

# Woman's Realm

### Jollying the Parents.

"Why did you chuck that baby under the chin?" asked the man. "It is such an ugly little sinner," said the woman. "I wanted to make his parents feel happy. I always get the ugly babies. Pretty babies get so much coddling from strangers that their parents take it as a matter of course. It is the fathers and mothers of homely babies who appreciate attention. Didn't you notice how pleased that couple looked? I don't suppose anybody ever petted that baby before except themselves. They'll think a lot more of the youngster after this."—New York Press.

### Housemaid Peers.

A romance of the peerage has just been closed by the death of Lady Robert Montagu. This lady, whose maiden name was Miss Wade, began life in the humble role of a housemaid. She was exceedingly attractive in appearance, and her good looks drew the attention of Lord Robert Montagu, who was living hard by the residence in which Miss Wade was employed. Lord Robert, having fallen in love with the beautiful housemaid, duly married her, and the Miss Wade that was thereupon became related to some of the most distinguished members of the English peerage, Lord Robert having been the son of the sixth Duke of Manchester.—London Leader.

### Good Breeding.

Good breeding will tide over many an awkward spot in life, and good breeding is not uncommon. It flourishes in several grades of society, and is often lacking in high circles, where it is expected. Men and women who are brought up to refined living seldom find employment in the other kind, although a few are able to keep to it in sordid surroundings. Education is an important feature of modern life, but it is no way allied with good breeding. There are educated bores without number, and re-

### Jellied Apples.—Peel and core firm, tart apples. Put them over the fire in just enough water to cover them, sprinkling them generously with white sugar. Cook slowly at the back of the fire until the apples are tender. Take them out and arrange in a bowl. Bring the liquid left from them to a boil and add to it a tablespoonful of gelatine which has been soaked for half an hour in a very little cold water. When this is dissolved pour over all the apples.

### The "Oblong Woman."

The decision has been arrived at among certain makers of high-class ready-to-wear suits and dresses that "the oblong woman" is to continue, and hipless dress forms will be the feature of future wearing apparel of this class. Among individual makers, however, practically nothing but the princess dress obtains, but it is so varied that each one seems to be in a class by itself. Some are so severely simple that they really take the place of the tailored suit. Many are "oblong," but many, too, are fitted to the figure quite to the hip line. I have seen one or two which were fitted to and cut off at this line, the skirt below being added there under flat stitching. Sometimes the body portion is made with pleats, stitched flat to the hips, after which they fall free.—Harper's Bazar.

### Women as Fighting Voters.

"Women are better prepared to vote to-day than any class of people who have the ballot were at the time they received the franchise," said the Rev. Anna Howard Shaw to the New York Telegram. "We are told that women should not vote because they cannot fight," she continued, "but the ablest statesmen to-day are some of the men who could not fight. Many men who could not fight vote admirably; many men able and willing to fight vote otherwise than admirably. If the ability to fight is to be the basis of representation at the polls, then let all people, male and female, who cannot fight be disfranchised, and let all those, male and female, who can fight be enfranchised. You would be surprised, if this were done, at the number of women voters there would be. In a country where symbols—a rooster, an eagle, a man with a hammer—are required at the tops of ballots, surely the basis of representation is not education. No; the ideal of democracy to-day is equal opportunity for all, men and women alike."

### The Auto Woman's Face.

Motoring roughens the skin, and the woman who motors, yet wishes to preserve her complexion, must go to some trouble. When she comes in from a spin her face must have a bath of cold cream, which must be massaged in till the skin feels as soft as velvet, and then there must come a final rubbing with cream or milk, or a little unsalted butter, which is a

good skin tonic. The essential of every complexion bath is friction, for the skin thrives under stimulation of the right sort. The woman who takes a towel at night and rubs her cheeks vigorously will have a pair of pretty pink cheeks in the morning. Warm cream made from a cold cream recipe is a certain beauty's unfailing friend. She heats it in a saucer held over a pan of boiling water, and with it she rubs her face. She works from the roots of the hair downward, until she gets to the chin, which she massages upward, to keep the cheeks and neck from wrinkling. The cold cream is permitted to remain on the face for ten minutes. Then a chamois leather is taken and the cream is rubbed off, following this process with another dose of cream, which also is rubbed off. The pores of the skin thus are filled and the moisture which time took out in the day has been restored.—New York Press.

