

WOMAN'S REALM

Costly Coats of Sable.

The Empress of Russia possesses one of the most beautiful sable coats in existence; it is made from the most splendid sables procurable and is valued at anything between £50,000 and £80,000. Queen Maud of Norway is another queen consort who is lucky enough to possess magnificent sables and the coat composed of this beautiful pelt which was so greatly admired during her recent visit to England is said to be worth between £30,000 and £40,000.—New York Commercial.

Necklace of Eyes.

Mrs. Curtis, the wife of a Chicago journalist, possesses a gawdy necklace, which was exhibited at the World's Fair. The necklace is composed of three rows of human eyes in a perfect state of preservation, polished and mounted in gold. The eyes were obtained from Peru, where the dead are buried in a sitting position, and the hot, dry air acts more effectively than any embalming fluid in preserving them. A mummy can there be obtained for a sovereign, and the eyes alone are much cheaper. Polished and mounted as they are in this necklace, they make a very striking ornament. Mrs. Curtis only wore the necklace once, and it was much admired until her friends were informed that they were petrified human eyes and not gems that were set in it, when the admiration turned to repulsion.—Tit-Bits.

Mme. Melba's Beginning.

During the years immediately preceding my first and, for me, my most memorable visit to Europe, the late Marquis of Normanby was Governor of Victoria. At that time I was regarded in Melbourne as a very good amateur pianist, much in request for private parties, at which I always played, and on very rare occasions also sang. At one of these functions, given at Government house, I gave some songs between the pianoforte selections, and the Marchioness of Normanby, in thanking me, said: "Child, some day you will give up the piano for singing, and then you will become famous." That was the simple comment that set me seriously thinking of a career as a singer. I had always felt that I would become a professional in music—pianist, organist, violinist, perhaps, but something in music, at any rate; but from that moment I knew in an irresistible way that I was to be a singer.—From Nellie Melba's "The Gift of Song," in The Century.

The Unwelcome Woman.

She is always so sorry the paper hanger cheated her hostess by not hanging the new paper correctly or she knows of wonderful bargains in rugs where her hostess could have got much handsomer ones than she now has at half the price. She insists upon coming out to the kitchen if she finds her hostess busy and a greater nuisance never exists. She runs in to stay a few minutes and she stays hours, watching her hostess blunder through takemaking or gives advice while the bread needs attention. When the cake or bread is a flat failure, she goes to some other corner of the house to hinder some other work. She enters into an animated conversation with the seamstress, who is hired by the day, utterly unconscious of the time she is wasting on all sides. It is her firm belief that she is a welcome guest wherever she goes because she is no trouble to entertain.—New Haven Register.

Domestic Servants.

There are 4,823,630 women in this country, sixteen years and over, according to the census of 1900, who earn their daily bread. The number has doubled in twenty years, and only nine occupations are now exempt from woman's presence. Less than a quarter of these women are in domestic service. This means that the "servant girl problem" concerns at first hand a population of only about a million women. The number of families in this country, according to the census of 1900, cannot be more than 16,631,226, that figure including all married women as well as 2,717,839 widows. It follows that only about one family in fifteen can keep a domestic servant. The servant girl problem concerns, then, only a small fraction of the population. It has assumed a factitious importance because the women who write voice their own grievances than the general experience of their sex. Most wage earners in this country cannot support two women. That a practical obstacle to polygamy, well as to the universality of the servant girl problem. Only a small portion of men can ever be employers. The same is true of women. It is the destiny of most men to earn their bread directly by their hands or wits, so it is the destiny of most women to manage their households in person, with only occasional assistance.—New York Mail.

Broken Friendships.

Forgiveness breeds sweetness in the heart, and lack of it colors every ble characteristic, for one cannot

entertain bitterness and resentment without affecting one's entire life.

By haughtiness, isolation and tardy forgiveness some of life's sweetest pleasures are denied those indescribable moments of reconciliation.

