

WOMAN'S REALM

Band Stitching.

Very smart are the skirts with from thirteen to nineteen gores, each seam stitched on the outer side, so that it seems to indicate a narrow bias band. To be very correct these skirts should be four inches from the ground. These skirts have been extremely fashionable this summer, and in heavier weights will be worn during the next month or two.—Indianapolis News.

To Dispel Flesh.

If you are overstout, don't use drugs.

They may bring on another evil worse than flesh.

Use the flesh brush. Get a square cornered clothes brush of manilla fibre.

At first the skin will be sensitive, but use the brush gently and steadily and it will not irritate.

Pay attention to the muscles of the shoulders and arms, and especially the back of the neck where that unsightly mound of flesh rises.

Whenever you can walk, do so. Imagine that the trolley car engenders disease.

When you feel sleepy go out in the sunshine on an interesting mission.

Do your sleeping at night and omit the afternoon nap.—New York Times.

She Can Gossip in 13 Tongues.

Martina Kramers, of Rotterdam, ranks among the first of woman linguists. She can read and speak thirteen languages, and there are few men in the world who can equal that record. Besides, she has sufficient knowledge of seven other languages to converse in them, and she has planned to add a new language to her list every six months for several years. Miss Kramers also ranks as one of the most influential suffragettes in Europe. She is editor of *Jus Suffragii*, the official organ of the International Woman Suffrage Al-

Our Cut-out Recipe.

Paste in Your Scrap-book.

Fish For Invalids.—A nice way of cooking cod for invalids: Wash and dry the fish, sprinkle well with flour, a little pepper and salt and put in a dish which is well greased with butter. Pour over sufficient milk to cover bottom of dish about an inch in depth (more if liked). Cover down and cook in a hot oven until quite loose from the bone, basting frequently all the time. This makes a tasty dish, generally being eaten with relish, as it is quite free from fatness and no flavor being lost. The milk serves as a sauce, being thickened with the flour while cooking.

liance, which has several branches in this country. Miss Kramers is one of the most optimistic of the workers. She believes that within ten years America and all the countries in Europe will extend suffrage to women on equality with men.—New York Press.

Here's a Golden Girl, Indeed.

Laura White, of San Francisco, expects to become the richest woman in the world. After several years of prospecting she has discovered a gold vein in Nevada, and now is directing mining operations personally. The pluck and thoroughness that have made woman so successful against men in the world of work tell the story of Miss White's winning of wealth. She saw nothing in a future as a clerk in a San Francisco office, so she studied mineralogy and struck out into the Nevada mountains. She met the disappointments that seem to come to every prospector, but her confidence never waned, and finally she marked down a gold vein on a mountainside that had been searched by scores of men. She filed her claim and was ready for work before news of her rich find reached the public, and when men rushed in to stake out claims it was found the young woman had obtained control of every square foot of promising ground. Miss White directs the work of a large force of miners, and it is said that when below ground she wears men's clothes.—New York Press.

Temper Told by the Hair.

Girls with blue eyes and straw-colored hair generally have a far calmer and happier life, as a rule, than those with big dark eyes and olive complexions.

The fair girl is almost sure to be level headed in her love affairs, and to make a sensible marriage, but she will be much more fickle than the dark girl, because her feelings will not be so deep and passionate.

Dark girls are more emotional; love means so much to them that their feeling is deeper and more lasting than the love of fair girls, or so the learned in such matters say.

Brunette women make very loving and demonstrative mothers, but they do not understand discipline. Fair women train their children best for a prosaic and every day life.

It is said that fair children are easier to bring up than dark ones, as their ailments are less likely to be serious, and they have more vitality to resist disease.

Dark persons of either sex fret and wear themselves to fiddlings with nerves and emotional worries in a manner most uncommon among the more phlegmatic, fair-skinned people.

Auburn-haired people must be judged alone. The mother of a daughter with ruddy gold locks and dark eyes must be on the lookout for trouble. The course of true love rarely runs smoothly for the dark-

eyed, auburn-haired girl.—New York Telegram.

We Angered English Suffragist.