### The Girl We Like to Meet.

The girl who makes us think she has been pining to see us. She may have not been, but her assumption is pleasing to our self-esteem. She who has some graceful word of praise. Pounds of taffy may cloy but the occasional piece goes to the spot. The girl who laughs. The girl who can calm us down. When the flame of ire is stirred it is easier to find those who will throw on fuel than be an extinguisher. She who stops for a kindly greeting, though we know that she can ill spare the time. The few minutes of our busy friends are more prized than hours from the girl who is trying to kill time. The girl who has the latest news. We may disapprove of malice in gossip, but most of us will not seek for ear cotton when simple gossip comes our way. The girl with whom we can afford to let off steam. There are few among our friends who are trustworthy enough to prove safety valves.

Their intention is usually better than their discretion. She who can make our day brighter. There are some people who can put a damper on our whole day without resorting to a word. A cheer-bringer is a mascot. The girl who is always the same. Variety is an over-estimated virtue when it is found in the disposition of our friends. The girl who leaves us quite in love with ourselves. Meeting some women is like an unexpected glimpse in a distorting mirror; our after-humility is painful.—Buffalo Courier.

### FRILLS FASHION

Tight bunches of pale pink moss roses are used on a pink straw hat. When two immense roses appear on the same hat they are unusually flat in shape. Small, light pink roses are alternated with forget-me-nots on a late French creation. It is still positively asserted from over the water that sleeves really will remain long and tight. French serge is the particular brand of this serviceable weave which is always used but this season will be fashionable. "Puffed over very full at the back" is the Paris decree for the hair. The puffing is accomplished by a wire cage worn underneath. Tulle and linen jabots are as popular as ever in Paris. They range from the simplest possible pleated frill to the most complicated double lace affairs. Better than cloths that have to be used time and again for putting lotions on the face is a bit of absorbent cotton fresh each time and thrown away after using. Have you noticed that the roses which are so much used on the advance spring hats are almost always arranged in straight around bands, circles and such set designs? One of the new French toques is termed the "Marie Antoinette." It is made of soft straw or shirred liberty satin, and trimmed half way to the high crown with a wreath of hand made tiny roses mixed with gold ones. Washable tulle predominates for the blouse, and is predicted for "best dresses" for the little children. The tulle is arranged separately over pale pink or blue slips, and the prettiest among them are simple to a degree—hand tucked, without trimming, and as washable as one's handkerchiefs.

## THE PULPIT.

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

Theme: The Gospel.

