

NEWS AND VIEWS WOMEN

Women Scientific Hunters.

It may surprise some readers to learn what a very large share women now have in the purely scientific work of the government. At the United States naval observatory, says the American Home Monthly, women assist in making the astronomical calculations for the Nautical Almanac—the sea bible of the mariners—and at the Smithsonian institution and the department of agriculture women are directly responsible for much of the intricate technical work.

Illinois Woman Decorated.

One of the few American women who have been awarded the Palmes Academiques, a decoration given by the French government for distinguished service in the field of letters, is Miss Arcadie Villere of Lake Forest, Ill. She is of French descent and was for many years a teacher in Chicago. The decoration, a small gold wreath of palms worn on a violet ribbon, was given for the work she has done in creating an interest in French in this country.—New Orleans Picayune.

Contrast in Brilliance.

The New York Sun tells how the color of the ear-ring effects the color and brilliancy of the eyes; how a princess discovered that the diamonds in her ears outshone the brilliancy of her eyes and she discarded them for earrings of turquoise that brought out the blue of her eyes. There is a Hungarian beauty of Budapest who is noted for the wonderful glow of her deep black eyes. Always in her ears are earrings of onyx, smooth and beautiful, or balls of jet that bring out the black of the eyes.

The Lighthouse on Divorce.

To Wellesley college girls recently the Rev. Dr. Endicott Peabody, headmaster of Groton School for Boys, said: "The shame of our land today is the frequency of divorces. Why is it? Because men and women are immoral. Because they have not the self-control and the patience and the courage to endure unhappiness and disappointments which may come in married life; because there is a spirit abroad of feeling 'I have a right to be happy.' This is the fallacy at the back of what is called 'new thought,' the determination to have happiness, the cry that the person has a right to be happy, and, if there is anything to produce unhappiness, to get rid of it. Character growth comes often in no more uncertain way than through the patient, brave endurance of disappointments and sorrows."

Oppose Women's Rights.

The New York State association opposed to Woman Suffrage is the rather unwieldy name of an organization that is doing all it set out to do. The president is Mrs. Francis Scott, and among the vice-presidents are Mrs. Ellhu Root and Mrs. Richard Watson Gilder. In the report recently issued it is stated that women have in no instance got what they sought in the way of equal voting rights. Massachusetts defeated the bill by a vote of 163 to 14; Indiana killed its bill, 24 to 22; the Maine committee reported "ought not to pass" on a similar bill; West Virginia defeated the bill, 40 to 33; Rhode Island did not report it; Nebraska and Oklahoma defeated bills, and so on, but still the report says the women in favor of equal suffrage declare that their cause is gaining.—New Orleans Picayune.

Queen Who Objects to Corsets.

Queen Amalia has the most wonderful taste in dress, and Paris costumers are never tired of sounding her praises. At the same time her majesty believes it quite an easy matter for a woman to have a perfect fitting gown without the aid of corsets.

When the Roentgen rays were discovered she had a tight laced lady photographed in order to demonstrate scientifically to the ladies of her court the evils of the practice.

Her majesty has very practical ideas on the advancement of her sex, and considers that nursing is one of the best professions for women. She herself is famed throughout Portugal as a nurse, and is well known in the hospitals of Lisbon.

Above all Queen Amalia is never tired of preaching the value of outdoor and athletic exercises for women. She is a magnificent swimmer, a wonderful rider, an untiring cyclist and a good shot. And to such pursuits she attributes the beautiful figure which she possesses.—From Tit-Bits.

A Notable Woman.

Mrs. Virginia Campbell Thompson, daughter of the Rev. Alexander Campbell, who founded the Christian or Campbellite church, died in Washington at the age of 74. For 13 years Mrs. Thompson was postmaster at Louisville, Ky. Her successive campaigns for re-appointment to that office are still remembered by those who were conversant with public life during the presidential terms of Hayes, Garfield, Arthur, Cleveland and Harrison. Mrs. Thompson was born in Belknap, W. Va. She was married to William R. Thompson of Kentucky, a brilliant lawyer. After he died in 1877 she journeyed to Washington with her young children and asked President Hayes for the appointment of postmas-

ter at Louisville. Although her selection was bitterly fought by Kentucky politicians, she received the appointment. President Arthur re-appointed her, as did President Cleveland when he took office in 1885. There were over 80,000 letters on file requesting the re-appointment of Mrs. Thompson when President Harrison entered the White House. The determined opposition of Postmaster-General Wanamaker, however, kept her from serving a fourth term. Mrs. Thompson of late years had been employed in the congressional library. She leaves two sons and an invalid daughter.—New York Sun.

