

WOMAN'S REALM

Emperor William's Mother.

Kaiser Wilhelm's mother was born the Princess Royal of Great Britain. This story is told of her childhood days: "In speaking to her tutor she dropped the 'Mr.' and called him merely Brown. Queen Victoria, her mother, threatened her with bed if the offense was repeated. When next morning the tutor appeared his pupil said: 'Good morning, Brown, and good-night, too, for now I must go to bed.'"

As to Hand Shaking.

The old, old custom of shaking hands is used pretty generally these days, except in very formal functions where there is not time for details. It puts two people on a cordial foundation, and you will seldom go wrong in always offering your hand. If you are a hostess, you must invariably rise when you greet your guests, but if a man is brought up to you to be introduced, you need not rise. However a man must always rise when being introduced to a woman.—Indianapolis News.

The Rainy-Day Woman.

It is very fashionable to be fully equipped for the rain instead of trusting to luck and old clothes on a rainy day. The really smart woman has provided herself with something to wear in the rain and she keeps her traveling dress and her street costumes distinct from the others. Her perfect equipment is the secret of her charm in dress.

The Courteous Woman.

She is not the woman who has one tone of voice for her friends and associates, and quite another for her servants and the tired people behind counters who wait upon her. Nor is she the woman who bids visitors an affectionate farewell in one breath, and in the next expresses her thankfulness at their departure. Certainly she is not the woman who discusses with one friend the follies or secrets of another.

Better Than Men.

"The woman is intellectually the better man in our country," I suggested.

"There are interesting things about the American woman. She does really believe in enjoying herself. She has no conscience."

"None at all?" I inquired.

"No. She comes over here and deliberately sets out having what you call 'a good time,' and in that she has a very considerable vitality. There is a very curious movement here. For a long time we have had complaints of the American woman. If you read our novels which profess to deal with society, and our social articles, or listen to the conversation of men about the American woman, you will find there are two complaints always recurring. One is that she has no conscience, which makes her a very hopeful social phenomenon, and the other is that she has no sex. I don't profess to know why other people say this. I think, of course, the American woman will probably get rid of all this intellectual discursiveness and this power of interesting herself in all manner of things when she gets educated by living in a really civilized country instead of that hopeless, provincial, colonial place on the other side of the Atlantic. But as she throws off all that intellectual discursiveness and that second-hand stuff she gets out of books and centres herself more and more on herself and her immediate feelings, she will probably get a conscience, and she will also get what English people call sex. That, of course, is a very doubtful advantage, because the tendency of the Englishwoman is to have too much sex. It is because she eats too much. I don't know what the American woman eats," added Mr. Shaw interrogatively.

"We have much better food over there than you do here—more vegetables and a great deal of fruit," I explained.

"Well, the English women, of course, say that you don't know what eating is, and that you have bad complexions, but that appears to me to be a libel," said Mr. Shaw gallantly. "You certainly know how to take care of yourselves; but, of course, we are now talking about American women who command money. The actual mass of the millions of American women are simply slaves. The exploitation of women in America is a horror; it is hideous."—Interview with G. B. Shaw in the Cosmopolitan.

Tiny Waist Craze.

The Delsarte girl is threatened with an eclipse, for tight lacing is fashionable again. One of the most exclusive corsetiers in Oxford street, London, who is the authority for the statement, said to-day:

"We are on the verge of another tiny-waist craze. The demand for the smaller sizes in corsets has doubled in the last six months. Eighteens are now in common demand, and orders for seventeen-inch and sixteen-inch corsets have greatly increased in the last few weeks. Not a few of my clients are systematically training for the fashionable measurements."

"When the eventual size is decided upon, three pairs of corsets are made, one for ordinary wear, one for special occasions and another for night wear. To take a typical case, a young lady was brought to me by her mother at the beginning of the year. The girl, who was sixteen years old, was tall and already possessed of a well-developed figure. She had a waist that measured twenty inches. Her mother was desirous that it be reduced to sixteen inches."