Mrs. Cobden-Sanderson still is trying to convince the English that American women are interested only in themselves. It is the dull season for the suffragette in England, and probably that is why Mrs. Cobden-Sanderson is raking over the old coals. She was not especially gratified by the results of her mission here, and she has deemed it wise to grow more emphatic in her criticism of the American women than she was a few months ago, when fresh from her fruitless visit to this country. Mrs. Cobden-Sanderson and Mrs. Humphry Ward agree that there is little prospect of a campaign here for the ballot box for women; but the novelist has been more reserved in her accounts of her meetings with American women in their clubs and homes. Of course, woman is entitled to her own opinion; still it seems the part of a blind courage, if not audacity, for an Englishwoman to stay here a few weeks and then return to her home to deliver a verdict upon American womanhood. The trouble with Mrs. Cobden-Sanderson and Mrs. Ward is that they have not weighed the radical differences in the positions of women in this country and in England. The incentive to agitation, to the baiting of legislators and Cabinet members, does not exist here as in England, where women still remain more or less vassals in the eyes of the law.—New York Press.

Overcoming Carelessness.

A group of mothers were lamenting about the carelessness of children and men in eating, and the drain these hard times of big laundry bills. "My family scarcely spot the cloth any more," laughed one of the mothers. "They find it too expensive! I used to have a tablecloth a day in the

wash, and then could scarcely keep them respectable looking."

"The laundry bills were huge, as my one girl could not possibly do them at home, and the wear and tear on the linen was as bad."

"Finally I hit on the plan of making each member who made a spot cover it with money, pennies for the children from their own allowance and silver from the grown-ups."

"We voted what to do with the money. I was for the hospital, but the rest preferred to devote it to something for the table, so we started a fund to buy new table linen and china. For the first month or so we had a flourishing bank, but now all have grown so careful that our fund grows slowly."—New York Press.



Newer than the ribbon band about the collar is the pleating of gold braid.

Gray paste pearls as heads to long hat pins are worn with light colored satin hats.

Pocket handkerchiefs have wide colored centres and hems, the initials done in white.

Russian fish-net veils in dull bronze are cut entirely square and go over the entire hat.

Borderant is the name of the new chiffon auto veiling. It comes in handsome colors with dainty hairline stripe borders.

Ball gowns, especially some of Grecian design, are worn without gloves even though their sleeves are merely apologies for sleeves.

A large brown felt hat has no other trimming than six great brown roses, some pale tan with golden hearts, others deeper in tint.

Narrow belts of soft suede in pastel colors, to wear at the top of high directoire skirts, are finished with oblong silver and gun-metal buttons.

Pretty, but injurious to the eyesight, are the Breton lace veils, loosely draped round the hat and capable of being thrown back over the face.

Three-inch belts of braided soutache, with wide buttonholes, through which a satin sash is run, tying at the side, are finished with tassels of soutache.

Black suede button shoes will be a good choice for feet that can not be described as of Cinderella proportions; the dull surface tends to reduce the size in the kindest manner.

Blouses are cut like a long yoke, as fullness underneath the skirt will interfere with its proper fit. A tiny band of the material, or better still of silk ribbon, is used as a finish and is hooked at the back.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. MERLE A. BREED.

Theme: Realizing the Pattern.

Lincoln, Neb.—The Rev. Merle A. Breed, who recently entered upon the fifth year of his pastorate of the Congregational Church at Monticello, Iowa, occupied the pulpit of the First Congregational Church of this city Sunday morning. He spoke from Hebrews 8:5: "See, saith he, that thou make all things according to the pattern that was shewed thee in the mount," taking the subject, "The Pattern in the Mount, the Building on the Plain." Mr. Breed said in the course of his sermon:

Our text, which is a quotation from Exodus 25:40, sets before us a picture as interesting as it is suggestive. The hosts of Israel have been waiting long before Mount Sinai. Their leader, Moses, is hidden in the cloud-capped, fire-riven summit in communion with Jehovah. While the people are waiting in the plain, he has gone forth to the mountain, to hear His will for them and for himself, and to bring down a divine pattern of a tabernacle for God's worship and the uplifting of men's hearts and lives to the heights of His glory. In general he had but earthly ambitions. While Moses was hidden in the clouds and darkness of the mount, they were occupied with dancing and feasting, with eating and drinking, and making golden calves to worship, Moses is beholding the pattern of the tabernacle about which the religious life of the nation was to arise, and which was to stamp its impress upon the world. Moses is filling his soul with the vision which he is to endeavor to realize among the rude, ignorant, superstitious, half-wild Israelites in the plain beneath him. To one man came the vision of heavenly things. The rest were to receive it through him. His life work was to be that of bringing this vision into their reach and making it real to them.