There are certain forms of wrong that can, however, never be fully atoned for, but Aristotle says that "friends whose friendship has been broken off should not entirely forget their former intercourse, and that just as we hold that we ought to serve friends before strangers, so also have former friends some claims upon us on the ground of past friendship, unless extraordinary depravity were the cause of our parting."

If we cannot, when necessary, sacrifice or even humiliate ourselves to forgive and regain love, it is difficult to see where possible affection ever existed. The renewal of a pleasant intercourse, prompted by a generous forgiveness, brings incalculable joy.—Philadelphia Bulletin.

"Don't Kiss Babies."

"Don't kiss the babies" was the slogan of the several hundred members of woman's clubs from all parts of the country who met to form the Woman's Auxiliary to the Anti-Tuberculosis League at Atlantic City, N. J.

Male scoffers at the meeting attempted to pass a resolution that kissing be cut out altogether as a dangerous mode of spreading disease germs, but were voted down by the younger women in the organization.

Franklin Dye, Secretary of the New Jersey State Board of Agriculture, who was there to tell of the State's work in killing off diseased milk cows, started the ball rolling by demanding that the "Don't kiss the babies" sign be hung in every household. This, he said, would bar out aunts, cousins and callers from planting kisses on the mouths of the little darlings. "All the work of the State in getting pure milk will be thrown away," he said, "if tuberculosis is to be spread by allowing the youngsters to be hugged and kissed."

Secretary Dye received applause, but when Dr. J. S. Perth, a Western delegate with a wealth of whiskers, offered a resolution that the society commit itself to a movement to suppress kissing at all ages, he was received with cold silence.

"Kissing is dangerous at all times, and I know of a whole family that has been wiped out by disease first communicated by osculation," he said.

After the defeat of the anti-kissing measure, Dr. Perth proposed that sweethearts carry a special brand of perfumed germicide for use when kissing, but this was also received coldly.



Even the sailor hat has the droop brim.

The black stockings which have colored embroidery are meant for wear with black satin slippers.

The black stockings embroidered with white are newer and are considered more desirable.

The newer embroidered linen belts have a good deal of color introduced into them by way of the handwork.

The butterfly is the much-used motive of the hour and has quite put the peacock feather out of commission.

Black, snuff-brown and hunter's-green, in the order given, are the fashionable colors in Paris for riding habits.

The newest jet trimmings mingle dull and bright beads and sequins in bold, raised designs and the bugle again plays a leading part among them.

Whether your frock is of linen or gingham, if you are very smart you will wear with it bag, belt and parasol to match, each neatly decorated with braiding.

As spectacular a style as has come to light in many a day is that of making little French shaped coats of cretonne, bordering them with pleatings of taffeta. Velvet collar and cuffs seem to be the correct finish for all linen suit coats. Black is the favorite for white and light-blue suits, but a soft brown is used on the suit of natural color.

In spite of the very great popularity of black openwork stockings during two years past, they are still sufficiently in fashion's favor to be included among the fashions for the season.

Black and prune striped voile over a foundation of prune colored satin with an interlining of old rose mousseline forms one of the softest and most unusual combinations for a handsome afternoon gown, worn with great success at a recent Paris reception.

As evidence of the decline in tipping in England it is stated that the number of public houses in 1881 was 96,727, and in 1904 the number was 91,502.

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Claims of Authority.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the pastor, Rev. Ira W. Henderson, took as his text Ex. 20:12, "Honor Thy Father and Thy Mother." He said:

The recognition by society and the individual of the authority of parents is at the centre of all the theory of social government. The agreement of society that parents may and should control the youth of their offspring is the foundation upon which our system of social authority is reared. The individual recognition of the ruling right of parents is expressed in a larger sense in this Republic in the submission of the minority to the decree of the majority. The command speaks the truth when it enjoins honor to parents as the sure means unto long life. Small success would we enjoy did we not pay some heed to the mandates of our elders. Little power would the law of city, State or Nation exert over our lives were the fundamental ideas of obedience eliminated from family life. The individual and that Nation which has a poor sense of the need for obedience is sure to meet an early death. The man who won't learn from the past will not live long to instruct his descendants. The State within whose boundaries the recognition of the rights of the law has fallen into disrepute will soon totter, fall and be dashed to pieces.