"I provided three pairs of corsets of gradual sizes, and the young miss wore sixteen-inch corsets, laced close, the week before last at the Buckingham Palace garden party. She and her mother were so delighted with the effect that the girl came to me a day or two later to be measured for a pair of fifteens for dress occasions."


The same informant said the smallest waist in London was probably possessed by a certain well-known actress, who regularly wore twelve-inch corsets and felt comfortable in them.

The corsetiers further stated that some habitual tight lacers were paid around their waists under their outdoor costumes, thus avoiding undesirable attention. As for the sensation of being tightly corseted, she said women positively liked it.—London Correspondence of the New York Times.

"Look at Her Heels."

"If you want to know whether a girl is slovenly or not look at her heels," said the wise woman to the young man who was contemplating matrimony. "Her gown may be pretty, her hat becoming, her neckwear trim and neat and her gloves well-fitting, but if her heels are run over look out for her. Her trimness in other respects simply denotes that she is neat spasmodically; that she will make an effort to keep things tidied and in order only when she is urged to or because she has some special provocation. But by nature she is slack. The man that marries a girl with perpetually run-over heels will find her coming to the breakfast table as soon as the honeymoon is over in a tumbled kimono and with her hair in curl papers. She never will be a good housekeeper. On the other hand, I've seen girls who may be did not have such a trim appearance, whose hair was apt to be a little flying, but whose heels rested firmly on the ground, and never did I discover they were in the slovenly class. Maybe they were not careful enough of outward appearances, but they kept their buttons sewed on, their shoes repaired, their rooms in order."—New York Correspondent of the Pittsburg Dispatch.

FRILLS IN FASHION



Muffs of fur will be fatter than ever this season.

Braid upon braid is not an uncommon trimming for a tailored suit.

The short woman's petticoats should match her costume in color.

The beauty of some of the plain colored materials lies in their fancy weave.

Popular favor tends to bright emerald, a pale salmon pink, delft and wedgewood blue.

Some of the new hats of French origin are trimmed with calla blossoms and leaves.

The hard-finished worsteds are quite the thing for suits for business and ordinary wear.

Moire is not confined to black, but many of the most stately effects are produced in black.

Serge, one of the high favorites for fall, is making up some of the smartest walking suits.

All the new moires are dull finished, glowing rather than glistening, and many reproduce Watteau colorings.

There must be at least a hint of gold or silver in the laces with which you trim your more elaborate costumes.

Women's taffeta petticoats with deep accordion pleated flounces finished with frills and dust ruffles are to be had in all the desirable shades and colors.

Never were braids so varied and beautiful in design as they are this fall, and of all the modes of decorating a tailored suit or costume there is none so fashionable as braiding.

THE PULPIT

BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

SUNDAY SERMON

Subject: Co-operation.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the Rev. Ira W. Henderson, the pastor, took as his text Ex. 17:12: "Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

And Joshua and the army of Israel, upon the field of conflict, co-operated. And Amalek and his host were discomfited.

The text and the attendant circumstances are illustrative of the law of co-operation that rules in every phase of life. Without co-operation life could not be maintained. It is a central necessity to the preservation of the integrity of the world of men and of nature.

Moses relied upon God and God placed His confidence in Moses. Moses leaned upon Aaron and Hur for support. Joshua looked to Moses for victory. The inter-relation of them all was inevitable. Their interdependence was natural. Their ability to co-operate with each other and with God gave them the victory. Moses was essential to the success of the movement. So was God. But not less essential was the faithful co-operation of Aaron and Hur and Joshua and the army. Moses made no effort to do Joshua's work. Joshua reveals no desire to attempt the labors for which Moses was inspired. Aaron and Hur stuck to the task to which God had called them. The army followed its leaders with fidelity and effect. No one tried to do the other man's work. But each man did his own. And they did it all in perfect unison. "The co-operated. Each did his best for the good of all, in his own way and in his own station. And they were victorious in a hard fight."