The vision splendid came to him on the heights. The details, measurements, gathering of materials, labor of construction, were all to be wrought out on the levels of common life upon the plain. We may easily imagine that the children of Israel and the roving tribes about them greatly admired the completed tabernacle, with its curtains of blue, purple and scarlet, with its ark and altar, its candlestick, its cherubim, its pillars and its place and holy of holies, its laver of mercy-seat and mysterious separating veil. But there was one who had seen something better, who knew that, beautiful and costly as it was, the tent of meeting was but dimly shadowed forth the glory of the pattern shown him in the mount. The people saw only the tabernacle in the plain, but the eyes of Moses looked beyond and through that and saw the pattern he had beheld in the mount. And that is the truth that thought together this morning, the pattern in the mount, the building in the plain, for life still has its Sinais, where we behold ideals, and we hear its plain, where these are to be realized. Surely he is a sorry builder who has seen his pattern in the mount.

For the success of our building, much will depend upon our choice of a pattern.

The costliest building is manhood and womanhood. The one that we call self, a life character, yet so much haphazard building. With the greatest variety of plans there is little attention to standards, and an infinite variety of results, because the pattern is not selected with the care an architect draws his designs upon his trustee board.

What shall we build our lives—hovel, or palace, or temple? It is an exhilarating reflection that every act or thought is building them into something. What an infinite variety of patterns we may choose! Shall we build them all—which shall we choose? There must be unity in the design. The eclectic method, pure and simple, will hardly avail for this. What one age approved falls to the approbation of the next. There must be an architect and real worth in the permanence and real worth in the pattern, if it is to satisfy ourselves or others as the years pass. As we read history and the great names of past eras move before us, we often feel how transient they were. How like a hovel is Midas, the Phrygian king of legend and story. How like a moldering tire upon the shores of time is Pompey the Great. How like a dust covered ruin in the Roman forum is Caesar.

Now we may all be tabernacle builders, like Moses, if we will. For this method Moses followed is not to be thought of by us as exceptional. It is a type for us each in our building. We, too, are building, "building every day, building for eternity," and our Scripture lesson tells us that our building must stand God's test. We have like opportunities with the great Jewish lawgiver. If he had eyes to see God, and ears to hear God, so have we. Will we choose the tabernacle pattern for our lives? "Every human soul," wrote Hartford's greatest divine, "has a complete and perfect plan, cherished for it in the heart of God—a divine biography marked out, which it enters into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God, and unfolded by His secret nurture, great in its conception, great in the divine skill by which it is shaped; above all, great in the majestic and glorious issues it prepares." Life may be used for other purposes, no doubt, but do they satisfy? Is not life insipid, unsatisfying, lost, till it is all wrought out a temple, a dwelling place for God most high?

Here some will say, "But my life is cast on other levels. It deals with common things, with the doing of momentous acts and routine service. What opportunity can there be for me to achieve such large or worthy results? If conditions were different, or my calling other than it is, all this might be of interest to me. I long to put just this into my living, but it is all too remote from life as I have to live it." Here lies the value of the scene before us. Through Moses the humblest of the people became part-

ners with him in building the tabernacle. Moses did not rear it upon the cloud-encircled mount, but in the plain, that you and I might be encouraged to realize the purpose of God for us in the field of common daily relations and amid what will otherwise be the drudgery of daily living. He leaves us the same task. Merchant and teacher, sailor and soldier, farmer and workman, author and editor, housewife and clerk, mistress and maid, lawyer and preacher, however humble and obscure our lives seem, we are to be fellow workmen with God in bringing things divine into these seemingly common and unmeaning activities and relations. After the clouds and glory had withdrawn from Sinai, the humblest Israelite could point to the tabernacle and say: "The glory of God still follows us all through our wanderings and wanderings in that tabernacle of order, and without me it would never have been complete." Your life, where it is, is needed for the rearing of something greater and better than the tabernacle in the world of to-day, and without it the kingdom of God will never come in its fullness. Before this all other needs of our time sink into insignificance; for the truest tabernacle for the showing forth of God to the world is not a pattern hidden in the majesty of unapproachable heights, nor is it a cathedral, helpful as these may be, but a life simple outwardly, though with luxurious and divine furnishings within; a life spent on the levels where our fellow men live theirs, filled not with such consecrated furnishings as adorned the tabernacle Moses fashioned, but with the graces and kindly deeds men need to see and feel near at hand. This is our work, as divinely appointed to us as it was to Moses. It is the greater building, in which all our common tasks and humblest efforts may have an honored place as truly as did the altar and laver in the ancient tabernacle.

