

WOMAN'S REALM

A Woman's Era.

"If I were a man!" is surely a very unnecessary cry these days. The epoch of the man is past; the twentieth century is the era of the woman. There is, with a few very slight exceptions, nothing that a woman, as a woman, cannot do, and do every bit as well as if she were a man.—Baroness Orczy, in P. T. O.

Night School Teachers.

Dr. Elizabeth Athman, of Gottsheim, is the first woman to be elected teacher in a night school in the German Empire. She entered upon her duties in Frankfurt. Fraulein Athman is well known in Germany on account of her original investigations upon sociological subjects. She has written and lectured extensively upon the condition of the working-women, especially those employed in the factories and shops of Germany. As she has lived among the women about whom she lectures and writes and knows thoroughly their condition, she is looked upon as the leading authority on the subject and especially well fitted to act as their teacher in night school.—New York Sun.

Corsets Good For Women.

Dr. L. E. Landrone, whose plan to improve the human race by applying Luther Burbank's plant theories to the training of children has attracted much attention, now commends the modern corset. In an address before the members of the Women's Literary Club he declared that the stays were good for the reason that the torso muscles have been weakened for centuries through the generous support of the corset until now the average female form could not stand without its help.

The speaker said that the body was composed of chemical fluids that the mercy of the emotions. Anger, hatred and sorrow poisons the fluids of the body, while love, cheerfulness and happiness serve as eliminators of the motive fatigue poisons.

To the Suffragettes.

Some of the Suffragettes are lovely—Mrs. Clarence Mackay, the Duchess of Manchester, Mrs. Kappeler, for instance. In former times women

Blanc), in her clever little sketch of "The Graceful Art," declares for the theory that the foundation of the modern ballet is Greek art. The first masters of modern dancing argued that what is satisfyingly beautiful in marble must be doubly so in flesh and blood and set to music; so they studied old vases and statues, choosing one pose from a statue, linking it to the next with gestures and steps from a frieze; another pose, more frieze; the idea is that of a goldsmith making a chain of alternate links and a gem. Dainty as leucocerc of flagree, these entire chats (crossing the feet in the air on a leap), or the flight known as "istay" (turns and attitude). This was the origin of the sort of classic dancing that has vanished with Greece for a period. "At the end of the phrase the dancer alights in a pose from a classic drawing which must be meant to strike the mind of her audience as the gem in the chain does the eye." Some of these medesimoelles of the ballet have been cultivated and brainy enough to have written magazine articles on the art and history of the ballet and some have made text books for beginners of their profession. Fanny Ellsler's journal shows that she has had a very cool, keen head and a perfectly balanced judgment of character which she exercised without mercy on the great personages of Boston who crowded about her. Speaking of Taglioni whom Justin McCarthy pronounced the "greatest of dancers," Mrs. Julia Ward Howe, who is certainly a judge on that point, testifies to the intellectual quality of her art. Mrs. Howe long ago suggested that the "best stage dancing gives us the classic in a fluent form with the illumination of life and personality." "I cannot recall in the dances which I saw in the Taglioni season anything which appeared to us sensual or even sensuous, rather the very ecstasy and embodiment of grace." This is what she says she said to Theodore Parker, and it is as good as that threadbare story of what Margaret Fuller said to Emerson and what Emerson replied and a good deal more authentic. Lole Fuller has just published her "Memoirs" in Paris, and Anatole France has written a preface for them as exquisitely as if written for

the works of Racine.—Boston Transcript.

Our Cut-out Recipe

Frosted Lemon.—Be sure to put this pie together just as directed and you will find it delicious: One smooth, juicy lemon, grate rind and cut up the pulp, put it into a cheesecloth and squeeze out all the juice. Now put a cup of sugar and piece of butter size of an egg into a bowl; put one teaspoon of water into a granite saucpan; stir a tablespoon of cornstarch up in a little cold water and add to the water in the same pan; stir it smooth, add butter and sugar, then the lemon juice and rind. Let this cool a little, then stir in the beaten yolks of two eggs. Pour this into the open crust and bake. Beat the egg whites until stiff, add one or two tablespoons of powdered sugar, heap over the pie and set into a very cool oven. This makes a nice pie, but it is very rich.