The text calls to our minds three things: First, that children should honor those who are over them by birth. Secondly, that parents should be worthy of honor from their children. Lastly, that, broadly speaking, the principle of obedience—that is to say, respect for law—must be manifested in all our civic life.

"Honor thy father and thy mother," says the commandment. In urging the need for honor it implies that obedience, respect and deference be yielded to those who are above us in birth.

The man who doesn't honor a good father and mother is not much of a man. The first law of family life is that we should give honor to those who have given us life and that need of love which we enjoy at their hands. The man who works lovingly and long for the welfare of his children, the woman who strives with motherly affection to make her home the pleasant harbor of her children, both are entitled to and should receive the honor of their children.

Honor implies obedience. The youth who obeys the wise mandates of a good parent can never fail or fall. The parents who speak out of the fund of a true experience can teach any youth the way to the happiest life, and their words should be law.

Honor implies respect. It is not dignified to belittle the place and dignity of a good parent. The youth who essays to speak with dogmatic assurance upon the full range of human problems pronounces himself a fool at the start. The disrespectful youth who disdains wise counsel and claims to know it all will ere long find out that his ancestors can tell him at least one or two things of which he is ignorant.

Honor implies deference. A youth who is to be the true being that he all should be must learn first to yield primacy in all departments in life to ripe years full of wisdom and noble experience. The man who pushes his way into places where reserve should very properly be shown will sooner or later find that cheek doesn't draw checks, but rather rebuffs.

We must, in our youth, yield honor, respect, obedience and deference to those who lead us worthily in the home. He who would lead must learn to obey. He who would gain honor must grant honor. The man who wishes the respect of other men must first of all be respectful. A little yielding of the point or place to age does no man any harm. Deference is delightful either in young or old.

Isn't it all necessary for me to point to our youth the wrecks upon the shores of life who are monuments to dishonorable actions in the home. The gutters and the jails are all too full of men and women who refused to honor, to obey, to respect or to listen.

On the other hand, the commandment forces an ethical duty on the parent. Many times men become criminals because of parental mismanagement and lack of wise, sound and pure leadership in the home. Honor be to whom honor is due. The man or woman who demands honor from a child must be honorable—that is to say, worthy of honor. Parents must be respectable before they shall merit or gain their children's respect.

Obedience is the due of that man who doesn't contravene the moral law or the laws of common sense—and the due of him alone. Age deserves deference not on the basis of years so much as on the basis of wisdom.

Parents are many times more responsible for the lack of honor that children show them than are the children themselves. Honor in many minds begins and stops with obedience. Many parents seem to think that the subjection of the individuality of a child to their whim and will is the sum and total of obedience.

Obedience consists in becoming as much like themselves as possible—some parents seem to think. Children cannot be held down in that matter. Freedom must be allowed for the exercise of individuality and personal preference and bent. Obedience must be given and required only when a moral principle is at stake or the best interests of a child make it necessary that parental authority be enforced. But the unreasonable exercise of undue authority which many people exhibit in their home life is pitiful—and the more

so because the consequences are quite sure. The whole of honor is not bound up in obedience. Obedience should not stifle individuality. Children have rights to wise leadership and unceasing parental love. Many times they receive silly government and no love—and whom shall we blame for the consequences?

The wise parent will realize that as we grow older our ideas change; and our perceptive powers strengthen. Guidance for a boy of four will hardly ever be the sort of advice the youth of fourteen will need. You may be the apothecosis of wisdom to your child of five and the finest parent ever to a child of six without the power of analytical comparison and keen perception—and most of us if we are not too unwise in handling our children are—but beware when your youth of sixteen has seen the habits of better and wiser men than you. Then must you watch out.