Writers' Views of Women.

Consideration for woman is the measure of a nation's progress in social life.—Gregoire.

No man has yet discovered the means of giving successfully friendly advice to women.—Balzac.

Woman is an overgrown child that one amuses with toys, intoxicates with flattery and seduces with promises.—Sophie Arnould.

I have seen more than one woman drown her honor in the clear water of diamonds.—Comtesse d'Houdetot.

Women are never stronger than when they arm themselves with their weakness.—Mme. du Defand.

Women know by nature how to disguise their emotions far better than the most consummate male courtier can do.—Thackeray.

Women see through and through each other; and often we most admire her whom they most scorn.—Buxton.

A man should choose for a wife only such a woman as he would choose for a friend, where she a man.—Joubert.

A coquette is more occupied with the homage we refuse her than with that we bestow upon her.—Dapuy.

The one who has read the book that is called woman knows more than the one who has grown pale in libraries.—Rousseau.

When a woman pronounces the name of a man but twice a day, there may be some doubt as to the nature of her sentiments, but three times!—Balzac.

Would you hurt a woman most, aim at her affections.—Wallace.

Tears are the strength of women.—Saint Evremont.

The heart of a loving woman is a golden sanctuary, where often there reigns an idol of clay.—Limayrac.

As a woman would render its sting more venomous by dipping it into the heart of a coquette.—Poincelot.

The breaking of a heart leaves no traces.—Sand.

Women are twice as religious as men; all the world knows that.—Holmes.

A light wife doth make a heavy husband.—Shakespeare.

A pretty woman's worth some pains to see.—Browning.

Friend, beware of fair maidens! When their tenderness begins, our servitude is near.—Victor Hugo.

Between a woman's "yes" and "no" I would not venture to stick a pin.—Cervantes.

There is nothing more beautiful than a frigate under sail, a horse galloping, or a woman dancing.—Balzac.

It is only the men who have the strength not to forgive.—Dumas fils.—New York Evening Post.

Fashion Notes.

Even the jumper suits are made of wools, and with good effect.

Only the slender woman should attempt the high-waisted coat.

White shoes and stockings prevail with all white gowns worn now.

The very best tailors are using a great many mohairs this season.

Many of the newest coats show waist coats of various contrasting materials.

Smartly tailored in their inimitable way, there is no suit equal to a mohair suit.

To make such a velvet bow dressier a small agrette of white or the color of the frock white can be added.

There are to be many different wash materials listed as fashionable and the plain and fancy piques stand near the top.

Cafe au lait (coffee with milk) is one of the season's new shades that is exceedingly soft and pretty in the silken materials.

An idea that is novel as well as pretty is a neat little bow tied in the front, with a jeweled pendant hung from the center.

A rather clever scheme is the cutting of a velvet in narrow lengths to be used as a ribbon in running through lace or in piping a gown.

The wide, straight brim or the small close shapes are the best models to choose from for hats. These are mostly trimmed with flowers and feathers.

The embroidered collar curved high just under the ears is finished at its lower edge with a narrow black velvet ribbon tied in a tiny bow at the front.

A most effective little neck ornament may be made in this way, using a tiny hook and eye under the bow to fasten the ribbon end that goes round the throat.

Among the new ornaments that are becoming to older women are small upstanding bows of black velvet or tulle spangled either in jet or in colored sequins to match the gown worn.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. LEWIS T. REED.

Theme: Suggestive Therapeutics.

