

NEWS AND VIEWS OF WOMEN

Teaching Parliamentary Law.

Mrs. Nanette B. Paul of Washington, D. C., has introduced a new method of teaching parliamentary law. She has an illustrated chart showing what motions are debatable, when they are in order, what majority is necessary for their adoption, etc. Mrs. Paul is a graduate of the Washington College of Law and a member of the District bar. She is at the head of the movement to make the Washington College of Law a permanent institution. At the present time it depends on the life of its dean, Mrs. Mussey. The graduates have started an endowment fund, which now amounts to several thousand dollars.—New York Sun.

Dancing and the Hands.

"I used to think that sort of dancing was easy," whispered a woman to her escort in the theatre, where a musical comedy was being performed. By "that sort of dancing" she meant the work of the chorus. "But now that I've taken up the craze for learning fancy dances I know that it is ever so much harder than it looks. It ain't the steps that bother me. Most women can manage that part of the lessons easy enough. The sticking point is to learn to manage my hands. To have them more in perfect accord with the steps and the music has brought me to tears more than once, and it seems to me that I never will learn to use my hands just right. I believe that chorus girls are troubled the same way in the beginning, but no one except one who has worked as hard as I have can appreciate how clever their work is."—New York Press.

Grip of Mrs. Palmer Felt.

Social, like political power, must wane if it does not continue to grow. Mrs. Potter Palmer learned that when she returned recently from a year in Europe and attempted to take up the reins over Chicago society with her old authority. She announced that Chicago would have a charity ball after two years omission of that celebration. Society showed no great interest in Mrs. Palmer's charity ball. Chicago had found new social leaders in her absence—leaders who had organized great bazaars that far outdid in brilliance any mere dance. Mrs. Palmer set to work to teach the recalcitrant ones a lesson in leadership. She hired three press agents, who swamped the newspaper offices with copy. When the sale of tickets seemed to near a standstill and the press agents appeared to be losing favor with editors, Mrs. Palmer made a personal visit to the managing editor of every daily paper in the city. The next morning, and every succeeding one until the night of the ball, the papers were filled with pictures and descriptive articles about the charity ball. The result was that more persons were present than ever before attended a similar affair, and the net result to charity was \$30,000.—New York Press.

Money and Marriage.

If girls would only exercise common sense when discussing the future with prospective partners and dispose of money matters before marriage they would escape a world of discomfort. It is a mystery why any woman should feel hesitation in finding out on what sum she is expected to dress and pay her little personal expenses. If she has a father it is his place to learn what income his future son-in-law can command; how much he has in savings and the amount of his debts. The lack of a father places this duty upon a mother's shoulders, and when a girl has to decide her own future she should do it in as businesslike a manner as he would discuss wedding details.

A wife who is ignorant of her husband's financial affairs occupies a difficult position. She never knows if she is justified in any expense even for her home. If her husband has not begun his new life by placing her above the humiliation of asking for money for her needs she is bound to wear herself out in dread of refusal of such requests. Each passing year increases the discomfort of her position, and if hard times descend upon them it will find her unequal to the struggle. It is not so difficult in the least to discuss money matters before marriage. Money is as much a necessity as food, since it is needed for the purchase of that and every other thing we need.—Pittsburg Dispatch.

Don't Stay at Home Too Much.

Many young wives, when the babies come, gradually get into a way of thinking that with house and children to look after it is quite impossible for them to get away long enough to pay visits, and too much trouble to have friends at home, and so after a while give up seeing their friends altogether.

This is one of the greatest mistakes a woman can make. The stay-at-home woman, who has practically no interests outside her home, is apt to grow narrow and old before her time, and is narrowing her chances of happiness immensely. If home happiness fails what has she left? Very little. But the woman who has kept up friendships, even though to do so entails many a little self-denial and much arranging of time, if troubles come has still her friends to fall back

upon, friends who will grieve with her and try their best to help her over the bad place.

