

NEWS AND VIEWS OF WOMEN

Filipina Wins Medical Prize.
At the commencement of the Women's Medical College in Philadelphia, Dr. Clara A. Marshall, dean of the college, announced that the Agnes B. Robinson-Mesner prize in anatomy, given on competitive examination to a student of the second year, was awarded to Senorita Olivia Salamanca, a Filipina, of Cavite, Luzon Island. Honorable mention was made of Elsie U. L. Longacre, of Pennsylvania.

Embarrassing in Society.

The most embarrassing thing in society is the finger bowl. Every one is embarrassed who attempts to use one. The women come nearer to using them gracefully than the men, but even the women do not entirely succeed, although they assume a careless manner in washing their fingers, indicating that at home they use finger bowls every few minutes. There is a certain awkwardness about finger bowls which no one can deny. Many a man has refused to attend a party through fear of finger bowls. The next time you are out, notice if all the guests do not look a finger bowl, as if they would say, "We have them at our house, but he doesn't have them at his house." A good many people dislike society, and it is believed that they are afraid of company, but the truth is: It's finger bowls.—Atchison Globe.

What! Women Shun Notice?

The Anti-Publication Society is busy in Washington these days, and one by one the old-time lovers of publicity are falling into line. Mrs. Herbert Parsons is head and front of the movement in the capital, and she bases her objections to appearing in print on the strictures against her book. Mrs. George P. Wetmore has long objected to public notice, and now come Mrs. William Boardman and her daughter, Mrs. Murray Crane, Mrs. Herbert Wadsworth, Mrs. Dewey, even Mrs. Chauncey Dewey. It appears that if Washington were to have something like the Court Journal of London and other capitals abroad, it would be all well enough to give details about teas, dinners and general assemblages. But the liberty of the press is what these women resent, and the comments made about the absence of such guests and the presence of others. Mrs. Parsons was annoyed because the lists of guests at little Sunday night gatherings in her home were given the public. Well she might be, for there were surprising combinations even for these days when strange things are made imperative by the political condition. Now about twenty of the prominent official and resident hostesses are pledged to keep their names and the names of their friends out of print.—New York Press.

Kansas Women in Office.

The appointment of Mrs. Levi Cooper as Probate Judge of Mitchell county by Gov. Hoch and the discussions that resulted from this appointment have developed the fact that nearly every kind of office in the state except state offices has one or more woman occupants.

Mrs. Cooper is the only woman in the state who is serving as Probate Judge. However, there is one woman County Attorney in Kansas. Miss Oala Helmline is serving her third term as County Attorney of Seward county.

Western Kansas has had several women County Attorneys, but the custom never appears to have become popular in the eastern part of the state. In Norton county Kate Johnson has just completed a term as County Treasurer. There are half a dozen or more County Registers of Deeds in the state, and probably thirty women County Superintendents of Schools.

So far as is known there are no women in Kansas serving as clerks of the district courts or County Commissioners. However, several have served as Mayors of cities. In several instances there have been women candidates for State Superintendent of Public Instruction, but they were not elected.

The Socialists at their recent convention in Topeka nominated a Girard woman for State Superintendent in spite of a strong speech made against it by her husband.—Kansas City Journal.

Advice on Art.

"What we should look for in art is those abstract qualities which appeal to the spiritual part of our nature by the lifting up of the senses. The subject of the picture counts for nothing. The modern impressionist seeks not to paint what he sees, but what he knows to be there. The sign manual of modern painting is the effect of light on form, color, and texture," said Charles H. Caffin, in his talk on "How to Study Pictures" before the Art Students' League at Pittsburg, Pa. "The characteristic of this age," he continued, "is intimate individualism in all forms of art, in music and literature as well as in painting, and it is a mistake to attempt to revive the allegorical paintings of medieval times. I admire immensely the mural paintings by John W. Alexander in the Carnegie Institute and especially the female figures bringing tribute to the allegorical figure of Pittsburg; but I

believe it was a mistake to introduce the mailed figure which represents the city, and I find that many Pittsburgers resent the anachronism."

