

WOMAN'S REALM

Women Who Avoid Work.

When 500 young and good looking women recently answered a photographer's advertisement for models, somebody croaked, "Dear me! What shall we do with our girls?" Miss Sophonisba P. Breckenridge, assistant dean of women at the University of Chicago, contends that girls who are tired of trying to earn their own living should not look upon matrimony as a path of ease. "Women of the leisure class," she said to the South End Woman's Club, of Chicago, "are setting a terrible example for the girls of the working class, because they foster the idea that work is of itself an evil thing, and they are responsible also for the harmful notion which prevails among the working girls that after marriage a life of idleness may be led." The speaker added that to eradicate this idea the working girl should be trained to realize that after marriage her duties and responsibilities were even greater than before.—New York Press.

Students Under Her Charge.

In no department of activity in which they have been engaged have women been more successful than in the educational field. Many of the ablest educators of the day are of the feminine sex, and hold rank in public esteem equal to that of their eminent brothers. Among the talented American women who have won distinction in connection with institutions of learning is Miss Laura H. Carnell, A. M., Litt. D., who was lately elected dean of the Temple University, of Philadelphia. This institution, although not so widely known as many others, is still an important one and is doing a great work in the Quaker city. The university boasts of not less than 55,000 graduates, and its professional corps of 300, of which

thorny road to success with a man. But it may not win back the man for two reasons: He may be too much in love with the other girl to care to keep his engagement with you; or he may act with such disregard of your feelings, and so infringe on your self-respect and what you know is due you from him, that you must settle the situation in another way.

Whole World is Wronging Her.

The girl with a grievance! Do you count her on your list of business acquaintances? If not you are to be congratulated. The girl with a grievance is one of the undodgeable evils of present day business methods, because as more girls find employment in business circles more grievances must exist.

I am not referring now to the girl in factory or shop who belongs to a union and formulates her grievances into a protest which eventually leads to a strike.

She can deal with it in a business-like fashion, and generally she is fighting for a principle and the rights of others as well as herself.

The regulation girl with a grievance has not enough ideas to formulate into a document.

Her grievance is always personal and selfish. She knows neither the rights of her employers, her fellow workers nor herself. She is born simply with a chip on her shoulder; not a jaunty, defiant chip, but the muddy looking, colorless article that no one considers worth knocking off.

The world always has its hand raised against the girl with the grievance—that is, from her point of view. She is never wrong, but the earth and all who inhabit it are leagued against her.

Her employer wants to retard her progress. Her fellow workers are

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. CURTIS LEE LAWS.

Theme: Men in the Church.

Brooklyn, N. Y.—Dr. Curtis Lee Laws, the new pastor of the Greene Avenue Baptist Church, Sunday night preached a special sermon to men. The service was held under the auspices of the Men's League of the church. In the course of his address he said some very strong things. The subject was "Why There Are More Women Than Men in the Church." He took no text, but at once vigorously took up his theme. He said: "It is not a fact that our churches are not reaching men in our day and in our city. We are reaching men; we are reaching men in large numbers and men from all classes of society. But it is a fact that we are not reaching men in the same proportion and to the same number as we are reaching women. This is a fact, and it is a fact to which we cannot be innocently indifferent. We must meet the situation fairly, and if the fault is in the church we must remove it. Here are facts which no one will dispute. Fully two-thirds of the church members of our country are women and more than two-thirds of the people in the church congregation are women. I doubt very much if we have in Brooklyn a single church with more than thirty-three per cent. of men in its membership. This is a startling fact when we come to consider it, and it becomes more startling still if church membership bears any relation to the question of salvation. Few will claim that a man must be a member of some church to be saved, but all will agree that the church is the place for saved men, and that, generally speaking, saved men are in the church.

Why, then, is it that with all our equipment and zeal, we are not able to reach men in the same proportion as we reach women? Why is it that only a third of our membership are men, and that, relatively speaking, we have so few men in our congregations? Personally I love men. I rejoice in their society and fellowship, and I do my best to interest them in Christianity and the church, and yet, broadly speaking, we have the same conditions in our church that prevail everywhere else. I come to the study of this question with a great deal of personal interest and after a great deal of thought.

