

# WOMAN'S REALM

## The Queen's Maids.

The Queen demands of her maids that they shall be musical, neat in their attire and eschew picture hats! Otherwise, she is very easy-going with them, and in the kindest way ministers to their pleasure whenever it is possible. A maid of honor no longer receives the coveted "dot" of a thousand pounds on her marriage, as of yore, but the rank of "honorable" is still hers.—London Gentlewoman.

## Love.

There has been a good deal written about dornan mother-love, but the fact that there is a sentiment as father-love seems to have kept well in the background. Masculine America files from sentiment or from the avowal of sentiment as from a plague or the confession of a crime.

Yet it would be a poor country that confined its sentiment to its women. The natural emotions are the inheritance of both sexes, even if it is but one which has the courage to confess them.—Dellneator.

## Built Her Own Summer Cottage.

Miss Josephine Louise Reynolds, of Hull, a telephone girl, has demonstrated that one woman, at least, can drive a nail straight and saw a board vertically and to the line.

She drew the plan of a small summer cottage and with her own hands, fearless of callous and splinter, constructed it, the workmanship being good in every detail from foundation to roof.

With her own hands Miss Reynolds will paint, decorate and furnish the cottage, the accommodations being for living, cooking and sleeping. When it is completed some time during the latter part of this week she and her sister Grace will occupy it for the summer.—Boston Globe.

## Railway Station Master.

Whittingham, on the Isle of Wight, has had a woman station master for twenty years. Mrs. Merwood is, in fact, a whole station staff, for she does everything but remove the baggage to and from trains. The signalling and recording of passing trains, ticket selling, lamp lighting and bill posting are all part of her duties, and besides she finds time to attend to the station garden. The place is no sinecure, either, for the station is between Ryde and Cowes.

## Our Out-Call Recipe.

**Cereal With Banana Surprise.**—Turn any left-over breakfast cereal, while still hot, into cups rinsed in cold water, and half filling the cups. When cold, scoop out the centres, and fill the open spaces with sliced bananas; turn from the cups into a buttered agate pan, fruit downward, and set into a hot oven to become very hot. Remove with a broad-bladed knife to cereal dishes. Serve at once with sugar and cream or milk.

The two chief industrial centres of the island, while the proximity of Osborne House, first as a royal residence and then through King Edward's generosity—as a training college for naval cadets, has added to its importance.—New York Times.

## Dress For Business.

Anna Steese Richardson talks to business girls in the Woman's Home Companion on the importance of good taste in dress.

Said a Frenchman to Mrs. Richardson not long ago, as they sauntered through a model department store:

"Your working girls—they are wonderful. See, they are ladies! Such well-kept hands, such beautifully coiffed heads, such smart shoes! They must spend much time to make themselves ready for work. Nowhere else in the world will you see such girls earning their living."

"The self-supporting women in America have won an enviable reputation for good taste in dress," says the writer. "Not even in Paris, where every woman is supposed to be chic and to have an 'air,' do the self-supporting girls bear the stamp of gentility in clothes that you can note in any large city or factory town in the United States."

## Pretty Hands An Added Charm.

The matter of keeping the hands young and pretty is one that every woman should consider seriously, and before the time that it is really necessary for her to do so, says the Dellneator. The hands begin to age at thirty, and there is no greater telltale of a woman's age than hands not properly cared for.

The woman whose hands are short and thick, whose nails look as if they had been chopped off with a coupon clipper, has much to contend with. She arouses antagonism the moment any one looks at her hands. Without well-groomed hands a woman is unclassified; she can not possibly impress one as being refined. And, after all, well-groomed hands are merely a question of care.

Women nowadays are beginning to realize that pretty hands are second only in charm to a pretty face; a pretty hand is not fat and pudgy, as so many people think, nor is it necessarily dimpled.

Whether the skin be white or tanned to a deep brown by the rays of the sun, it must be smooth and firm and well cared for. Even a bony hand, under these conditions, is attractive to look at, and ten minutes devoted each day to the care of the hands and nails will reap a rich reward.—New Haven Register.

