



A tiny lamp nestling in the heart of a lily or forget-me-nots all aglow with light or any odd little conceit of this sort is possible in these days of electricity.

A garland of pink roses placed around the center place on a dinner table can catch that is, each rose—can be made to look vastly prettier and pinker, even though it does not smell any sweeter, if each blossom conceals a tiny electric light, and as to a garland of yellow roses thus arranged, the effect is brilliantly beautiful, resembling a wreath of sunshine.

An arrangement of branches and twigs with flowers and electric lights is another conceit for the dinner table—a bunch of cherries, too, may be prettily treated in a similar manner.

Large, shallow tin crescents, about eighteen inches from point to point and four inches wide in the center, may be made very decorative when filled with sand in which flowers appear to be a-grown-in and a-blow-in, with here and there an electric light, the tin, by the way, must be painted dark green, in enamel colors.

These tins, if well arranged, preserve delicate trailing vines and foliage fresh all dinner time, and can be used later on. The manner of using them may be varied, say one at each end of a small table, or back to back in the middle of the board. To place the crescents face to face, with a mirror laid on the cloth to cover the space thus formed, with maidenhair drooping over the glass from the crescents, has a pretty effect.

For a long table several crescents can follow each other, facing alternate ways and forming a pretty serpentine trail of flowers, with electric lights gleaming here and there.

Circular tins, eight or nine inches across, so as to look like wreaths when filled, are also charming when filled with pink roses. Place the tins sixteen inches apart and knot them together with a soft, pale blue liberty silk, threaded through, and it were, tying the garlands together; then if electric lights, like glow worms of overgrown size, can be introduced, every one will exclaim: "How lovely," and straight-way go home and do likewise. Red roses, with a lettuce-green sash; white roses, with a yellow ribbon, are happy combinations.

Another delightful way to arrange lights and flowers—violets, say—is to place at intervals down the center of the table gilded wooden stepladders, about a foot high. Have the violets rest on the top and turning loosely down the steps. If wires, with electric lights arranged and lights can be introduced here and there.

The serious matter of picturesquely lighting a ballroom need no longer distress the hostess. At a late very fashionable function the effect of huge blocks of ice, with electric lights arranged cunningly behind so as to cast brilliant prisms upon the floor beneath, was exceedingly beautiful. Draperies of purple and gold, too, were exactly what one would associate with such a scene.

Approas to a cheerless window, if opening on a balcony, it may be treated with electricity in most satisfactory manner. First fill in the window with lattice work and then outside in the balcony hang a powerful electrical lamp in a lantern, with the dark side to the street. If the afternoon is dreary the light is turned on and it gleams through the lattice, making it look like wooden lace work. Some enterprising housewives have even gone to the length of having electric lights fitted to high backed easy chairs, where the light may fall upon the book one is reading, and probably it will not be long before some clever woman will connect the lattice with the front door bell, so that the mere act of ringing turns on the light which welcomes you home.

Mr. Edison's house, Glenmont, at Orange, naturally is completely fitted up with electric lights, and presents a little knob in the front hall lights up every part of the mansion from cellar to turret, and the effect is something like a dream of Haroun al Raschid.

The entrance hall of Mrs. Thurlow Weed Barnes' house is lighted by a peacock, all jewels and color ever dreamed of by the ambitious bird. By day it resembles a handsome and respectable fowl, adorning a corner and spreading his tail in the most approved fashion, but by night, behold a transformation. Someone presses a button somewhere, and then the peacock does all the rare and shines as brilliantly as a dozen suns.

It is worth while to acquire the art of salad making. Someone nicely suggests that it takes four people to make a salad—a miser to dole out the sugar, a spendthrift to pour on the oil, a sage to apportion the salt and a maniac to stir. But the energy of the maniac, the wisdom of the sage, the liberality of the spendthrift and the frugality of the miser are sometimes found combined in one person, as in the case of Sidney Smith, whose delicious salads, compounded by his own hand, were the delight of his friends, for whom he wrote his receipt for mayonnaise dressing in charming rhymes.

The Jews invented salad dressing to disguise the taste of such bitter herbs used at Passover as tansy, chamomile and chicory. The ancients were very fond of lettuce, as it was supposed to cool the blood after drinking wine. In the days of Henry VIII, if the royal household craved a salad someone was dispatched to Holland to procure the dainty. And the King paid a liberal reward for what he called "lettuce." As lettuce is devoid of antipathies and has no self-assertion, but incorporates readily with its own mild flavor any taste or smell that may be added, it forms a most desirable basis for a salad. But there is no end to the mate-

rials which may be made successfully into a salad.

