

Woman's Realm

Training Shy Girls.

If your daughter is growing up too quiet and never seems to have anything to say, exert yourself to draw her out.

Lead her into general conversation at every opportunity and let her feel that her thoughts and opinions are of some weight and importance.

Do not let her sink into that state of mind which is content to let other people take the burden of conversation, while she sits by in apparent stupid silence.

Remodeling Dresses.

Speaking of the remodeling of old dresses, one of the best dressmakers in Paris is authority for the statement that it does not pay. "Do not rip up your old gown; do not touch a scissors to it," she says, "but content yourself with retrimming it."

In these days a pointed-guimpe of flax and duchesse lace can be set into an old blouse. This will give the new jumper effect. If the sleeves are short and too puffy at the shoulders, they can be made to look different by placing a flat piece of trimming upon the shoulder seam. This makes the shoulder look longer without altering the set of the sleeve. A long, light lace undersleeve, coming to the knuckles, makes the sleeve still more modish.

Women Should Walk, Too.

I will say something to the ladies. The young men are not the only beings in America who need to walk for exercise. Our girls and women need this recreation. American women do not walk nearly as much as they ought to.

While in England I found the women over there much stronger and

terous, loud voiced child, with rough manners and shocking speech.

"All of these places soon become so terribly crowded the children are compelled to yell at the tops of their voices, and they soon carry this custom home with them. It has also been found by many parents abroad that these large playgrounds are the means of spreading children's diseases over whole neighborhoods."

Fashion's Dictates.

"Since semi-precious stones have become so extremely fashionable," writes Grace Margaret Gould, the fashion editor, in the Woman's Home Companion, "women depend a great deal on jewelry as the finishing touch to their costume. Of course, we all know that an abundance of cheap jewelry is in the worst possible taste, and no woman of refinement would so bedeck herself. But to wear a necklace of a fine gold or platinum chain, artistic and unusual, finished with a flower-shaped pendant made of baroque pearls and white or green metal, set with tiny diamonds, is in perfect taste if it is in harmony with the type of gown with which it is worn."

"Bracelets can also give a very artistic finishing touch to a costume. Old-fashioned designs for bracelets are much sought, and a new cameo mounted on a gold band is one of the favored new ideas. An exquisite design for a bracelet shows a large pink-and-white cameo having the effect of being held in place by bunches of pearl grapes.

"Flower pins studded with colored stones are much used at present, for this spring the artificial flower is worn with street costumes, and the pin to hold it has become quite a necessity."

Fashion Notes.

Patent leather belts have waned in popularity.

Cardcases of cretonne or linen are

Our Cut-out Recipe

Lady Baltimore Cake: Recipe For the Famous South Carolina Delicacy.—Here is a South Carolina recipe for this cake, deservedly a favorite in all Southern dining rooms long before Mr. Owen Wister heaped drawing room honors upon it," says the Woman's Home Companion.

"Two-thirds of a cupful of butter, five eggs, two cupfuls of sugar, four cupfuls of flour, one-half cupful of rich milk, two level teaspoonfuls of cream of tartar and one level teaspoonful of soda. Cream half the sugar with the butter, beat the remaining sugar into the yolks of the eggs, and sift the cream of tartar and the soda twice through the flour; beat the eggs and sugar together with the butter and sugar, add the milk slowly, and finally beat in the flour and stiffly beaten whites of the eggs. Flavor half this mixture with rose, and into the other half beat one teaspoonful of powdered cinnamon, one teaspoonful of powdered cloves and one grated nutmeg, and flavor with vanilla, lemon or almond; bake in four layer cake pans—two white layers and two spiced layers.

"For the Filling: Cut fine one cupful of seeded raisins, shred half a citron lemon, grate one small cocoonut and blanch three-fourths a pound of almonds; make an ordinary boiled icing, and into it beat all these ingredients save the almonds. Put the mixture thickly between the layers, and finish the top layer—which should be a white one—with sprinkled powdered sugar and the almonds stuck in porcupine wise. The measuring cups are ordinary coffee cups and are filled just level. This is a successful recipe and one easily followed."

healthier than those in our country. I think this is due entirely to the fact that they spend so much time in walking. It is nothing for an English girl or woman to walk a distance of seven or eight miles. Let the young ladies of New York try this some afternoon, and they will not suffer from a lack of appetite for dinner. If the girls and women of New York should form a walking club I would be delighted to walk with them some afternoon and give what advice I could.