Professional Shoppers Helpful.
Who are they that professional shoppers, who are they that so excel the average woman in her favorite pastime? Until lately there were in New York City alone 5000 of these gifted buyers, but suddenly a relentless editor was passed, and the number was reduced at one fell swoop to a mere 500. And the surviving 500 are doing business to this day, toiling at it steadily from morn till dewy eve; comparing, pricing, choosing, buying and forwarding to their customers the goods that they demand. The surplus 4500 were eliminated because they were not regular. That is to say, they followed the fascinating business of shopping only as an avocation, used it as a side-line to increase their incomes by buying things for casual customers in their off hours.

Professional Shoppers Helpful.
The first professional shopper in New York is a woman who began in 1884, and is still at the head of an increasing business that has far outgrown her most ambitious dreams. There are many amateurs or semi-amateurs in the field, but the purchasing agent mentioned is one of the best known and of longest experience. She was at the head of the dressmaking department when falling health forced her to give up that employment. As she had many regular customers in distant cities she offered to buy things for them. Knowing their tastes as she did she had little difficulty in selecting the very articles they liked best. Soon she had to hire an assistant—two—three—soon there were six. Also she built up a dressmaking establishment that employed a score of experts in the art and mystery of fashionable feminine costumes.—Harper's Weekly.

Miss Curtis' Views.
Miss Eleanor Curtis ("Marguerite

Professional Shoppers Helpful.
The American beauty waistcoat adds a smart touch to a black coat suit.

One fad is the employment of black chiffon with colored cloth and silk gowns.

Dog collars come in links of solid jet or in links studded with cut jet beads.

The rage for tassels is unabated, and they are to be found in gold, silver and silk.

The most fashionable ruching is of white crepe, doubled and standing out about an inch.

One-button gloves are much in favor for evening wear under these long lace and net sleeves.

Little belts not more than an inch wide, studded with jet or jewels, vie with the Empire girdles.

A bit of bright color is obligatory on the hat of taupe or other dull color, and sometimes it is more than a bit.

Parrot effects in brilliant colorings are immensely popular, as well as owl heads in conjunction with other novelties.

The new evening hoods of French design are being copied and modified, resulting in some picturesque as well as useful headgear.

The sleeves are so tight at the wrist that a woman does not wish a glove any longer than a two-button length, for it covers the arm and spoils the fit.

Pretty and Artistic.
An Atheism man thought and thought what colors would be pretty and artistic to use in painting his house, and then used bright yellow and bright green.—Atheism Globe.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. DR. C. F. AKED.

Theme: Chesterton's Discovery.

New York City.—The Rev. C. F. Ake, D. D., the pastor of the Fifth Avenue Baptist Church, preached in his pulpit Sunday. His subject was "How Mr. Chesterton Discovered England." He took for his text Matthew 11:28 and 29, "I will give you rest." "Ye shall find rest unto your souls." "Come unto Me all ye that are weary and heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." This is Christianity's first invitation to the world. It applies the test of universal religion. For the test of universal religion is not in the numbers of those who accept it, but in the varieties of men and women who accept it and whose needs it meets and satisfies. This invitation has been accepted by every kind and condition of men and women throughout the whole of the human race; and every type of character, every circumstance of need has responded to this invitation. The men and women who have accepted have found the rest for their souls which Christ promised. But I am not going to preach to-night upon this text. Millions of gracious sermons have been preached upon it and millions of souls have been won to the rest promised. I have one purpose only in repeating the words at the outset, and that is that you may use them, not as a text to expound but as a motto of that which is to follow, for my purpose to speak to you tonight is to give you an invitation of letters who have accepted this invitation of Christianity and found rest for his doubting, wondering, inquiring mind, rest for his turbulent spirit; and he has written a book telling us how he found his way to Christianity and to the rest that Christianity offers.

