

Her Special Realm

Men Not Fair.

Mrs. Belle de Rivera, president of the Equal Suffrage League of New York, said at a recent dinner: "We'd have had the suffrage, we women, long ago, were it not that, where women are concerned, men incline to be a little unfair, a little churlish. Their treatment of women is on a par with old Hiram Doolittle's treatment of his wife. He made her keep a cash account and he would go over it every night, growling and grumbling like this: 'Look here, Hannah—mustard plasters, 50 cents; three teeth extracted, \$2. There's \$2.50 in one day spent for your own private pleasure. Do you think I'm made of money?'"

Women and Medicines.

In very early times women made up medicines in the conventual infirmaries. The Abbess Hildegard, who founded a school for nurses at Rupertsburg, near Bingen-on-the-Rhine, in the twelfth century, made a special study of the art of healing, and instructed her nuns in the use of medicines. Hildegard left behind her the *Jardin de Sante*, a materia medica of the time, in which are described the principles accepted in the Middle Ages concerning the properties of plants and minerals as related to disease. The Abbess was counted a great and learned person, was the correspondent of popes and emperors, and after her death was canonized.—London Chronicle.

Good Will.

The habit of holding the good will, kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meanness; it enriches and enlarges the whole life. Wherever we meet people, no matter if they are strangers, we feel certain kinship with and friendliness for them, greatest interest in them, if we have formed the good will habit, says O. S. Marden in Success. We feel that if we only had the opportunity of knowing them, we should like them.

In other words, the kindly habit, the good will habit makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling, others will reflect it back to us.

Should Raise a Family.

Unless the average woman is a good wife and good mother, unless she bears a sufficient number of children so that the race shall increase and not decrease, unless she brings up these children sound in soul and mind and body—unless this is true of the average woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry will avail to save the race from ruin and death, says President Roosevelt in *Leisure's Weekly*. The mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist. I abhor and condemn the man who fails to recognize all his obligations to the woman who shares her duty. But the woman who shrinks her duty as wife and mother is just as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle. A good woman who does full duty is sacred in our eyes, exactly as the brave and patriotic soldier is to be honored above all other men. But the woman who, whether from cowardice, from selfishness, from having a false and vacuous ideal, shrinks her duty as wife and mother earns the right to our contempt, just as the man who, from any motive, fears to do his duty in battle when the country calls him.

No Place for the Untrained.

The young lady who comes to New York in the same spirit that took Dick Whittington to London, the same spirit in which young men have been pouring into the great centres of the world from time immemorial, labors under many disadvantages, not the least of which is the fact that in nine cases out of ten she has not been brought up to earn her living; for New York is no place for the idle young woman who has no thorough knowledge of anything, though it offers infinite possibilities to those who have integrity and industry and have been at pains to fit themselves for the struggle for existence, says James E. Ford in Success.

But the custom of having the daughter as well as the sons of a moderately well-to-do family go out into the world in search of a livelihood is of such recent origin that parents and elders have not yet learned to take it as a matter of course; and I have no doubt that at this very moment thousands of mothers, aunts and grandmothers are wearing their hearts out with anxiety over the pet of the family, who, having absorbed some of the modern spirit at the college to which she was sent to study botany, moral philosophy, and the folklore of Greenland, has calmly announced her intention of going to New York to gain her bread, perhaps in company with a college mate whose views of life are similar to her own.

Mrs. Hill's Offenses.

One of the objections to the appointment of David Jayne Hill as ambassador to Berlin, whispered softly at the time that Charlemagne Tower

wired the state department that the emperor was in doubt, was that Mrs. Hill was "too domestic" to shine in the society of the German capital. It was recalled that she did her own marketing when she lived in Washington, and even rode a bicycle. This was awful! But the emperor and Washington society generously overlooked it, for the appointment was promptly confirmed. Now it appears that Mrs. Roosevelt sometimes carries a market basket. It is related in New Orleans that one morning she "rose early aboard the Mayflower, put on her hat, slipped into her walking coat, and went ashore to do the marketing for the ship's larder. She carried a big hamper and filled it with green goods and fresh sea food purchased from the provision dealers in the French quarter. There was not a trace of shame in her face. She lugged the load of edibles back to the vessel, and rejoiced in the service she was able to perform. Incidentally, she had a better appetite for breakfast." It is not surprising that Mrs. Roosevelt "put on her hat," nor even that she slipped "into her walking coat;" it ought not to be surprising in America that any woman does her own marketing. Nobody else could do it half so well. We venture that the breakfast on board the Mayflower was relished without any thought that the president's wife had done a menial chore.—Indianapolis News.