For if you do not grow with and adjust yourself to the changing nature of view and the increased wisdom of your child you soon will find you are fast losing his respect. Give a child wise guidance! Study not how to make him a replica, a reproduction of yourself; but to lead him to be a distinct personality, possessed of strong individuality, molding by his own actions his being into the stature of the Son of God.

Some one has said: "Who is to blame for the pitiable mite which children give in return for a parents' flood of love?" I do not know; but of this I am sure: if parents would cease to feel that they own their children in common with their horses, their estates and their cattle; if they would not, as many do in varying degrees, treat their children as their property, the return of love would be far more adequate than it is.

We know how true that is. And yet I fear that many of us do not know how to handle our own children. A good child asks not for more pocket money, or newer clothes, or a more sumptuous supply at the table—but for a richer love. It is useless to try to hold children with gifts. Children should be taught to yield honor through parental love. A man who attempts to bind his children to him with material possessions must surely fail. But the father and the mother—be they ever so unlearned and be they ever so poor—who give their wisest experience and richest love to the cultivation of the personalities of their children will find that a bond that neither time nor eternity can sever holds their children to their sides. And if that won't—nothing else will. Love is the touchstone of life, the law and the measure of values. Love is the force that draws soul to soul. The home that is ruled by love will be the seat of honor.

For it is the abode of everything that is honorable, respectable, worthy of obedience and deference. But to carry the principle into its broadest application we must glance for a moment at the duty of honor and obedience to law, civil and moral. Here, as with the individual, the law must be worthy of honor. The civil law to-day is not so highly respected as it should be. From all parts of our country we read of lynchings, riots and miniature civil wars all due to disrespect for law. And yet the laws are largely at fault—and the enforcers of the law with them. When a murderer, guilty before men and God of heinous sin, may use the law to cheat the law, and prevent the execution of justice; when one man may buy off the law that sends another citizen to jail; when those who are sworn to enforce the law neglect their duty; we cannot say that individuals are entirely to blame for lack of deference to the law. The laws should be wise, sane, quick to act, equal in meting justice to all offenders. Thus only can it retain the respect of the governed. And we on our part are not to turn to "wild justice" when the laws are not to our taste, but rather to the ballot box, there to see to it that good laws and the right men are set up over us to rule.

But all honor for law is bound up with our early ideas and teachings, and in the home should be found the source of respect for law.

Forgetfulness and Forgiveness. An old man lay on his dying bed. Beside him were three of his sons. The father had taken each of his boys by the hand, and had spoken his last words of loving advice and farewell. When he had finished, one of the boys leaned over the dying man and, with much emotion, asked forgiveness for any harsh words spoken in the past. With a look of "unutterable love," the father replied: "Oh my boy, I forgot it all long ago!"

When the prodigal (you and I) returns and confesses his sin, he finds that his Father has forgotten it all long ago. While the confession is still on the penitent's lips, he is restored to sonship.

A Little at a Time. How often do we sigh for opportunities of doing good, whilst we neglect the openings of providence in little things, which would frequently lead to the accomplishment of most important usefulness!

Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefits which follow individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.—Crabb.

The Invisible Force. God hates the sin but loves the sinner—loves him that is, as a man, not in his character, of a sinner. God loves humanity in spite of, or because of its wrongdoing. He would, if possible, love the wrongdoer out of his sin, love him into decency, sanity, righteousness. The love of God is not a mere empty sentiment, but is an invisible force which makes for holiness, and ultimately for happiness.—Ram's Horn.

In the Inner Sanctuary. None but a wholly consecrated soul can come into the most holy place of communion with God in the inner sanctuary.—Hannah Whitall Smith.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JULY 14 BY THE REV. I. W. HENDERSON.

Subject: The Ten Commandments—Duties Toward God, Ex. 20:1—11—Golden Text: Deut. 6:5—Memory Verses, 1-11.

