

NEWS AND VIEWS OF THE WOMEN

Indian Courage.

Katherine Beaulieu, a pupil of the Chillicothe Indian school, Oklahoma, had her hand caught in the big steam mangle, and before the machine could be stopped the arm had been dragged in above the elbow. The physician was able to save the arm, but in order to facilitate healing it was necessary to graft fifty pieces of skin over the wound. Volunteers were called for, and the doctor reported several scrimmages among the other pupils for the honor of being the first to contribute part of their epidermis. The girl's arm was saved.—The Indian's Friend.

A Noisy Operation.

Mrs. Boorman Wells, one of the English suffragettes, was describing at a dinner in New York a very disorderly suffragette meeting.

"The noise," she said, "can only be likened to the hubbub that I once heard coming from the nursery of a friend with whom I was taking tea. 'Terrible by this infernal turmoil, my friend and I burst into the nursery breathless. The children, in a close group by the window, the baby in the middle, looked up clamorously.'"

"What on earth are you doing?" the mother demanded.

"We've found," said the oldest boy, "poor grandma's teeth, and we're filling them down and fitting them on the baby."—New York Press.

Women in the Schools.

President G. Stanley Hall of Clark University, stirred the delegates of the Iowa State Teachers' convention in an address in which he declared that there were too many women teachers in the schools and that the American schools are becoming "effeminized." There are 1400 teachers attending the convention and nearly three-fourths of them are women.

"The time has come," said President Hall, "for a movement for men's rights. For thirty years we have had war for women's rights, and now the pendulum has swung too far. This is an age of over-feminization, especially in the schools. Men should be principals, with men under them, so that they will be contradicted once in a while. In the schools now we find men principals. They have only women teachers in their schools, and the men are becoming 'sissies.'"

Bookbinding a Fine Work.

Of all the facts which the American girl has taken up within the last few years that of bookbinding is the most interesting as well as being for many besides the most worth while.

If a girl is possessed of any talent for drawing or designing, bookbinding is a delightful work, as it calls for all the originality and individuality of which she is capable. Naturally any one at all interested in the best in literature and art will find the work all absorbing, for in no other way is it possible to come into such personal touch with an author as in the binding of his books.

From a financial point of view also there is much in favor of learning the art of bookbinding. Many girls, while possessed of a fairly comfortable income, would still like to feel that should anything dire occur they would be capable of earning a livelihood, and bookbinding is a real and recognized profession that once learned could at any time be turned to account. There is really more to be made in getting up a class in bookbinding than in the actual work itself, for a book to be well bound by hand requires some weeks of steady and patient labor, but for a rare old edition a good price will be paid, and for a handsomely bound collection of the works of a long familiar author a most satisfactory sum can always be obtained.

If it appeals at all, bookbinding is a fascinating occupation and as a profession is assuredly far and away more interesting than the average means of earning one's daily bread, and for this very reason has it grown so tremendously popular among girls who, although at present are possessed of all that money can buy, nevertheless feel that they would like to have something upon which to fall back.—New Haven Register.

Woman's Sphere.

William H. McCastline, second director of physical education at Columbia University, read a paper entitled "College and the Woman."

"Women are the homemakers of our country," he said. "They are responsible for the home, and as far as woman abuses her powers or directs them into the wrong channels just so far will our country drop back into a lower civilization.

"Can you wonder that the many poor apologies for homes that we have when college girls are being trained in differential calculus and things like that? Woman's greatest function is motherhood. It has been stated that 65 percent of our college girls marry and that 40 percent of them have families. If that is true they should be trained for that life; they should have a chance to specialize in home building. A good many educators argue that courses in domestic science and the like should come outside college life. I don't agree. The last two years of a girl's college course should prepare her for life, and if 65 percent of those girls marry, they need courses in home building more than they do mathematics. The business of this

generation is to build the bodies of the next generation."