## The Wrong Dope.

An Atchison bride is worried to death. She has been reading up for several months in the women's columns of the papers how to keep a husband's love, and in all of them she has found the same advice: "Be your husband's constant companion. When he comes home saying he is going on a trip, have a handsome tailor-made costume all ready, some fresh shirt waists and a little traveling bag packed ready to accompany him. Look at him with a winning smile and say sweetly: 'Take me, dear.' He will, and soon will not know how to go without you," etc., etc.

The bride's husband is a traveling man, but every time her husband has left for his territory she has carried out the plan offered by the women's columns in the papers. He took her once or twice and she was nearly dead trying to keep up with him. Yesterday, when the bridegroom started for his trip, the bride appeared with her tailor-made suit, her little traveling bag and her winning smile. Her husband looked at her and said: "Great heavens, are you crazy? If you are going to keep this up, I shall feel like putting you in an asylum," and then he left the house, without kissing her goodbye, slamming the door after him.—Atchison Globe.

## Granny Caps Worn by Girls.

Tiny "great-grandmother" caps have been adopted by the "river girl" in England. A beauty specialist who has been threatening the modern woman with baldness is responsible for this fashion. "There is no doubt," she says, "that the river is responsible for scanty and dull colored hair. The 'river girl' puts on her hat directly the day begins and spends eight hours out of twelve in her boat. All this time her long-suffering hair is lacking the sunshine and fresh air it requires. It is a most criminal thing to keep the head covered up all day in the summer months, and the 'river girl' is undoubtedly the chief offender in this respect. The little caps exactly meet the difficulty. They are pretty trifles of lace, muslin or embroidery and can be threaded with baby ribbon. They are made in the design of a little Dutch cap, and many of my clients who have houses on the river have picked up designs made of antique needlework in Holland. The 'river

girl' puts on a hat when she is in the full glare of the sun, but she is ready to remove it when she reaches a cool, shady place. Her difficulty then is her carefully arranged curls will be disarranged. The 'great-granny cap' fits under the hat, and a girl in a white muslin dress makes a charming picture when she pulls out her hair-pins and discloses the bit of lace on the top of her orderly curls."—New York Press.



Black velvet is an effective trimming for cretonne.

The scheme of contrast is used on black hats with chic effect.

Sleeves on most of the new dresses are long, transparent and shirred.

A rose pink scarf and spray of pink roses are used for trimming hats.

Ostrich plumes are still in vogue, and white flowers are—as always—favored.

The new hats are certainly charming with their chic decorations of great pointed wings.

Coral pink and Copenhagen blue are favorites in color and are extremely charming and youthful.

The cretonne touch at collar and cuffs of a tailored suit is so good that one feels sure it will hold.

The guimpe of dotted net shows the newest Parisian sleeves, with the selvage ruffle of the material.

The parasol of cretonne is an accepted fact, and nowhere does the material appear at better advantage.

Lace dresses have lost their popularity, and very few of them are seen. White linen seems to have taken their place.

Very remarkable dresses at the races at Auteuil, France, were of natural tussur, with chasubles of the same material edged with black passementerie.

All the designs show that the Parisian elegantes are wearing ties and jabots with everything. The tie of black satin looks warm indeed, but it would be undoubtedly becoming.

There are 300 paint factories in this country, making over 100,000,000 gallons of paint a year, and the business demand is increasing faster than the facilities.

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. S. H. COX.

Subject: Church of the Future.

Brooklyn, N. Y.—The Rev. Sydney Herbert Cox, in an address to the people of the Congregational Church of the Evangel, of which he is pastor, spoke of "The Church of the Future," such a church as he would like to see built and sustained. Among other things he said:

The Church of the Evangel—Congregational—is free in its offer of church membership to any persons who, without accepting its creed as a test, will make a single and simple confession, that they believe Jesus to be the supreme expression to men, in human terms, of what God is like, and what He would have us become. This is what we mean by modernism. That the life of a church depends not upon its creed, but upon its spirit. Therefore we do not insist that any one else shall accept our creed in the exact terms in which we interpret it. It is impossible for a thinking man not to have a creed of some sort. But as Congregationalists we agree to differ upon all matters that we deem unessential. We believe that the example of the life of Jesus as we have it in the four gospels is sufficient to make any man who will try it such a man as God would accept as His eternal friend, and help toward perfection of character.

