

# FROM A WOMAN'S VIEWPOINT

## Co-education in Michigan.

Since the University of Michigan became co-educational in 1871, 2832 women have received degrees. Of these 2168 were from the literary department, 442 from the medical school and 47 from the law department.—University of Michigan News-Letter.

## Washington Shuns Jewelry.

In Washington, D. C., it is rare nowadays to see a woman wear more than a brooch or a stick pin, except on formal occasions. The rage for necklaces and bracelets, earrings and chains seems to have vanished. Baroness Moncheur invariably wears either all white or all black for the promenade or calling, and not one ornament is visible except small diamond pins to hold her high collar in place.—New York Press.

## Tolstoy's Good Wife.

Tolstoy's domestic life is singularly happy, in spite of the fact that his wife does not share his views concerning religion and sociology. The countess is 16 years younger than her husband, and, although the mother of 13 children, is still beautiful and charming. She is highly gifted, too—has herself written three novels. At one time she had great difficulty in preventing the count from giving away all his property. "He wished to distribute all his worldly goods to the poor," she says, "It was I, alone, who prevented it. Heavens, what a struggle I had! But, God be praised, I triumphed. From that day to this, I, and I alone, manage the count's affairs; everything is done by me—is in my own hands."—New Orleans States.

## Close to Mother Earth.

The Empress Eugenie, who has had so many years of heartache, finds her comfort in getting close to "Mother Earth." At her Riviera villa she leads a very quiet life and in her garden often weeds the beds with her own hands, still so delicate and pretty, though so old. No half-withered bud or blossom is left on a rose bush or a plant, and she knows how to wage war against slugs and snails. At Sir Thomas Lipton's estate in Colombo, where she was a recent guest, one wonders if she assisted in the gathering of the tea leaves. When it rains she plays patience, laying the cards before her on the table in a solitary game. To play patience and to poke around the flowers! Even an empress must thus find her comfort in a lonely old age.—Brooklyn Life.

## To Look Well Woman's Duty.

The woman of taste keeps abreast of the fashions in a way, that is, she drops worn-out styles and adopts whatever new ones she can adapt to her use. If she can afford it she patronizes first class dressmakers and gets her money's worth by wearing her clothes two or three seasons without losing her prestige as a well dressed woman. There is an advantage in this method, as you can see, and I have been told by women who use it that there is economy as well.

It is no economy to save at the expense of good looks. It is a woman's duty to look her best, a duty she owes to her family. If she can secure it by a small expenditure so much the better, but to save by accepting shabbiness is not creditable save in dire stress of circumstances. Poverty is an excuse for shabbiness and nothing else is accepted by the world, save in the rare cases of shabby millionaires.—Pittsburg Dispatch.

## Society Woman a Decorator.

Lady Mary Graham Montgomery, one of eight sisters renowned for their striking beauty, is the latest recruit to the ranks of aristocratic traders.

She has elected to start her business career as an artistic house decorator, and only quite recently opened premises in Duke street, Manchester square, London. The distinguished ownership of the new shop is concealed under the following laconic commercial announcement: "Ropley, House Decorator, Alterations, Upholstery, Sanitation."

Lady Montgomery is the wife of Sir Thomas Montgomery, seventh baronet of Stanhope, in Peebleshire, and the youngest daughter of the late Sir Thomas and Lady Louisa Montcreiffe. Her eldest sister married the present Duke of Athol, who holds more titles than any other peer in the British Isles. Lady Montgomery follows the example of many other distinguished shopkeepers.—London Tit-Bits.

## Society Ballet Dancer.

To her many accomplishments Lady Constance Stewart-Richardson has now added that of ballet dancing.

Lady Constance has been attending the classes of Mme. Cavalzatti-Mapleson, the famous mistress of the ballet in Covent Garden, and donning the usual costume has been initiated into the mysteries of the profession. Lady Constance is said to have a perfect genius for the art, and if she cared to devote the time to it she might become one of the most exquisite exponents of ballet dancing ever seen.

Unconventional to a degree Lady Constance is a noted sportswoman. She is a champion lady swimmer, a

fisherwoman who has landed many a salmon, and an unerring shot, and when in Scotland it amuses her to go out shooting clad in Mackenzie tartan kilt and wearing a tam o'shanter.

Before her marriage in 1904 Lady Constance spent many months shooting in the Rockies, where, absolutely alone except for her guides, she camped out. Dressed in breeches and coat with a cap on her short dark hair, she looked exactly like a slim, boyish man.—Tit-Bits.

