



## Her Special Realm

### Russian Women's Votes.

It is not generally known that Russian women have practically the parliamentary franchise on the same terms as men, except that they must not go personally to the polls, but must transfer their vote to a male representative.—Anglo-Russian.

### Pleased By Novelty.

The latest recipe for pleasing that supposedly capricious individual man is to vary one's charms. The woman who has worn toques and taffor mades for some time should change to large hats and pelerines. Her husband, who has grown so accustomed to her customary appearance that he falls to notice her at all, will unconsciously be attracted and pleased by the novelty.

### Novel Shoestring.

Women have been prominent in the field of invention, and there are over 3500 different devices credited to their ingenuity. Of the list of things invented by women about 90 percent are devoted to the home, the kitchen and to women's dress. The records in the patent offices almost tell the history of woman and her progress during the past hundred years. The first patent given a woman in the Nineteenth century was granted to Mary Kier in 1809 for "straw weaving with silk or thread"—the probable forerunner of American matting. One of the most recent inventions by woman is a shoestring that won't come untied.—Louisville Courier-Journal.

### Florence Nightingale Honored.

The freedom of the city of London was bestowed on Florence Nightingale, the organizer of the nurses in the Crimean war. The ceremony took place in the Guildhall in the presence of a large gathering, which included many doctors and nurses. The aged nurse—Miss Nightingale, is in her 88th year—was too infirm to attend, and was represented by her nephew. The usual costly gold casket was omitted from the ceremony in accordance with Miss Nightingale's wish, and one of oak and bronze substituted. At her request, too, the \$500 usually expended for the golden casket will be given to charity. The Lord Mayor of London officiated at the ceremony, and among those present were directors of the general army and navy hospitals, representatives of the Red Cross society, and deputations from several girls' schools.

Sir Joseph Dimsdale, the city chamberlain, in making the presentation, explained that the city regretted by the unexplained omission of a former generation, that Miss Nightingale had not been honored in this way half a century ago.

### The Leap Year Tradition.

The story of the leap year tradition is that Saint Bridget asked Saint Patrick to confer a boon upon women and to do something to prevent so many women who would make good wives from dying as spinsters. Saint Patrick refused to put woman on an equality with men, but he consented that one year in seven they might have whatever rights they chose to assert.

At Saint Bridget's solicitation this was reduced from one year in seven to one in four. Further, Saint Bridget chose leap year because it was the longest year and gave spinsters one more day of privilege than ordinary years.

There are two Saint Bridget's—one the daughter of a Swedish prince who lived in the fourteenth century and became the female saint of Sweden, and the better known Saint Bridget, whose name is also spelled Brigit, who was born in Ireland north of Dublin, became a nun and founded the monastery of Kildare. She was so beautiful that to escape the many offers of marriage she received she prayed that she might lose her good looks. Her prayer was granted, and the remainder of her life was spent in bringing up young girls.

According to the generally accepted dates Saint Bridget was only ten years old when Saint Patrick died, but that is no sufficient reason for assailing the legendary origin of women's leap year privilege.—New York World.

### Influence For Good.

In his talk in the Woman's Home Companion Dr. Edward Everett Hale says:

"Will you please to remember that the bottom rock of American success is the habit or determination that every place, village, town, neighborhood, or whatever you call it, shall have home rule. If I and Mr. Goodchild want to have a road and a bridge which shall go back to the rhododendron swamp, we build the road and we build the bridge with such help as we can get from Mrs. Tucker or from Mr. Champlin, and we do not write to a sub-prefect who writes to an assistant commandant who writes to an other commandant who writes to an intendancy who writes to a secretary of engineers who sends word to us from the seat of government whether we may build the bridge and how we may build it. Lift where you stand expresses the foundation principle, the subsoil, the hard pan, the bed rock of American life.

"Now, a very queer thing has developed in the evolution of this principle. It has proved that where the men of the country have been too busy or have thought they were to attend to

their own affairs, the women have been able to attend to them better than the men do.

"Take this business which I have referred to, of a neighborhood library, feeding a region of not more than four or five thousand people. The affairs of that library, if they are well conducted, are conducted by the women of the neighborhood. They know what their children want, they know what their husbands need. And it is very fortunate for the neighborhood and the library that they can harness the horses and can drive themselves to the meetings of trustees and select the books and tell Miss Dorcas how many she may buy."