Mr. Caffin made the statement that art is no longer the handmaid of religion; that it is no longer needed as such, though its appeal is as high as that of religion.

"The appeal of Rubens' 'Descent from the Cross' is not in the subject," said he, "but altogether in the contrast of light and shade. Many other artists have painted the same subject and have made no impression. The intense harmony of color is the secret of the beauty of the prize picture, 'The Necklace,' in the Carnegie art galleries."

The influence of Japanese art, which seeks to express the pervading of nature by the spiritual, was dwelt on by the lecturer, who spoke of its influence on the work of Whistler. The paintings of George Inness were cited as examples of work showing the same spiritual quality, which the speaker thought might be partly attributed to the Swedenborgian belief of the painter. This spiritual imagination essential to all great paintings was likened to the odor exhaled from the violet.

Rest—A Wonderful Beautifier.

The modern woman is wise. She knows that all the cosmetics, all the massage, all the beauty baths and physical culture in the world cannot do for fagged cheeks, hollow eyes, and fatigued, blanched face what rest will accomplish. She does not go to a rest cure, because there is something suggestive of invalidism in such a course and the very thought makes one a trifle blue; she takes the rest cure as she goes along. She rests when she reads, when she sews, when she makes her toilet; indeed, she has intermittent attacks of resting at any and all times.

A whole train of evils follow in the wake of fatigue. When a woman is tired she usually worries, and no mental attitude is more disastrous to personal appearance, personal happiness and personal achievement than worry and its twin brother—despondency. It is true that one may fret for many months without visible effects, but it is only a question of time when the dominating idea, the cause of the worry, which is often fatigue, will master first the will, then brain, and finally the body. Ponder upon this, ye maids and matrons, and if an appeal to your complexion and its preservation in a state of pristine freshness does not move you, think of the ignominy of being voted a person of limited power as one certainly who feazes over the minor grievances of life. Besides the brain, heart, and muscle which share the benefits of the rest cure, there is the tongue, which also requires relaxation. "Give thy tongue rest occasionally" is wholesome advice.

Fatigue is one of the greatest enemies of the human race, because it is the origin of one-half, perhaps more, of the hundred catalogued diseases that prey upon women and men. Indigestion is sure to follow a meal taken when one is over-fatigued. Five minutes of complete rest of body and mind are none too much for the person of average health, taken if possible, just before the midday meal. Do not eat when tired nor work when weary. It is a mistake to labor in un-fitted condition; it is an error to rise at daybreak and imagine that every hour taken from sleep is an hour gained. It is foolish to give unnecessary time to an established routine of house-keeping when it would be much more profitable spent in rest and recreation. Hearty laughter is a relaxation, so are elevated thoughts, those of hope, beauty, trust and love.—New York Sun.

Fashion Notes.

There is an increase in the use of white crepe by those in deep mourning. Sleeves are growing more and more bouffant on all frocks of sheer materials.

For evening there is no end to the filmy, glittering ornaments provided for the coiffure.

For the old time chignon there is the long ostrich feathers that sweep down to the shoulder.

Cream flannel with belt and tie of pale blue or bright red makes a good combination with a dark blue skirt-and-coat suit.

A white rose with a few pendant buds somehow look just as dainty tucked among the fluffy rolls and puffs of blond hair.

When ribbon embroidery comes to be used for the embellishment of fur coats, we must conclude that it is immensely popular.

Jackets show a man-tailored finish. Oriental embroideries—Oriental in both coloring and design, are very much the vogue for trimming gowns.

A bird of paradise with its delicate waving feathers will coil around the head, pretty well covering it, of a fashionable woman at a coming evening event.