The man is Mr. Chesterton. His books are freely on sale in this country and he occupies a very conspicuous place in English literary life. The book is called "Orthodoxy." It is a story—autobiographical—of the way in which he brings himself to the acceptance of Christianity. The style is all his own. He is the supreme master of paradox among living men in the English world. His purpose is to take any statement about any motto and thing and show that universally the contrary is true. If, for instance, I say that the doctrine of original sin is gloomy and depressing his method is to show that the doctrine of original sin is universally the most bracing and most invigorating and exhilarating that the mind of man can conceive. That is the man's way, and he has attained to enormous influence and his books to enormous sale by working this paradoxical method. It does not follow because I call your attention to this book that I am commending it unreservedly, but the value of the book is that it stimulates thought. It sets you thinking about the deepest and highest things, and the things that are deeply suggestive and helpful to spiritual life. The tone is a corrective of that very curious ingrained temper of our day which launches every now and then an entirely new and original gospel that is going to supersede all other gospels that have ever been preached and bring in the millennium by special express with all expenses paid within the next fortnight. We have seen too much of that sort of thing and it is a corrective of this curious habit, this launching with banners flying and hands waving a gospel of tomorrow, which, on examination, proves to be merely a second-hand copy of a sleepy edition of the gospel of yesterday afternoon.

Mr. Chesterton likens himself to an English yachtsman, who in the English Channel is heading and in his imagination thinks he is in the Southern Pacific and on approaching the land believes it is some uninhabited or savage island. He goes ashore prepared to meet wild men and animals, and discovers that he is among his own people in the inner streets of Dover or Brighton. Mr. Chesterton sets out to discover a new ethic, a new philosophy of life, a new morality, and he discovered Christianity. I have not been in this country twenty months yet, but I am quite certain that there have been twenty new gospels launched upon an astonished public during that time. I remember one that was to take possession of the church to win the world to Christ inside of the next twelve months. The publisher sent me a copy of the book for my opinion, and he notes him that I did not care two straws about that sort of thing, but before the ink in my signature was dry a friend called on me and I asked him how Dr. S. and S.'s scheme was getting on. "Oh," he said, "he is about through with it."

I said, "Why, I have only just got his book from the publisher." "That does not make a difference," said my friend. "But," I said, "how can he have got through with it already?" He looked at me with pity for my insular ignorance and non-appreciation of the ignorance of the American mind and said, "Have you not been here long enough to know how easily we take a thing up and how much more easily we drop it again?" The fact is that what is new in these new schemes is not new. I am very glad to have such a man as Chesterton, with his paradox, irony and sarcasm, calling attention to the utter futility of being led by this or that, because it intends to be new. You may say we are in a progressive age, but it is because we are progressive that we must preserve our self-respect and not be carried away by this and that "wind of doctrine." Looking back over twenty years, I can recall innumerable theories and philosophies that have tried to take possession of men and the church; but they have gone and the old faith, the old religion and the old belief in Jesus and the Cross remain transcendent, more certain and lovable than anything else.

In the cross of Christ I glory, Towering o'er the wrecks of time, All the light of sacred story Gathers round its head sublime. Mr. Chesterton tells us the way in which he found his way to belief and

found rest, and he speaks about the amazement with which he realizes how one objection to Christianity canceled another out. Take one objection to Christianity and it is completely answered by another objection from some other objector. He found, he says, one objection in the agnostic 'manual to Christianity on the ground that it is a religion of gloom, and another because Christianity had cast a rose pink veil over all human life, with a silly, flabby sentimentalism about this being the best of all possible worlds. He found another objection that it has made man weak and that Christianity took all the virility, all the manhood out of us, and another that Christianity had deluged the nations with blood. Is Christianity, he asks, a religion of meekness and mildness, or of murder and massacre? It may be one or the other, but it cannot be both at the same time.

You remember the humorous poem by John Godfrey Saxe about the four blind Hindus who went to see an elephant. They could not see the elephant, but they said what they had seen. One happened to lean against the elephant and declared it was much like a wall. Another got hold of his tail and described him as being like a rope. Another got his trunk and said he was a serpent, and the fourth ran against his tusk and said he was shaped very much like a spear. The fact is that they had not seen the elephant at all. That is all. And that is my sermon. The objectors have never seen Christianity at all; they have never understood Christianity at all. They have seen mere fragments—the tail or ear of the elephant—but they have not seen Christianity and know not what it is.