In winter a few hot salads are desirable. To make one, boil a half-dozen large potatoes, of good quality, and when just done chop into small pieces. Add a tablespoonful of minced Bermuda onion. Have ready a half-teaspoonful of hot vinegar, to which add a full tablespoonful of butter, a teaspoonful of salt and one-fourth teaspoonful of white pepper. Pour the hot dressing over the hot potatoes, mix well and serve at once. This salad is especially good with roast turkey.

Another desirable potato salad is made by mashing boiled potatoes very fine. Season highly with butter, pepper, salt and a little sweet cream. For a quart of the mashed potato have ready three hard-boiled eggs. Mash the yolks fine, and season to taste with made mustard, sugar, pepper and salt, with enough vinegar to moisten. Put a layer of potato in a dish and place the salad dressing over it in spots, another layer of potato, then the dressing, and so on, finishing with potatoes on top, brown in the oven and serve.

Still another hot potato salad is made by chopping cooked potatoes, to which add about one-third of a minced onion and half a teaspoonful of fried breakfast bacon chopped fine. Make the dressing of the hot grease in which the bacon was fried by adding one-third of a cup of vinegar. Pour this hot soup gravy over the potato and onion. It is needless to add that this salad would only be acceptable on a cold winter day.

Another excellent salad is made by shredding a firm white head of cabbage. Heat a cup of vinegar, a tablespoonful of butter, a teaspoonful of sugar, a teaspoonful of salt and a teaspoonful of pepper. When smoking hot pour over the cabbage and then stir in two tablespoonfuls of cream. Put the salad in a covered dish in a pan of hot water till ready to serve.

Get the shredded cabbage stand awhile in cold water to add to its crispness. To one quart of this chopped cabbage take one pint of good cider vinegar, stir in a tablespoonful of butter, a teaspoonful of salt, one of mustard and three of sugar. Heat this and then add the beaten yolks of three eggs. Stir this rapidly, pour it over the cabbage and serve immediately before the sauce hardens.

Oats have a value in the dressing-room, as well as in the stable and the kitchen. They are unequalled for drying water-soaked shoes without hopelessly stiffening the leather and spoiling the shape of the boots. The wet footgear should simply be filled with the oats and allowed to stand for several hours. The grain will absorb the moisture and preserve the shape of the shoes.

Women with homes to furnish and decorate should go to the theater in search of suggestions. Stage settings are often valuable lessons in furnishing, either as warnings of what to avoid or as examples of what to imitate. It is always instructive to see what result a stage decorator achieves with a few cushions and a rug or two. He gives a room an appearance of positively Oriental luxury by the simplest means, and she is a wise woman who studies his methods and learns his secrets.

Somewhat novel and not unattractive is a table decoration or violets in violet shape. Five slender, shallow oval dishes grouped into a violet at the center of the table were closely filled with the purple blossoms, except where the five came together at the center. There a few sprays of yellow jonquils were fastened in such a way as to suggest the yellow stamens of the flowers.

When fickle appetites have grown weary of all other salads, try a nut salad. Use equal parts of fresh English walnut meats chopped or broken and crisp celery. Mix with French dressing, and let it stand for an hour before serving.

Mothers who do not care to spend more time than is absolutely necessary over the weekly mending basket will do well to darn stockings and heels before they are worn. A piece of black net should be fastened over the part to be strengthened and the stitches run through its meshes. Darning before holes appear puts off the day of necessary mending almost indefinitely.

The truly ingenious being who loves to discover a use for every scrap and "left over" has found a way to use up old bottles. The deep-colored claret bottles, the vivid blue of old-fashioned cod-liver oil bottles, the amber of the sherry flasks and the green of the plain beer bottles are all wrought into a patchwork window of more or less beauty. Irregular pieces of the glasses are spread on a piece of white glass and are fastened together with a transparent cement. Then a mixture of white cement and putty is applied to the joining to produce the effect of the lead used in expensive glass mosaics. When the cement is dry the pane is ready to be reinserted in the library or hall window or wherever colored glass is appropriate.

The prettiest, most graceful and newest costume worn by youthful women with evening toilets, shows the hair arranged in soft deep waves on the crown of the head and around the forehead, parted on the left side and coiled or braided around a bunch of short curls.