Therefore we ask of a man who wishes to join our church, not that he should do so on the basis of some other religious doctrine of his day, but that he believe in following Jesus as the Master of men and in his honest trying to do so? His creed only interests us as the intellectual expression of his moral and religious character. He depends for his authority in religion exactly as we do, upon direct communication with God's spirit. So, in this intellectual attitude toward religion, we do not deprecate or undervalue the religious expression of his moral and religious character. He depends for his authority in religion exactly as we do, upon direct communication with God's spirit.

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I do not need to proclaim myself a Socialist of any brand, nor to join some new ism, in order to love my fellow men and serve them. To me the biggest opportunity in life is to serve men. What kind of church then, do I hope to see built and for what work?

Christianity and Socialism alike seek the development of an efficient society, a social order of stable equilibrium. In this respect, we are in agreement. There can be no perfected society, except by the regeneration of each individual. It is not enough to provide a perfect environment of justice and live by the most beautiful social legislation; there must be a moral power in the Christian, causing him to fit in to such a perfect society. Such a moral power can never be produced by perfect economic and social legislation, but by the making of a new moral man such individuals by some Divine power, outside himself. Such power has not been found outside Jesus Christ, however He is to be interpreted.

If the Christian religion is to make each individual an efficient member of society, it must do so as it perfects each function of that individual man. The Christian religion must improve his body as well as his mind and soul. It cannot achieve one and neglect either or both of the others.

Our supreme work, however, is the culture of the soul. Few of us can define what we mean by the soul. But all of us understand what is meant by the culture of the soul. The phrase appeals to me more and more powerfully as I grow older. The development and enrichment of the highest powers within us so that we feel our personality ennobled by the kindling of sacred fires and the consciousness of divine passions over which we have no ultimate dominion. The culture of the soul involves for me three elements: worship, education and work.

What is worship? It is devotion, instruction, evangelism. In devotion man's soul expresses his gratitude to God for life and its precious gift of the Holy Spirit, and his contrition for conscious sin, and his prayer for strength to endure the discipline of his spiritual education, and to achieve his final spiritual victory over the lower and sinful self. By instruction man seeks to acquire in orderly possession by sure knowledge those doctrines of faith which describe in his own language the experiences through which he has passed, or those which he hopes to possess and believe to be a part of his eternal inheritance from his Father, God.

Next to the importance of the auditorium for worship, which is our most important room, we must build a church equipped for religious education. The preacher's sermons should do this in part, and do it systematically, else he is a poorly trained preacher, though sometimes he may be a great preacher in spite of his poor training and not because of it. But the church is more than a pulpit for preaching. It is and always ought to be a great school for religious education. And this means chiefly a great school for Bible study. Men who do not confess Jesus as Christ, or seek to follow Him as Lord, admit that the

world has no other literature comparable to the Hebrew Scriptures of the Old Testament and the Christian writings of the New Testament. These writings, a library of sixty-six books, commonly called by us the Bible, constitute a marvelous book of life, with every variety of human experience, written in every type of literary presentation, and possessed all through by a marvelous moral power, a spiritual illumination, and a grip on man's moral being which make this Bible something in man's life which he cannot avoid without moral loss, and cannot read without spiritual reproof and remorse or defiance of repentance. The Bible must be reckoned with. Man has a right to its constant perusal and self-interpretation which some churches deny to him. Millions of our fellow men go through life unconscious of this priceless possession, which, if they once realized its existence and value, they would give all else to be able to enjoy and possess. Millions more in Protestant Christendom come to years of maturity utterly ignorant of the real value and moral vitality of this great book of God, and though nominally accepting its contents, their presumed "face value," place no actual reliance upon it as a source of life. This is partly due to an unreal method of interpretation, partly to an unreal theological authority, and partly due to its exclusion from our public system of education as a literature for literary analysis and examination, and as a great treasure house of moral information capable of being memorized without recourse to "sectarian" explanation or dogmatic interpretation of its design. No Congregationalist believes in State aid to religious communities or ecclesiastical objects. Let every religious organization stand or fall, live or die, according as it gives it a right to live in a free atmosphere which is guaranteed as a necessity of life. How then is Bible study to be pursued? By quipping every church as a thorough Bible school with every modern facility known to pedagogy, philosophy, psychology and religious administration.