Dr. McCastline added that if women were educated along the proper lines healthier babies would be born, homes would be improved, the incomes of medical charlatans would be reduced and the markets would be rid of the deleterious "brain building and nerve building and muscle building foods" that flood them now. "Why in my work I have met many mothers who do not appreciate the need of care in tuberculosis—mothers whose children are growing up with serious physical defects because they have not learned to know the human body and do not see that those children require special care."—New York Tribune.

Taking a Man's Arm.

An old custom that has entirely passed into oblivion is that of a man and girl walking arm and arm in the street. Formerly it was an essential to politeness that man should offer his arm as soon as the two left the house.

Now to do so is called "country," and only when occasion arises that a woman needs a man's protection in the street during the evening is it necessary for him to offer his arm or permissible for a woman to accept it. He should not feel hurt should it be refused, for many women find it easier to walk alone, keeping close to the escort.

In any crowd such as may gather before an entrance to a building or a station the woman should step in front of the man, not try to keep beside him. It is his place then to guard her from any roughness or pressure from others—in a word to make her going easy while he acts as guard.

It is the woman's privilege always to bow first to a man, and unless she does so it is the height of rudeness for him to recognize her. There is no exception to this custom, for in it lies the woman's right to protect herself from undesirable acquaintances; the theory being that, though she has met the man before, and perhaps even talked with him, she was obliged to do so because of the situation, and takes the first opportunity of showing him she does not wish to continue the acquaintance.

When two women meet in the street it is for the older to bow first. The younger must wait for recognition and keep on her way silently if she does not get it. This, however, is an elastic rule, for the younger woman may always feel that the older has not seen her, and unless she utters an obviously meant as a rebuke, may recall herself to the older woman.

Men do not as a rule take off their hats to each other except when being introduced by women. The courtesy then is directed toward the ladies. It is considered good form for a man to remove his hat when bowing to a clergyman, the tribute being paid to the cloth.

Little girls, when greeting an older person, must make a courtesy. This is taught in all good schools, and it is no longer considered enough for children to bow.

The courtesy is repeated when leaving.—Buffalo Courier.

Fashion Notes.

Silver net or tulle is the popular choice for evening hats.

Tiny caps of metal threads loosely woven are seen among the novelties for decorative hair dressing.

Among the loveliest of the new pins just shown are those having small bunches of grapes done in dull gold.

With costumes of silk or wool, with skirt and waist separate, beltings of heavy silk and one and three-quarter inches wide are worn.

A new contrivance for perfuming milady's tresses has been discovered in New York. Some women there are wearing flower tokens sprayed with their favorite perfume.

Velvet brocade ribbon, fully 18 inches wide, is used on dressy gowns, both high and low neck. This ribbon is sometimes edged with lace and used as a berth over a chiffon waist.

Plaited skirts suit the ordinary figure better than skirts of plain cut, so for this reason, if for no other, they will continue to be worn this summer. Of course, the clinging circular skirt will be the leader.

With tub frocks this season sashes of pale colored ribbon will be much seen. These are youthful-looking, and can be worn on almost any figure if the color of the sash doesn't form too marked a contrast to the tone of the gown.

To keep dainty bows for linen collars stiff and fresh looking is a problem confronting many women. One girl has solved it by wiring her bow at each end with a very small wire, which is invisible when the bow is held in place with a bar pin.

Gilt slippers for evening wear are the newest things. A tall, striking brunette at a dance the other evening wore a yellow dress of messaline satin, with gilt slippers, and in her hair was a bunch of gilt grapes. The whole was very attractive.

On June 30, 1906, the total single-track railway mileage in the United States was 24,363.17 miles or 6262.13 miles more than at the end of the previous year.

King and Queen of Sweden.



KING GUSTAVE V. AND QUEEN MAUD.

Appliance For Keeping Cue Steady.