I think the fad for high heel shoes in New York and Paris is responsible for so little walking among our women. They cannot walk far in high heel shoes. Their ankles become twisted, and there is such a pressure upon the instep that the pain will prevent them from going any long distance.—Weston, in the Evening World.

Playgrounds For the Poor.

"I see you are planning for the introduction of playgrounds for poor children in New York on a rather elaborate plan," said Mrs. Clara B. Lemar, of Berlin, to a New York Telegram reporter.

"I hope you will not follow the model of European playgrounds which I have seen. It would be difficult to find a more demoralizing place for a child than the average playground as now run in England and on the Continent.

"The first requisite for a boy to get along in a public playground abroad is to be a 'bluffer' and a 'bully.'"

"The boy who cannot fight a gang and come out on top four or five times a day stands little show in one of our ideal public playgrounds.

"The moment he appears his toys are taken away from him and he is sent home to get money for the 'gang.' His standing at the playground after that depends either upon his ability to steal from his parents for the benefit of his playmates or else his ability as a fighter.

"The most modest and retiring little girl will be completely transformed by a week at one of these public playgrounds into a rough, bols-

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. W. H. McMASTER.

Theme: Spiritual Awakening.

Brooklyn, N. Y.—The Rev. W. H. McMaster, pastor of the Embury Memorial M. E. Church, Lewis avenue and Decatur street, preached Sunday morning on "The Spiritual Awakening of Man." The text was from Luke 9:32: "When they were fully awake they saw His glory." Mr. McMaster said:

The common yet strange phenomena of sleep and waking provide us with a significant simile. The state when the body is dormant, the senses are stopped and reason is absent, becomes the symbol of inaction, oblivion, unconsciousness, death. The state of waking comes to represent in our language, action, awareness, responsiveness, life. Sin is said to put the soul to sleep in moral night. Christ is represented as a banner of those asleep, the lifter of those dead into newness of life. A sin is represented by sleep and death, life is represented by light and glory. The basal suggestion in the word "glory" is that of dazzling brightness, of intelligence, and it will gather a deepening content as the wealth and wonder of the spiritual life are unveiled.

Religion has as its subject matter not the morbid, erratic and abnormal things of dreams and nightmares, but the normal visions of the awakened soul. When the soul is most normal and when it has most nearly attained the ideal state, then its sight is clearest and its vision greatest. When Peter, James and John, on the Mount of Transfiguration, were with Jesus asleep, they saw nothing and heard nothing, but when they were fully awake they saw Christ's glory and the two men who stood with Him. The non-religious mind is asleep and dead to the all-sufficing realities of the unseen spiritual world. Having ears, they hear not the upper harmonies, having eyes they see not the transcendent glories. The awakened mind, on the other hand, has come to spiritual consciousness. He responds to spiritual stimuli; he feels the lure of moral beauty; his faculties have found a sphere of blessed action and his whole personality is awakened to a spiritual sensitiveness which catches ravishing glimpses of the divine glory.

The world of spiritual reality is all around us. It inspires us as an atmosphere. It is underneath and imminent in all material forms. "In God we live and move and have our being." Our real selves are unseen and spiritual, the body being the earthly vessel of the unseen gift of life. Our words are visible or audible signs of spiritual ideas. Our drawings of lines and angles and circles but visible representations of purely ideal relations, our books and libraries but means of conveying and preserving the spiritual things we call literature. We are asleep and dead to all we are ignorant of. If we are aware of the treasures of literature we are awake and alive to them. If we are conscious of the unseen, we are awake and alive to them. Because we do not see these spiritual glories does not argue their non-existence, but only our dead condition. Those who see them are the prophets, the seers, the men of spiritual authority and leadership. Christ was just as divine and just as glorious down in the valley healing the demoniac child and restoring him into his father's arms as He was on Mount Hermon when the disciples saw His garments as white as snow. The only difference was that on the mountain they were fully awake and saw His glory.