### To Rest Business Women.

Women who wear the dark clothes required by the convention of office and store, should no matter how quietly they may spend the evening, put on light and bright colored clothes when night arrives.

To pass the evening in the same sad array in which they have passed the day will almost inevitably mean the same drab thoughts and point of view and the office and the home will be as one and the same also. She might as well have carried her typewriter home, too, and sat there thrumming on the ivories instead of amusing herself at the piano.

Therefore, O sister, who must needs toil for a living, when you go home at night, I adjure you to carry with you a holiday spirit like a school girl after study hours. Put on a pink dress and do your hair becomingly, no matter how tired your back is or how plunged your thoughts in everlasting groove of office routine. The effect that a light-colored dress will have upon your drooping spirits is almost inconceivable. Is it simply the eternal feminine, or is it some subtle psychological influence which color has on mind? At any rate the fact remains that bright colors in the evening are cheerful and pretty.

Be careful to select the color that suits you best, not only your complexion and the color of your hair and eyes, but the shade that puts you in a good humor.

These dresses which the working woman should have convenient to slip on the last moment just before dinner should be simply made, all in one if possible, so that they may be put on without trouble, with no unnecessary pinning and hooking. The collar and girdle should be attached, and in a trice she is ready, looking as charming as if she had spent hours on her toilet.

Pink is a good restful color for a ready-to-put-on evening dress. It throws a becoming glow over the face and softens the tired lines. But it is not pink, take green or blue, only put aside the office garments of repentance when work is done.—New York Herald.

### Fashion Notes.

The half-length coat cut away in the front is popular.

Crepe meteor is one of the pretty materials which is taking the place of taffeta.

The mousquetaire sleeve is not perfect unless it has the gracefully shaped wrist.

The soutache braids apply especially well to the shantung silks in the natural color.

The essence of good dressing is good taste, which means harmony of line, patterns and color.

Black lace jackets, ornamented with white or colored braids, will be worn with sheer frocks.

Blue and white velvet is the material chosen for the waistcoat of a stunning costume of blue cloth.

The long scarfs worn by Parisian women with décolleté gowns are a distinct return to classic robes.

It is not unusual to see the stiff embroidered collar worn with blouse of crepe de chine and even chiffon.

Biscuit cloth trims a suit of bright or clear blue, yellow brown leather trims a motor coat of black and white check.

Plain effects will be most in vogue, and if any stripes, checks or plaids are worn they will be dressiest in a heringbone weave.

Lingerie petticoats will come back into vogue. These skirts must not be highly starched, sometimes they are not starched at all.

It is easy to make up one of the bordered materials without other trimming, exercising care that the border is not so lavishly used as to give a heavy look.

### Massachusetts's Flag.

It has fallen to the lot of Acting Governor Draper to sign the bill passed by the legislature officially defining the flag of the commonwealth, with its white field, bearing on one side a representation of the state coat of arms and on the other a blue shield with a green pine tree. The act possesses a special interest at the present time for the reason that preservation by statute of the state flag has been a pet project of Governor Guild and was the subject of a special plea in its behalf in his last inaugural message. He has lived to see his desire realized.—Boston Herald.

## THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. A. W. H. HODDER.

Theme: Confession, Restitution.

Brooklyn, N. Y.—The Rev. A. W. H. Hodder, pastor of the Church of the Redeemer, Flatbush, preached Sunday on a line of thought suggested by the Emmanuel Movement. The subject was "Confession and Restitution in Their Relation to Mental and Physical Healing." The text was from Galatians 6:2 and 5: "Bear ye one another's burdens and so fulfill the law of Christ; every man shall bear his own burden." Mr. Hodder said:

"It is with timidity we enter into the teaching of Holy Scripture in connection with the modern movement of that which is called the 'Emmanuel School,' of Boston, taken up by Bishop Fallows of Chicago, and Dr. MacDonald, of Brooklyn, with followers in many cities. We have spoken on 'Christ's approach to sin and His recognition of it, rather than a denial of the fact.' We have called your attention to 'the possessing of the mind which was in Christ Jesus.' To-day we shall endeavor to seek more light on the question by means of confession and restitution as a means to improve physical and mental conditions. We make bold to say part of the teaching is too superficial, and that it does not penetrate to the core, and that the superficial treatment of fact to reach the common people who heard Jesus gladly. We also make bold to say divine things are looked for from moral sources and not divine laws. There are some things which are absolutely essential before we can make any progress whatever. They are in the teaching of Jesus and in the eternal law of how to make things right. It is not our desire to raise any ecclesiastical controversy or to defend any sacramental institution of a few. We shall merely look into the face of an accepted essential fact and leave men to decide the issue of the question. 'Is confession necessary to relief of body?' If so, to whom? Has the law of restitution, or making good, anything to do with any healing of spirit, soul and body? We give no verdict as it is too sacred a thing for any man to decide. We only try to get at facts and by God's help to assist another man to carry his burden, and advise how he shall be able to rid himself of his burden. We admit the superficial treatment in so short a time, but leave the thought for the quiet hour of deeper thinking and working.

The sum of human happiness in this world is indebted to the feeling of sympathy. The power to make glad the heart of others, to create a feeling of relief, to give vigor, gladness, inspiration and endurance, is in the possibility of every man. A warm hand which has touched yours in the hour of your defeat, or desolation or bereavement, has given a thrill of living response to your emotion. This is the voice of common experience. Sympathy is a key word for the proper treatment of weak natures and distressed souls. It partakes of the spirit of Christ and fulfills the law. The apostle urges us to place our shoulders under another man's load and help him carry it, to put our heart against his heart and feel another's woe.

Before we go any further it is necessary for us to recognize the emphasis being placed upon physical healing by mental and spiritual processes. Of the making of many books there is no end, and cults are becoming almost as numerous as denominations. However, it is here, and valid testimony proves its worth. It is enlightening the best thought of science and combining the teaching of Jesus. It is in harmony with spiritual, moral and physical law. We should not be afraid of it or attack it or call it names. We should be honest, open-hearted, sincere and earnest in the search for truth, for it is the truth which sets us free. Mention has been made of obstructions which lie in the way. These obstructions have been classified as mental, physical, environment, ignorance and lack of faith. The endeavor is to remove these by a knowledge of law, by bringing the soul into harmony with the laws of nature and God. But in the treatment of all cases which properly come under the control of physical, mental or spiritual laws there must be a willingness on the part of the patient to have the secret of their heart to either God or man, before another can get under the burden and assist in its carrying or destruction. This may seem a radical measure, but it is an axiom as clear as two and two make four. The lack of confession to Almighty God, the lack of restitution to wronged men; and the lack of confidence in Christian brotherhood have caused and are causing spiritual poverty, mental distress and physical suffering more than we at first give thought to. Absolute surrender of secret sin, full restitution and sincere confidence are essentials in burden bearing, for full relief to soul, mind and body.

We are to be understood as treating the subject of confession to God, sincere confidence in men and restitution to the wronged man, in their relation to mental and physical conditions, and not in any ecclesiastical teaching whatever. Just downright practical common sense. Can our steps be made lighter? Can we put sunshine into our countenance? Can we enjoy better health in every way by the means of an open, clear-breasted confession? In the thought of to-day we place to one side all the various suggestions of the many named schools, and come directly face to face with God and man. Although at times we act very much as Naaman the leper, who spurned the prophet's instructions and was told by his servant: 'If the prophet had bid thee do some great thing, wouldst thou not have done it?' Why seek some mysterious way, when God has made it so easy to get at the cause? Why carry a burden when relief can be had by throwing off the albatross which hangs about our necks? In 1857 Lady Georgiana Fullerton, of England, published her book called 'Ellen Middleton.' At the time of writing she was a member of the Tractarian party of the Anglican Church, led by Newman, Manning

and Pusey. In her story she endeavors to show the absolute necessity of the establishment of the confessional, for the unburdening of the soul. Ellen Middleton believed she was partly the cause of the death of her cousin Julia. In endeavoring to restrain the foolish child from climbing an old moss-covered, slippery staircase of Emsley Priory, she became angry and struck her cousin a blow which caused the loss of her foothold, and falling down the staircase, she rolled into the river and was drowned. Ellen Middleton, believing there was no eye witness to the tragic ending of the life of her cousin Julia, and knowing in her heart there was never the slightest intent to destroy life, took up the duties of life, but was never free from the crushing burden of that awful hour. After some years Ellen Middleton was wooed and won in marriage, and apparently lived in peace and happiness, but never the natural woman she should have been, owing to the carrying of her secret alone. A few more years passed by, and an old acquaintance returns, demands her desertion of her husband; if not, he would disclose the secret of her life, for he was an eye witness to the tragedy. Her husband discovers her on her knees pleading for mercy and to be let alone. This act is misinterpreted, in ignorance of the facts, and separation follows, her life destroyed by the carrying of her secret alone.