In playing billiards and pool it is the custom of the player to "hook" the index finger of one hand to use as a holder and guide for the cue, while the butt is grasped by the other hand to make the shot. There is one decided disadvantage in this use of the cue when the hand is damp or moist from perspiration. The moisture checks or retards the forward motion of the cue. Experts use lotions to prevent this perspiration, and other expedients have been adopted for the purpose. The flesh of the index finger also prevents the



Prevents Cue Slipping.

delicate and accurate holding of the cue. These objections are overcome in the device shown here, which is merely a sleeve or tube through which the cue passes, and is encircled by the index finger. The inner end of the sleeve fits the hollow between the thumb and finger, while the forward end rests against the second finger. The hand which holds the cue does not come in contact with the cue, so that any perspiration cannot in any way retard the movement of the cue. The exact amount of pressure necessary to insure correct movement can thus be gauged with accuracy and nicety.—Philadelphia Record.

Would Help Music.

At a brilliant "At Home" given by a society woman a pianist of world-wide reputation was asked to perform. When he had finished, the lady's young daughter was made to sit down and play her new piece. "Now tell me, Herr —," said the fussy mother to the great artist, "what do you think of my daughter's execution?" "Madame," he replied deliberately, "I think it would be a capital idea."—Argonaut.

Because They Wouldn't Cut Hair.

Owing to the vice-magistrates of An Byen, Chung Pyeng and Kap San not having yet cut their hair, the Governor of the province has risen in his wrath and has strongly requested the Home Department to dismiss them from their positions.—Korea Daily News.

Trees and Lightning.

The trees most apt to be struck by lightning are those that conform most naturally to the law of electrical motion—that electricity moves along the path of least resistance. Flammarion, the great French scientist, published in 1905 a list of different kinds of trees, showing the number of times each species had been struck by lightning during a given period. The figures are: Fifty-four oaks, twenty-four poplars, fourteen elms, eleven walnuts, ten firs, seven willows, six beeches, four chestnuts, but not a single birch.—The Reader.



HISTORIC SUBMARINE BOAT.

Constructed by the Confederates for the Defense of New Orleans in 1862, Now Abandoned Under the Walls of the Old Spanish Fort. —A. V. Hall, Louisiana, in Leslie's Weekly.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. L. O. ROTENBACH.

Theme: Dead Eyes Opened.

Brooklyn, N. Y.—At Bethany Presbyterian Church the pastor, the Rev. L. O. Rotenbach, preached the third sermon in the series on "Miracles; the Wonders of Jesus and Their Lessons For To-day." His theme was "Blind Eyes Opened." The texts were in Mark 7:33: "He took the blind man by the hand and led him out of town," and Matthew in 9:29 and 20:34: "According to your faith be it unto you; Jesus had compassion." Mr. Rotenbach said:

The texts bring before us three scenes in the healing mercy of Jesus. The first is yonder where lies the city of Bethsaida, near the Sea of Galilee, close by the Jordan. Jesus is in that city; you can see Him together with His disciples. Now, notice that company of people yonder. See, they are leading a blind man. They bring him to Jesus and beseech Him to touch him. Here is faith on the part of that company and neutrality apparently on the part of the man. What he needs is faith. Jesus undertakes to arouse that. He takes the blind man by the hand, leads him out of the city, one side by themselves, the man and Jesus.

Now, notice the process, for such it is. The Master moistens his eyes with spittle, places His hands over them and asks: "Seest thou aught at all?" The man looks up. Here is faith's beginning. "Yes, yes, I see men, but I see them like unto trees walking." Again those hands are placed over his eyes, and now Jesus makes him look up also. He sees clearly!

Here, now, is the second picture—two blind men of their own volition are following Jesus. Let us get the setting. The Master is teaching with Jairus, a ruler, comes beseeching Him. "My daughter is dead; come, lay Thine hand upon her and she shall live." He goes to grant the request, when through the throng a woman makes her way, reaches out her hand timidly and touches the hem of His garment and is made well. At the house of Jairus professional mourners have taken possession. Jesus raised her out. "The maid is not dead but sleepeth." They laugh at Him. He goes in, takes her by the hand, and lo! she rises, and the fame of it went everywhere.