The waking of the soul is a process. The true object of education is to awaken and arouse and develop the powers of the personality. The growth of the bodily powers is largely conditioned by self-directed activity, hence calisthenics and gymnastics. The development of the mental faculties is conditioned by stimulating thought activity, hence systems of instruction, and teachers and courses of study. The awakening of the moral nature is conditioned by doing the will of God, hence prayer and churches and rituals and preaching and religion. The object of religious instruction is to awaken the sleeping conscience, the dormant feelings, the inactive will and enlist them actively in the spiritual love and labor of Christ.

The history of religion when written from the standpoint of progressive development will be the story of the awakening of the soul to spiritual things. Professor Bourne says: "When there is little mental or moral development the religious instinct can cling to a stick, or a stone or some low and hideous animal. But as life unfolds and intellect is clarified and conscience becomes regnant in our religious thinking, it then appears that there are certain conditions that must be met by any religion that is to command the assent of developed humanity." All races have worship and religion. The awakening of the mind, as evidenced in the progress of education, has made worship and religion. The awakening of the sense of the beautiful, as evidenced by the progress of art and esthetics, has made worship more beautiful. The awakening of the moral nature, as evidenced by ethical systems and ethical emphasis, has made worship more ethical. When men are fully awake they will see the glory of Christ, for He is the truth for the mind, love for the heart and power and guide for the will. No true development of the human personality will exceed the glory of Christ, nor go so high that He shall not remain its ideal and its good. We can think of nothing in the moral and spiritual scale beyond or better than Jesus Christ.

Christ is not only the ideal of this spiritual awakening, but He is the great cause of it. He is the inspiration of the modern scientific research for truth. His challenge was "Come and see." He excited the child mind of inquiry, of openness to the truth, as the type and by taking that attitude toward nature man has come into possession of her truth. By obeying nature man has come to control her, by getting down humbly to learn from her, she has exalted him by her treasures and her secrets.

The mind of Christ, which obeys, which is open to the truth, which challenges investigation, which submits the nailprints to the most scrupulous scrutiny, the instrument of progress in knowledge. So also in the moral realm, Christ is the great power to quicken the conscience; produce repentance and win the moral nature to the highest standards. He has developed the moral nature to the place where no man can hope to be religious beyond the extent that he is moral, and no corporation represents Christian things beyond the extent that it incorporates the ethics of Christian love in all its business. Christ is made in the great intellectual and moral awakenings of our times. He has led us to this moment of awakening and we, like the favored apostles, when we are fully awake will see the glory of Jesus Christ.

Christ is the most powerful force in human life for the awakening of the intellect in search for truth, or the quickening of the conscience to repentance and faith, and for swinging the soul with all its awakened and aroused powers into service for men, even to the point of free and glad self-sacrifice.

As men follow Christ, He has rehabilitated their faith in the spiritual, and broken the illusive spell cast over them by the material, the false and superstitious views of God lose their hold on their minds and fade away before the sun-like doctrine of the divine Fatherhood. The selfishness of men's hearts is softened into brotherly good will and the old religions cast aside and the new religions of Christ in the more effulgent light of Christianity, the basis for the final and ultimate faith of mankind. Who shall say what greater glories await to surprise the more fully awakened powers of man's soul? When we are fully awake we shall behold His glory.

Discoverers of Opportunity.

It is a peculiarity of human nature that we do not readily respond to opportunities for doing good unless we discover them in ourselves. There is something in the self-discovery of opportunity that carries with it both inspiration and the sense of responsibility. Tell one that the chance confronts him of doing this or that, show him the human need, and show him also the way to supply it, and he will thank you but how seldom he will follow your well-meant but more or less officious advice!

On the other hand, let one discover for himself the thing that ought to be done, and most likely he will go and do it. The very discovery of human need is an incentive to human helpfulness. One is ripe for the joy and inspiration of service that begins with his own initiative.

Is not this one of God's wise provisions for keeping us alive to the presence of opportunities? He gives us great joy in the personal discovery of them, and the personal response to them, whereas an opportunity discovered and pointed out by another is a kind of lifeless and remote thing, that we respond to, if we respect it at all, perfunctorily and without enthusiasm. At such times we feel as if we had been cheated out of the best part of the joy of doing good—the doing it upon our own initiative, with the glad heart that is so characteristic of opportunity. We feel as if it had been said that "the value of an opportunity largely consists in having seen it for one's self."—The Watchman.