The difficulties of religion are great, but the difficulties of unbeliefer are greater. It is not the difficulties of Christianity that anyone can grasp in two minutes. There are difficulties and perplexities, but the difficulties and perplexities and problems in which you involve yourself by the rejection of Christianity are far greater than those involved in its acceptance. I could present half a dozen, I will present one: If unbeliefer has stated the case truly to us, Jesus Christ was only a peasant boy, a carpenter and fanatic for religion, who lived in an obscure part of the Roman empire and died as a criminal after three years of agitation. That is all. And yet Christianity, the most tremendous and colossal fact in the world, has all grown out of that! How, then, is it possible that in widely different circumstances, tell you that they have been down and have been raised, have had burdens lifted from their shoulders, strength came to them, enabling them to bear their loads, they have been conscious of size and realized for themselves the chains have dropped from their manacled spirits and they have walked in the freedom of manhood and womanhood, they tell you they have been lost and were found, I myself have seen them through the veil that hides the invisible from the visible and have been sure of a God, and I have risen from what I thought the very gates of death and have walked the hills of life again, and found that my Saviour was by my side. If you want to know whether Christianity is true, try it. The objections contradicted each other, and are not true. Christianity stands and Christ makes His appeal still to you to-night and offers the invitation: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Sacredness of Small Things.
We should realize the sacredness of small things which we ignore or despise—the deed that uplifts, altho' though it is unattended, the word that inspires, although uttered so gently that your neighbors do not hear it; the hand clasp which puts your brother firmly on his feet with public applause. Hence the small things dare not be despised by those of us who wish to rise to higher things.

I thank God for our religious privileges. We all have equal rights under the Stars and Stripes. The Protestant and Catholic, the Jew and Gentile, the Mohammedan may build their mosque, the Buddhist his temple. We have no State church, no coercive religious laws. We are responsible to no human power for our religious convictions, responsible only to God. The church that makes the best men and women is the best church.

Jesus Knows.
Christ's message to the churches of Asia all begin with the words, "I know thy tribulation." "I know where thou dwellest." "I know thy poverty." It is as if He would lay the foundation for His encouragement or His warning in the assurance of His sympathy. He always begins His message to His people thus: "I understand." We need not fear wrong judgment, we need not fear of all to the indifference that springs from ignorance. He understands, and therefore can judge; He knows, and therefore can help.—Pacific Baptist.

Rendering Tribute to God.
There are three ways of rendering tribute to Christ—with the mind, the heart and the will. I do not appeal to your minds. No man of sense today denies the Christ that day is past. I do not appeal to your hearts and work on your sympathies. It's easy enough to make women cry and get into a state of ecstasy so often mistaken for real surrender to Christ. I appeal to your will, for it's with the will alone that you must answer that great question, "What think ye of Christ?"

The Purpose of God.
The purpose of God through this revelation for us is not knowledge alone. Men devote their lives to science and philosophy. His purpose is not physical power. It is not wealth and luxury. God comes through His word to give us eternal life and pardon from the power of sin.

Chance.
There is no such thing as luck in the world. It is an error of thought, a misapprehension of the nature of things, to imagine that we are in any sense under the dominion of chance.

The Reward.
God puts consolation only where He has first put pain.—Madame Swetchine.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JANUARY 3.

Subject: The Ascension of Our Lord, Acts 1:1-14—Golden Text, Luke 24:51—Commit Verses 8, 9—Exposition of the Lesson.

TIME.—Thursday, May 18, A. D. 30. PLACE.—Jerusalem and Olivet. EXPOSITION. I. The Risen Christ, 4:5. The former treatise is the gospel of Luke (Luke 1:1-4). The subject of the gospel was what Jesus "began" to do and teach. The subject of the Book of Acts is what Jesus continued to do and teach (after His ascension). Just before His ascension He had given the disciples commandments (cf. Matt. 28:18-20; Mk. 16:15-19; Luke 24:45-49; ch. 10:40-42). He had given these commandments, after His resurrection, in the power of the Holy Spirit. What the Holy Spirit puts upon the Holy Spirit, and how the Holy Spirit's importance of His work (cf. 1 Cor. 2:4; 1 Thess. 1:5). Jesus was taken up "into heaven" (Luke 24:51; cf. 1 Peter 3:22). The all-sufficient proof that Jesus rose was that He was seen through forty days after His sufferings and death. He showed Himself alive by many proofs. "Forty days" is the period of thorough testing (Deut. 8:2, 15; 1 K. 19:8; Matt. 4:2). During the forty days there was a subject of conversation, "the things concerning the kingdom of God." As the days of communion with the risen Christ drew to a close Jesus laid a solemn charge upon them not to take up the commission of world-wide evangelization that He had laid upon them until they had received the all-essential fitting for the work, "the promise of the Father," the baptism with the Holy Spirit (vs. 4, 5; cf. Luke 24:49). They were to stay right there in Jerusalem and wait until "endued with power from on high."