## Devoted Indian Mother.

The Seminole woman is a devoted mother and wife, and her position in the life of the tribe is of considerable importance. She is the boss of her wigwam, and on many questions of tribal import she is consulted. If she finds it necessary to her happiness and peace of mind to obtain a divorce from her brave, she is permitted to do so without disgrace, and her children are invariably awarded to her. In return for these privileges the Seminole woman is unusually patriotic. She not only maintains the highest possible moral standard for her people, but she excludes outsiders entirely. Any young squaw who allows her heart to stray to a white man, and to allow that straying to be known, is subject to death. There is a legend to the effect that one such case occurred and that the guilty squaw was found one day hanging to a tree, where all the women in the tribe had helped to hang her. The cherishing of the women is said to come from a desire to preserve the race, and as marriages outside of the tribes are not allowed and marriages in the tribe are governed by a strict law of gens, the women, young and old, are cherished as carefully as are white women, and the behavior of the Seminole brave differs considerably in this regard from that of the braves in other tribes where women are more numerous.—Leslie's Weekly.

## Not Bound to the Hearth.

Women physicians advocated at a session of the American Academy of Medicine, in Chicago, the right of girls to enter any profession or to engage in any business in preference to becoming wives and mothers.

Several men physicians read papers deploring that too many women unsexed themselves by forsaking home life for industrial work, and asserting that the future of the race depended upon the checking of "this widespread evil." Then Dr. Helen C. Putnam of Providence, startled the audience by declaring that she was in favor of woman suffrage. She said: "Every woman has the right to develop her best faculties, to become educated and to enter a business field, where she meets many men, so she can select the father of her children. I favor establishing a study of 'home-making' in the public schools of our country."

Dr. Emma Culbertson of Boston said: "Co-operation of the two sexes alone is needed to settle the question of the place of women in business life."

Dr. Edward Jackson of Denver, asserted that conditions had changed during the last hundred years, and that women should be allowed to change their habits and occupations.

Dr. Otto Juetner of Cincinnati said: "The lack of housewives and domestic servants is disrupting society and home life. Women competing with men simply lower the wage scale, cause a lack of support by men, and a tendency toward singleness."

## Fashion Notes.

The pastel and soft blues are among the best sellers at the silk departments.

The strictly Pompadour coiffure calls for a small hat to be worn far back on the head.

The princess petticoat is almost a necessity for the woman who wears fashionable clothes.

A little full V of silk between surplice fronts forms a very satisfactory style for a slim figure.

An excellent coat for all-round wear is that made of velvety strapped with silk but void of fussy trimmings like lace.

Pony coats are quite as popular as ever, and are trimmed with bands of self material in suspender effect over the shoulder.

Trimnings of tiny points falling in pendant fashion from leaves sewed to the frock material are a high priced French novelty.

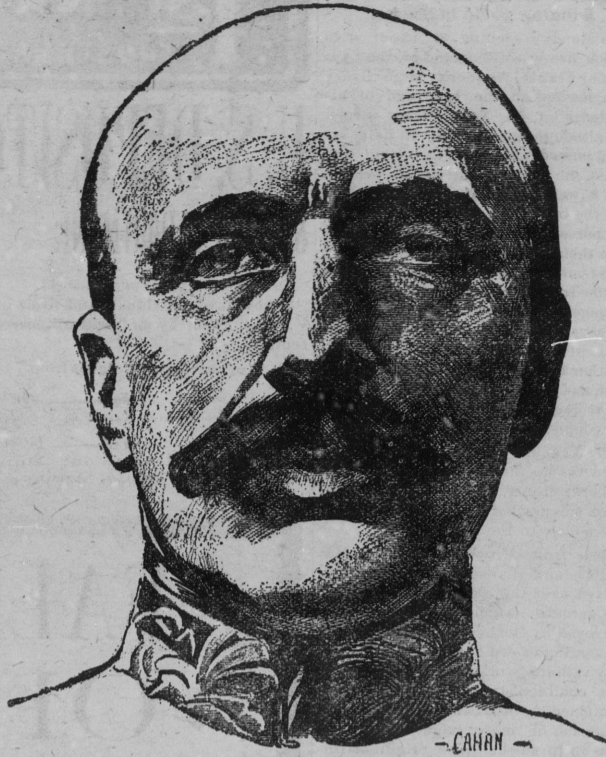
Though we see less of gold and silver tissue than formerly, touches of it remain modish, appearing chiefly as narrow belts and borders.

Very wide fancy back combs of shell and jet curve about the head almost from ear to ear, the supporting prongs disappearing into the fluff of hair at the back.

For afternoon gowns the daintily checked voiles in two-toned effects are exceptionally attractive, when fashioned with a garniture of silk, which gives them body.