The effect of the graceful Watteau plait is given some of the newest gowns by the triple box plait which starts at the high waist line at the middle of the back; this plait is very useful for adding length of line.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. ROBERT J. KENT.

Theme: All Fullness in Christ.

Brooklyn, N. Y.—In the Lewis Avenue Congregational Church, Sunday morning, the pastor, the Rev. Dr. Robert J. Kent, preached on "All Fullness in Christ." The text was from Colossians 1:19: "For it pleased the Father that in Him should all fullness dwell." Dr. Kent said:

Jesus Christ is being better understood and better appreciated all the time. Paul had a truer and more glorious conception of Him thirty-five years after the crucifixion than the disciples who had lived in intimate fellowship with Him during His ministry. Under the tuition of the Spirit the beauty and grandeur of His character, the magnitude and inestimable value of His service to God and humanity are taxed to its uttermost in describing the glory of His person and position. In the four verses immediately preceding the text three statements of sublime significance are made. The word "fullness" of the invisible God! The universe was created by Him and for Him! He is the head of the church! Therefore in all things He has pre-eminence. That pre-eminence has not been changed as the centuries have passed. While doctrines and theologians have held and lost the attention of men, their interest has been increasingly centered on the person of Jesus. Christian experience is verifying the statement of the text that all fullness dwells in Jesus Christ. The word "fullness" by itself is an empty word; the "fullness of God" is glorious, but misty. It is when we take up one by one the qualities with which Christ was so richly endowed by the Father that we begin to appreciate the meaning of the text.

Him is the fullness of power. It was the power of Christ that at first gained the eager attention of men. We may not fully understand the mighty deeds He performed; in the confusion of thought at the present time regarding the miracles of the Gospels we may feel utterly perplexed. But that a deep and abiding impression of power was made by the Master on the people of His day there cannot be the slightest doubt. That impression was voiced by the two angels at Emmaus and when the unrecognized Jesus asked them what things had come to pass that so deeply moved them they replied: "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." The story that Mark has written aims to present Christ as the mighty worker; and John tells us that his purpose in writing was to picture Christ as the Son of God.

The early Christian church was conscious of the possession of power, of power which it derived from its invisible but ever-present Lord. It saw it working in the regeneration of men's hearts, in the reformation of their lives, in the transformation of society. Men of all classes and conditions, the rich and poor, the prince and peasant, the learned and illiterate, the saint and sinner, have been drawn to Him. They have consecrated heart and life to Him. In spite of the most determined and malignant opposition, the gospel of His kingdom has been preached throughout the world. Nothing could stop it. He has erected His judgment seat among men, and more and more the words, thoughts, deeds, the lives and characters of men and nations are being brought to judgment before Christ. There was a time when men supposed that by violence they could stamp out Christianity; Herod tried it and failed, the Jewish rulers tried it when they crucified Jesus and failed; Saul of Tarsus tried it and failed. Who would dream that it could be done to-day? Surely the years have demonstrated that the fullness of power resides in Jesus.

There is in Christ the fullness of wisdom. We do not find the Christ among the learned men of the world. He was not a writer of many books. He wrote nothing. We do not include Him among the great philosophers of the ages. There is a philosophy of Christianity, but Christianity is not a philosophy. We do not find Him in the discourses of Jesus. He did not talk of many things, yet the men of the early days, and the thoughtful men of subsequent generations, have been profoundly impressed with His wisdom. He knew the things of greatest concern to men; He knew them with a clear, searching intuition. He knew God, His character, His purpose, His plans. The Father had revealed Himself to His Son. He knew man, his joys and sorrows, his aspirations and temptations, his sinfulness and his glorious possibilities. He knew the secrets of peace, of joy, He knew the things that give deepest and most enduring satisfaction; the bread of life, and the water of life.

