised great popularity for summer dresses.

The new figure is small-waisted and high-busted, but the hips must be slender.

A small bow in the lining to indicate the front of the hat is a very convenient.

There is nothing nicer for trimming the bath or slumber robe than silk in plain color.

Chemisette and undersleeves of row after row of creamy lace are most effective on a colored costume.

Gold clasps set with diamonds or other precious stones fasten beautiful ropes of pearls for evening wear.

Long white feather boas edged with black are a bit striking, but they are worn with smart effect by some of the younger women.

The present fancy for dashes of color on the street costume provides for the introduction of a becoming bit of color, which is often repeated in the single flower on the hat.

Ninety-nine Percent Of the Country's Wealth Is Owned by One Percent of the Population.

By Henry L. Call.



FIFTY years ago, there were not to exceed fifty millionaires in the whole of the United States, and their combined fortunes—including the half-millionaires as well—did not exceed a probable \$100,000,000, or 1 percent of the then aggregate wealth of the nation. Sixteen years ago the combined fortunes of this class were estimated at \$36,500,000,000, or 56 percent of our national wealth. Today a bare 1 percent of our population owns practically 99 percent of the entire wealth of the nation.

As a result of this wealth concentration, industrial society is practically divided into two classes, the enormously rich and the miserably poor: our 18,000,000 wage-earners receive an average of but \$400 per year; nine-tenths of our business men are notoriously failures; our clergy receive an average annual salary of about \$500; the average for the educators of the land is even lower; and the income of other professional men in proportion, while of our 6,000,000 farmers one-third are tenants, and the homes of one-third of the remaining two-thirds are mortgaged, and a debt burden is almost universal.

We are, in fact, a nation of debtors, our public and private mortgage, bond, and general indebtedness alone reaching a probable total of \$30,000,000,000, or \$375 per capita; in other words, an amount equal to 13.12 times our per capita money circulation, and 22 times our savings banks deposits. But the stocks of our industrial, financial, and public service corporations are expected to draw dividends, and constitute as truly an indebtedness upon the part of the public to the owners of wealth, as do mortgages and bonds themselves; and these, under their present enormous over-capitalization, would swell our indebtedness to a probable total far in excess of the \$110,000,000,000 estimated as the total aggregate wealth of the nation, with the power given to these corporations to levy what tax they please thereupon.

These conditions are not normal nor the result of national law or causation, but are instead the result of a monopoly of land and mineral resources; of money, of transportation, and other public utilities as also of industry. This monopoly has, moreover, been brought about by means of the corporation, industrial, financial, and public service.

...Why...

Girls .. Don't .. Marry

By Beatrice Fairfax.



W E hear a great many reasons—good, bad and indifferent—why girls don't marry.

Here is a reason that we don't hear very much about, and yet it is a very real one. The day is past when a girl married for a home, for the modern, capable girl can provide a home for herself. There is only one reason why she should marry, and that is for love.

But when you see a splendid girl married to a miserable little whippersnapper of a man, it is very hard to believe that she married him for love.

It seems impossible that an insignificant nothing of a man should dare to ask a fine, intelligent girl to marry him.

And yet when girls remain unmarried the reason is nearly always ascribed to "lack of opportunity."

This is not true, for there are very few women in the world who have never had the chance to marry. But there are a great many women who have never met the right man, and therefore have remained single sooner than marry a man whom they did not love.

Woman is not the beauty worshipper that man is, so she does not demand an Adonis; but she does want an able, intelligent man, whom she can honor as well as love.

Woman, I am glad to say, is getting much harder to suit in the husband line. Time was when good looks, good clothes and a dashing manner were enough for her.

Nowadays she realizes that even if she does not marry life may still hold much for her. There are better things in life than marriage with a poor little specimen.

To marry a good man is the best fate that can befall any girl. But to marry a man whom she can neither love nor look up to is about the worst fate that can befall her.

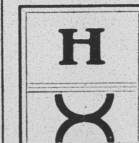
Don't throw yourselves away, girls; don't be in a hurry to marry the first man that asks you unless you sincerely love him.

Remember that married life has its ups and downs, and that it requires a great deal of love to keep the way smooth.

And the next time you hear people saying that the country is full of old maids, just say to them, "Bring out a more satisfactory lot of men and you won't find so many old maids."—New York Journal.

The Coming American Monarchy

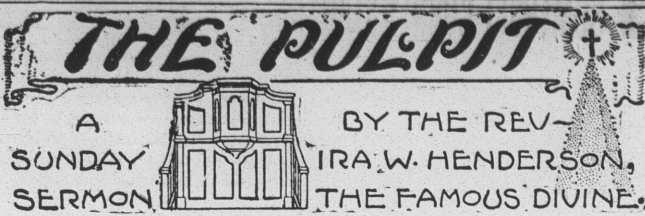
By Mark Twain.