This lesson and its successor deal with the ten commandments. Of all Old Testament writings these are perhaps the best known. There are no words in all the Old Testament more important than these. They should be written large upon the walls of every building in the land. Especially large and lasting upon the walls of the public buildings. They should be the guide for the guidance of the life of humanity in so far as they meet the moral necessities of the times. For the ten commandments are eternal. They are not only the word of God but the testimony of the ripest and best human experience of the ages. They are valuable because they are God's law, because they are simple, because they have been found efficient in the past and particularly applicable and necessary in our own day and age.

The first commandment is to be found in verses 1-3. It is a call of God to undivided loyalty. There cannot be right relationship between man and God unless man stands ready to yield fealty to God to the exclusion of every other fact and force in life. Originally and specifically it was a call to the undivided loyalty of the Israelite to the one true Jehovah as opposed to the multitude of deities that infested the ecclesiastical and theological world of that age. But in its wider significance it is a call to the service of the one true God over against the seductions of the pleasures and the sins and the engrossing cares of the life temporal. For many a man makes money a God, or position, or power, or intellect, or pleasure.

The second command is included in verses 4-6. Given in the midst of an idolatrous age this command was especially appropriate. For idolatry had destroyed the finer spiritual faculties of the nations that practiced it, lowered their conceptions of the majesty and spirituality of Jehovah and debased their religious life. The principle underlying this command is stated in verses 7-8. There is great danger in any attempt to portray the invisible and omnipotent God. In the very nature of the case it is an impossibility adequately to convey, however skillful we may be, any really comprehensive idea of the glory and personality of God. For God is divine. Humanity and the works of humanity are finite and partial. And any attempt to convey to the mind and heart and soul, by means of purely finite and temporal agencies, a true conception of the infinite and eternal is hopeless and quite dangerous. Its hopelessness is inherent in its very impossibility. Its danger lies in the human proneness to elevate the visible to a place of prime importance.

The third commandment is in verse 7. And it is a good command. It is a timely to-day as it was when God thundered it into the souls of Israel. The language of the times is in many ways a gross violation of this command. The vocabulary of the streets is so positively indecent that one cannot walk the thoroughfares of any village or city in this land without having one's finer sensibilities shocked. The amount of godless talk that is prevalent in this country is positively awful. And it is not only unrighteous to use the name of God in vain, but it is also unmanly, indecent and disgusting. Every small boy and growing youth should early learn this truth if none other that had language is simply a confession of a fundamental inability to talk the language of civilized and decent men. The idea that it is manly and an evidence of maturity to curse and swear and be generally profane is totally erroneous. A man's culture and refinement are shown not by the amount of bad language that he uses, but by the amount he doesn't use. There is no excuse for bad language. It is simply a dirty habit.

The fourth commandment may be read in verses 9-11. It is a plea and demand for the dedication of one-seventh of one's time to the particular purpose of religious and physical refreshment. The writer personally has no preference for any particular day as a rest day. For he conceives that the important thing to-day is to so remedy conditions in this country that men shall be able to have one day a week for spiritual and physical refreshment. He is perfectly willing to allow individual liberty of preference and conscience full sway when it comes to the consideration of what day in the week shall be used as the rest day. He is, however, puritanically narrow on the proposition that we must adjust present industrial conditions in America that men may be able, one and all, to secure one day a week for the special culture of their souls and the best refreshment of their bodies.

The fourth commandment contains another adjuration that might well be pondered by some of the lazy loafers of young men who waste their time hanging around hotel and saloon corners instead of doing something for the betterment of the world and themselves. It says "six days shalt thou labor." And no man is really entitled to any consideration at the hands of society unless he has in some fashion measured up to this command. No man really appreciates the rest day who has not labored over against it. And no man has any business to live on society without rendering some sort of return for the living.

New Temperance Movement. The National Temperance Society of New York City is inaugurating a new movement among the Sunday schools of the land which promises to be of great and far-reaching importance. The new movement is called the "Youth's Temperance Alliance of America." Rev. Dr. Alexander Allison, the new general secretary of the National Temperance Society, is the author of the plan. He has given much time and thought to this matter during the last three years, and he believes this movement will have a large part in the final solution of the temperance question.

GOOD ROADS

Dustless Highways.