Jesus is the world's teacher. One of His most precious titles is Master. Not only in the truth He taught, but in the way He taught it, He was peerless. By precept and parable and example He had taught the principles that lie at the foundation of humanity's progress. Men who want to know what is best for themselves and for the world still sit reverently at Jesus' feet. In the discussion of the vital problems of the present age, men ask, "What did Jesus say?" For He dealt with the things that most concern the heart and life, and, therefore, He dealt with the questions of perennial interest.

The fullness of love is in Jesus. Love divine is a tree that has many branches. One is compassion, another pity, another patience, another pardon, another sacrifice. The infinite pity and compassion of God looked out through the eyes of Jesus upon deformed and unfortunate men. His heart went out to those who had lost the spring and joy of life, or who had never known them. He saw the

darkened home, the saddened heart, and His tears of tender sympathy flowed. A wise and wise-headed man who is constantly dealing with youthful culprits has said that his own aim is to call forth what is best in the boys; to awaken a sense of honor, manliness, a noble ambition in them. This is what Jesus did. Love divine in Him reached down to sinful, broken men in order to lift them up and heal them. He awakened hope and resolute endeavor. He made men feel that they could be pardoned and begin a new life. He took them by the hand. He did the girl who the neighbors said was dead, but Jesus declared was asleep, and said, "Arise." And this fullness of love found its crowning proof and glory in the cross; so that, when you speak of great love, you naturally point to Calvary.

Now all these and many other qualities were united in Christ. Other men have been great because of some one rare quality of personality; Jesus possessed them all. Therefore, He has never ceased to interest the world. From the day He returned after the soul-struggle in the wilderness to the banks of Jordan until He died on Calvary, He lived without seeking it in the public eye. After His death, instead of forgetting Him, men became more interested in Him. The eyes of the world have never ceased to look upon Him. Theologies have come and gone; the church has had its ups and downs; but Jesus is always the centre of interest. There stand on my library shelf two large volumes from the press. They are a dictionary of Jesus, what He said and did. And they happen to stand alongside of a volume on "Jesus Christ and the Social Question." It suggests the unending interest of thoughtful men in Jesus. They are never satisfied with that has been said and written regarding Him. There will be other dictionaries, other lives of Christ, in the coming years. And when great social problems are discussed, the question of the home, of work and wages, of capital and labor, of human brotherhood, men will turn as they do now to the Gospels to study afresh what Jesus said. Let there be discovered the merest fragment of some ancient manuscript containing in mutilated form some saying of Jesus and the news of the discovery is telegraphed around the world, and the fragment becomes priceless. How are we to explain this undying interest in Jesus? Not in any of the outward circumstances or conditions of His life. How limited and meager is the life of poverty, a brief life, beginning in a manger, ending on a cross. A life outside the circles of libraries and great thinkers, outside the circles of wealth and social position. The secret of its unique command upon the interest of men is given in the text: "For it pleased the Father that in Him should all fullness dwell."

The hope of the world is in Him. To Him we bring our burdens and perplexities. To Him we come for comfort and strength. To be in vital relation to Him is our highest privilege. Having Him as our personal Lord and Master we have life's highest prize. He is God's richest gift to the world. He is the clearest interpretation to humanity of the infinite wealth of love and wisdom and power of God. The divine heart beats in the bosom of Jesus; the divine voice speaks through His lips; the divine help is given through His service; the divine life is imparted through fellowship with Him.

The leadership of the world belongs to Jesus. The fullness of God dwells in Him to accomplish the eternal purpose of God; the establishment of the kingdom of love in human hearts. He has been equipped for the service of leadership. To Him has been given fullness of vision that He may see the way; fullness of power that He may overcome every obstacle; fullness of love that He may win men and make them follow Him. He who died on the cross will occupy the throne; the despised and rejected of men will receive universal praise and honor. To hasten the day when all shall know Him, when the eternal purpose of redeeming love shall be fulfilled in the kingdom of Christ is our supreme duty. To that work we should consecrate our lives. It should kindle our enthusiasm. Jesus should be supreme in our thought and speech, our affection and devotion. May He be our leader! May we gladly, enthusiastically follow Him!