Therefore, don't lose any chance you may have of making friends, and once made, don't grudge the little time, a trouble entailed in keeping them. Most people ask very little of a busy woman, says Home Chat. Just an occasional visit, to show that one is not forgotten, or a note, if visiting is impossible, or an invitation to a cup of tea, and your friend will remain your friend, whereas if you ignore her altogether for a few years you can hardly be surprised if she decides that such "friendship" is not worth having and drops you.

Philosophy of Rest.

"Sleep and be beautiful! Rest and preserve your charms!" That is what wise Englishwomen are saying to themselves nowadays and what they are doing most religiously. Many make a point of lying down for half an hour before luncheon and before dinner, or after eating, if it suits them better, on a couch heaped with cushions. And to make the rest sweet the cushions are filled with fragrant herbs and flower petals. Some very dainty women have cushions packed with rose-leaves. Lavender tops are used, too, and pine needles, which have always been famed as sleep inducers. Some women insist that hops, loosely stuffed in the cushion covers, are the best thing to make one drowsy.

One English actress who is long past her fortieth birthday and yet is as clear skinned and bright eyed and youthful looking as a girl always sponges her face with hot milk and can de cologne before lying down. Then she dries her face thoroughly, puts on a loose wrapper and makes herself comfortable in a darkened room.

"If one cannot get the proper amount of sleep at night," says this actress, "one should make up for the loss in the daytime." One woman, who believes in getting all the fresh air she possibly can, takes her beauty sleep out on the lawn of her home. She spreads a rug on the grass, fixes an umbrella over her head to keep off the sun, if the sun is shining, and gets a much more refreshing nap, she says, than if she took it indoors. Even a slight rain does not keep her from her outdoor sleep, for she has an awning large enough to protect her body.

"It's making a new person of me," she says. "I don't know why I don't become a child again, for if I feelings are anything I am five years younger each time I rise from my grassy couch."

Some women cannot sleep well for the simple reason that they never do enough work to make themselves healthily tired. There are German rest cures that know how to deal with such women. They make them work—that is all. If a patient has insomnia she is set at sweeping off the garden walks, raking up the cut grass, at all kinds of light outdoor tasks calculated to make her physically tired. And she does it all cheerfully, because it is part of an expensive "cure." She could do it all just as well at home, of course, but she never would. So she fakes her course of labor because it is the thing to do, she is told, and soon, to her great delight, she finds herself ready for her healthy sleep at night, and generally quite willing to take a nap in the daytime also.—New York Tribune.

Fashion Notes.

Navy and royal blue are looked upon as fashion leaders.

Chiffon cloth is now a popular choice for bridesmaid gowns.

The most popular half shoe is the one with two eyelets and a broad bow of ribbon.

The fabrics show indeterminate effects and beautiful minglings of soft, dull shades.

There is every probability that the stripped linens made up now will be good next season.

The short waist inspired by the Empire style is still in evidence and appears in new suits.

White linen crash, with a colored stripe border, is one of the practical things among the linens.

Two grays will be especially fashionable—the gray we see in silver, and a darker mouse shade.

The "Merry Widow" sailor is with us and threatens to revolutionize the construction of street cars and doorways.

One of the touches characteristic of some of the new French millinery is the presence of huge loops of lawn ribbon.

With a skirt of pongee which has touches of green in its trimming is worn a coat of the same green—not trimmed.

Some of the terms by which colors are designated this season are very significant, as, for instance, "blue after rain."

Many Parisian hostesses, too, are wearing hats at their own afternoon receptions with a dressy but semi-tailored costume.

A hat of lustrous soft-blue braid made with wide brim and large crown has absolutely no trimming on it other than the very heavy ostrich plume of self color.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. G. H. EGGLESTON

Theme: Unconditional Service.