II. The Ascending Christ, 6-9 (Luke 24:50, 51). The mention of the promise of the Father seems to have suggested to the disciples the restoration of Israel, so they ask Jesus if He is about to restore the kingdom to Israel, and He answers that the kingdom is some time to be restored to Israel (cf. Is. 1:25-27; Jer. 23:5, 6; 33:15-26; Ez. 36:23-28; 37:24-28; Hos. 3:4, 5; Joel 3:16-21; Am. 9:11-15). But in the most emphatic way He tells them that God has reserved the knowledge of times and seasons to Himself (cf. Matt. 24:36; Mk. 13:32). How vain and presumptuous then for any man to try to figure out the time of our Lord's return (Deut. 29:29). Jesus turns them from the vain attempt to discover times and seasons to their own present duty of witnessing for Him. When they should receive the kingdom He does not disclose; when they should receive power He does disclose (v. 8). This power would be theirs when the Holy Ghost had come upon them (R. V.). They would not have power until then. How foolish then for us to try to work for Christ until we have sought and obtained the baptism with the Holy Ghost. The power of the Holy Ghost was not merely for the purpose of making them happy, but for the purpose of making them "witnesses" (cf. 2:4; 4:8-12, 31, 33; 5:32; 9:17, 20). They were to begin their witnessing right where they were when the Holy Ghost was revealed in Jerusalem. They were to go next to the immediately surrounding territory; then to the nearest neighbors, the despised Samaritans, and then on and on "unto the uttermost part of the earth." A true reception of the Holy Spirit by the church means world-wide missions. Immediately after speaking these words, while they were looking, His feet began to leave the earth. This was His parting message to us. How we ought to ponder it. He had lifted His hands to bless them as He finished the message (Luke 24:50, 51). He went up with His hands stretched out in benediction, and He has been blessing us ever since. They knew He ascended, for they saw Him clearly. They saw Him until the cloud, the Shemshah glory, took Him out of their sight (cf. Ex. 19:9; 24:15; Is. 19:1; Ps. 104:3). We will be received up into that cloud some day (1 Thess. 4:17). He ascended to appear in the presence of God in our behalf, to prepare a place for us (Heb. 9:24; Jno. 14:2). His presence there makes us eternally secure (Ro. 8:34; Heb. 7:25) and His presence there now guarantees our presence there hereafter (Jno. 12:26; Rev. 2:21).

III. The Returning Christ, 10, 11. They strained their eyes to get another glimpse of Him and then stood there gazing. Two men in white (cf. Mk. 16:5; Luke 24:4, 23; Jno. 20:12; Acts 10:3, 30) stood by them. These angels were practical. "Why stand ye looking into heaven?" they ask. There are times when it is right to look up steadfastly into heaven (cf. Rev. 7:55). But there are times when duty calls to an earthward look. The right thing for the disciples to do just now was to do just what Jesus had bidden them (vs. 4, 12). The two in white gave a glorious promise to cheer the disciples and make it easy for them to leave that spot; Jesus was coming back again. Not another Jesus, but "this Jesus" which was taken up from them. He was to come just as He went, personally and visibly (the Greek is very emphatic and cannot be honestly reasoned away) (cf. Rev. 1:7; Luke 21:7; 1 Thess. 4:16; Phil. 3:20, 21; Heb. 9:28; Jno. 14:3; 2 Ti. 4:8; 2 Thess. 1:7-10).

If all our assassins would only kill themselves after the fact it would be a great thing for society, declares the New York Sun. Self-slaughter is more consistent than the usual frantic effort to escape the penalty with the aid of lawyers and insanity experts.

Pittsburg, asserts the Dispatch, is something of an automobile center. It seems. At any rate nearly \$5,000,000 worth of machines are owned there.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 3.
Getting Ready for a Day's Work—Mark 1:35; Acts 10:9. Morning Watch Covenant.