Co-operation is the law of all life. Turn wheresoever you will and you will observe the evidences of the working of the law. Color depends upon the blazing luminaries that swing eternal in the heavens above. Utterly remove the light and the differentiations that we call shades will disappear. The tree cannot germinate or bud or blossom or fructify or mature alone. It is by the beneficent and self-sacrificing operations of the sun and the wind and the dew and the rain and the earth and the night that the tree can live. And if these fail to co-operate with it and to deliver to it the life-giving elements of life, the tree will die. It is the same with a man. He cannot live unless he is in relation to the world of men and of nature. He is the law of his fellows and of the natural order that is manifest about him he could not long endure. For man is as dependent upon the co-operation of nature as is the tree. That which the tree needs he needs, and more abundantly and insistently. That which the tree requires for its preservation and sustentation he must have and more. For as his life is more expansive than the life of the tree, so his requirements are more varied. And that which writes itself as the law of the life of the man and of the tree demands obedience in every special phase of life.

That which is true of life in the broad is true of life in its narrower relations. It is true of commercial life. For the complex and marvelous commercial society that exists in our day would not be without and depends absolutely upon the faithful and intelligent co-operation of every department and every member that enters into its fabrication. Nothing is more illustrative of the laws of interdependence and co-operation than trade. We sit down to our humblest meals only to be brought face to face with the absolute dependence which we have placed, ordinarily unconsciously, upon multitudes of men and women, in the fields and the shops, upon the railways and the seas, to secure and to provide and to deliver to us the common necessities of life. Their co-operation gives us our meals. Our co-operation offers them a chance to labor and to live. Not otherwise is it in mechanics. All movement is dependent upon co-operation. And the slightest lack of co-operation upon the part of the simplest and smallest essential portion of a mechanical device will mar the harmonious and perfect working of the whole and may render the mechanism, regardless of its beauty or its design, useless and inefficient. You may build the mightiest press that the ingenuity and skill of man can devise and construct, but if all its parts do not engage, if you fail to attach it to the source of primal power, your press is as useless as thought it never were. And so it is in military affairs. An army wins, if it wins at all, because of the co-operation of divisions. Co-operation won for the Old Guard and for Wellington deathless fame that night on the field at Waterloo as the sun set upon the power and the imperial overlordship of Napoleon. For the same spirit and law of co-operation that sent Blucher over the hills to the aid of the Iron Duke and snatched victory from the face of impending disaster made the Old Guard rally with devotion and splendid bravery about the standards of a defeated emperor and exact a blood bought victory. Co-operation made it possible to write history differently. Co-operation taught and enabled the heroes of a hundred battlefields to die with glory upon the field of honor. Similarly, co-operation is essential in our social life. No man can live apart from society. He must live as related with it, dependent upon it, and obligated to it. The good of each is related with it, dependent upon it, and obligated to it. The good of each must be the concern of all, and the welfare of all the solitude of each. We must all do our part, or the fabric we have constructed and of which we are the interior cannot endure. And the health and perfection of our social system is in direct proportion to the co-operation of each and every individual factor in the social order toward the preservation and intensification of the best and salient features that are woven into the textile of our social order.

The law of co-operation is nowhere more impressively and gloriously explicated than in the movements of the galaxies that, through countless generations, course the heavens that are spread in matchless beauty by the hand of God. The contemplation of what would happen did the interdependence and inter-relation and interplay and interaction of the forces and influences that maintain the equilibrium and control the courses of the superheated bodies that crowd the heavens cease, inspires awe. Ceaselessly, majestically, noiselessly, so far as we are aware, they rush through space; each in its own orbit, each attending strictly to the laws that are operative in its own career. The correlation of forces that is active among them is the secret of their transcendent movement through the charted lanes that ramify the skies.