We are to do the work of building up men in Christian character. Not merely moral men, or educated men, or civilized men, but men redeemed and reconstructed in character by the power of a Person whom we love and worship as the Christ of God, and apart from whom we do not believe this spiritual life of regeneration is possible. This work demands that each member of the Christian church shall do his share. It demands that we shall live and work for the community all the time. Not for ourselves, the community and the community Father will care for us. Some souls need worship, some need social life, some need good books, some need physical culture, as the starting point of a new intellectual life or spiritual passion. The Christian church can sanctify all these modes of renewing men's life. It must be a working institution. Open at all reasonable hours, for all the processes that aid in religious development. It must be the great spiritual centre from which radiates the religious strength of the homes that stand around it and to which comes the spiritual response that multiplies and maintains its power and resources.

Reconciled. A young husband and wife were walking, one summer evening, through a country churchyard, and they were attracted by two little graves, side by side, on which were laid wreaths and crosses of fresh flowers. The date of the little ones' death was seen by the headstone, some years back. The names were those of two children, only two and three years old, and underneath were the words, "They will be done."

"How dreadfully sad!" said the young husband. "If our baby were to die I could never say that," said the young wife, pointing to the text. "Let us hope you will not be tried," said the young husband. But when they returned home that night they found the baby ailing, and before very long, a little grave—such a little grave!—had to be dug for it, too. For a time the poor mother's heart rebelled terribly. She mourned as one who had no hope, and on the tombstone of her little one she had inscribed the words: "I am bereaved of my children, I am bereaved."

Later on, through years of trial and suffering, God led her to a better mind, and when a woman old in sorrow and years, she visited the grave where her child and husband were both lying, she resolved to have that mourning inscription altered, and instead of it was written, "Where the treasure is, the heart is also; and beneath again, the text which once she thought she could not say, "They will be done."—Home Herald.

Sincerity is Not Enough. Here is a man who is sowing what appears to be black ashes. A friend accosts him, saying: "What have you got in your bag?" He learns that it is the hulls of buckwheat—the chaff of old wheat; and he says: "What are you sowing chaff for?" "Why," the man replies, "I have the impression that if a man is only faithful and sincere, it makes no difference what he sows."

Does it not make a difference? Suppose a man should sow couchgrass, thinking he was going to get Timothy hay; would he? Suppose a man should set out crab-apple trees in his orchard, and think he was going to get fall plumpings; would he? Suppose a man should sow that most detestable of all detestable seeds, the Canadian thistle, and say it was wheat; would any amount of botanical sincerity on the part of this fool secure to him a harvest of anything better than the seed sown? If he sowed chaff, he would not even reap chaff. If he sowed weeds, he would reap weeds. "For what a man sows in natural husbandry, that shall he reap."—Henry Ward Beecher.

# A NEW ERA IN WESTERN NAVIGATION.



Formal opening of the great lock at Moline, Ill., one of many improvements made on the upper Mississippi River.—George E. Brown, in Leslie's Weekly.

## FINE GIFT TO A NOTED BUSINESS MAN.

It was said of a mythical river in Lydia, the Pactolus, that one would find that the sands were gold, once the river were discovered. The sculptor Picault has sought to illustrate, in a striking and attractive design in bronze, his conception of the real source of gold. The figure, which is three feet high, represents Industry, the real discoverer of gold in the waters. This masterpiece was presented to Mr. C. W. Post, president of the Citizens' Industrial Association of America, at a banquet in Battle Creek, Mich. The presentation address was done by Tiffany by hand.



Sculptor Picault's Notable Work, "La Source du Pactole." Recently Presented to C. W. Post by Prominent Manufacturers.—From Leslie's Weekly.

on parchment, mounted in a handsome leather cover, decorated with a silver monogram and corners. The presentation speech was made by J. W. Van Cleave, president of the National Association of Manufacturers, representing the donors, a long list of prominent national associations and individuals. The following inscription appears on this fine piece of sculpture: "Presented to C. W. Post, president of the Citizens' Industrial Association of America, by his friends and associates, in appreciative recognition of a great and generous personal service to the cause of industrial peace, patriotically conceived, courageously sustained, and successfully executed."