That is the setting, and now as He departs from thence, these two blind men keep following Him. We can see them go. How pathetic the sight! We can hear them creeping out after Him. Listen, "Son of David have mercy, have mercy, have mercy." But He heeds them not. Now, at length they approach the house where He is to remain. He goes within. Crowd remains outside. But these two blind men, what will they now do? They are keeping right on eagerly through the crowd. They are at the door now. What! they have gone into the house and right up to Jesus.

He asks, "He looks upon their sightless eyes: 'Believe ye that I am able to do this?' Do they believe? Why, He has healed that woman in the way a little while before when she had touched Him. He has raised from the dead the daughter of Jairus by simply taking her by the hand, and they had kept following after Him all along the dusty road, though utterly ignored by crowd and by Him. Do they believe now when they stand by His side? 'Yes, Lord,' and the answer bursts from their eager lips. He touches them, saying: 'According to your faith be it unto you,' and their eyes are opened. Faith is triumphant.

Now, over there we have the third picture. Again we need the setting to bring out the force and the beauty of it. Jesus is going up to Jerusalem. It is the week before Passover—a week before the cross. As He goes He takes His disciples one side and says: "Behold we go up to Jerusalem, and the Son of Man shall be betrayed; and they shall condemn Him to death and deliver Him to the Gentiles to be mocked, scourged and crucified, and the third day He shall rise again."

It comes to Him the mother of Zebedee's children. Her request is that her sons might sit one on the right, the other on the left of Jesus in His kingdom. The ten, you remember, are incensed, but Jesus calls them unto Him, saying: "Ye know that the princes of the Gentiles lord it over them, but it shall not be so among you. Whosoever will be great among you let him become your servant; even as the Son of Man came not to be served, but to serve and to give His life a ransom for many."

After these two events Jesus, His disciples and a great multitude depart from Jericho. He is in the midst of one of those great pilgrim bands on their way to Passover feast. They have come from Galilee, augmented in numbers as they have drawn nearer to the city of David.

Their people believed on Him—as a prophet, and in a vague way as Messiah and the coming king, who even now, when they arrive at the city, may be crowned, and once before they sought to crown Him by force. On sweeps the procession—a crowd before Him, another behind, Himself and disciples with others in the middle. He perchance engaged in teaching.

Suddenly a sharp cry breaks in upon them. At the roadside ahead sits blind Bartimaeus and a companion begging. They hear the advance of the multitude. "What means this?" "Jesus of Nazareth passeth by." At once all he had felt, hoped and believed of Jesus burst out in one great cry: "Jesus, Son of David, have mercy on us." The multitude, impatient at disturbance, rebukes them and bids them be still. No, no, louder yet rises their cry: "Jesus, Son of David, have mercy on us."

That cry reached Jesus. He stops, commands that they be brought to Him. Bartimaeus leaps forward, throws aside his cloak, a lane opens through the crowd and now they are before Jesus. "What will ye that I shall do unto you?" "Lord that our eyes may be opened." See the wondering multitude, those eager blind ones and Jesus. Is it a wonder that He is moved with compassion? He

touches their eyes. They receive sight immediately, follow Him, glorifying God, whilst the multitude sings praises unto God.

These three scenes are given us not so much to please or interest us, as to touch our hearts and to instruct our faith. There is a marked progress also. In the first the blind man is led of others to Jesus. In the second they follow after Him of their own eager volition, and in the third Jesus has them brought to Him. In each is an advance of faith, and faith is the medium alone through which we may receive divine things.

We have in the first scene the great truth of the guiding presence of Jesus. We read: "He took the blind man by the hand and led him."

Tender and beautiful is this ministry, Jesus Himself leading the blind. Can you catch the significance? Can you see the leveling force of the Gospel? "All ye are brethren." Yes, and Jesus proves it by taking the hand of the blind.

Can you also realize the positive directness of Christian service? "Bear ye one another's burdens," is the injunction, and we have Jesus taking the blind man and leading him. He for the time is eyes for him.