An Original Suffragette.

Mrs. de Wolfe, whose passing was recorded among recent mortalities, was one of the original suffragettes. Though for many years I have not noted her name in connection with the woman suffrage movement here, back in the seventies she was one of the officers of the association and ranked very little below Lucy Stone, Blackwell or Susan B. Anthony. About the middle sixties Mrs. de Wolfe adopted a costume to show her independence of feminine frivolities. It was a modification of trousers, not exactly bloomers, but something on the same pattern. When she walked abroad there was usually a string of curious lads at her heels, but they did not dare do more than furtively leer, for Dr. De Wolfe, the suffragette's husband, was always at hand to defend his wife from harsh criticism. He carried a heavy cane with which he belabored those who on occasions molested her in the streets.

About 1872 Mrs. de Wolfe lived in the Mission, where there are still a few "oldest inhabitants" who remember her and her daughter, then a little girl about 12. From one of these I learn that the advocate of woman's rights had nothing masculine in her manner, but was quiet, modest of demeanor and invariably well bred, her only peculiarity being her garb, which drew the jests of the hoodlum element. At that time she wore trousers reaching her ankles, a short skirt ending at the calf of the leg or a trifle below, a white shirtwaist and a jacket approximating our present day Eton. Skirt, jacket and trousers were of the same material, cashmere, serge or merino, and trimmed according to the prevailing mode in bands of gump or velvet. Her hair was cut short and parted at the side. Later on probably to please her daughter, she discarded this outre costume.

"Apart from the breeches," says the oldest inhabitant, "the only thing at all mannish I ever noticed about Mrs. de Wolfe was that she crossed her legs when she sat down, which in those days was going pretty far."—San Francisco Call.

Fashion Notes.

A short woman with a very long sleeve loses part of her apparent height.

The buckles on low shoes are nearly all round and generally of metal rather than leather-covered.

The draped and clinging skirt requires a draped or swathed bodice, whether separate or in one, with it.

Have you noticed the little touches of fringe here and there that characterize the French models this season?

Wide bands of fllet set between narrowed bands of cloth or silk still hold good for the decoration of both gowns and wraps.

Jumpers dresses will be worn, especially by the younger contingent, but the gumpie is displayed much less than heretofore.

The tailored linen waists with yokes are seen oftener among the models designed particularly for the sports.—Riding and tennis.

The craze for a touch of color is seen in shoes. One pair of high shoes noticed had gray and white striped uppers with white buttons and patent leather vamps.

The lace sleeves and chemisette of a pongee dress are dyed to exactly match the pongee, the only contrasting note being the narrow braid that finishes the edges everywhere.

A pretty little pair of black patent leather slippers have red heels, a long red tongue and a red band at the top. Heavily embroidered tunics do not appeal to the average woman.

Two tones of the same color, so that one can scarcely tell where one stops and the other starts, are very frequently seen on the new hats, and some exquisite shadings are the result.

The Youngest King in Europe.



KING MANUEL II. OF PORTUGAL.

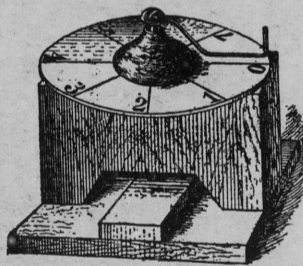
Manuel, second son of the late King Carlos I. of Portugal, was born November 15, 1889. He ascended the throne on February 1 of the present year, immediately after the assassination of his father and brother. He continues the dynasty of Braganza, which dates from the end of the fourteenth century. His mother, Queen Maria Amalia, was a French princess, daughter of Philip, Duke of Orleans, Count of Paris. The young King is very popular, and has begun his reign with evidences of a manly and progressive spirit.—American Review of Reviews.

AN EASILY MADE MICROMETER.

By Dr. Thomas R. Baker, Rollins College, Florida.