Brooklyn, N. Y.—The Rev. W. H. McMaster, pastor of Emory Memorial M. E. Church, has been holding special evangelistic services for some time, which have been most successful. In connection with these services he preached, Sunday morning, on "The Gospel as the Philosophy of History." The text was from Acts 13:26: "Ye are the seed of the covenant of promise, ye are the Jews of the law, and ye are the heirs of the Kingdom of God." This direct announcement is from the first recorded missionary address of St. Paul. He and Barnabas had only recently started from Antioch in Syria, upon their first missionary tour. Barnabas, perhaps a convert of Pentecost, had been sent to take charge of the great revival in Antioch, which had broken out simultaneously with Peter's opening the door of Christianity at Caesarea, and admitting, by baptism, Cornelius and his family to the church. Peter's coming to Christianity. This action of Peter was a great and significant innovation. He certainly was using the keys which our Lord had given him. This revival at Antioch was a revival among Gentiles, and the work was growing to such an extent that Barnabas must have help, and he thought of Paul, a man he had met in Jerusalem some eight years before, and thought the Jews made it so hot for Paul that Barnabas had known him but two weeks, he believed that Paul was the man of the hour. He went to Tarsus, where Paul had been obscurely working and waiting for eight years—how long God makes some of His servants wait—but now the man was ready and the times were ripe, and when the Church of Antioch, here for the first time called "Christian," decided in true missionary spirit to send messengers of the great salvation to the Gentiles, Paul stands at last face to face with the world he is to conquer. To show that the elements which make up this world which Paul faces, I take you to the Isle of Cyprus, their first halting place, and which, strange to say, presents in miniature the great world with which Christianity must cope. Paphos, the chief town, "was the seat of the worship of Venus, the goddess of love, who was said to have been born of the foam of the sea at this very spot, and her worship was carried on with the wildest licentiousness. It was a picture in miniature of Greece sunk in moral decay." Twenty divorced women, a legality was the outcome of Greek art and culture. "Paphos was also the seat of the Roman Government, and in the proconular chair sat a man, Sergius Paulus, whose noble character but utter lack of faith formed a companion picture of the inability of Rome at that epoch to meet the deepest necessities of her best sons." In this same court was a Jewish sorcerer and quack, named Elymas, whose playing by his arts upon the imaginer's credulity was a picture of the depths to which the Jewish character could sink. Paul, representing the Gospel of Christ, entered this situation. He covered the Jewish magician with disgrace, converted the Roman governor to Christianity, and in a Christian church in opposition to the Greek shrine. Leaving Cyprus, let us now hasten to Antioch in Pisidia, their first halting place in the interior of Asia Minor, where a typical scene occurs which, because it is typical, we may describe in the light of history the coming of Paul and Barnabas to a town was the most significant event and worthy to be marked by processions and a gorgeous reception; but how different the reality. These two walk into Antioch as any two strangers would come into Brooklyn. First they find a lodging, and then they look for work. Imagine Paul going from door to door of tentmakers inquiring for work. On the Sabbath Day they go to the synagogue, and join in the psalms and prayers, and listen to the law (perhaps the first chapter of Deuteronomy), and to the prophets (perhaps the first of Isaiah). Then the ruler of the synagogue turns to the strangers and asks them if they have any word of exhortation to the people. This is Paul's opportunity. He arises, and beckoning attention with his hand, launches upon the sea of Hebrew history, suggested by the law, and explains the fulfillment of Isaiah in Jesus Christ, and declares "To you is the word of this salvation sent." The people gather about him after the assembly is dismissed and beg him to come back next Sunday. He explains the gospel to inquirers as he works through the week, and on the next Sabbath almost the whole city assembles to hear him; but when he declares that this salvation is for the Gentiles, the Jews grow jealous and soon stir up persecution and compel them to leave the town. Thus, while his great mission was to preach the gospel, his great barrier was Jewish exclusiveness and his chief and immediate work took the form of championing the cause of Gentile freedom and propping open, so that no man could shut it, the door which Peter was privileged to open. The greatest battles of human history have been battles for freedom, and each struggle has had its hero. Battles for national freedom—Moses for enslaved Israel, Washington for the oppressed colonies. Battles for freedom of conscience—Luther and Knox. Battles for human rights—Wilberforce and Garrison. Battles, battles for catholic thought and a universal gospel—Paul, the apostle to the Gentiles! The rest of my sermon shall be an elaboration of three great points which I gather from this great, typical missionary speech of St. Paul. How the history of the world is transfigured in the light of the gospel into the history of the Kingdom of God. The present time is vitally concerned with history. The criticism is historical, archeology is historical, philosophy is historical, evolution is historical and the profound search of human thought is for a key to history, a philosophy of history. St. Paul's address was historical. He went back through the nations and history of the chosen people; and