Your Christianity is being, my brother, if you have not in your life that first hand ministry, which feels the infirmities of another and touches him where his need is.

There is here also the perfecting service of Jesus. His dealing with this man is a process. He leads him by the hand, He moistens his eyes. He places His hands over them, asks them "Seest aught?" "Yes, but faintly." Places hands over eyes again, their sight comes clearly.

So He deals with you and me. Our first experience of Him whilst joyous and hopeful, still is inadequate. But how patient and forbearing is He with our weakness and hesitancy. Renewed and closer contact of fellowship clears the spiritual vision.

Let Him keep in touch with you, whilst you yield your will, life and love to Him. He will finally perfect your vision and you will see Jesus even as He sees you.

In that second picture we have a startling manifestation of the all-sufficient power of Jesus. His question is: "Believe ye that I am able to do this?"

A great faith grasps this and holds it tenaciously. Those two blind men followed Him along that weary way. They kept on until they came to Him inside the house. Can you see them? Their sightless eyes striving to look into His eyes? Can you hear their answer: "Yes, Lord, yes, Lord, we believe that Thou art able." "According to your faith" is His answer and they see Him—Jesus.

Do you desire the triumph of a great faith, a faith that sees Jesus? Then you, too, must believe that "He is able." You do believe it? Yes, to be sure you do—in a way. But do you believe it with all your soul by a faith that grips your life? Do you believe it with a faith that impels you, as it did those sightless ones along the roadway, weary roadway of your life, through the thronging crowds whose carelessness and indifference besets you on every hand, right on into the very presence of Jesus Himself?

You have been trying to do things for yourself. Hadn't you better let Him do them, for He is able? Some things He alone can do for you; trust Him. Commit your way unto Him—for remember "According to your faith will it be done unto you."

In this third scene we have pre-eminently the compassionate personality of Jesus. We read: "Jesus had compassion." In fact all through this scene it is Jesus, Jesus, Jesus, and therefore faith, faith, faith. First, we have Jesus of Nazareth, passeth by. Remember He is always passeth by, in the great throngs to-day, as then.

Do you feel your great need of Him? Cry out to Him. Bartimaeus did that and his companion. Are you being oppressed, hindered, discouraged by the very ones from whom you have reason to expect? Cry out yet much the more—those two by the wayside did that. They received sight and then followed after Jesus. Do that, just that, the way will open.

Secondly, we read Jesus stood still. He always will, provided the right note is in your cry. Remember He was in the midst of a multitude going to Jerusalem—perhaps they will crown Him King. Yes, palm branches will they strew in His way and cry: "Hosanna in the highest, blessed is the King that cometh in the name of the Lord," and yet—He hears that cry.

Remember He is on His way to Jerusalem to accomplish His decease. As that conference upon the Mount of Transfiguration revealed the real shadow of the cross already is creeping over Him—and yet He hears that cry!

What is in that cry? No-d? Yes. Suffering? Yes. But He finds that everywhere. There is something more in it. "Jesus have mercy, have mercy." "Jesus, Son of David, have mercy." "This one had faith in Jesus, not merely as a great rabbi, but he had faith in Him supremely as the promised deliverer of Israel, the Messiah. It meant Jesus—Thou Christ—have mercy. No wonder. He heard and stopped and called them to Him.

Thirdly, Jesus has compassion. He always has. Let there be the cry of conscious need, which believes implicitly in Him as redeeming Saviour—then always has He great compassion. It is always "the old, old story of Jesus and His love."

My brother man let Him be such a Saviour to you as we have seen Him in these three pictures of tender ministry. Let Him lead you by the hand—a living presence. Let Him draw out your faith till you can say with joy: "He is able." Let Him hear your heart's cry of a great faith that wins His compassion.

Think No Evil.

Remember that charity thinketh no evil, much less repeats it. These are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

The Dove of Peace.

High above the storms rides the dove of peace and its message lives despite the wind and wave.