It is claimed by specialists who have studied this question that the reason why men are not attracted to the church is that the ministry of the modern church is not strong enough intellectually to satisfy men of culture and education. This is practically the ground taken by a writer in a famous article published in one of our magazines. After talking with many men, the writer came to the conclusion that "the modern pulpit is sluggish and stagnant," and that young men absent themselves from church simply because the average minister is dull and heavy and behind the times.

Are the men who do not attend church brainier, more intelligent or more cultured than the men who do attend church? I would like to see the men who do not attend church placed upon the south side of one of our streets, and the men who attend church placed upon the north side of the same street. Then I would like to drive slowly along the street between these two groups that I might study their faces. On which side do you think they would find the brains and the culture and the refinement and the character?

Again, when non-church-going men prate about the uninteresting preachers, I always feel that they are casting needless insults into the teeth of their mothers, daughters and wives and sweethearts. Women read more than men, and except about political and commercial questions they are better informed than men. Notwithstanding their higher culture and their greater refinement, the women do not find the sermons of the average preacher dull and inconsequential.

Again, it is claimed that the churches don't seek the men nor welcome them to the services as they should. Now, personally, I do not believe a very closely identified with the church life of a great city, and I have been in close personal relations with a great many of our ministers, and I tell you that the whole Christian church is making a mighty effort to reach the unchurched men of the city, and wanting them as much as we do. It is nonsense to talk about not welcoming them. I have heard that in a certain section of Maine there is a church which has out in the vestibule a nickel-in-the-slot machine. All that a stranger has to do is to walk in and drop in his nickel and out from the machine comes a hand to grasp his in cordial welcome. We do not have anything like that here, but we can beat that in our church, for here many a stranger gets a hearty hand-grasp and goes away with his nickel in his pocket.

I tell you that men are welcome in our churches; men, irrespective of the accident of his clothing; men, however dressed and however wicked; they are all welcome in nine-tenths of the churches; and who is more of them they know quite well they will not only be welcome, but that we are praying that they may come. Let us glance now at some of the real reasons why men do not come to our churches and into our churches, as their sisters do.

Men are driven so hard by the work of the week that when Sunday comes many of them are in a state of collapse mentally, and so they spend the time in bed, or else they betake themselves to the parks or to the country for recuperation.

I know many men who are committing a slow suicide by the work which they are attempting to do, and I know that when Sunday comes they snatch a little rest as their only safety. I feel that in some way they must get out from under the burden which they are bearing, some by choice and more by necessity or else while taking care of this life they will by sheer neglect lose the life which is to come.

Now, women, on the other hand, have their work for the most part in the house, and they welcome the Sabbath day and the church services as a kind

of mild entertainment and pleasant diversion. There they see their friends and have a pleasant word, but the men have been seeing their friends all the week, and now they want simply rest.

Men have many things in their lives which furnish them with social life, and with a little balm for their sore consciences. Tens of thousands of men belong to clubs and societies and lodges. Here they spend their leisure time and spare money, and many of them will single out the charitable features of these organizations, and will say that their lodge is their church, inculcating all that is good and beautiful. When any man allows any human society to take the place of the church of God in his life, that society has become to him a positive evil, and he ought at once to recognize it as a snare of the devil. These societies do good in their way, but in comparison with the church of God they are as a rush light to a star of the first magnitude, as a firefly to the sun in all his glory and splendor. I blame these societies for keeping many men out of the reach of the Gospel, for they try to teach men that morals are as acceptable as religion, and many men are giving a blind allegiance to these human institutions and at the same time believing that they are serving Almighty God. Men also have politics to interest them, and during a political contest it seems utterly out of the question to interest the ordinary man in anything else than a political discussion. Women have few societies, and, thank Heaven, they have no part in politics. Men are more enamored of certain forms of overt sin than women, and the devil, through these forms of sin, is winning many men away from all the influences of the church of Christ. Gambling and drunkenness are the sins of men, and while some women also fall into these two classes of sin, they are the exception rather than the rule. In many of our American cities we have one legalized place for the sale of liquor to every fifty of our men, and we cannot tell, nor do the authorities seem to care, how many gambling places there are in our fair city. But all of these places live largely upon the patronage of men.