HUMAN nature being what it is, I suppose we must expect to drift into monarchy by and by. It is a saddening thought, but we cannot change our nature; we are all alike, we human beings; and in our blood and bone, and in our nature, we carry the seeds out of which monarchies and aristocracies are grown, worship if you will, titles, distinctions, power. We have to worship these things and their possessors; we are all born so and we cannot help it. We have to be despised by somebody whom we regard as above us, or we cannot be content.

In America we manifest this in all the ancient and customary ways. In public we scoff at titles and hereditary privilege, but privately we hanker after them, and when we get a chance we buy them for cash and a daughter. Sometimes we get a good man and worth the price, but we are ready to take him anyway, whether he be ripe or rotten, whether he be clean and decent or merely a basket of noble and sacred and long-descended offal. And when we get him the whole nation publicly chaffs and scoffs and privately envies, and also is proud of the honor which has been conferred upon us. We run over our list of titled purchases every now and then in the newspapers and discuss them and careen them and are thankful and happy.

In a monarchy the people willingly and rejoicingly revere and take pride in their nobilities, and are not humiliated by the reflection that this humble and hearty homage gets no return but contempt. Contempt does not shame them; they are used to it and they recognize that it is their proper due. We are all made like that. In Europe we easily and quickly learn to take that attitude toward the sovereigns and the aristocracies; moreover, it has been observed that when we get the attitude we go and exaggerate it, presently becoming more servile than the natives and vainer of it. The next step is to rail and scoff at Republics and Democracies. All of which is natural, for we have not ceased to be human beings by becoming Americans, and the human race was always intended to be governed by kingship, not by popular vote.—North American Review.



Theme: A Christian. Why?

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "A Christian. Why?" the pastor, the Rev. Ira W. Henderson, took as his text Acts 26: 28, "A Christian. Why?"

This is the question that men who are outside of Christ ask. This is the inquiry that many of the best souls in the service of the Master find difficulty to answer in such fashion as to satisfy the intellects of those who do not enjoy the same spiritual blessings that they themselves possess in Jesus. This is the interrogation that we must be prepared to grant a sane and convincing reply if we are to be the workers in the vineyard of our Lord, that He desires us to be. We should be prepared at all times to undergo examination on this point. Always must we be ready to declare the reasons for and the reasonableness of the faith that is within us. And yet how many of us can, on the moment, give clear, concise, argumentatively upholdable grounds for our spiritual faith. The most of us fall back upon the assertion that we are Christians because we find in it the satisfaction of our minds, our hearts, our souls. For us this is sufficient. But the man who goes behind our satisfaction is often times the man who meets and a man who always must be repelled to with reasonable evidence and convicted out of the fullness of sensible, intellectually compelling truth. He asks what are the grounds of our satisfaction; what is the brand of the satisfaction that we find glory in; why, in short, are we at the root Christians?

A Christian. Why? And to answer that we must look within and without us; we must take counsel with our souls and with the countless souls of the universe of God; we must consider contemporaneous life and we must examine history; we must understand the spiritual and the moral elements in man; we must take cognizance, with care, of the human race, everywhere and in all time. It is not necessary that we shall be experts upon the minute details of the historic life of humanity. It is essential that we shall be correct in our judgments and that our premises shall be valid.

A Christian. Why? Now some men are Christians by heredity. They are so by birth. They have grown up in the arms of the church unquestioningly and have taken the religion, as they have taken the names, of their fathers and their mothers. Far be it from me to disparage that sort of religious life, if so be it be full and free and glorious to the soul of the man who is its divinely endowed possessor. Such a man is usually quite able to declare the grounds of his belief. But there are many hereditary Christians who can give no enduring reasons for their religious convictions—I can hardly call them convictions any more than some men can reveal in intelligent fashion the reasons for their hereditary political affiliations. Some men are Christians because it is politic so to be; others because it is commercially or politically or otherwise profitable; and still a larger host I fear are the nominal disciples of the Nazarene because it is socially commendable and wise. Some men are Christians because the Bible commands such a religious course upon those who read its precious words. Better that sort of reason and that kind of Christianity than none at all. Many other men are intellectual Christians. They yield homage to the historic Christ, of the vital and invigorating Savior who fills the souls of men to-day with blessedness and joy and beauty, power, peace, they have no conception. They know much concerning Christ, but of Him they are as ignorant as the Hottentot is of the laws of the Medes and Persians. And all these men cannot lead men of intellectual and discerning force into the very presence of the Most High as He stands revealed to us to-day in Jesus Christ until they are indwelt by Jesus and are certified in their own lives by radical evidence, rather than by superficial, of the deepest and the holiest influences that make the Christian life joyous and that commend it to the world at large.