Brooklyn, N. Y.—In the Flatbush Congregational Church the pastor, the Rev. Lewis T. Reed, preached a sermon on "The Theory and Practice of Suggestive Therapeutics." The text was from Matthew 8:13: "And Jesus said to the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed in the selfsame hour." Mr. Reed said:

In this theme of "The Theory and Practice of Suggestive Therapeutics," it is not my purpose to expound novel theories or to satisfy curiosity, but to assist all of you who worship here to lay hold of some of the great principles within this movement by which it will be possible for you to live confidently and joyfully. I should be glad to make all of you practitioners of the art of suggestive therapeutics. There are a few great principles which it is essential you should honor and obey. First—the power of suggestion. We have been wont to be optimistic about everything that takes place in our lives, provided nothing evil appears at once on the surface. We have proceeded on the faith that the physical system could take up and dispose successfully of every suggestion made to it. Evil thoughts, envy, anger, greed, conceit, gluttony—all the vices abhorred by St. Paul might present their vile pictures to the mind, and as long as we did not act on their suggestion, we did not preserve our character. We deluded ourselves with a hope that we were what we appeared to be. And now we have had to learn afresh the truth of that Scripture: "As a man thinketh in his heart, so is he." I know of no process in man's life more calculated to give him serious thought than this function of the subconsciousness of storing up the suggestions that the outer life brings. Day by day as we touch the world, and get our own reactions of courage or cowardice, of self-control or self-defeat, of purity or selfishness, of love or hate, we are continually dropping, dropping these suggestions into the reservoir of this subconscious self, to come forth some day to bless or curse. Abraham Lincoln lives day by day the sacrificial life of the burden-bearer of this people. Day by day, his subconsciousness stores up the suggestion of devotion, sacrifice and faith; and then, when the hour for utterance has come, takes up his pen and writes on a few scattered sheets the supreme English masterpiece of half a century. Benedict Arnold was always passionate and revengeful. Day after day, year after year, the reaction of life on him resulted in suggesting to his deeper self hate, envy, pride, and self-will. When his hour for expression came, he took up his pen to sign his name to the betrayal of his country. There is nothing in the process of the soul that needs to cause us more of joy and more of fear than this amenability of the soul to suggestion.

Secondly, you must come to a new realization of the supreme place of the will. Heretofore must have some place the formation of character, although that place is not yet very clearly determined—but the most weighty discovery of the present day seems to me this rediscovery of the regal power of the will to do right; these psychologists, and hypnotists, in their investigations and unexplored tracts of personality have come across not only a God-like aspiration after virtue in every soul, but also an unlimited power for the attainment of that aspiration. Just as the Master of life stooped over the wanderer, saying, "Arise and walk"; and knew that within that stricken form there was the ability to rise and walk; so modern psychology stoops over every sinful soul and repeats the Scripture command, "Be ye therefore perfect, for ye are in the image of our Father in Heaven, who is perfect. This is a tremendous doctrine of individual responsibility. It is an old Scriptural doctrine, but it gains a new force when, by the modern hypnotists' appeal to the soul of goodness in man, you see the wanderer forth from man, the spendthrift reformed and the invalid made well. If there are in us those possibilities of virtue, there is no escape for us from the responsibility of attaining that for which we were created. It is up to us to the conviction that inspired Jeremiah: "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth sour grapes, his teeth shall be set on edge. There is no more proper incentive to earnest living than the realization of the fact that God has intended life to be perfect for every creature; and that if it is otherwise, the fault is in ourselves.

"Dark is the world to thee; thyself art the reason why." Whoever would possess the reality of the Christian life must achieve the victory over his moods; and the most heartening message of this or any age is that by our God-given endowment of the will it is possible for us to give to the deeper life of the soul the suggestions of courage and faith and patience and strength, which altogether means eternal life.

In the third place, you will have to form for yourself very likely a new, and very stern, doctrine of sin and judgment. The old doctrine of forgiveness before God was an admirable thing to look at, but it did not work very well either for the justified or for his family. Those who deemed themselves "saved" very often failed to possess the homely virtues of cheerfulness, kindness, courtesy and forgiveness, while many who were obviously "good" were not conscious of salvation. The religion of to-day gives the genuinely "good" man his due, and placards in their proper place these hateful sins of unkindness, intolerance, moodiness, worry and hardness of heart. It is a great service that any sect bestows when that body of people stands forth to proclaim that the ills of the flesh have an origin in the ills of the mind, and that the thoughts that issue in these bodily ills are sins against the

High and Holy One. From whatever source derived, the conviction of the necessity of controlling the outbreaks of our evil moods would be the greatest conceivable blessing in so-called Christian homes. This is surely no new gospel. All this teaching is from both Christ and the apostles; but it is undeniable that the recent presentation of it has amounted almost to a discovery.