All sorts of pretty brims, Marie Antoinette flichs and fancy collars, are being made ready for summer wear over light or white gowns, and among the list are yoke-shaped pieces of mauve, pink or pale yellow silk cov-

ered with a lace and chiffon neck ruche. On the lower edge of this deep ruche yoke is gathered a deep frill of silk matching the yoke in kind and covered with a second frill of white lace. These two frills are pinned up together and sewed to the yoke, with a little standing ruffle left at the top as a heading. This dressy little accessory is lovely in mauve moire velled with cream Venetian net and lace. It is also elegant in black lace over white silk or satin, and in black lace veiling a yoke and flounce of bright rich Dresden taffeta silk.

Chine effects are truly the keynote of nearly everything in the world of dress, the patterns appearing among silks, satins, fancy velvets, cottons, silk and wools, fabrics, etc. Nearly all dressy gowns are now made up with chinings, and many chine brocades are used for that purpose. Then a silk flounce, pinked at both edges and placed inside the hem, is imperative. These fancy silks look very well for a change, but the shot silks, or better still, the plain affet silks in monochrome, are really the most elegant and refined choice.

Billocks of tulle crown the majority of dressy millinery—one color over the other very often, to produce the shot effect so much desired, or may be to enable a greater display of color—green tulle over red or blue, yellow over green, black over white or vice versa. The word "billock" is used advisedly in relation to tulle as manipulated by the milliner. These tulle platings are now sold by the yard in all colors and combinations, plain, ribbon-edged, fluted, flowered, and silk-embroidered; and when the wide variety of headwear offered you does not suit your taste, you have only to purchase a becoming straw shape and then select as much or as little tulle and other garnitures as you desire.

The new etamine and canvas-patterned mohairs, shot in two colors, serve as an admirable basis for the handsome fringed passermenteries which are so very fashionable this season, and seem to grow more attractive, but alas! a price in exact proportion. On a gown of pink and green changeable canvas, iridescent, fluted, flowered, and silk-embroidered, and when the wide variety of headwear offered you does not suit your taste, you have only to purchase a becoming straw shape and then select as much or as little tulle and other garnitures as you desire.

The foods at a yellow and white luncheon may consist of cream of celery soup, cream of oyster soup, broiled or fried sweetbreads with green peas, stuffed potatoes, eggs, celery, salad with wafers and cheese, orange sherbet with angel food, and coffee. A simple yet delicious luncheon, that may be served by the woman who has only one maid or no maid at all, consists of lobster Newburg, made with the Graham sandwiches and finger rolls, a salad of tomatoes and watercress, or tomatoes on lettuce with wafers and cheese, a coffee or fruit jelly with little cakes, or a cold or frozen pudding with coffee.

Furniture enameled in gray-green is liked for the parlor of country houses, as are also darker shades of green. New bedroom sets for rooms used only in summer are decorated with Dutch scenes with Delft blue. The blue-and-white counterpanes woven by our grandmothers, and the bed-coversings in the Delft bedrooms.

A new salad consists of cold vegetables cut fine, mixed and seasoned with just enough French dressing to cover them without running, put in layers of lobster Newburg, made with the Graham sandwiches and finger rolls, a salad of tomatoes and watercress, or tomatoes on lettuce with wafers and cheese, a coffee or fruit jelly with little cakes, or a cold or frozen pudding with coffee.

Among new pieces of table furniture are cutglass bottles with silver tops for Worcestershire sauce, pitcher-shaped cut glass cruets for catsup, and covered jelly-holders of cut glass or china. The latter are large enough to hold a quart of jelly, but are not particularly desirable. A glass jelly holder always looks best when turned out of its mold to a dish of glass or china.

In Montpellier in France a recent municipal decree forbids the wrapping of any article of food except dried vegetables, roots, and tubers in printed papers or old manila paper. For all other articles of food new paper, either white or straw-colored, must be used.

Many of the new wall papers are striped. A cream-white paper has quarter-inch stripes of very pale silver that looks like a corded ribbon. Scattered over its surface are vines in bud and blossom, and the frieze has festoons of violets. A cream-white paper that looks very much like a chintz has narrow pale-green lines, and is scattered with pale-pink narcissi with their foliage. In this paper the flowers on the frieze rise from the lower edge as if growing in small pots. Hollyhocks were seen on a paper of similar fashion. These papers were all designed for bedrooms in country houses.

Nearly all the fancy straw hats are plaited very loosely, and therefore have a rough appearance, and the more colors there are the better. The better from fashion's point of view. Roses without end, violets, auriculas, and primulas are the flowers most popular just now, and as these blossoms are naturally produced in many colors, reproduced in artificial flowers, they lend themselves admirably to the prevailing color craze. A black chip hat with a coarsely plaited lace straw brim wears compact bunches of auriculas looking not unlike cowslip balls, but in various colors, just as the natural bloom shows itself. These flowers were rosetted around the crown with corresponding bunches fixed under the brim at the back and sides. The hat has some loops of wide black velvet ribbon

and a jet algrette. This was one of the simplest hats on the season's record—simplicity being a virtue wholly unrecognized by the milliners of the spring of '96, both here and abroad.