But for this successful building of our lives into God's purpose we, too, must seek our pattern in the mount. God Himself builds according to plan. Even a casual glance at His wonderful world this morning will disclose that. Purpose and plan are everywhere. Not one grain of sand is a law unto itself. Not one flower blooms, or wither, or wither. Not one leaf drops before its time. Not a bird note is unrelated; its music is born from present conditions and wakes its own echo. All things fall into their place and carry out the divine purpose.

This is the method of the divine building, whether in nature or in human lives. And it may be so in your life and mine. We may know God's purpose for us and follow it as truly as the grain of sand, the flower, the bird, or the leaf, may will itself to do His will," said the Master, "he shall know." God does not withhold His plan from any man. The mount is ever ready for the revealing of the pattern, but men must take the time to learn, to withdraw to its retreat.

The pattern came not to Moses till he had twice spent forty days and forty nights in the mount alone with God. After many years' tuition in the wilderness came John the Baptist, the herald of Christ. The wilderness was his mount of vision. Handel had a vision of the world of the oratorio of the Messiah, and when we hear it we must not forget the long period of preparation. Michael Angelo had the spiritual eye and hand and painted the frescoes of the Pauline Chapel with the representations of the martyrdom of St. Peter and the conversion of St. Paul, and carved the statues of "David" and "Moses." If Paul spent three years in Arabia to meditate upon the vision he had had of the Christ, who had met him in the way to Damascus; if Christ Himself retired to solitary places for quiet and prayer, you and I need time for such a disclosure of God's will for us as He is waiting to give. Before we can rightly rear the tabernacle of our lives in the plain of daily service we must seek our pattern in the mount, not Sinai, but the heaven-reaching life of Christ. The divine pattern has come near men in Jesus Christ. We have not to seek it amid the perils, darkness and difficulties of Sinai; it is here with us, built in all its way of perfection on the levels of our daily needs; supplying us with all desirable inspirations, helps and satisfying fellowship, opening the very veil by which we enter into the most holy place itself. It is not a presence near at hand, familiar with our needs, to which we may withdraw in moments of discouragement or temptation, full of divine comfort and solace for the hours of sorrow, full of divine strength and vitality in our days of weakness when all other help seems far away, full of glorious warning when we are careless and wayward. We need ever to be withdrawing into this mount, Jesus Christ, if we are to realize the pattern in the plain of our earthly living. Because it is so accessible, so complete in its ministry. "See, therefore, that thou make all things according to the pattern that was shewed thee in the mount."

Why? Is there not something minutely pathetic in the continual going back of one generation after another to the old mystery of pain? There is, I suppose, says the Rev. George Jackson, nothing new to be said about it; there is no fresh light to be cast upon it; yet still men wait and watch with hope, still the poor brain buses itself and the torn heart cries aloud, "My God, my God, why?" Other questions we answer, or they answer themselves, or we are content that they should remain unanswered; but this question is always with us. And, indeed, how should it be otherwise, since on every man, soon or late, the dark mystery thrusts itself? "What that is born of woman is of few days and full of trouble." The words are very old, they are never obsolete. The generations come and go, but sorrow and pain and death abide.

The Reason. The saint loves truth because it is true, and loves right because it is right, and loves God because He is God.—Rev. J. Ossian Davies.

The True Conqueror. The greatest conqueror is he that has mastered the world that lies in his own breast.—Scottish Reformer.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 22.

Subject: Solomon Anointed King, 1 Kings 1:1-2:12—Golden Text, 1 Chron. 28:9—Commit Verses 89, 40—Commentary.

TIME.—1015 B. C. PLACE.—Jerusalem.