It is a good idea to make a plain bow to back the one of lace or embroidery that forms the front of the fancy bow for the neck, for it helps to hold out the bow and prevent early wilting.

# THE POWER BEHIND THE BRITISH THRONE.



—From the New York World.

Astonishing influence is ascribed to Lord Esher, personal factotum of King Edward, by the latest gossip of London. His is the responsibility for the international sensation caused by the Kaiser's Tweedmouth letter. "Illegitimate Influences at Court" are made the subject of a startling attack in one of the leading English monthlies, the National Review, and constitute the sensation of the hour in London. Following, as it does, so soon after the revelations in Berlin of the evils of the Camerilla at the Court of the Kaiser, this article forms the all-absorbing topic of discussion in political and official circles, in clubland, not alone in the British metropolises, but also in Continental capitals, and in spite of the efforts of the party whips and of the leaders, both of the Government and of the opposition, as well as of the Speaker, the matter is likely to crop up at any moment in Parliament.

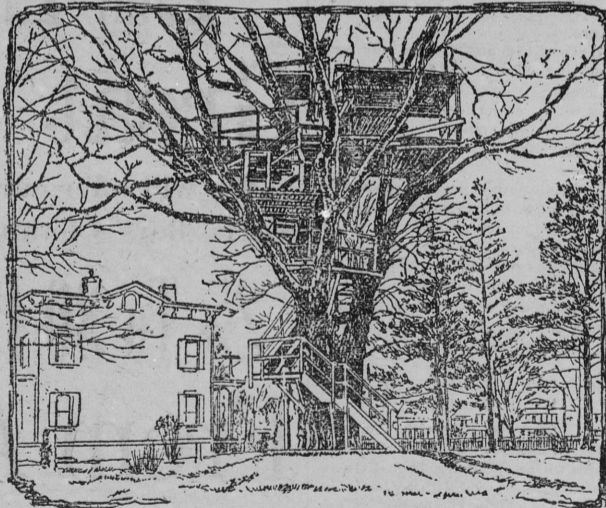
The charge of "illegitimate influences at court" has not been heard of in any reputable English print concerning a ruler of the British Empire for more than fifty or sixty years. But previous to that time it was a subject of constant denunciation as a crying evil.

## SLEEP IN A CITY TREE

Flatbush Boy Makes His Summer Home in a Big Walnut.

Sleeping outdoors in a rudely constructed house erected among the branches of a high walnut tree in the heart of Flatbush a young Polytechnic Institute student has adopted a novel method of "getting near to nature." Last year he tried this method of outdoor life, starting in the early spring and continuing until the first real snowfall of the season. The "tree house," as the people in the neighborhood call it, is located on the lawn surrounding the home of Mrs. W. T. Lees, who lives at 1704 Flatbush avenue, near Avenue I, Flatbush. W. Thompson Lees is the tree dweller.

A wooden stairway winds around the tree's trunk leading to the single chamber above, allowing an easy ascent to be made. The entire structure



THE BEDROOM IN THE TREE.

is made of wood and was designed by young Lees and his chum, Vail Applegate, a freshman at Dartmouth College. The boys built the house a little more than two years ago, but it is only lately that they have converted it into a sleeping place.

At first their intention was simply to build a "crow's nest" where they could seclude themselves on rainy afternoons and when it was too hot for active exercise. The "crow's nest" did not prove to be large enough, so the boys added a large platform which forms what they call their piazza. This piazza is roomy enough for an ordinary sized dining room table and comfortably accommodates six or eight diners.

After Lees and Applegate had the house completed their parents took an interest in it. They recognized that it would be a fine place to sit in the warm weather. Mrs. Lees suggested that a stairway be added to enable the older folk to climb to the tree top. It took the boys three months to build it.

It was last summer that Lees and Applegate decided that they would like to see how it would feel to sleep out in the open. They covered the top of the house with panes of glass and this gave them all the light, day or night, they needed. The trial worked so well that they declared

that thereafter they would, while the weather was warm, sleep in the tree. —New York Sun.

## Moonlight.

Many readers may not be aware of the fact that the full moon gives several times more than twice the light of the half moon. They may be still more surprised to learn that the ratio is approximately as nine to one. Professor Joel Stebbins and F. C. Brown, taking advantage of the extreme sensitiveness to light of a selenium cell, have lately measured the amount of light coming from the moon at different phases, with the result above mentioned. The reason for the remarkable difference shown is to be found in the varying angles of our satellite to the sun. The moon is brighter between the first quarter and full than between full and last quarter. The cause of this is evident in the more highly reflective

character of that part of the moon which lies west of its meridian.—Youth's Companion.