Co-operation is as necessary and effective in forwarding of evil as it is in the promulgation and propagation of that which is good. It is the watchword of every evil hand, and the hope of every evil design. Evil must be compacted and allied to become largely effective. And the best of organized forces to-day are to be found in the camp and army of those whose god is the devil and whose ways take hold on hell. That is the reason why evil triumphs against a righteous majority. That is why for so long a few of the wicked have ruled the world of decent men and women. The wicked know the value of co-operation. They know by experience. They have proved its power. They are expert in the art and exercise of combination. Co-operation of the reigning order of self-seeking exploiters of the people kept feudalism alive as long as it lived, and without such combination it never could have been laid at all. It was the combination and correlation of the forces of unbridled extravagance and of unphilosophical temper that made Paris reek with blood in the days of the Revolution.

Nowhere is this co-operation and correlation and combination of men and of motives, of ideas and of purposes, of influences and forces, more indispensable than in the church of that living God who hath revealed Himself unto us in Jesus Christ. It is prerequisite to any success whatsoever that shall be of eternal import. It is elemental. And our co-operation as Christians must be continuous. It must be for constructive as well as for destructive service. It must be an augmented of force. It is everywhere in nature. It cannot be spasmodic. It must be connected. It must be subject to regularity. Also it must be constructive. We are too prone to ally ourselves to cry out to the world, "Thou shalt not." We are slow to present a program for constructive effort, to assume the labor of direction, and to strive for the accomplishment of the result at which we aim. We are too spasmodic. We do not keep at it. We fail to appear as we should. Our co-operation further should be augmentative. That is to say, that under its exercise we ought to gain energy, kinetic and potential. The more we co-operate the abler we should become, the more efficient we will become.

The church of Jesus Christ can never do that supreme work to which her Lord has called her until her members exercise that spirit and capacity for co-operation that we have stipulated as essential, among themselves. So long as we magnify small things, so long as each the other's work will do the while he leaves undone his own, so long as we quarrel and bicker and growl at the failings and fallibilities and incapacities of each other, so long as Joshua wane the labors of a Moses and the men and women of capability and constructive capacity kick against the pricks of the call of God, so long as we forget sympathy and the same favor and forgiveness to our brethren in the Law, that we administer to ourselves, we shall not progress. We must co-operate in love and forbearance, we must know only the strife of singlehearted fidelity and service for the common good.

Further, we need co-operation between the church and the community. It will not do for us to shut ourselves apart from the ways and the concerns of the busy world. It is for us to transform the world, to co-operate with every effort, however officered and however semi-ultimate, that has for its purpose the elevation and betterment of the race; it is for us to be interested actively, to carry the leaves of the Gospel of Christ into the multifarious affairs of a complex civilization, to be lovingly, openly, positively interested in everything that makes for the weal of man.

And lastly, but by no means least, we need co-operation between pastors and people. Moses got weary, and he was a man of unusual and special privilege and power. Men of less power get weary, too. Even preachers get tired. Even shepherds grow fatigued. It is hard work to draw a load of drones, to pacify and placate men and women who in the grace and sonship of God should know better. Israel prevailed unto victory when Aaron and Hur upheld the tired arms of Moses. Perhaps some churches that are wondering why they do not prevail with God and men, would so prevail, if a few Aarons and Hurs would sustain the overloaded forces of a ministerial Moses. Let us co-operate.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR NOV. 3 BY THE REV. I. W. HENDERSON.

Subject: The Cities of Refuge, Joshua 20:1-9—Golden Text, Ps. 62:7—Memory Verses, 2, 3—Commentary on the Day's Lesson.

The cities of refuge illustrate and enforce upon our minds the sanctity of human life. That is their largest open meaning. By analogy there may be found in them a type of the safety that is to be found in the Lord Jesus Christ for the soul of the sinner. The first lesson is quite obvious. The second is so only as we are cognizant of the part that Jesus plays in the life of the man whose soul is released from the bondage of sin unto death and vitalized by that Spirit to possess whom is eternal life.

The lesson illustrates the value and the importance of human life. It shows us that innocent blood should not be spilt, that even a murderer is entitled to other consideration than that given him by a blood-avenger. It emphasizes the truth that even the life of a murderer is precious in the eyes of God.