Brooklyn, N. Y.—The Rev. Gordon H. Eggleston, pastor of the Greene Avenue Church, preached Sunday morning on "Unconditional Service." The text was from Luke 10:60: "Let the dead bury their dead; but go thou and preach the Kingdom of God." Mr. Eggleston said:

"We turn our thought to a verse of Scripture that leaves in many Christian minds a wrong impression, or seems to be entirely meaningless: 'Let the dead bury their dead; but go thou and preach the Kingdom of God.' As we think of these words we must beware of reading into Christianity an unnaturalness that savors not of a loving God 'full of compassion—and plenteous in mercy.' The Christian religion, of which Jesus is the personification, does not repudiate one single human emotion. Its demands are not thus harsh. It does not demand the renunciation of home life and human relations in order to be pure and good, as the monks and nuns of old asserted. Not in cloistered seclusion from curious eyes is the holiest life lived, but out in the busy world, bearing a share of its burdens, meeting its temptations, yet withal living a life that is pure and good. The nun in her seclusion and much prayer is not more righteous than the Christian housewife with her many duties and less prayer. Nor is the Christian business man living a less noble life than the cloistered monk. Christianity is not for seclusion. It is for the every day life which you and I are living. It is to lift common life into the divine. It does not ask us to be unnatural. It does not deny us any legitimate relationship. It does not require neglect of any earthly duty; for the Gospel of Jesus is a religion for this life.

Some would make the text mean simply that we must not entangle ourselves with the affairs of the world. This is likely to misrepresent the Gospel of Jesus. The true Christian has a duty in this world, nor is he to be separated from it. He has a part in the work of redemption. His obligation so to enter into the varied phases of life that he may help to lift it to higher ideals. Business, politics, professional life, should not be unrelated to Christian principles. Each needs more men to carry out the Christian principles of these departments of life for their purification. When men shall have grasped the idea that every part of their life is related inseparably to their religion, and that the man who is a Christian only when he is inside a church is not a Christian at all, then will a mighty stride be made toward the realization of the Kingdom of God in the hearts and lives of men.

If it is true the words do not mean the repudiation of natural affection, they do mean that the whole body should be a Christian, what, then, is the message of these words from the lips of Jesus? Two words suffice to state the proposition. Unconditional service. 'Let the dead bury their dead,' voices the message of the Kingdom of God on the soul of man.

The occasion for the seemingly strange words of Jesus was a season of excuses. He had been talking to His followers concerning the kingdom of righteousness, and he had been talking to a group of men who were gathered to hear His words. To them Jesus said, 'Follow Me.' But they begin with one accord to make excuse. They would like to follow Jesus, but they are not willing to pay the price. Unconditional service. Their loyalty is not a ceremonial condition, they say, follow Me now, this instant, ere I depart. But one young man feels he must first say goodbye to his friends. While he is gone to his native village to say goodbye by Jesus would have left the country. His friends would have to say goodbye to him, but he would have his fellowship with the Master. Therefore, Jesus said to him, 'No man having put his hand to the plow and looking back is fit for the Kingdom of God.'

We cannot believe Jesus had any objection to the young man's goodbye to his friends, if at the same time he could have followed. Another young man must needs first go to bury his father. But Jesus said to him, 'Let the dead bury their dead; go thou and preach the Kingdom of God.' The young man was perfectly worthy in themselves, would have separated them from Jesus. Then when they were ready to follow, Jesus would have been far away. Participation in the funeral rites would, according to the Eastern custom, entail a ceremonial uncleanness of seven days. Seven days it would have taken to bury the father. Before the funeral is over Jesus would have been far away, and the young man might then be unwilling to follow after Him.

By this strange answer, laden with spiritual meaning, Jesus taught that young man, and is teaching this age, that His claims are paramount; that obedience must be instant and absolute. It may be the path to hell is paved with good intentions; but of one thing we may be sure, the way into the Christ life is not paved with excuses. He who would be a follower of that Perfect Man, the Son of God, must render unconditional service. The same tree does not bear the true and the false, the honest and the dishonest, the pure and the impure.