A Christian. Why? To speak broadly we may say that all men are instinctively religious. Whatever we may have been before the dawn of history, the truth outstandingly is this, that normal men everywhere are essentially religious. Men are not equally advanced in religious information or in the several departments of religious thought. But irresistibly and indubitably we are impressed with the fact that universally men are endowed with a common elemental religious capacity and susceptibility. Throughout all the world we find humanity exhibiting a religious instinct which reveals itself in the consciousness of a spiritual relationship with a higher power and in obedience to certain moral regulations that are conceived to be beneficial to society and to the individual in his human relationships, and satisfactory to the higher agency that controls the world. Everywhere men, in the outreaching of their spiritual faculties, desire the intimate knowledge of an understandable power, which we call God. They desire to know the truth concerning that God. They desire that the universal ruler of the destinies of men shall unfold to them the wisdom residing in Himself. They yearn with eagerness and with hope unexpressed for a release from the bondage and the dominion of sin—that is to say, from the control and influence of a detrimental force which, whether it be understood and expressed in the terms of objective or of subjective experience, is, none the less, real. Hand in hand with the spiritual consciousness there goes an elemental, a growing, perception of the actuality, the necessity and the value of moral law as the applied truth of a self-unfolding God; a moral law

which in its fullest outworkings shall mark as tangible and real the results of the spiritual energies upon the life of man; a moral law which, in short, shall prove a panacea for individual and social ills.

We are Christians. Why? Simply because in the face of human necessity and human experience, in the face of the universal religious facts, in the face of our own religious information, we believe, and are sure we can demonstrate beyond peradventure, that in Christianity there is to be found both the deepest and the fullest and the richest spiritual life, and the highest and most efficient moral law.

We are Christians, because in the kingdom of God as unfolded to us in Jesus Christ we are assured of, and have entered into, the certainty of a sensible communion with a higher power which, as an imminent, infinite, humanly understandable, loving personality, is revealed objectively to us in the person of the Master. And this personality, whom we call God, strengthens, sustains, comforts, consoles, inspires us, and is constantly, both objectively and spiritually, revealing Himself to us.

We are Christians because in Christ and His Gospel we find the fullness of divine truth unfolded in language and revealed in convincing power in a human life. Human wisdom cannot comprehend larger principles of righteousness and loftier spiritual conceptions than are delivered to us in the messages of Jesus, nor a grander application of the sufficiency of those truths for the molding of character and the influencing of human life than is to be perceived in Christ.

We are Christians because within that faith is to be found an escape from the dominion of sin which is far more efficient and far more sure than any to be found elsewhere. Jesus is indeed the answer of the universal hope and of the world-wide need. In Him the soul of the individual, and of society, finds final release from the power of the adversary. His salvation is free; it is universal in its appeal; it is simple as to its conditions; it requires no education of the schools in order to be understood; it is potent in this life and it reaches out into eternity, granting to the sin-sick, weary, burdened hearts of men the precious promise of not only final but also lasting deliverance from the prince of the powers of darkness.

We are Christians because the faith that finds its name and its inspiration in Jesus Christ is the receptacle of the highest moral law. Within the treasury of Christian truth is to be found the last thing in the application of the principles of the eternal dominion of Jehovah to the affairs of humanity in their multifarious relationships. In all the world there is no gospel which is so far-reaching and so mandatory, so inclusive and so searching, as it concerns itself with human conduct, as is the Gospel of the Savior, when it is rightly accepted and properly understood. Emanating as it does from God and theocentric as it is in spirit, it satisfies our hearts and keeps us firm in the Christian faith. In it we recognize the handiwork of God. We find in it the final solution, the panacea for the dissolution of all human ills. Uncompromising with evil and declaring constantly for the pure, the righteous and the good, it inspires our devotion.

Greatest and best of all, we are Christians because all that we have received, all that we accept, all that makes us strong and steadfast, is, when we test it in our individual experience, found to be faultless. The Gospel whereby we are saved, the Christ who is our Redeemer, the promises which daily are mediated to us by our Lord; all these may be taken not without investigation, or upon hearsay evidence. We may try the revelations of God for ourselves. We have tried them. We are, therefore, Christians.

The Father of All.

Someone has caught this beautiful message from the trees and flowers. As the natural sun does not shine for a few trees and flowers, but for the whole world, so the Sun of Righteousness shines not for a favored few but for the world of human hearts. As the lonely pine on the mountain side looks up to the sun and cries, "Thou art my sun," and the little meadow violet looks up and whispers, "Thou art my sun," and each field of grass and grain upon a thousand hills looks up and softly breathes, "Thou art my sun," so the high and low, the rich and poor, the Caucasian and African can look up to the Sun of Righteousness and say, "Thou art my Father."

Appreciation.

Recently a wealthy man of society gave a dinner for fifteen friends, and the cost was sixty dollars a plate. With a few extras it cost him about \$1000. On his way home he remarked to a neighbor, "Not one of the fellows appreciated it, and I am coming home mad at myself for my foolishness." A man gathered ten ragged boys together and treated them to ice cream. As they left the confectioners, they raised their caps and gave him a "burrah" that was heard blocks away. He went home happy. His one dollar had done more than the other's thousand.

Under His Wings.

Little thought is ever given to the provision and devotion of the mother bird as necessary to the very life of her young, and little thought is taken of the tremulous affection with which the Holy Spirit broods or hovers over souls as necessary to their regeneration. "How excellent is Thy loving kindness, O God!" for under the shadow of Thy wings only could we ever have come to the principle of life spiritual and eternal.