There was need of the cities of refuge in the days of which the lesson treats. The blood-avenger, the nearest of kin to a slain man, went hot on the trail of any man who, however unwittingly, had taken the life of his relative. A man who had been unfortunate enough to become embroiled in an unpremeditated attack upon another and had done him fatal injury could always count upon the immediate revenge of the blood-avenger. Vengeance was the first thing which he might expect. Avenger and their investigate. But avenger first.

The cities of refuge afforded a proper and necessary opportunity to escape ill-advised vengeance. They gave a man who was not really bad at heart a chance for his life. They impressed upon the mind of the murderer that he had taken life and thereby had forfeited to some extent his full rights in society. They impressed upon the murderer the importance of his own life to society. They made the blood-avenger to understand that even a murderer has rights.

We are enlarging the rights of men in our time. We no longer have the blood-avenger except in isolated instances. We are denying to individuals the right to execute the laws that properly belongs to the province of society in his own life to society. That a man shall have a trial for his life whether he be guilty or not. And we are gradually beginning to question the good sense of taking the life of any man as an act of social vengeance. Some day we shall understand that national vengeance is as senseless, in the last analysis, as private vengeance. And war will cease.

The lesson also affords us an analogy of the refuge we may find in our Lord and Saviour Jesus Christ. It is to Him that we may flee for comfort and for a chance to live nobler and more beautiful lives when we have fallen into sin. Of course we know that we do not have to flee to Him to escape the unholiness of a capricious God. For God is not anxious to change in the role of a blood-avenger. But sin when we have fallen into its dominion will utterly confound and destroy us if it have its way. The escape from that death is to be found in Jesus Christ. He is our city of refuge. God's providence gives us the benefit of every doubt and counsels us to flee to Him. Within Him we may find safety and security.

Even as the cities of refuge were conveniently situated so that the manslayer might easily find them, so Jesus is within easy reach of every soul who needs the consolation of abiding within Him. He is not far off from every one of us. Any man, regardless of his previous condition of servitude to sin, may enter into Him and find in Him salvation. Like a man who has been driven to stay in the city of refuge in order to receive the benefits of the deliverance that the city offered, so must we abide in Christ. To go out of His dominion is to re-enter the dominion of sin. Likewise as the manslayer was certain of the reality of his deliverance and his safety while he was in the city, so should we be sure of our safety while we are in Christ. To doubt Him is ungracious. It is unreasonable. To have fears while under His protection is to doubt the goodness and the word of God.

Every man needs Christ as his refuge. The greatest consciousness that man possesses next to his consciousness of his divine lineage is the consciousness of his sin. If sin had its way we should be annihilated. It could not be otherwise. Whatsoever a man soweth that shall he also reap. That is law. It is justice. It is the law of God. The fruit of sin is death. And the ultimate way for a man to secure release from the dominion of the death that is the result of sin is to flee to Christ and to abide within Him.

For when a man is in Christ Jesus he is a saved man. There can be no question about it. The fact is absolute. It is the will of God. There is no experience so satisfying as the experience of abiding within Christ. And Christ not only affords us refuge. He also ministers comfort and grants us the peace that is heavenly. He is not only a guard but a guide. He is not only a refuge. He is a rock.

Reasons For South's Attitude.

Bourbon Kentucky is not the only Southern State in which total abstinence from intoxicants is becoming fashionable. The negro problem is complicated by the negro's taste for rum, and the "poor whites" are apt to be hard drinkers. The need of setting a good example to these has impressed itself on the minds of all good citizens in the Southern States.

Dishonesty.

Some men think that the conditions of business are such as to prevent a man living a Christian life. This is a great mistake, and it is a wonder that any dishonest man can succeed in business at all.—Rev. S. M. Dick, Methodist, Worcester, Mass.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 3.

According to Our Works—(Matt. 21, 28-32).

Passages for reference: Mal. 1, 6-8; John 14, 23; 1 John 2, 5; 3, 7; 5, 3.