The way of righteousness and the way of evil are two roads which lead to opposite conditions. Would man walk in the way of truth, he must even be willing to let the spiritually dead bury their dead. If the dearest friend a man has in the world would keep him from righteousness and Christ, then it must needs be as Jesus said that a man must disregard the desires even of his father and his mother. How often in life we see the counterpart of the sad story of the young woman who would follow her Master in a life of service for the suffering, but who met with bitter opposition from a goddess mother who desired nothing better for the daughter than the useless life of a society belle. She was forced with sorrow to forsake the mother, to leave the parental roof, to let the dead bury their dead, while she did the work of the Kingdom of Love. The call of Jesus

Christ to serve is unqualified. Excuses do not pass muster. Whatsoever hinders service must be renounced, if men would follow. Nor is this a harsh demand. It does not require that we be unnatural. It does not ask the man to be less a man, or the woman to be less a woman.

But, on the other hand, no earthly duty or relationship can be pawed as an excuse for neglect of duty to God, righteousness and the cause of humanity. Forgetful that excuse should have no place in Christian living, many a one to-day who has heard the call of the Master, 'Follow Me,' like the young man of old, has bribed the conscience with excuses. Many of the current excuses are far less plausible than those of the men who would first say goodbye to the friends and bury the father. Back of every life to-day that is not Christian, that is not living for righteousness, there is a reason, perhaps an excuse, certainly a hindrance that stands in the way of following Jesus, which cross-examination would reveal. It may be indifference. Indifference to the moral and spiritual claims of Jesus Christ upon the life is not commendable. It may be some pet sin hidden away from the knowledge of the world within the secret places of heart and life. To offer the love of a pet sin as the reason for not following the Master is a sad confession of weakness. We recall the words, 'If thy right hand offend thee cut it off and cast it from thee.'

The excuse may be that men think themselves not good enough. But the purpose of Christianity is to make men good; not to take them after they are good. It may be cowardly fear of criticism stands in the way. But the true man does not fear criticism when doing the right.

'Go thou and publish abroad the Kingdom of God' was the message to the young man who excused himself. It tells the nature of the service. That service is essentially and primarily personal. The first requirement is, 'Follow Me.' That means to believe in Jesus as a personal Saviour from sin. It means to live the principles of the Christ life in our daily life.

Whatever hinders the tangible expression of that Gospel we profess must be cast out. Is there a secret sin? It must go. Is there a trick in business that does not square with honesty? It must go. Is there a pet jealousy or envy that does not weigh well in the scales of love? It must go. Is there even a desire in the heart that is not pure and true? It must go. The outward appearance judges not the man, but the motives and desires of the heart, they are the things that count. Time was when a man was deemed good if he committed no overt act of wrong. It mattered little what he thought, or what the lusts of the heart might be, so long as he did no wrong. But the searching truth of Jesus reversed these values. Not an eye for an eye, and a tooth for a tooth, but render thou good for evil. 'If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Nor is this strenuous ideal enough. It is not sufficient that the actions of the life conform to the laws of morality and righteousness. Listen to the words of Jesus in which He states the great ideal: 'Ye have heard how it was said by them of old, thou shalt not kill; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment. Ye have heard that it was said by them of old, thou shalt not commit adultery. But I say unto you that whosoever desireth thus to sin hath already done the sin in his heart. It is the noblest ideal that has ever been given to man. It demands the purification of the motives and desires of the heart as well as the actions of the life; for from the heart proceedeth all sin. It strikes at the very centre of wrongdoing. This is service to Christ made first of all a matter to the heart. The heart must be right. Then, it becomes a matter of the life. The life will be righteous if the heart is right. Follow Me, said Jesus. Get the heart and life in harmony with noble ideals. Then, 'Go thou and preach the Kingdom of God.'

Thus Jesus transfers the nature of service from the narrow limits of the personal into the great world-wide field of the social. The ultimate object becomes not one's own individual salvation, but the Kingdom of God, which is also the brotherhood of man. Jesus did not say to the young man, 'Let the dead bury their dead, but go thou and save thine own soul.' He did say, 'Go thou and save others into life, publish the message of love. In that work for others in the name of God, he would save himself. There is no other way. He who seeketh to save his life shall lose it; but he who sacrifices his life for My sake, the same shall save it. The which is to say a man cannot save his own soul without seeking to save the life of a brother at the same time; a man cannot be a Christian and care nothing for the redemption of the world into the Christ-like life of light and love.