## Pencil is Always Handy.



A recent French invention consists of a flexible support for a pencil, as shown in the illustration. When the pencil is used the support bends readily and is no obstruction to writing.—Philadelphia Record.

Altogether during the year 1903 there will have been under construction buildings directly or indirectly connected with Princeton University representing an expenditure of nearly \$2,000,000.

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. H. MELISH.

Subject: Faith Once Delivered.

Brooklyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, Clinton and Montague streets, Sunday morning preached on "The Faith Once Delivered." The text was from Jude 3: "The faith which was once for all delivered to the saints." Mr. Melish said:

A Pentecost seems to be taking place in Korea. Forces, no doubt in large part political and commercial, but also supremely religious and educational, are bringing that Eastern nation to a new birth. Men everywhere are inquiring about the "new religion." Churches are crowded many times a day. Teachers and preachers cannot meet the need. We seem to be witnessing what has not been seen for centuries, a nation turning Christian.

What is of great significance in the religious awakening and conversion of Korea is the kind of Christian religion which is receiving this overwhelming response. If the reports are true, it is a religion with two sides. Those who have received it and who are extending it among their fellow countrymen know only "The Father" and "Our Elder Brother." The names which have been and are to multitudes of us Western Christians of value have no existence to those Eastern followers of Jesus. God and Jesus they know, but "Christ" and the doctrines of the Trinity, the incarnation, the atonement, are not even names. Their religion is without dogma.

Is this a sufficient statement of the Christian faith? I do not mean if it is the sum total of the Christian truths. Of course, it is not. Neither do I mean if it is the "irreducible minimum" without which a man can hardly be called a Christian. But is this faith in God as Father, in Jesus as Elder Brother, sufficient for life and death? Can men live by this? Are these the regulative ideas of our religion, the fundamental propositions of which all other truths are corollaries?

Such questions can be answered only by the deep experiences of life. Life, the abundant life, is the test of truth. There are times which try men's souls. Then it is that a man's books are opened, his words are tested, his traditions are tested. At such moments the soul is concerned not with words, but with realities. He demands real answers for real questionings. Such was the experience of Job when disaster befell him. Under the fire and the whirlwind not only Job's property, but Job's theology, was swept away. Orthodoxy proved too weak to lean upon. Such, too, was the experience of Saul of Tarsus, when he discovered that law failed to make men righteous. He was driven by new needs to revolutionize his religion and morals. St. Augustine, Luther, Wesley, also, were men who, face to face with new experiences, as few questions which orthodoxy failed to answer. They were driven to the fundamentals of faith by the tests of life.

If faith in God as Father and Jesus as Elder Brother is sufficient it must answer the deep questionings which spring from the deep experiences of life. These questionings are three in number. Behind all philosophy will find them. To answer them all religions have set themselves.

The first question is: Is there a God, and if there is what is He like? It has its origin in man as a reasoning and moral creature. What is the origin of what we see and feel? Is this universe self-evolved or is it the expression of some power which moves through it and presides over it? If there is such a Power, what is it like? Has it any of the attributes of personality, intelligence, righteousness, love? Behind all human doubts and questionings is this mother of questions, Is there a God?

The second question is: When a man sees upon his soul the blot of loquacious sin, is a universal experience. When Herbert Spencer came to America he was entertained at a banquet by the most learned company which had probably assembled here. At the end of the program of speeches Henry Ward Beecher was called upon. He praised and eulogized the debt which religion owed the men who toiled so painstakingly to ascertain truth. And then suddenly turning aside, he made an appeal to universal experience. "There was not a man there, he said, who had not done something for which he was ashamed, who did not wish he had not done it, who would like to have men know it, who would not if he could wash his soul clean of it. Scientist, philosopher, assembly rose to that appeal to universal experience. So say all men. There have been times when sin weighed so heavily upon the consciences of men that they have sacrificed their only child, thrown themselves under the car of Juggernaut, fled to monastic penance. His as deep an experience to-day as ever, but it is experienced differently. Has my life been of any use to others? is the question upon man's soul to-day. Not have I done wrong so much as have I done right? His the sense of failure in well-doing that weighs upon men. Sin, individual and social, is a universal and tragic experience.

The third question is: When a man dies shall he live again? The sight of a dead face is the mother of all mysteries. It compelled him to ask whether that soul had gone, and in so asking it lifted man's thoughts from the temporal to the eternal, the natural to the supernatural, the human to the divine. Before the experience of death man stands questioning, eager to know, half believing, half afraid, wondering whether his friend has gone and he himself will go.

These are the deep questionings which spring from the deep experiences of life. How does faith in God as Father, in Jesus as Elder Brother give sufficient answers?