Shortly after publication 'Gladstone' reviewed the book, and, while endorsing the book for a confessional, he advocated the need of an establishment of confidence between spiritual leaders and advisers for mutual burden bearing. Are we not safe in declaring the very root of much physical and mental trouble and sorrow lies in the fact of a secret, which our pride or shame will not disclose? We are willing to make our confession to Almighty God, for we know of His eternal silence; but we fear men lest there be a disclosure and we come into living disgrace. Human hearts are ready to leave their sin with God and forget its past and press toward the mark of its high calling. But are human hearts ready to forget the past of others? Are we eager to stand at the jail door and put our arms about the jail bird, not necessarily a prison with iron bars, but to deliver them out of an eternal dungeon and help them in a fresh start of life and keep eternal silence? How shall we relieve the conscience in its troubles with some wretched matter? The heaviness of guilt and deep anguish is on its soul. Perhaps that soul has been more sinned against than sinning. It suffers alone, fear is in its eye, dread of man in its countenance. Its step is slow and it moves with bowed head.

Our text is more than a counsel to 'support the weak,' 'to be patient toward all men.' Our personal gratification is not to be the rule for the exercise of our Christian liberty. We must thoroughly fulfill the law of Christ, 'That ye love one another.' There could be no burden-bearing except from a principle of love, and the fulfillment of duty implies a fulfillment of Christ's law. We must remove our hard and unsympathetic sense that we may know the need of others, for who can tell the hour when we may be overtaken in a fault and shall need all a brother's sympathy?

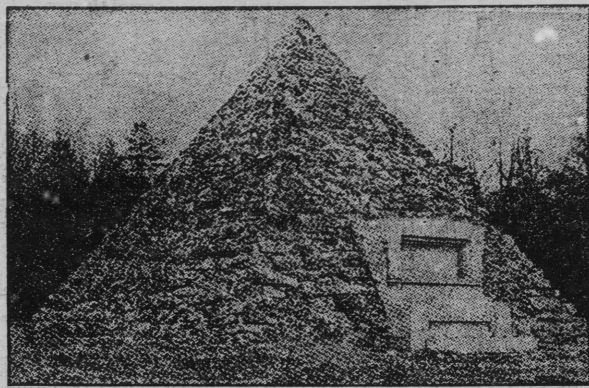
But the apostle tells us every man shall bear his own burden and the teaching of Jesus tells us we may lift this too. Every man must have a personal initiative; his own will must be first aid to relief. Hundreds of cases of melancholia, nervous breakdown, self-reproach, etc., have baffled every sane remedy suggested by competent counsel. They are chronic, they will not be cured. And as long as we remain free will agents we must not only consent, but aid willingly and open freely every channel which will bring us relief. However, many are ready to follow this line of treatment providing it costs nothing, that it will not demand some surrender of pride; that it will not cause any humiliation, that it will not compel me to sacrifice social position or ill-gotten gain, that it will not cause me to drive the skeleton out of the closet of my life. And we must be understood in the question of restitution or making good, not in a financial sense only, but to make good in everything we have made wrong. You say, this is too revolutionary. This may be to some, but a sharp knife is necessary to dig deep for the cutting of the roots of cancer. How in God's name can new thought, or substituted thought, or faith cure, or knowledge of any law, or suggestion of any principle bring desired relief, when we will not pay the price? It is not always unbelief or lack of faith that is the hindering rock; it's because it's going to cost something. You say it's too radical, it's against common sense, it will upset society. Why, men will be revealed in their true character; some will be found to be thieves who always posed as honest; some will be revealed as hypocrites who wore halos; some will be discovered to have used any means for the end, so the end was all right. The price of virtue, of honor, of blood has been paid for my ends. What? Shall I make it known, to have heart's ease and a new health? We admit some physical conditions are caused by mental and moral diseases. We admit some physical conditions are not caused by mental or moral diseases, and are willing to submit in the most heroic way to any measure of suffering if we can only be saved to this life. What is the reason of our positive refusal to submit to the same principle as applied to mental and moral diseases?