Just Said About the Bible. The first book that was given me was a Bible, and in those far off gypsy days, as a little nomad, a little stranger, when I could not tell A from B, I used to open the book under a hedge or a tree, or in the corner of a field—and very often it was the wrong way up. But that did not matter. It was all there, and I used to kneel down beside it and pray this prayer: 'Oh, God, I cannot read Thy book, but would You fill my heart with its spirit.' And the Lord heard that prayer long before I could read a letter; and I should not have been where I am to-day if I had not kept up that sort of attitude, and I have tried to cultivate the art of living in an atmosphere of talking to God. And, men and women, you will have to get there if you are going to be of any service to God and humanity.—Gipsy Smith, in a recent address at Brooklyn, N. Y.

Bold, Bad Men. Many who fear to walk under a ladder have no hesitation in climbing over the commandments of God. How They Got There. Many people who reside in hell got there by resting on the road to heaven.

Filipino Delegates in Congress.



They Have Seats in the House at Washington—May Talk, But Cannot Vote.

IN THE PUBLIC EYE.



NORD ALEXIS, The Aged President of Haiti.

In Darkness Learn to Sing.

We shall learn in the end, if only our faith fail not, that the best treasures of life and character come out of the dark, painful hours. In days and nights of pain we learn endurance. In the struggles with doubt and fear we find at last bright, blessed faith. In the darkness of sorrow we learn the song of joy. In weary suffering we get sweet pity from others. Meet every hard thing, every obstacle, every trial, every disappointment, every sorrow, with faith; be more than conqueror over it through Him who loved you, and it will leave blessing, treasure, enrichment, in your life.—Scottish Reformer.

A man who continues to come to see a girl who has small brothers means business.

THE AMERICAN JOKE IN PUNCH.



Vicar—"Well, Mary, I was very surprised to see John walk out in the middle of the sermon yesterday!" Mary—"Ah, sir, I do 'ope you'll excuse my poor 'usband. 'E's a terrible one for walkin' in 'is sleep."—Punch.

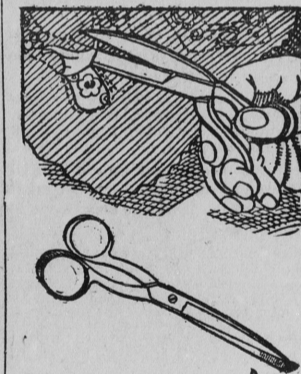
Fooling the Doctor. An old Scotchman, not feeling very well, called upon a well-known doctor, who gave him instructions as to diet and exercise and rest. Among other things he advised the patient to abstain from all forms of spirits. "Do as I say," he added, cheerfully, "and you'll soon feel better."

The Scotchman rose silently and was about to withdraw when the doctor detained him to mention the all-important topic of the fee. "My advice will cost you two dollars," he said.

"Aw, mebbe," said the old Scotchman, "but I'm nae gawn to tek yer advice."—Lippincott's.

Embroidery Scissors.

One of the difficulties encountered by the lover of art needlework in finishing up a piece of lace insertion is to cut away the cloth over which the lace is sewed without injuring the lace at the same time. Of course it is impossible without inverting the article to see the point of the scissors, which is below the cloth. In this way, in mistake, the lace is easily cut away. This can be avoided by the use of the scissors shown here, patented by a New Jersey man. The upper blade is pointed, as usual. The lower blade is longer and is provided with a guard in the form of a projection, which is located beyond the line of contact of the blades. The projection is not sharpened, but is rounded on top, and extends beyond the end of the other blade. A piece of cloth upon which the lace is sewed



on the under side is shown in the illustration. To cut away the cloth the blunt end of the scissors is inserted beneath the cloth, as shown by the dotted lines. The cloth can be cut away without danger of injuring the lace, the projection not interfering with the cutting qualities of the scissors.