It often becomes necessary for the experimenter or practical worker to find the thickness of material so thin, or inconvenient to measure, that the thickness cannot be found by means of a foot-rule, or other common measuring device. A simple, fairly accurate, and easily made apparatus of the micrometer form may be constructed as follows:

Get a common iron or brass bolt about one-fourth of an inch in diameter, and about two and one-half inches long, with as fine a thread as possible, and the thread cut to within a short distance of the head of the bolt. A bolt with a cut in the head for a screw-driver should be used. Clamp together two blocks of wood with square corners about one inch wide, three-fourths of an inch thick, and two and one-half inches long.



A Home-Made Micrometer.

with their narrower faces in contact (the width of the clamped blocks being two inches), and bore a one-fourth inch hole through the centre of the blocks in the two-inch direction.

Now remove the clamp, and let the nut of the bolt into one of the blocks so that its hole will be continuous with the hole in the wood, then glue the blocks together with the nut between them. Cut out a piece from the block combination, leaving it shaped somewhat like a bench, and glue the bottoms of the legs to a piece of thin board about two and one-half inches square for a support. Solder one end of a stiff wire about two inches long to the head of the bolt at right angles to the shaft, and fix a disk of heavy pasteboard with a radius equal to the length of the wire, and with its circumference graduated into equal spaces, to serve in measuring revolutions and parts of revolutions of the end of the wire, to the top of the bench; put the bolt in the hole, screwing it through the nut, and the construction is complete.

The base is improved for the measuring work by gluing to the central section of it, covering the place where the end of the bolt meets it, a small piece of stiff metal; and it is convenient to have the graduated disk capable of rotating, so that its zero line may be made to coincide with the wire.

Find the number of threads of the screw to the inch by placing the bolt on a measuring rule, and counting the threads in an inch or half an inch of its length. The bolt in making one revolution will descend a distance equal to the distance between the threads.

To use the apparatus, put the object whose thickness is to be measured on the base under the bolt, and screw the bolt down until its end just touches the object, then remove the object, and screw the bolt down until its end just touches the base, care-

fully noting while doing so the distance that the end of the wire moves over the scale. The part of a rotation of the bolt, or the number of rotations with any additional parts of a rotation added, divided by the number of threads to the inch, will be the thickness of the object. Quite accurate measurements may be made with this instrument, and in the absence of the expensive micrometer, it serves a very useful purpose. I have used it in the beginning classes in electricity for measuring the diameter of wire, for finding the numbers of wires from reference tables, and for making various other measurements.—From the Scientific American.

Law and Hoosier Justice.

Speaking of the perversity of country "squires" State Senator John S. Fisher, chairman of the Pennsylvania Capitol Investigation Commission, told this story recently:

"We have one old clogger out in Indiana County who fears neither lawyer or court. Not long ago Dick Wilson had a case before the 'squire,' and knowing his man he went to the office fortified with a dozen or more Supreme Court decisions.

"Wilson argued his case, cited several opinions and finally remarked: 'Squire, I have here some decisions by the Supreme Court of Pennsylvania which I shall read.'

"Wilson finished one decision when the justice interrupted saying: 'Mr. Wilson, I reckon you've read enough. Those Supreme Court decisions are all right so far as they go, but if the Supreme Court has not already reversed itself I have no doubt that it will do so in the near future. Judgment is therefore given against your client.' — Philadelphia Public Ledger.

AUSTRIA'S HEIR.



ARCHDUKE FRANZ FERDINAND OF AUSTRIA AND FAMILY.

The Oldest of Professions.

An old friend of the family had dropped in to see a young lawyer whose father was still paying his office rent.

"So you are now practicing law," the old friend said, genially.

"No, sir," said the candid youth. "I appear to be, but I am really practicing economy." — Youth's Companion.

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Theme: Divine Indwelling.