The fourth principle which must govern your thought is that of the very great influence that we exercise over one another. If you believe in the telepathic communication of one subconscious mind with another, you will believe that the condition of your subliminal consciousness—of irritation, or quiet, or hope, or fear—even though you speak no word, will affect those associated with you. In no hazy way, but very definitely, then, we are our brother's keepers, responsible for the world's stock of cheer and faith. The home is the peculiar field for the operation of this subconscious power. There the quickest of sympathy exists, there influence is felt most readily and most deeply. The atmosphere of a home, although a hackneyed term, expresses a clearly defined reality. The atmosphere is the spirit of the house, emanating from the deep well of the subconscious mind of the homekeeper. God has created no more gracious figure in His great world than that of the wife and mother, who gives to the very place of her abode her own quiet, buoyant, soothing spirit. What she is in the unsounded depths of her being will appear in time in the house where she dwells and in the faces of the little children that look up to her. On the other hand, the home of the card-club woman and the home of the gad-about! Who does not know them and shudder at the thought? Their atmosphere is that of restlessness and spiritual poverty. Woe betide her children and her husband; for she cannot give them, after their day of temptations and vexation, that by which they are renewed, the spirit of peace and quiet confidence in good.

Now, it will sometimes happen that, despite our best endeavors, we shall be overcome in the press. Illness comes on, whatever the cause, and the causes are often complex. What are we to do? Every physician would, I believe, in such a case, suggest: make the spiritual attitude correct. To use the terminology of the books, give yourself the auto-suggestions of courage, confidence in God, faith in His willingness and power to cure, and the minor ones, "Make the genuine conviction of your spirit that God does provide for all His creatures. Rest in the promises of divine health with which the Scriptures abound. If there is any cause of irritation, remove it, if it be possible, by the right action on your part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is all this method of creating a correct mental attitude; and I believe that your own careful observation would come to my support in the statement that the great majority of the diseases from which our households suffer can be finally traced to the fret and ambition of our present life. As the pastor, then, of your soul, and the minister of the Lord Jesus Christ, who, through faith, restored the body, I would exhort you to cultivate to the utmost the virtues that Christ always insisted upon—trust in God, humility, self-forgetfulness, forgiveness, sincerity.

Still, in many cases, the conditions of ill health will continue. What is to be done then? Manifestly, if the trouble be serious, it is the time to employ the physician, who can diagnose the case and prescribe the regulations under which recovery can be most rapid. I earnestly hope that in the excitement of this new discovery of the therapeutic power that is in the mind no one here will believe that he is privileged to sin against either himself or his brother. All laws of actors are laws of God. The best results ensue when we learn how to use all of God's laws in harmony with each other. Quinine is just as much a creation of the divine spirit as is the mind of man, and we may as well acknowledge that infection is a process likely to take place under prevailing conditions, unless guarded against.

The employment of mental healing in cases of physical disorder is the employment of a therapeutic agency. You may use medicines if you see fit and they produce the results, although as a matter of fact medical practice of the present day makes less and less of the treatment by drugs and more and more of the treatment by the natural agencies of rest, air and water. On the other hand, you may employ the mental healer, provided your own spirit is so attuned to the spiritual life that you are able to receive its benefits. My own belief is that those who are wanted to the spiritual life—by which I mean the life of communion with God through prayer, the life of faith in a controlling power, and of interest in the life of the spirit in its higher manifestations—are best prepared for the reception of these benefits. No one can be benefited who sets himself even secretly against his healer, who prefers his own will and way to the will and way of God, or who cherishes a false self pride in his own condition. The only way of restoration is the sincere and humble committal of oneself into the hands of God that He may work His restoring will. One must learn the very heart of the meaning of the sixth chapter of Matthew, the core of which is the insistence upon the necessity of the genuine union of the life of man with God. If there is one place in which no deception is possible it is in this relation of life with God. Whoever the healer may be, the prerequisite to success is the sincere desire of the patient to be helped. Greater than the desire of having one's own way, and of cherishing one's own foibles, must be the desire to receive that more abundant life that Christ came to bring.