One Sure Thing.

One thing is sure, my friends: If God is going to forgive our sins, we have got to repent of our sins and turn from them. "Let the wicked forsake his ways." Not only must we forsake our sins, but we must bring forth fruits meet for repentance. I don't know who the young man was who went to his employer on the other morning and said: "There's the money I took from you some years ago," but that was bringing forth fruits meet for repentance. We have not only got to forsake our sins, but if we have injured any one, if we have wronged him and caused him to suffer, we must make restitution as far as we can. And when we bring forth such fruits, men will have confidence in our Christianity. I have heard of a man who had four of his neighbor's sheep strayed in among his own and took the marks off them and kept them. When he was converted, these four sheep troubled him. Don't think that you are going to have peace with God if you've got four sheep that belong to somebody else, or have put somebody else's money into your pocket.—Moody.

Why It Pays to Conquer Sin.

It is better to conquer temptation than to be freed from it. Therefore God does not, at once, take us out of the world and beyond the reach of temptation; He does better than that when He keeps us here and offers us the opportunity for the defeat of our enemy. A victorious, sin-beset man has more to be grateful for than an undisturbed angel. For every victory over sin brings two notable results. It increases our own power against temptation, and it lessens the effectiveness of that temptation in its next onset. So God actually helps us to get freed from temptation every time we use His strength to defeat temptation. It may not always appear so, for temptation dies hard; but it is true, and we can prove it if we will fight on in undiscouraged assurance that it is a one-sided conflict, after all, and God and we are on that side.—Sunday-School Times.

Teaching Nuggets.

They who fear the Lord do not need to be taught.

A crooked life cannot lead on the straight way.

A good life is no small contribution to any man's logic.

To be true to the best is the best way we can do for truth.

The welfare of any people is determined by their worship.

All His love in the past calls for our loyalty in the present.

Present consecration is the best corrective of past crookedness.

Much moral asigmatism is due to pressure on the money nerve.

Many an ill of the heart would be cured if the hands were kept clean.

There is nothing that will help you to lead others more than being able to look back over a right life yourself.—Henry P. Cope, in Sunday-School Times.

SNAKES' HYPNOTIC POWER.

Experiments Disproving the Serpent Charm Theory.

It is a popular belief that serpents have the power of capturing their prey by casting a mysterious spell over the victims. Even scientists have seriously considered this supposed mesmeric power over birds. Cuvier ascribed it to narcotic effluvia, Audubon to the self-sacrificing audacity of nest birds, Bonpland to the "instincts of curiosity and maternal devotion," Russell Wallace to "optic influences akin to hypnotism." The latter theory is the most generally accepted, and in the rural districts, both of Europe and North America, bird charming snakes are classed with such indisputable phenomena as fish deluding anglers. Contemporaries of more than average intelligence will describe the staring eyes of a rattlesnake that paralyzed a youngster on his way to school and maintain that they saw it charm down a squirrel from the top of a walnut tree.

An opportunity was afforded me last summer of discovering the snake charm theory. The pharmacist of a medical college had procured a number of live serpents for experiments with certain antidotes, and during the summer vacation boarded his pets in a suburb of Bennington, Vt. They arrived in a moderate sized dry goods box, and with the owner's permission my neighbor transferred them to a roomy outhouse with a close fitting door and a wire screen front. Through a glass window their movements could be watched in spite of two bundles of straw and other aids to comfort. Cold weather lethargized them, but on warm afternoons four or five of ten rattlesnakes and six moccasins were generally in motion.

Were they trying to get out? Their conduct rather suggested a sanitary penchant for moderate exercise and sun baths. And there seemed no doubt that they had a memory for meal times. Generally revivals repeatedly preceded the gong by a minute or two. The owner's signboard, "Dinner at 3 p. m.," attracted rather a surplus of sightseers, and when it became known that our experiments promised to solve a problem of ages, catering, too, became superfluous; volunteer gifts of rats and blackbirds arrived in excess of our needs. Before the summer was over our visitors had settled the snake charm controversy. Twenty-eight out of thirty intelligent witnesses agreed that there is no hypnotism about it.