Brooklyn, N. Y.—Preaching on the above theme at the Irving Square Presbyterian Church, the Rev. Ira W. Henderson, pastor, took as his text *Jno. 20:22*: "Receive ye the Holy Spirit." He said:

The reception of the Holy Spirit in the inner sanctuary of the human heart is the condition of entrance into the kingdom of God. The possibility of the immediate and present indwelling of the Spirit is reason enough for us to believe that the kingdom begins in this life and at once, if you will. The fact that the coming of the Spirit into the heart is contemporaneous with the entrance of the individual into the privileges of divine citizenship is sufficient demonstration that spirituality is the key to, and the essence of, and the first requirement of admission to the kingdom. The one and only way to partake in the joys and blessings of the Spirit-filled life is to cease from hardness of heart, and from intellectual self-glorification and self-trust, and to become as little children in humility and in receptivity to truth. Spirituality and divine citizenship are one and the same thing. Growth in spirituality is the test of efficient citizenship. The man who has stopped depending upon his own strength, his own wisdom, and has opened his eyes and ears and mind and heart to the influences and manifestations of the Spirit is ready to receive, and in all conscience will get, the powers and rights of a citizen of the kingdom of the God of Jesus Christ. And that soul only is being sanctified unto God-likeness and fashioned into the image of Jesus Christ who is growing daily, hourly, momentarily, in the gifts and graces of the spiritual life. To be spiritual is to become childlike. To attain spiritual development is the aim and the calling of those who are Christ's.

The Holy Spirit, the personal, purifying, propelling presence of God in the life of man, is the means unto the spiritualizing of human natures according to the divine decrees. The entrance of the Spirit means death to the self, the yielding of self to the gentle ministrations of the Holy Ghost is the first step toward individual transformation. The communion of the spirit of man with the Spirit of God brings peace, contentment, rest and a wisdom and energy which are more than sufficient to meet the demands and the opposition of the world.

No mere impersonal, unreal, unattainable something is this Spirit which Christ bade His disciples receive, and of which at a later time they received a fuller measure. It is the real, helpful, personal presence of God in the life. The Spirit of man is a prey to all sin save the Spirit of God as a constructive, controlling force comes into the life. The transfusing of the soul with the vitality of the Spirit fills the dying heart of man with life.

There are three characteristics of the Holy Spirit to which I wish to direct your thought. The Holy Spirit is a constant presence in the life of man; a controlling energy, a soul satisfying comforter.

The Holy Spirit is a constant presence and factor in the life of the world. The entire list of graces and gifts and blessings which are ours at the hands of our Heavenly Father are the gift of the Spirit. There is no exception to the rule. When God promises to men the presence and uplift of the Holy Spirit upon the fulfillment of certain conditions upon their part He means just what He says. Our Father is not fickle or changeable or inconsistent. He is the same to-day, yesterday and forever.

And His Spirit, which is His own real, personal presence in the hearts of men, is as constant as all else with which He has anything to do. When we were far away from duty and were serving sin, still the Spirit of our living, loving Father stood waiting to reveal to us the wealth and beauty of the love of God and to revive our dying souls with the fullness of power unto eternal life.

The constancy of the Spirit as a factor in life is nowhere better illustrated than in the experience of Christian men who have given themselves up, in less or greater measure, to His dominion. What a joy, what a comfort, what a stay it is to know that whenever and wherever we may turn to the Spirit for the portion of refreshment that our souls so sorely need we shall always find Him ready to supply our wants.

There is no sense and no reason in much of our constant petition to God to infill us with His Spirit. The influences of types of thought and of prayer are hardly escapable. We have grown so accustomed to ask God to fill us with His Spirit, to power and to comfort, that we do not pray better and more to the point if we thanked our Father for the favors of His love and acknowledged to Him in person, what He already knows, our shortcomings and our lack of appropriation of the gift of His Spirit. The showers of spiritual blessings are forever falling free, full and sufficient upon human souls everywhere. Our prayers should not be of petition that God may give us showers, but rather of thanksgiving for present and future blessings and of dedication of self, through the riches of His grace and powers to a finer and more fruitful life for Him.

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He is forever pouring out the inexhaustible waters of spiritual life upon the parched souls of men. But neither God nor His Spirit can fill an inverted cup. The showers of blessings can not flood a closed heart.