Now, is it strange that we have so few men comparatively in our churches? Men are far more in the clutches of overt sin than women, and that fact must be reckoned with when you count up the men in the churches. God pity the great host of men in our city who have sold themselves body and soul to the devil, and who have no care about righteousness here nor felicity hereafter.

Society places a premium upon the irreligiousness, if not upon the positive unrighteousness, of men by permitting the double standard of morality which we do at all times. A woman could not do at all what is desired to remain respectable in the estimation of her family and friends. Now, so long as society, composed in part of Christian people, permits men to be libertines and drunkards, and does not make them smart for their sins, these same men will have but little regard for religion. How can we expect the libertine to have any respect for religion when he is made the welcome guest in the house where, if the people lived up to their religion, he would be looked upon as a fallen man.

How can we expect sinful men to come into the church and give up their sins, when the men and women with whom they associate do not discount them in the least because of the sins they lead? How different with women. They must be pure to be respectable; they must not fall once into the sin in which their husbands and brothers riot, for if they do they will be scourged out of society. I tell you men and women of Brooklyn, the social order in which we live puts a premium upon the vice of men. We are responsible to the extent of our influence. I plead with the fathers and mothers to protect their daughters. Be as willing that your son should marry a fallen woman as that your daughter should marry a fallen man. I plead with the Christian men before me to refuse their intimate friendship to impure men, and under no circumstances to allow impure men the privilege of social equality in your homes. Not until Christian men take some stand will the men of our generation realize the enormity of social sin.

Every Man by Himself. God beholds thee individually, whoever thou art. "He calls thee by thy name," He sees thee and understands thee. He knows what is in thee, all thy peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; He interests Himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy soul. He compasses thee round, and bears thee in His arms; He takes thee up and sets thee down.

Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He punts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards.—J. H. Newman.

To Live We Must Grow. Are there not some of us who have been trying a good while to get back an old experience? If we succeeded we should only be where we were, and if we are only going to get where we were we have abandoned the law of progress and begun the downward retrogression.

God has Himself withered, by His own consuming breath, the flower and fragrance of your former joys, that He may lead you into something better. Let your old experience go and take the living, everlasting Christ instead.

What thing thou lovest most, thou mak'st its nature thine; Earthly, if that be earth—if that be God's, divine.—R. C. Trench.

A NOBEL PRIZE FOR AMERICAN SCIENCE

By HERBERT T. WADE.

When the trustees of the Nobel Fund in their awards for 1907 decided to confer the annual prize for physics on Professor Albert A. Michelson, of the University of Chicago, the event was significant as being the first time that this distinguished honor has been paid to an American man of science. The award of the Nobel prize for the promotion of peace to President Roosevelt in 1906

On the Fence For Clothes-Props. When the weekly wash is not on the line clothes-props are apt to be in the way, if not carelessly left lying



on the ground to gather dirt for soiling wet sheets next wash-day. This sketch shows a simple arrangement for disposing of them. The brackets can be bought at any hardware store.



PROFESSOR ALBERT A. MICHELSON, Winner of the Nobel Prize in Physics, 1907.

naturally met with the enthusiastic approval of the people of the United States, and so this more recent honor to an illustrious physicist is considered as such a recognition of American science and capacity for original work and minute speculation as it is a well merited tribute to the distinguished recipient. Furthermore, it is an added source of gratification that Professor Michelson's work represents most largely the results of American training and environment and has been carried on for the most part in American institutions.