Mark 1:35. This incident follows immediately after the opening of our Lord's first preaching tour in Galilee. He had been rejected at Nazareth, and had come to Capernaum to make that city his home and his center of operations. The day before this early hour of prayer had been a day of strenuous activity, a day of the sort that consumes strength and nerve. He had spoken in the synagogue, and had set at liberty one of those unfortunate people described as "demonized." At the home of Peter he had healed that disciple's mother-in-law of a fever.

The news of these two cures ran through the city, and as soon as dusk marked the Sabbath's close the house was beset by a multitude of people suffering from all manner of diseases, and among them Jesus had moved, giving forth healing virtue with his touch. He was about to enter upon another day of much the same type. Other cities and villages were to be evangelized, and in them like labors and experiences were to be expected. Acts 10:9. This instance of retirement for prayer, like the one just noticed, occurs in the midst of busy, spiritual activity. Peter had been journeying and preaching and administering affairs among the little towns in Western Palestine, and had come to a halt in Joppa. We find Peter observing with strict regularity the stated hours of prayer prescribed by the Jewish ritual. With him private prayer was a matter of habit and system, and not a thing to be left to impulse or to the pressure of occasional necessity. He observes, too, the teaching of the Master and offers his prayers in secret. The top of an Oriental house, flat and hard as a stone floor, and surrounded with battlements, was admirably adapted to the exercises of private devotion.

CHRISTIAN ENDEAVOR NOTES

JANUARY THIRD.

The Duty of Making Good Resolutions.
Acts 11:19-23; Josh. 24:14-25.
(Consecration Meeting.)

A wise resolve. 2 Chron. 1:7-13.
A noble purpose. Josh. 24:14-18.
A mother's vow. 1 Sam. 1:11, 26-18.
Jacob's promise. Gen. 28:18-22.
A New Year's resolve. Phil. 3:8-14.
Christ's resolve. Heb. 10:5-7.
For a clearing two surfaces are required—God's purpose, our purpose (Acts 11:23).
We must serve some one; the only question is whom we will serve (Josh. 24:15).
It is well to know the difficulties in the way of our good resolutions; they weaken the coward, but strengthen the brave (Josh. 24:15).
A covenant fixes purposes; if a nail is driven, why not clinch it? (Josh. 24:25).
Suggestions.

Putting a purpose into words, especially written words, clarifies it and confirms it.
Will is the controller of life, and whatever strengthens it for the right is best worth while.
When one resolution is broken, mend it by another.
Resolution is the solution of perplexities and doubts.
Illustrations.

Will is the cannon of our lives; a good resolution aims it.
The road to hell, says the proverb, is paved with good resolutions; so also is the road to heaven.
When a broken arm is restored, it is strongest just where it was broken. So with a well restored resolution.
A pledge is not a cripple's crutch but a traveller's staff.

Quotations.
A good inclination is but the first rude draught of virtue, but the finishing strokes are from the will.—South.
The secret of success is constancy to purpose.—Disraeli.
The man without a purpose is like a ship without a rudder—a waif, a nothing, a no-man.—Carlyle.

The Highest Telephone.
Italy will shortly possess the highest telephone station in the world. Work has been commenced on the new telephone line to the Margherita but, near the summit of Monte Rosa, 15,217 feet. The new observatory on the Col d'Olen will be first connected with the Lombardy Valley, and then the line will be continued to the summit of Monte Rosa. Queen Margherita of Italy, who contributed largely to the erection of the observatory and but which bears her name, has been the chief supporter of the Alpine telephone line. Swiss critics, however, state that the innovation will be a failure, as it is impossible to plant posts in glaciers and masses of ice which are ever in a state of slow motion.—Engineer.

"Painting the Town Red."
"That expression, 'Painting the town red,' is not," writes a correspondent, "the creation of some unknown Cockney genius, as G. K. C. would seem to infer. Its birth has been traced to 'The Divine Comedy.' Dante, led by Virgil, comes to the cavernous depths of the place swept by a mighty wind where these are confined who have been the prey of their passions. Two faces arise from the mist—the faces of Francesca and Paolo. 'Who are ye?' cried Dante in alarm; and Francesca replies sadly, 'We are those who have painted the world red with our sins.'—London News.