It is at this point the question of confession comes in. We feel we are safe with God. His eternal quiet holds the secret of our hearts, but His eternal command is also to make good. What shall be our attitude toward those whom we have wronged? Many instances have passed where restitution is impossible, but we may not have passed the point of confession for forgiveness. God grant that in these fearfully serious times we may be led by the eternal light of His Holy Spirit, to do that which is right both to God and man.

### No Chance for a Victory.

Making time on Sunday doesn't rout the devil's army during the week.

## MONUMENT TO PRESIDENT BUCHANAN.



PILE ERECTED AT STONY BATTER.

The birthplace of James Buchanan, the only President Pennsylvania has given the Nation, has at last been marked by a monument.

It was 116 years ago that James Buchanan was born, near the village of Flotz, in Franklin County, at a place called Stony Batter. Before the present monument was erected there was nothing about the cabin, in which the fifteenth President first saw the light of day, to indicate that it had once sheltered the only son of this State who became the head of the Nation.

By the will of Harriet Lane Johnson, of Washington, D. C., niece of President Buchanan and mistress of the White House during her uncle's term, a sum of money was set aside to erect a marker at her uncle's birthplace. This monument has been finished. The marker is pyramidal in shape, thirty-one feet high and thirty-eight

feet square. The body of the monument is composed of native stones, showing the weather marks, many being covered with moss. The stones are set in cement, of which over three and one-half carloads were used. The inscription plate and seat are made of hammered American gray granite. The plate is six by two and one-half feet and the letters are three inches high. The inscription is as follows:

"This monument marks the birthplace of James Buchanan, fifteenth President of the United States. Born April 23, 1791. Died June 1, 1868."

The monument stands near the cabin in which President Buchanan was born. The country round about is wild and has not changed greatly since the time the President, as a boy, played in the mountains. The monument will be inclosed by a neat iron fence and the ground inside will be graded and sodded for a distance of fifty feet.—Pittsburg Dispatch.

### ABYSSINIA'S RULE.

Yielding to the progressive spirit of the time, the King of far-away and secluded Abyssinia has decided to give his country a constitutional gov-



KING MENELIK

Of Abyssinia, who has granted a constitutional government to his people.

ernment, and to that end has appointed a cabinet on European lines. A parliament elected by the people will be established in due time. King Menelik has shown himself in many other instances a liberal and intelligent sovereign. He has negotiated treaties with several of the leading countries looking to an enlargement of commercial relations with them. His country is provided with no seaport, but it is to be connected with the coast by a railroad built by foreign capitalists, to whom he has made concessions. Menelik calls himself Emperor of Ethiopia, and claims to be a direct descendant of King Solomon and the Queen of Sheba. He gained his throne only after a fierce struggle with opposing claimants. He has been one of the best rulers his country ever had. One of the remarkable features of his reign was the terrible defeat administered to the Italian army by the Abyssinians at Adowa. Menelik has expressed a desire to have the negroes from the Southern States of America emigrate to and settle in his country, and has promised them good treatment and every possible advantage. No exodus from the South to Abyssinia has as yet begun.—Leslie's Weekly.

### Womera is Australian Weapon.

The womera is a curious stick which the Australians use for flinging long arrows against enemies or animals.



CAPTAINS OF INDUSTRY: THE RAW MATERIAL AND THE FINISHED ARTICLE.

—From Brooklyn Life.



### Fooled Bloodhounds by Chemical.

Acting under orders of Governor Glenn, Sheriff Biddle, of Craven County, N. C., brought Joe Bailey, negro, the alleged murderer of John M. Lancaster, a merchant of Vanceboro, to Raleigh for safe keeping. The killing of Lancaster aroused public indignation, and posse were organized, bloodhounds were secured, and the swamps were searched. By the use of a chemical concoction on the soles of his shoes, the negro threw the dogs off his trail when within 200 yards of him, but he was captured while crossing a bridge.