Needles, Pins, and Hooks and Eyes. According to the census of 1905, forty-six establishments made a speciality of manufacturing one or more varieties of needles, pins, or hooks and eyes. These establishments reported a capital of \$5,331,939, 3965 wage earners, wages amounting to \$1,595,923, and products valued at \$4,750,589. Almost equal numbers of men and women were engaged in this industry, the numbers being 1-862 and 1860, respectively.

In addition a number of factories produced quantities of these articles without specializing on them. The total output amounted to 1,766,073 gross of needles, valued at \$1,518,411, and pins valued at \$2,632,656, a total value of \$4,151,067 for both classes of products.

The leading variety of needles manufactured was sewing machine needles, with a production of 776,542 gross, valued at \$600,046. Latch knitting machine needles were next in rank in importance, the 310,846 gross of such needles being valued at \$422,655. More spring knitting machine needles (332,788 gross) were manufactured, but their value was considerably less (\$118,223).

Large quantities of each variety of pins were produced—132,632,232 gross of common or toilet pins, 2-550,650 gross of safety pins, and 1-

704,900 gross of hairpins. The values of these varieties were \$1,129,006, \$829,336, and \$109,245, respectively.

All other products, including hooks and eyes, were valued at \$1,542,028.

## Explaining the Affirmative.

The late Senator Gorman, of Maryland, for many years "the leader of the Democrats in the United States Senate, has a son, Arthur Pue Gorman, Jr., who is in politics also. Young Gorman was a trusted lieutenant of his father. Once the elder Gorman told him to go to a place in Maryland, look into a certain condition and, if he found things all right, to telegraph him the single word "Yes." The boy did his errand, found things all right and wired his "Yes" to his father at Washington. Senator Gorman was much engrossed in some important measure and, for the moment, forgot what he had told his son to do. He read that single word "Yes" a dozen times and could make nothing of it, so he sent a telegram to his son reading:

"Yes, what?" Young Gorman, harking back to his early lessons of parental respect, promptly wired back: "Yes, sir."—Saturday Evening Post.

## Computing Tape Measure.

A computing tape measure, which provides a simple and convenient means for ascertaining weights and measures without employing calculations of any kind, is shown in the illustration below. It is especially useful in determining the weight per foot of tubes, pipes, bars and rods. The computing measure is formed by two or more tapes, arranged side by side. The one shown here, to be used in ascertaining the weights of pipes, has two tapes, one containing figures to indicate the diameters of the pipe and the other the weights per foot of pipes of different diameters. The measure is used as follows:

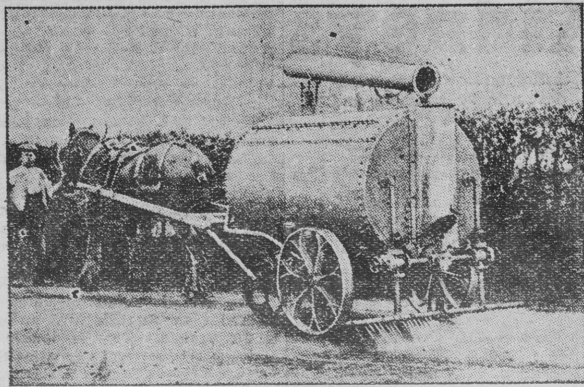
To ascertain the weight per foot of a pipe having an internal diameter 2 3/4 inches and an external diameter 2 7/8 inches, the upper tape is drawn out until the figures 2 3/4 appear at the edge of the slot. Both tapes are then drawn out together until the figures 2 7/8, representing the external diameter of the pipe or tube, appear on the upper tape. The weight per foot is indicated by the figure on the lower tape directly below the figures 2 7/8. To determine the weight of a solid or cylindrical rod, both tapes are



Weight Indicated by Measure. drawn out together until the figures representing the diameter of the rod appear on the upper tape, when the weight per foot can be read on the lower tape.

A third tape can be added having markings indicating the cubical contents. A measure of this character can be readily carried in the pocket and can be quickly referred to for ascertaining the desired data without employing formulae.—Philadelphia Record.

# A GOOD ROADS MACHINE.



This machine sprays the road with dehydrated tar, imparting thereto a fine enameled surface.—From the Technical World Magazine.