EXPOSITION.—I. Solomon Anointed King, vs. 32-40. God had chosen Solomon to be king. He had called him "Jedidiah," that is, "the beloved of Jehovah" (2 Sam. 12:25). But Joab, the general, and Abiathar, the priest, had conspired with Adonijah, the oldest next son of David to Absalom, to thwart God's plan to make Solomon king. David was so old and decrepit that he and his fellow-conspirators did not think that he would rally to thwart the conspiracy. But no conspiracy of man, no matter how strong, can overthrow the plans of God. David, when informed of the conspiracy, old and decrepit as he was, rallied and proved sufficient for the occasion. He calls to his assistance his trusted friends of old, Zadok, the priest, and Nathan, the prophet, and Benaiah, a military man, one of the mighty men of David. It was through Nathan that God had announced to David His favor toward Solomon (2 Sam. 12:24, 25). David's action is prompt and thorough. While Adonijah and his fellow-conspirators were still feasting (v. 9) David's trusted friends without delay go through all the necessary formalities and anoint Solomon king. Solomon was placed on David's own mule. David was still obedient to the law of God, and even in the days of his great power had not adopted horses to ride upon. To do so was expressly forbidden by God to Israel's kings (Deut. 17:16). Absalom had done so in the brief days of his glory (2 Sam. 15:1). Adonijah also (v. 5). The priest and the prophet were to unite in anointing Solomon (v. 34). The anointing was the symbol of dedication to God (Lev. 8:10-12). The oil the symbol of the Holy Spirit (Acts 10:38). Appeal was made to God to secure the safety of the new-made king. David will leave no doubt in the minds of any that Solomon is his own choice for king. While he still lived he appointed that Solomon should sit upon his throne and be king in his stead and in unequivocal terms declared, "I have appointed him to be king over Israel and over Judah." As secure as this made Solomon on the throne, there was another fact that made him more secure, namely, that God had made him king over Israel and over Judah. Benaiah, the warrior, appears as the most religious man in the whole transaction (vs. 36, 37). Jehovah had been with David, and Benaiah prays that He may now be with Solomon. He has been with David (v. 37) and he prays that his throne may be greater even than the throne of his father. This prayer of Benaiah was abundantly answered. David's three trusted friends proceeded to do exactly what they were told. The oil with which Solomon was anointed was taken out of the tabernacle, the place where God dwelt. The whole people agreed with David's choice and God's choice and the whole city was filled with music and with joy. When this world agrees to make Him King of the earth, the whole earth shall rejoice with great joy.

II. Adonijah Filled With Fear, vs. 50-53. While the people were filled with joy the enemies of the king were filled with consternation. So will it be at the coming of our Solomon (2 Thess. 1:7-9; Rev. 17: 6:15 and 18). Adonijah was a coward as well as a rebel. Rebels against God are always cowards (Prov. 28:1). Adonijah fled to the house of God for safety, presumably not because he had any special reverence for the house of God, but because he knew that Solomon had. He was afraid that Solomon would kill him. Probably he would have killed Solomon if he had had a chance and judged Solomon by himself. He speaks of himself as Solomon's servant (v. 51), but the change from enemy to servant was very sudden and no evidence was given of the genuineness of the conversion. Solomon on his part was ready to forgive if Adonijah would only give proof of the reality of his repentance. All he asked was that Adonijah should prove himself a worthy man (v. 52). All that God asks of us is that we "bring forth fruit meet for repentance" (Matt. 3:7). If Adonijah would only do this he would be free from all danger, not a hair of his head would fall to the earth. On the other hand, if wickedness should be found in him the penalty was certain. He should die. No matter what protestations of repentance we make, if we do not forsake sin we shall perish. The scene closes with Adonijah doing obeisance to Solomon (v. 53, R. V.). The time is coming when every enemy of Jesus must bow the knee and confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10, 11). Adonijah did not prove himself a worthy man and later paid the penalty of his rebellion (ch. 2:12-25). Many of those who profess to yield their hearts to Jesus do not really do so. They call Him Lord, but do not do the things that He says (Luke 6:46). Their calling Jesus Lord will not save them. They will be cast out from His presence (Matt. 7:21-23).

We are not surprised to read that New Zealand is exhibiting a marked tendency toward a lower birth-rate. The fact is, says the Richmond Times-Dispatch, that men are growing more and more careful as to what countries they are born in nowadays.