"The Men Did the Work Faithfully."

You cannot set the world right, or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your share. And so the burden of responsibility is lifted.

This assurance makes peace, satisfaction and repose possible, even in the partial work done upon earth. Go to the man who is carving a stone for a building. Ask him where that stone is going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how your little achievement is going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

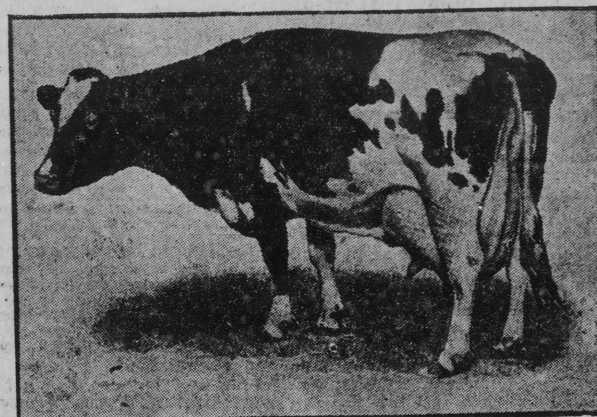
God Watches Us Lovingly.

The thought of God's eye upon us is usually looked upon as a thought to strain and bridle us in the hour of temptation and carelessness; and so it is. But with our selfish love of forbidden things we miss what is meant not merely to restrain us, but to be the greatest and most unending of our comforts. The thought that God sees us always is His great encouragement and help to His children in doing right. His eye is not the eye of a judge and ruler only, but of a shepherd and father, the lover of the souls of men, these poor souls of ours and of our brethren, not sparing even His own Son for an eye of tenderness and sympathy deeper and truer than even that of any man on earth for his suffering friend.—Church.

The Good Life.

A good life is impossible until one knows that there is ever something more desirable than living.

Champion Butter Cow.



A USEFUL AND DISTINGUISHED CITIZEN OF MASSACHUSETTS. Since 1904 she has been the champion butter cow of the world. Last January she gave 2954 lbs. of milk in 30 days. Once, in 7 days, she produced 34.32 lbs. of butter.

Life-Preserving Chair.

One of the principal causes of great loss of life in accidents or disasters occurring on the water by reason of the collisions of vessels or from similar circumstances results from the



fact that the life-preservers provided for the use of the passengers are usually placed in some inaccessible position where they cannot be obtained quickly by the excited persons. This is especially true on the usually crowded excursion steamers that ply between coast resorts. Instances are known where many lives would have undoubtedly been saved if each passenger had had at hand a life-preserver at the time of the accident. It is manifestly inconvenient for each passenger to carry a life-preserver. Realizing the above conditions, a New York man has designed and patented a combined steamer chair and life-preserver, shown here. The steamer chair is in all practical respects similar to the ordinary camp stool, but it is constructed to serve as a life-preserver as well. The party using the chair will have always at hand a buoyant support in the event that it is necessary to thrust himself in the water. The chair is light and can be folded and readily carried from place to place, while as a life-preserver it is always at hand for use whenever the emergency requires.—Washington Star.

Boiling It Down.

The Athenaeum says of the following Howells paragraph that it is the best English sentence, perhaps, in any recent English book. Describing a certain ancient edifice Mr. Howells writes and the Athenaeum quotes: "What, in the heart of all this blossoming, was the great Cathedral itself, when we came in sight of it, but a vast efflorescence of the age of daylight for twenty years."

CHANGED THE TOPIC.



The Coquette—"Really, Mr. Bagg, I was so dreadfully bored that I simply had to yawn; but, of course, I hid my mouth with my hand." Mr. Bagg—"No! You don't mean to say that such a dear, sweet, tiny little hand could hide such a—er—such a great—that is, of course—lovely weather, isn't it?"—Sketch.