Born at Stralino, Prussia, December 19, 1852, he was brought to this country as a boy, and from the San Francisco high school entered the United States Naval Academy at Annapolis, where he was graduated in 1873. The young ensign's interest in physics and chemistry led to his detail to the teaching staff of the Academy in 1875, and it was here that he commenced his experimental work that soon developed to such importance.—From the American Review of Reviews.

"Presence-of-Mind" Smith.

The victory of Christ Church in the Torpids at Oxford recalls a tragic episode recorded among the earlier rowing annals of the house. Dr. Smith, afterward Dean of Christ Church, when an undergraduate, went down to Ifley with a friend in a skiff. His companion fell overboard, and caught hold of the skiff, and Smith explained, when he returned alone: "We would both have been drowned had I not, with great presence of mind, hit him on the head with a boat hook." He was thenceforward known as "Presence-of-Mind Smith," and the unpleasant sobriquet caused him, when dean, to exchange with Gaisford, Dean Smith was a far more capable ruler of Christ Church than his successor, and among the students elected during his brief reign were Gladstone and Canning.—Westminster Gazette.

Meeting of East and West.

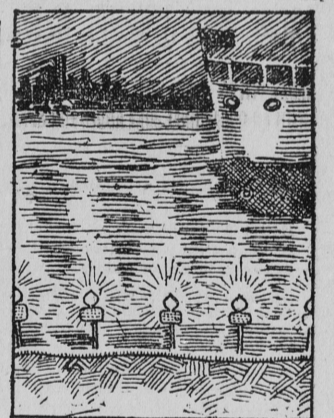


Sir Chentung Liang-Cheng, the recent Chinese Ambassador to the United States, visiting his son, who is being educated in England.—The By-stander.

or may be made of wood by the handy-man of the house.—M. S., in the Ladies' World.

Aid to Navigation.

To facilitate the navigation of large vessels, especially at night, a Pennsylvania man has brought forth a novel plan. His method of thus aiding navigation consists in illuminating the water in the channel at a certain



point below the surface. The illumination is to comprise a series of submerged lights along the vessel's course. Electric lights are to be used. Lights of different colors are to be employed to indicate the courses of incoming and outgoing vessels.—Washington Star.

A Notable Performance.

A member of the School Board of Philadelphia describes a unique schoolhouse in Northern Pennsylvania, where the schoolmaster keeps his boys grinding steadily at their desks, but sometimes permits them to nibble from their lunch boxes as they work.

One day the pedagogue was instructing a class in arithmetic, when he noticed that one pupil was devoting more attention to a piece of pie than to his lesson.

"William," commanded the stern mentor, "will you pay attention to the lesson?"

"I'm listening, sir," said the boy. "Listening, are you?" exclaimed the master. "Then you're listening with one ear and eating pie with the other!"—Harper's Weekly.

Humble, Gentle, Loving.

There is nothing better under the sun than that a man should preserve an humble, gentle and loving spirit. Contending for one's rights may be at times necessary, no doubt it is so, but it is a poor rule to live by if we intend to make it the primary point of view. The meek shall inherit the earth.—Western Methodist.

Cheaper Postal Rates.

No one who has given a casual thought to the matter requires any demonstration of the advantages to business that would result from a general lowering of the foreign postal rates.—Country Life.

Do Your Duty.

Do your whole duty and keep your mouth shut, is an up-to-date variant of trust in God and keep your powder dry.

Our Cut-out Recipe.

Paste in Your Scrap-Book.

"Singin' Hinnies" (Girdle Cakes).—This is an old Scotch recipe. Sift one-half a pound of flour and a pinch of salt into a mixing bowl, and add a squeeze of lemon juice, then one-quarter of a pound of butter broken up into very small pieces. Mix all these into a dough with a little cold water. Turn out on a floured board and roll out into a long, narrow strip. Pick over and clean one-quarter of a pound of currants. Sprinkle some of them on the roll, fold in three and press down with the rolling pin. Roll out again and sprinkle with more currants. Repeat this process three or four times, until all of the currants are well blended with the flour. If possible, lay aside this pastry for a time before cooking. If made in the morning, it will be just ready for use at tea time. Roll it out to a quarter of an inch in thickness and cut in squares or rounds the size of a teacup. Bake on a hot griddle, turning it over until brown on both sides. Split and butter while hot. This cake may, if liked, be baked in an oven instead of a griddle. It will rise more and look more flaky, but it is somewhat detracts from its original character.—McCall's Magazine.