Baseball has remained gloriously free from the crookedness which has tainted so many other sports in professional hands, boasts the Richmond Times Dispatch.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-SECOND.

Topic.—Songs of the Heart—XII. Gratitude and How to Express It.—Ps. 103.—(Thanksgiving Day Meeting.)

Gratitude of the heavenly beings. Rev. 4: 8-11. Gratitude required of us. Ps. 25: 14-23. Gratitude in public. Ps. 35, 18-27. Thanksgiving in private. Ps. 57: 7-11. Thanksgiving before meals. John 6: 10, 11. Gratitude for converts. Eph. 1: 16-23.

Thanksgiving requires all that is within us, all high qualities; not only speech, but thought and memory and reason and affection and earnestness (v. 1).

Simply remembering God's kindness is enough; gratitude is sure to follow. But do we often enough review them? (v. 2).

Let us be grateful for what God has not done, as well as for what He has done, for the deserved punishment that He withholds (v. 10).

Nature praises God; so do joyous little children, and wise old men, and the great hosts of heaven; but these praises do not avail for me (v. 22).

Suggestions. To express our gratitude in another's words—David's, Whittier's—is better than not to express it at all; but we can at least say that they are our thoughts.

Much gratitude may be expressed in song; but how seldom we think of what we are singing!

It is well to think at the end of every day of the kindnesses done you for which you have not expressed your gratitude.

Gratitude may become a habit, and then happiness becomes a habit. Illustrations.

Gratitude unexpressed is like a photograph which is undeveloped.

If we say "Thank you" every time the bread is passed to us at table, why not every time we receive a blessing from God?

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 22.

Controlled by the Spirit of God. Rom. 8: 5-11; Col. 1, 9.

Rom. 8: 5-11. This scripture concerns the two natures of man, the fleshly and the spiritual. Each of these is subject to a "law," a course of action. There is a "law" of sin and a "law" of the spirit. Each "law" has its own conclusion. The "law" of the flesh, or sin, concludes in death. In this instance "death" does not signify physical wreck but complete moral undoing. The "law" of the spirit, or life, concludes not in mere continued physical existence but in the largest possible expression of the human soul, nature not only has its own inherent power, impelling men to follow the best bent of their being, but it is reinforced by God himself. For this reason the very weakest of men may obtain complete victory in the struggle between the flesh and the spirit.

Col. 1, 9. This is a prayer for the cultivation of the spiritual life. The spiritual life is not a matter of chance. It may be nurtured and matured. It is something in which God himself is interested. God imparts his health and power to his struggling children. He may be had for the asking.

Every man has these two natures. Between them there is conflict, until at the last the man is under the control of one or the other. The conflict begins early in life and continues in many instances until life's last day.

In multitudes of persons there does not seem to be much conflict, because either the fleshly or the spiritual nature is in complete control. Accordingly, men are earthly, sensual, or bestial if the "law" of the flesh rules them, or they are Christlike in their words and deeds if the "law" of the spirit dominates them.

Often this conflict is sharp and even terrible. Paul, who wrote these scriptures, found the struggle fearful almost beyond words. (See Rom. 7: 25.) Fortunately for weak mortals, God supplements human striving when it seeks to become Godlike and to conform to God's holy law.

MINT SAUCE NOVELTY.

If you have never tried a mint sauce with vanilla or chocolate ice cream, an experiment well worth investigation is before you. Leave half a cupful of chopped mint leaves in one cupful of water for one hour; then heat and strain. Dissolve a cupful of sugar in the mint water, let it come to a boil, color a faint green and cook until a little dropped in cold water will form a soft ball when rolled between the fingers. Pour hot over each serving of cream, and it will quickly candy upon the cold compound, imparting a delicious flavor.—Washington Star.

WATERCRESS SANDWICHES.

The leaves should be picked from the stem, finely chopped and tossed in a French dressing. Remove the crust from their slices of sandwich bread and cut in oblongs. Fold the cream mixture, sprinkled with finely chopped hard boiled eggs between two of the bread slices.—Washington Star.

"There is more in Paris than Bader tells of," begins a travel letter of a Chicago paper. Of course, of course, but remember that there are ladies present, warns the Louisville Courier-Journal.