Our first doubts were aroused by the complacency of birds and small mammals and their absolute indifference to the presence of their formidable fellow captives. Within two feet of a coiled rattler a blackbird would alight on the rim of the drinking trough and adjust the defects of his toilet, splashing water in the very face of the reptile that watched him with piercing eyes. Then, after repeated sips, he would condescend to notice the crawler that had uncoiled by that time, and would finally hop

THE MUSTARD PEST.

How Farmers Get Rid of Plague That Has Cost Millions.

Do results justify the tremendous expenditure of money and effort for adapting science to the ends of agriculture?

Wild mustard has been and is yet the curse of the farmer's field. The old method of dealing with the pest was twofold, to summer fallow, plow and harrow the infested field for a season, then when the crop was planted the next year, if the mustard still grew, to have the children wander through the field plucking out the weed by the roots.

This was a waste of time and grain, for little plantlets of oats or barley were trampled down or derooted for every mustard plant pulled up. The new scientific method is to use no seed that is not guaranteed. But what of the field already infested? And what of fields infected by other weeds quite as noxious as mustard?

It was in the spring of 1906 that the American Steel and Wire Company called attention of the agricultural experts to a by-product of their iron and steel manufactory, an iron sulphate solution, which seemed to destroy weeds without injuring grain. The chemists of the company conferred with the agronomy experts. The iron sulphate was diluted in water.

The remedy did not always act the same. It was found that it would not work early in the morning during the dew or after a rain, for the simple reason that moisture diluted it too much. Finally a suitable spraying machine was obtained from Germany and the iron sulphate was applied about the third week in June, when mustard was in the third leaf and previous to bloom, and the grain plantlets not yet high in the blade.

What was the result? The weed was wilted up and burnt as if by fire. The grain blade remained a little blackened, but unharmed, for new shoots came on in fresh growth.

Now in many Western States the oat crop represents a yearly yield to the farmer of from \$20,000,000 to \$30,000,000. Half that destroyed by mustard represented loss of ten to fifteen millions.

That amount is practically saved to the farmers' pocket by the discovery of the iron sulphate solution. Multiply that amount by the dozen or more States that are great oat growers and the importance of the discovery can be realized.—From Owing.

ADVERTISING CHARITY.

Paid Appeals in Newspapers Best Way, Says Dr. Lindsay.

At the School of Philanthropy the other day Dr. S. M. Lindsay instructed the students in the art of securing popularity for the objects in which it is interested. One way was to buy advertising space.

"You have got to have the newspapers with you in any campaign," said he. "The platform and the pulpit do not exert the influence they once did. You are going to be advertised in the newspapers, anyway; it's worth seeing to that you are advertised right."

"Let me tell you how one man advertised a group of social reformers. He was a country boy, who came to the city and made ten or twenty millions by perfectly honest, straightforward methods. He said to these men one day: 'Buy a certain amount of space in the newspapers of the district which you wish to influence. Present your appeal in that space, and ask for money, votes and moral support. You'll get back all or nearly all the money it costs you, you will educate the public and you will acquire a control over the papers.'

"I dispense my advertising money through an agent, who controls perhaps \$600,000 or \$1,000,000 of advertising funds. Occasionally in one of the papers in which my advertisement appears I see an editorial hostile to my business. Then I drop a note to this agent, and he writes to the paper saying that the article in question is offensive to one of his advertisers, and he will appreciate it if the publisher will refrain from further utterance along that line. This letter is read very carefully because it comes from an agent that controls \$600,000 of advertising."

"I wouldn't for a moment," said Dr. Lindsay, "excuse the newspaper which paid any attention to such a communication if it believed the business was humbugging the public. In that case the newspaper ought to tell the advertiser to take his advertisement and go. But in our case the social reformer is not working to humbug the public but to benefit it, and is entitled to all the influence he can gain for that end."

To influence legislatures, Dr. Lindsay thought, petitions were not "worth the ink it took to write them." Circular letters addressed to legislators often produced an actually hostile effect. The only thing that really has an effect on the hard hearted lawmaker is personal appeal or a personal letter.—New York Tribune.