Dr. Carnell has general direction. Dr. Carnell is the only woman in the world who holds a responsible position of this kind in a university. She has had a very successful career as a teacher. She is a woman of fine appearance, unusual abilities and high culture.—New Haven Register.

Housewifely Instincts.

She was such an old lady that she had hard work to make headway against the high wind that was buffeting every one abroad on the streets. Her skirts were blown about, and it was only because her bonnet was tied on securely that she did not have to hold it on as most folk were doing with their hats. But notwithstanding the hard weather she was making of it, as a sailor would say, her housewifely instincts were too strong to permit her to pass a broken piece of the wire railing inclosing the grass-plots of City Hall Park, an ugly bit of wire that the wind blew out across the pathway, threatening to give some pedestrian a bad fall. So soon as she caught sight of it she seemed to forget all about the wind and its assaults on her feeble frame. She reached down, caught the broken wire and wrapped it around the one above it until it was secure. Then she bent her head to the boisterous wind and went on her laborious way.—New York Press.

Rival in Love Serious Problem.

Few problems in a young girl's life are more serious to deal with than what to do when another girl is trying to gain the affections of the man to whom she is engaged. Older people may prod her with philosophical advice, and tell her that she will have many equally hard problems to confront her before life is over, but their talk rarely helps her. She confronts a serious situation, which will make a great test of her character, says the Delineator.

For a fight it is. Some men and women who know what is going on may think it a light affair and not worth a fight, but these people are cynics. Some few there are who are enabled to escape it in their love affairs as in their married life, but these are the rare and the happy exceptions.

If you are quiet about the affair, trust the man all you can, and take it for granted that he loves you until you are thoroughly convinced that he doesn't, the chances are that the other girl will lose him and that he will return to you whole-hearted.

The worst as well as the best men respect and admire such behavior in a girl. They make a kind of fetish of it. They seem to admire it intensely.

This is the straight, narrow and

jealous and malign her character and belittle her efforts. And she is thoroughly convinced that the wage-earning woman is an object of contempt and abuse by all other women who are not obliged to work.

It never dawns on the girl with the grievance that some of the women who she imagines regard her with contempt in reality would gladly exchange places with her.—New Haven Register.



Very coarse cotton net is much used in Paris for coats. Coats have more of the "pigeon-tail" shape than the Eton.

Roses made of black taffeta are worn on hats for lighter mourning.

The waist that buttons in front is returning again to general vogue.

A very small walking hat resembles nothing so much as a cup turned down.

An increasing length of sleeve is noticeable in many of the shirt waist models.

Black taffeta with gold thread embroidery trim a handsome tan linen coat for traveling or motoring.

The beau de crepe scarf is to be one of the fashionable accompaniments of the evening costume the coming season.

Not only the chemisette, but the sleeves as well, on many of the new summer gowns are of plain white mull, tucked horizontally.

Folds, tucks, pleats and all neat, exact and compact effects are properly employed in mourning, and the workmanship must be of the very best.

Corals lend themselves particularly, and are as pretty with a white rig (with coral accessories) as they are with a coral skirt, or a white one with coral stripes.

Vogue mentions a new belting of the tubular variety which is made in a ribbon and a lining woven together so that no signs of the pliable lining are visible.

The white serge suit is one of the necessary items of every well-dressed woman's wardrobe. No other cloth suit, however light, seems to quite take its place.

If you decide to have your linen or white serge coat made in the new, ultra-fashionable style without a seam at the back or shoulders, do not entrust it to any but the most skillful of tailors.