Church profession and home meanness do not constitute righteousness. Large advertising will not bring trade for a worthless article. Too many testimonial letters sometimes injure a young man. There is always an opening for the one who "makes good." A diploma does not insure practice to a doctor. The tender touch and the hearty interest with an open mind often make a better nurse than cold-fact knowledge. The fast clerk is a poor salesman. The inner life shines forth in spite of paint and powder. The tongue unconsciously lets the mind's contents leak out. The dishonest boy or man usually has a jumping-about eye; he cannot look at you straight. The false friend has an affected speech and a chilling effect on confidential conversation. Promises should be carefully made and, unless foolish or bad, closely and regularly kept. Many small deeds give color and direction to the larger ones. He who is faithful in the "least" will be placed over the greater. It is not unwise to fix a goal. It is encouraging to make a helpful and possible promise. Then push toward it. Avoid side tracks. Avoid dishonesty. It will not excuse us because we refuse to promise to do what we ought and can do. The "no" saying son would have been as guilty as the "yes" fellow if he had not repented. Accept responsibilities from God. He is your father and will not ask the impossible from his son. Wear Christ's name. Do not stop here. Fill it with meaning in your own life. As Ex-Governor Russell once said, "It is not so important that we make a living as that we make a life."

The "way of righteousness" is the only way. It is a way leading to some place" (see Greek). We do not go to heaven because of conversion, church membership, or mouth profession, but because by imitation of Jesus it is our natural place. He was the obedient Son—"even unto death" (Phil. 2, 8). A name stands for character. We must with perfect right and fitness wear his name, because our nature and character deserve it, if we are saved. We can only do this by being gentle, forgiving, kind and helpful, as he was on earth. We must imitate Jesus and so be righteous.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER THIRD.

"Acquainted with God." Job. 22: 21, 22. (Consecration meeting.)

Seeing God for ourselves. Job. 19: 23-27.

Knowing His greatness. Ps. 135: 1-6.

Knowing His justice. Ps. 140: 1-13.

God's faithfulness. Eccl. 8: 11, 12.

Jesus reveals Him. John 10: 39-38.

Mature acquaintance. 1 Cor. 13: 3-13.

Acquaintance with God certainly implies no less than acquaintance with a man; it should imply infinitely more.

Whoever is acquainted with God is at peace with God, with himself, with other men—with all except Satan!

Acquaintance with men, even the best of men, brings mingled good and evil; acquaintance with God, nothing but good.

As acquaintance with men comes mainly through the words of men, so does acquaintance with God.

Suggestions.

Whoever would become acquainted with God will find God coming more than half way to meet him.

One of the best evidences of your acquaintance with God will be your desire to make every one else acquainted with Him.

There is no way to become acquainted with God except the way that He Himself marks out.

God is not reserved. Whoever gives himself wholly to God finds God giving Himself wholly in return.

Illustrations.

No two men would expect to become acquainted except by spending time together. How otherwise can you hope to become acquainted with God?

Letters help largely toward acquaintance. And we have letters from God in the Bible.

It helps us to become acquainted with a man if we become acquainted with his family and intimate friends. So one who would know God must know God's children and His friends.

The best way to get to know a man is to join in his work; and that is the best way to get to know God.

MENDING TABLE LINEN.

Here is a good idea for mending table linen that is quicker and more satisfactory than darning by hand.

Thread your sewing machine with 100 cotton; slip a pair of embroidery hoops under the foot; arrange the cloth where worn between the hoops, so that the flat side comes next to the bed of the machine.

Do not lower the foot. Take hold of the hoops, and as you run the machine work them back and forth with the thread of the cloth, then turn and work the other way.

You will be surprised when the cloth is nicely laundered, at the smoothness and neatness of the job, and have the satisfaction of knowing that your linen has taken on a new lease of life. Breaks in napkins and tears in under-clothing may be satisfactorily treated in the same way.—Indianapolis Farmer.