Is there a God and what is He like? "Yes," says Jesus, "there is

a God. He is my Father and your Father." Some men there are who find it easy to believe on their own experience that God is Father. Others can believe only when the sun is bright and the sea is calm. When the storm breaks their hearts faint within them. But the multitude of us men and women are glad that Jesus is part of our life. Our brightest moments of assurance get their light from Him; our darkest moments are not altogether black because He is part of life. It is by faith in His experience, supported by His character, His sanity, His truth, His deeds that we keep faith in God. Faith in the Elder Brother makes us His fellow children; keep faith in the Father through storm and sunshine.

When a man sees the cursed spot upon his soul can he remove it? "A man," said Jesus, "had two sons." One went into the far country and painted his soul black with loose and unworthy deeds. When his money was gone he felt his disgrace and shame. He did not commit suicide; he went straight home. No sooner had he reached the road outside the gate when he was hailed and his father ran to meet him. Whatever the spot may be upon the soul if a man will take his disgrace and shame to God he will find in Him a Father. So with social failure. Is the time short that remains? Waste it not in vain regrets over it. The past is irreparable, but the future is still one's own. "Come let us be going."

When a man dies shall he live again? Knowledge gives no better answer than the tenderest of sons. What seems to be scientific proof, when examined, turns out to be simply man's hope expressed in scientific phrases. But man has trustworthy evidence, not in the spiritualistic sense, but in the inference as to what the other world is like from what we know of this, in his hopes and faith, in the testimony of his poets and prophets. And of all such witnesses to life that desires to be eternal stands Jesus, our Elder Brother. Before the gate of death He stands and holds the key. It is sight of Him, master of life and death, that strengthens our faith in immortality, quickens our hope for the dead and casts about life here and there the golden radiance which surpasses the sunset glow.

For all these experiences of life, in answer to all these deep questionings, faith in God as Father, in Jesus as Elder Brother is sufficient.

In Korea the Christian Church has learned to ask this faith of its converts and no more. When was the church at home learn this much-needed lesson? There are questions which this simple faith does not answer. Christianity no sooner had reached the educated Greek than the questions came: "What is the relation between Jesus and God? How is the Elder Brother related to the other brothers? What is the true idea of incarnation and of atonement? Men have a right to ask these questions. That right was won long ago by Origen, of Alexandria. When was the church clearly understood that all such matters of speculation, while legitimate, are not the "faith once delivered." The faith once delivered is related to speculative faith, as it historically has found expression in the creeds and doctrines of the church, as the tree is related to its leaves. The faith once delivered, trust in God as Father, in Jesus as Elder Brother is the tree. The creeds and doctrines are the leaves. From season to season they must change as new life pushes off old forms, because the tree itself abides.

I wish I could persuade men who to-day reject all creeds, and with them the faith, to see this distinction between faith and creeds. It is possible to reject the latter and live by the former. I wish that I could persuade men who identify faith and creeds to make this distinction. It is a real distinction. The faith once delivered existed many generations before the most venerable creeds of Christendom were born. It will continue to inspire and strengthen men when all our creeds shall have passed away. The faith is once for all delivered.

Subtle thought shall fall and learning falter. Churches change, forms perish, systems go; but our human needs—they will not alter, Christ no after age shall e'er outgrow. Yea, Amen! O, changeless One, Thou only Art life's guide and spiritual goal, Thou, the light across the dark, lonely, Thou, the eternal heaven of the soul.

## Giving is Getting.

The old proverb-writer uttered a great truth when he said that there was a giving that tended to increase and a withholding that tended to poverty. Giving and receiving are not two different things; the one means the other. There is, in the divine economy, a great principle of exchange by which giving and receiving are coincident. Especially is this principle operative in the moral and spiritual realm.

The most significant thing in life and development is hospitality. We open the doors of our heart and life to ennobling and inspiring visitors. We give of our capacity; but how much more do we get. God asks us to give our hearts. We do so and how much more we get. Jesus Christ asks us to give Him a place in our life. We give it, but the result is not a giving after all so much as it is a getting.

Be hospitable then. Be hospitable to all the divine influences of life, and let it not be a narrow, grudging hospitality. Be hospitable to God; to Jesus Christ. Give Them your best rooms. Let Them be your guests, and they will give you Themselves in return.

Giving is getting, and the greater the investment the greater the return.—Rev. C. S. Macfarland, in Christian Work and Evangelist.

## Essential to Happiness.

Companionship is the one thing in the world which is absolutely essential to happiness. The human heart needs fellowship more than anything else, fellowship which is elevated and enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without Him life is a failure, and all beyond is a blank.—Henry Van Dyke.