while it was historical, the name of God is in every sentence. No speech was ever more bold in its assertion of God in history. To the speaker, history was not chaotic, with no purpose or goal; not an eddying current, but a great Gulf Stream, flowing on with gathering momentum and speed toward a "far off and divine event." The history was progressive, evolutionary, and the goal of evolution is freedom in the Kingdom of God. "The law"—what was that but the necessary objective standard in the old times of compulsion and force, but now in the freedom of love absorbed in Christ, who is the end of the law to every one that believeth, and to bring us to Christ, the law as a schoolmaster was ordained. The prophets! What were they but the awakening of visions as the insufficiency of law became manifest and the declaring and promising of divine authority, a great incarnation of suffering, atoning love, who would be the fulfilling of all the law and the prophets? All the promises and prophecies of Israel's history are declared fulfilled in the coming of Jesus Christ. And now I arrive at the second great proposition: 2. Jesus Christ is the center of human history, fulfilling its law and prophecy, and furnishing the type-man and liberator of all humanity. Let me quote Dr. Martineau: "The perfect revelation of the wonder-working Providence of God is presented in the incarnate Logos, in the world-redeeming, soul-saving manifestation of God in Christ. Human history finds its centre, its true meaning, in the revelation of Jesus Christ. It is only in the light which comes from Him, that humanity can look back upon a past which is full of meaning, can look forward to a future full of promise, and can contemplate its development as an organic whole. Human history, which moves on apart from Christ, without desire for, or belief in Him, knows neither beginning nor end—it is objectless, it has no centre." Now, we have been looking over large areas and asserting vast generalizations. We have discovered a philosophy of history, that it has a purpose which is redemptive, that it has a goal which is freedom, that it has a centre and head which is Christ, that it has a glorious consummation in the future which is the Kingdom of Christ and God. I want now to remind you that God governs the mass by governing the atom; that He swings the currents of history as He is able to control the individuals. What we have read writ large in human history, can we not read in our own individual lives? Is there not a philosophy of your personal history? May not some key of spiritual significance be applied to the puzzling experiences of your life and unlock the hidden meaning? As the Gospel is the revelation of God's redemption of man in history and as Christ is its centre, so the whole of your life will fall of meaning and interpretation until you view it in this light. Were you born amid Bibles and Sunday schools, and pastors and teachers? What for in God's providence to learn of His will concerning you? Were your first conscious views centered in the starry eyes of mother, whose fair face heavened you over as a starry firmament? What was it but to elicit your smile and to teach you love? Have you struggled with mystery and baffled with passion? What for but to develop your strength? Have you been afflicted? What for but to scourge you back to God? Have you been defeated, and has the burden of sin rested like a load on your conscience? What for to drive you to the cross of Christ, where kneeling in penitence, His blood washes your conscience from dead works to serve the living God? Have you been believed and have you refused to be comforted? What does it mean but that you should take the cross to drive you to Him who alone can heal it and fill its depths which He has reserved for Himself alone? "To you is the word of this salvation sent." This is my third point. This salvation is for you. It interprets your past, it opens up your future to make the Kingdom of God's patient seeking and beckoning love for your heart. Won't you embrace Christ as your All in All this morning, and find in Him remission of all your sins, and freedom from its power? Whom the Son makes free, free indeed? This battle against sin is the greatest battle of all for freedom, and Christ is its Champion and the Great Emancipator. It is through Him and His loyal servants in history that you have freedom of the Gospel, freedom of conscience, of knowledge, of speech and of press, of body, of nation. Will you not accept the great salvation with its inner personal freedom from the power of sin and Satan? He is the Good Shepherd and He is seeking you. "He will seek until He finds." Yes, and He does not only find you, but to carry you with all your bruises and burdens, and establish you in the fold of His church, giving you relations to it and fitting you into His eternal kingdom, which is the final consummation of all things.

### Get Away With God Alone.

Man is no better than a leaf driven by the wind until he has conquered his lonely solitude. This makes a man—the habit of confronting great things in solitude, and chiefly the habit of conversing with God alone, and of filling the soul with His strength. For, remember, the man who is a stranger to these habits of solitude is neither his own master nor the possessor of his own house. He owns a great house, and an eternal house, but it is shut up and locked, and he lives outside, "until in his solitude he join God unto himself."—J. Pulsford.

### The Light of Love.

The effort to do right does not necessarily lead to the happy, spontaneous and loving practice of goodness. This is to be found not in the law, but in the gospel; not in the sight of duty, but in the sight of love. It is affectionate, filial gratitude for unthought, unearned mercy. It is the great love of him who has been forgiven much.—James Freeman Clarke.

### No Stumbling.

No man ever stumbles over his neighbor when he is walking with God.

## "The Luxury of the Rich"

By Charles Johnston

### F

OR any one who has imagination, there is a curious and wonderful story behind a "luxurious" bill of fare. Let us begin with the wines; and let us assume that they are genuine, for one can usually have the authentic thing by paying the price for it. The wines on a richly decked table really represent the work of hundreds of French peasants, with their wives and children, who, in the midst of a lovely country, rise early and toil late, with loving and tender care watching over the growth and ripening of the fruit of what is one of the most beautiful and decorative plants in the world. Millions of these thrifty, simple people depend for their well-being and comfort on the constant demand for wines, and for the best and purest, and therefore the most extensive wines. The rich do not compel these people to work; nature compels them to work. What the rich do is to influence the direction in which they shall work, and to bring within their reach all kinds of commodities in exchange for their work.