Dustless roads would be a great blessing to all communities. Some genius eventually will solve the problem of preventing dust from rising on roadways; meanwhile much apparently is being accomplished toward that end in several foreign countries.

The European method of road treatment to prevent dust is interesting to all municipalities. It appears that abroad there is the same complaint concerning dusty streets on account of automobiles and motor wagons that there is in America.

On the macadam roads in England the automobiles not only cause clouds of dust, but loosen the macadam by suction, while heavy engines and motor wagons crush and destroy the surface smoothness of the roads. The result has been to increase heavily the expense of road maintenance and to exercise the ingenuity of county surveyors in devising means of suppressing dust and constructing roads suited to modern traffic conditions.

The Nottingham county surveyor, it is claimed, after experimenting for many years, believes he has solved the problems of both dust and durability. This official is said to have first tried tar washing, a process now much talked about for roads, but found it only a temporary palliative. The tar was chiefly absorbed by the joints of the paving and only partially adhered to the material, and after a few months a dust resulted which he considered worse than ordinary soil dust. He next tried tarring slag, granite and limestone by the roadside, but the heating of the material to a point necessary to make the tar adhere made it brittle and not suitable for heavy traffic, and the process was, besides, very slow and a public nuisance.

Determined to succeed, if possible, the experimenter then removed his apparatus to an iron foundry and tried hot slag taken from the furnace, the first attempt of the kind, it is said. The experiment worked to a charm, and with the mixture of a toughening adjunct a water-proof road material was created. This process has been patented. Not only is the former work of heating dispensed with, but the material is not brittle, and being uniformly hot to the centre it sucks in the tar. The process of artificial heating leaves the centre of the material relatively cold, and the reverse effect ensues, the tar being in a degree rejected.

This preparation is styled "tarmac." It is applied to a road without any digging or grading beyond mere leveling. Two layers are used, the lower two and a quarter and the upper one and three-quarters inches thick. Steam rolling reduces the thickness to three inches. A five-mile section of road between Nottingham and Radcliffe—a notoriously low bad gravel road—was used to test the preparation. This stretch of road is now said to be one of the finest in England—smooth as asphalt, mudless in wet weather, in dry weather dustless, with ordinary traffic, and nearly so with the swift passage of automobiles. A "tarmac" road is not asserted to be better than asphalt for general use, but it is claimed not to be slippery like asphalt when wet, and is said to cost much less to lay—barely a sixth as much, according to local experience.

This road was made in parts at different times. One section has been down for five years and other sections for two or three years. The traffic over the road is unusually great, particularly in automobiles, traction engines and the like, but seemingly without any injurious effect, for no repairs have been needed. No rolling is required to keep the road in condition. The cost of the five miles of "tarmac" was \$7300 per mile. The cost of maintaining the road before tarmac was used was \$1460 per mile a year. This tarmac road is expected to last about ten years without expense for repairs.

In Germany success is reported also with the "goudronnage" treatment of roads to prevent dust. In this case "goudronite," being a preparation of tar, petroleum and sand, is applied to the roadbed much after the manner of "tarmac."—Boston Globe.

Men Are Brutes.

Some men are born bad; others are made so. The latter was the case with Mr. H. Enpek. How would you like, dear reader, to have your breakfast snatched away from you before you had eaten two mouthfuls; to have your cup of tea emptied over your head, and to be told that you were a low, vulgar, ill-tempered, cruel and blustering bully?

Yet that is what befell Mr. Enpek the other morning. Hungry and sore, he left the house and jumped on the car.

In came a sour-visaged woman. Three seconds later she was in the midst of a violent altercation with the conductor about her fare. Suddenly, her eyes flashing fire, she looked round the car.

"Is there a man here," she shouted, "who will stand by and see a lady insulted thus?"

Mr. Enpek, whose finer self had been spoiled, jumped to his feet.

"Yes, madam," he cried, eagerly, "I will!"—Life.

In Copenhagen University a professor is said to chloroform plants. After several days they bud in great profusion.