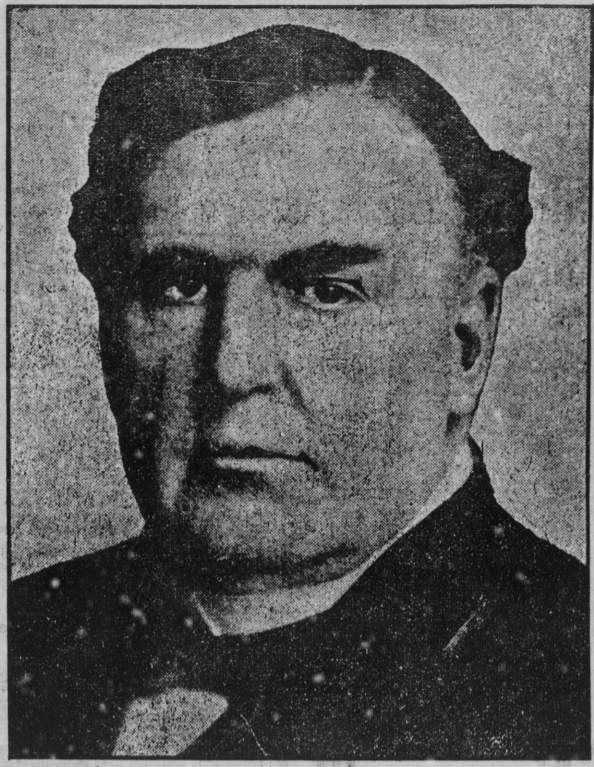
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An Epigram by Dr. Frank Crane. Life is a perpetual choosing; the road to ruin branches off at every step.

Standard Oil's Champion.

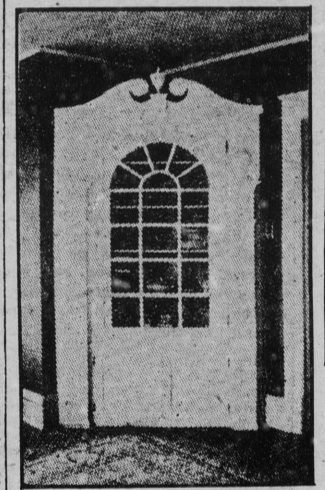


JAMES ROEOCE DAY, D. D., LL. D., Chancellor of Syracuse University.

A New Cupboard.

No better receptacle for old china has ever been found than a corner cupboard, but unfortunately the supply is not equal to the demand. There are more collectors than cupboards.

If one were clever enough to copy a Colonial cupboard, as did P. D. Clifton, of Pittsburg, it would hardly be worth while hunting for an old one. As a faithful reproduction of a famous eighteenth century design, it would be hard to find anything better



A Copy of a Colonial Cupboard.

than his work. It has all the feeling of the genuine and might easily be taken for an old piece.

Mr. Clifton is an amateur who made the cupboard for pleasure, having for a model merely a magazine illustration of the original. The latter is owned by Dr. Coburn, of South

Norwalk, Conn. It was made in 1740, and has the scroll top, urn finials, pilasters, rosettes, and other details which marked the best cabinet-work of that day. We publish Mr. Clifton's cupboard as an incentive to other amateurs, particularly those with a china hobby.—The House Beautiful.

Don't Fold Your Arms.

By folding your arms you pull the shoulders forward, flatten the chest and impair deep breathing. Folding the arms across the chest so flattens it down that it requires a conscious effort to keep the chest in what should be its natural position. As soon as you forget yourself down drops the chest.

We cannot see ourselves as others see us. If we could many of us would be ashamed of our shapes. The position you hold your body in most of the time soon becomes its natural position. Continuously folding your arms across the chest will develop a flat chest and a rounded back.

Here are four other hints which should be made habits: Keep the back of the neck close to the back of the collar at all possible times. Always carry the chest farther to the front than any other part of the anterior body. Draw the abdomen in and up a hundred times each day. Take a dozen deep, slow breaths a dozen times each day.—Family Doctor.

Lincoln's Sarcasm.

Probably the most cutting thing Lincoln ever said was the remark he made about a very loquacious man, "This person can compress the most words into the smallest ideas of any man I ever met."

No fewer than fifty-two memorial stones were laid at the foundation of a new primitive Methodist church at Southport, England.

Tibetan Priests With Their Telescopic Trumpets Which Emit a Note Like Thunder.



These huge brass trumpets are sounded at intervals during solemn festivals of the lamaistic ritual. The standing figures are two lamas of the Chatsa monastery, and the trumpets they are holding are sixteen feet in length.—The Sphere.