Then, too, the Holy Spirit is a controlling energy in the life of the man who is susceptible to His influence. Christ tells us that His Spirit shall lead us unto all truth; that He shall be our Guide, our Teacher and our Helper. The catalog of the activities of the Spirit in the life of man is strengthening and sustaining. By divine self-revelation and of eternal truth. Under the guidance of the Spirit of the living God we may progress from truth to truth as the wonders of God's universe are revealed to us and the application of everlasting verities brought home to our hearts. May no man flinch to follow the Spirit whithersoever He may direct. As Dante went through hell and heaven and the intermediate regions of the world beyond, and told us in allegory and song the wonders that he witnessed and the sights he saw, so may we, with the Spirit as our Guide, be given grace to look truth squarely in the face and portray it as Dante or beyond him Christ, shall be hounded by those who fear the light of truth we shall yet be certain that the truth, the truth alone, is worth men's fealty and shall make them free.

The Spirit as the Comforter appeals to the heart of every Christian. Who of us does not joy in the fact that above us and within us is this comforting Spirit of the Lord our God? The human heart cries out for comfort when distress and danger and destruction come upon it. When our hearts are bowed in anguish and our souls are crushed with grief, when every human tie is severed and no mortal hand may avail to dispel our utter darkness, then the Spirit of the loving Father strengthens, sustains, sanctifies the soul. "Come, O God, for the waters are come into my soul," we cry out with the Psalmist. In the Judah wilderness of the world our souls thirst for Him, our flesh longs for Him as in a dry and thirsty land where no water is. Then the Spirit comes, and with His entrance the live springs of refreshment minister to our souls' deep need. The Spirit as the Comforter is God in His presence ministering to the humanity of mortal needs. And if we can live happily without Him. No man can weather the trials of tribulation and the temptations of prosperity without Him. Lending the sorrowing light hearts He keeps the successful level headed.

The sense of the constant presence of the Spirit of God in the individual and world life is the certain indication of a true religious experience. No man who lives near to God is without it. It is elemental in Christian experience. And this consciousness of God's abiding and guiding presence is the mainstay of the soul. Without it progress is impossible in the truest sense. With it we may fight with fearlessness, with hope unquenched, against principalities and powers, against the wickednesses of high places and the sins of mighty men, for the abiding Spirit of the living God is the controlling energy in the life of humanity. Bad men may defeat Him temporarily; evil policies may frustrate His purposes and hurl themselves against His plan; but the Spirit of God is unconquerable. He is the controlling, the overruling energy of the world. In this Spirit we should find our strength. From Him we should derive the comfort of our souls.

Let not your heart be troubled. Come what may, be the storms of life what they will, God will not leave us comfortless. He will not leave us orphans. He is with us. He will abide with every soul who bids Him enter. He will constantly refresh us all. He will give us courage and our strength. He will suffice us. He will comfort us. And He does.

Conscience Not an Information Bureau
If conscience is a safe guide to what is right and wrong then the Bible is not needed. There is no half-way ground here, for a guide that needs guidance is a guide at all. And as a matter of fact, conscience is not a guide, and because so many souls mistakenly think it is, confused and wandering errors in the pathway of life are constantly made.

Conscience is a monitor, a prompter, and a prod; it urges: "Do what you know to be right; do not do what you know to be wrong." But it does not instruct us in what is right and what is wrong; it is not a bureau of information. That instruction we receive from God in many different ways, of which the Bible and the training of parents and teachers are some. Therefore it will not do to settle back in the easy assurance that we have a safe guide in conscience.

We have a tremendous responsibility to learn, from sources outside of ourselves, what is our duty, and those sources are always available when we really seek them.—Sunday-School Times.

Nature Presses Toward Fruitage.
Ripe fruit, which is the immutable promise and purpose of God, is the end of a patient process. After a long and trying pause young spring, like a hope of God, returns; but the end is not yet. It is the season of new breath, new motion and new birth. Everything is astir under the new, universal excitement. The earth, like a bride, puts on her beautiful attire. She blooms and sings. But bloom and songs are not the end. By her beauty music she announces the exquisite end toward which she is moving. She will not pause until she has produced her fruit, nor then until her fruit is full-orbed and mellow. She reckons nothing less than ripe fruit to be her fitting crown. Nothing less will satisfy God. Thou crownest the year with Thy goodness.—John Pulsford.

The Reason is Christ.
We have insane and blind asylums and public schools in Massachusetts, and not in Turkey, because here we had yesterday a strong sense of Christ, and there they had not.—The Rev. Frank Crane.

He Opens the Path.
God never fails to open you a path though He may refuse you a philosophy.