To prepare shoulder of lamb a la Boulangere, take out of the bone out of a shoulder of lamb, pound the meat a little and season it with salt and pepper. Then cover it with a light mashing of finely chopped shallots and mushrooms. Roast it in a deep pudding dish, and when about half done lay potatoes cut in quarters in the dish around the lamb and, if liked, some chopped onion. Roast slowly till done. Remove the strings which tied the shoulder together, allowing it to take its original shape, and send to the table in the dish it was cooked in.

To make French rolls, peel six medium-sized mealy potatoes, boil in two quarts of water, press and drain both potatoes and water through a colander; when cool enough so as not to scald add flour to make a thick batter, beat well and when lukewarm add one-half cupful of potato yeast. Make this sponge early in the morning, and when lukewarm into bread pan, add a teaspoonful of salt, half a cup of lard and four enough for a soft dough; mix up and set in a warm, even temperature; when risen, knead down and place again to rise, repeating this process five or six times; cut in small pieces and mold in the spread-board in rolls about one inch thick by five long, rolling in melted butter or sweet lard, and place in well-greased baking pans (nine inches long by five wide and two and a half in depth, makes a convenient-sized pan, which holds fifteen of these rolls); press the rolls closely together, and the top will only be about half an inch in width. Let rise a short time and bake twenty minutes in a hot oven; if the top browns too rapidly, cover with paper. Or make rolls larger and just before putting in oven cut deeply across each one with a sharp knife. This is the famous cleft French roll.

Some of the latest millinery shows a marked tendency to grow in height. Many of the crowns are raised and the trimmings heaped to an absurd height. On Paris hats and bonnets many of the gay flowers are veiled with tulle, some of the red roses enveloped in red tulle, then recovered with white illusion. While at the back of the hat does not diminish, and many Paris bonnets, capotes, and round hats are long, wide tulle or Brussels net scarfs or ribbon strings. Strings, if not exaggerated, are almost universally becoming. Those of narrow velvet are particularly so, but strings a yard in length and four or five inches wide do not appeal to us at present. The wide tulle scarfs, however, either in black or white, have a very becoming and dressy effect, particularly to women of mature years, whose cheeks and throats have lost the roundness and freshness of youth. But these wide scarfs fall gracefully from the back of the hat, and will be worn both by girls in their teens and youthful matrons.

Dressmakers are just now called upon to give a little brightness to the handsome dark or black gowns which have been produced in the past, during the winter months, and for renovation by way of trimming gulleure and other rich laces and insertions are very effective. The newer makes are considerably heavier than the familiar patterns, and vary more as regards depths of color and texture. Soft coru laces, in green, and a tinge of yellow in the gulleure is desirable with dull black fabrics. Insertion lace now seems to be a suitable garniture for any sort of garment or material—velvet, satin, silk, cloth and wool textiles, or dainty cottons. It is by far the best plan for the lace to be cleaned again and again equal to new. The word lace is used in a general way, referring to many of the new trimmings, for lack of other suitable designation, for some of the new laces and insertions have little to recommend them, cobwebby textiles properly called so.

The Empire poke bonnet is very chic and pretty above a young and piquant face and in black or gray it is especially becoming to not a few women of mature years, who are blest with a luxuriant growth of hair that can be managed with the aid of a hair brush. Many fashionable women who eschew what is generally fashionable and elect to wear just the opposite of prevailing modes, especially in the millinery line, are adopting this unique little Quaker-like bonnet, discarding the familiar wide brim and the paper, and wearing the simple hat in gray, brown or black straw, trimmed with wide, rich satin ribbons, bows and knots matching the straw caught with very elegant buckles of Norwegian silver, Rhinestone or cut steel. The ribbons or bows are attached to the sides of the hat, and the bonnet is tied under the chin with narrow satin ribbon. For summer wear are lovely pokes of white straw, with wide satin bows and one pink rose and buds by way of garniture.