So other things on the same table represent the well-being, the family comfort, of shepherds in the hills, perhaps, of our west, or of Wales or Scotland; or the wealth of fishermen on the rivers of Maine or along our New England coasts; or down south, in the Gulf, or in the oyster beds at the mouths of our rivers; or, again, the earnings of the hunters along the fringes of the sea marshes, or among the woods and hills, or on the prairies; vigorous, adventurous men, with a warm love of every changing aspect of natural beauty, who are thus able in motion of a huge army of folk, scattered over heaven. It is just this pushing out exacting tasks, that makes the cost of an expensive banquet; and the rich man is simply the factor determining in which of a score of directions a constant stream of resources shall flow, bringing the power to work, and recompense for work, to a varied army of good people all over the world. The basis of the whole thing is that the richest man in the world cannot spend a penny except by paying some one for something.—Harper's Weekly.

## The Berliner

Unpleasant Qualities on the Surface, Admirable Ones Below.

By Robert Haven Schaeffler

### W

HEN I speak of the Berliner I do not mean the highest stratum of Berlin society; for the gentleman and the gentlewoman are fairly constant types the world over. I mean the person whom the young clerk, fresh from the provinces, sets about imitating; the person whose origin is recognized the moment he enters any European café; the person with whom the stranger to Berlin has exclusive dealings.

The Berliner inclines to military standards in appearance and character, very much as official Berlin does. A smooth, determined chin, a daunting glance, a rich, noble nose, a rapid stride, are all the mode. An upturned mustache has recently been de rigueur, and one notices with joy that even the bronze mermen on the Heydt bridge possess the imperial "string-beard." One of the Berliner's most trying characteristics is his superiority. He has known the latest joke at least 10 years. Do not try to tell him anything or to strike from him the least spark of enthusiasm, for news is no news to him; he was born blase. His eleventh commandment is, "Let not thyself be buffed;" his life motto, "Nil admirari." In conversation he instinctively interrupts each fresh subject to deliver the last word upon it, and to argue with him is to insult him. There is something cutting in his speech. Perhaps Voltaire's influence on the great Frederick, the critic king, started this dreadful habit, which seems to grow with indulgence. It is a curious coincidence that the first performance of Goethe's "Faust" should have been given in Schloss Monbijou, the home of the Hohenzollern museum, for it would almost seem as though the Berliners had modeled their daily speech after the caustic, sneering, telling style of the engaging villain in that drama. They have little humor, but much wit of the barbed, barracks variety. And their target is the universe.

Because their unpleasant qualities are on the surface and their admirable ones are below, the Berliners do a grave injustice to the rest of Germany. Many foreigners go first to the capital, are repelled by the people they first meet, and hasten on to France or Italy with the idea that all Germans have corrosive tongues and manners of a drill sergeant. Whereas there is no wider difference in temperament between the people of Naples and those of Warsaw than between the citizens of Munich and the citizens of Berlin.—The Century.

## What Shall We Do with 5,000,000 Women?

By "Amused Teacher"

### W

HEN President Woodrow Wilson in his talk before the Southern society generalized on the logical nature of women's minds he evidently was not acquainted with the arguments of the president of the National society for the Civic Education against woman suffrage. In deploring the entrance of women into the industries she thinks "the time has come when we must consider, and consider seriously, whether this movement has not gone far enough." For the sake of the argument let us decide to agree with her, but let us pretend that we want to be practical, though of course we really don't.

Would this home-loving lady (who seems to have plenty of money to stay at home on) mind telling us what she would have us do with the five million working women we already have on our hands—I mean are going to have when we have decided they have gone far enough? Those whose savings seem to make the venture safe might be put to bed and strapped down if they can't be made to behave any other way. The hundreds of thousands of women whose husbands cannot support them might be killed off in some humane manner. The women who have parents to support could be disposed of in the same practical fashion. And the "bachelor maids" with no one but themselves to support and no account now—a gentle application of chloroform and all would be over, with no one the worse. Only the widow is left, and she—but she can usually dispose of herself, and we forego advice.

## A Word to Parents

By Theodore Roosevelt

### M

Y ideal of a boy is one who will grow up and be able to support himself and a wife and children. To be fit to be an American citizen, he has got to preserve his self-respect and conduct himself so as to wrong no one. Fathers need the most preaching. Frequently the mothers who have had hard lives take the unwise course in attempting to benefit their daughters and sons by bringing them up free from hard knocks. Next to hardness of heart, the next least desirable quality is softness of head, and the mother or father should not try to bring up their child in that way. You don't get the right stuff out of those children for the next war, or you don't get decent citizens when there isn't any war. Bring them up to work, so that they shall recognize an obstacle is not something to be shirked, but to be overcome.