Narrow ribbon ruches are used quite extensively to trim dresses, parasols, capotes, tea gowns, millinery, etc. Ribbon is likewise made up into narrow pleated frills to be used in like manner. These narrow decorations appear especially at the extreme edge of many gowns, and make a most effective and vertical or otherwise circular trimming carried from the waist downward to the depth of half a yard or thereabouts. Many women will be glad of this fashion, for a good figure immediately below the waist line is by no means a common thing. For the study of the modiste to rectify it, and the plain uncompromising skirt that has so long obtained gave the wearer no chance of improving upon too great slenderness, nor any means of moderating the redundancy of the figure by judicious trimming. For the first-named defect circular lines carried quite around the upper part of the skirt to the regulation depth would improve, and vertical trimmings of unequal length and radiating as they descended would considerably modify the effect of over-broad hips.

English as She is Spoke. The darkey is fond of long words. The meaning doesn't matter, so the words are long, as this absolutely true story will testify: On the M—'s plantation in Mississippi lives an old negro, who has been there for forty years, and has never known any other home, and is a character. Visitors to the plantation always go to her cabin, and to their question, "How are you this morning, Aunt Chris?" never fails to reply, "I'm kinder complicated. De superduperity ob de morain' den taken de vivosity outen de air 'n' lem me de consequence ob comprehension."—Harper's Drawer.

People, as a rule, hear better with their right than with their left ear.

IN RELIGION'S REALM.

Expressions From Various Religious Newspapers.

The Religious Thought of the Day as Expressed in the Sectarian Press.

The New York "Post" of April 23d said: "We announced this morning in the Private Secretary of Commander Booth-Tucker, Captain David Arthur Johns, had resigned to join the fortunes of Commander Ballington Booth. Hewas Private Secretary to Ballington Booth before the split in the ranks of the Salvation Army. He sent the following letter to Commander Booth-Tucker this morning: "My Dear Commander: Upon further consideration and after seeing copies of the letter which passed between Commander Ballington Booth and the International Headquarters, I firmly believe that Commander Ballington Booth is in the right, and also that he has been unjustly treated. Feeling quite sure that I am being led of God to do this, I tender my resignation as an officer in the Salvation Army this 23rd day of April, 1896. Thanking you for all past kindnesses, believe me, dear Commander, sincerely yours, "DAVID ARTHUR JOHNS, "Captain."

"Captain Johns then went over to the Ballington Booth headquarters in the Bible House, where he was received with much exultation."

"Some very sincere and earnest disciples of Jesus Christ almost doubt their conversion and seriously question the reality of their Christian experience because of their shrinking from death," observes the "Standard" (Bapt.) of Chicago. "They believe in the future life, sing of the glories and happiness of heaven, but, for the present at least, they greatly prefer remaining on the earth. This is a serious question, recognized, becomes a fruitful cause of self-accusations, and sometimes results in deep spiritual depression. There is a profound conviction in many Christians that they ought to prefer death to life, heaven to earth. After a futile struggle to produce an affirmative answer to this question, some conclude that their failure is due to sin, and that possibly they will never be permitted to enter heaven. Ought the Christian to wish to die, or even to be indifferent to life? A comparison of earthly with heavenly conditions would seem to warrant an affirmative answer to this question. Here is sin, sickness, poverty, disappointment, heartache, death. Here is mist and ignorance, there light and knowledge. Why, then, should not the Christian gladly welcome the ending of this life and the beginning of unalloyed happiness? Because of the love of the world, and of a strong love of life. Were it not for this instinctive desire to preserve life, the race would become extinct. We possess this instinct in common with other members of the animal kingdom. It is as natural as the love of our offspring, and no more blameworthy."

"What is plagiarism?" asks the New York "Christian Advocate" (Meth.). "Is it reading discourses, histories, biographies, works of science, storing the mind with knowledge, and receiving the stimulus of style? By no means, else originality would mean ignorance and the essential of an intelligent culture. To read, to digest, to incorporate with the power of blood and nerves of the soul, and then bring forth things new and old, with a new body, not put together as blocks of stolen stone might be mortared into a statue, but generated and appearing as the limbs and features of a living man, is not plagiarism; nor is it plagiarism to deliver every sentence of another man's sermon, accompanied by the words or their equivalent: "Finding an excellent sermon by Dr. George Putnam on this subject, and being much wearied by my parochial work, I thought it would be as suitable to the holy festival of Easter. But plagiarism is for a man to plunder another's writings and to offer them to the public as his own. The very derivation of the word describes its character. It is from the Latin plagiarius, which means a kidnaper, a man who respects the stealing, and a liar as respects the presentation of the stolen goods."

The "Methodist Christian Advocate," Detroit, as condensed by "Public Opinion" says: "The restoration of the avowed infidel goes on to tell what an infidel is, how he became unbelieving, and what he thinks about infidelity in general. He says he is confirmed in unfaith, and yet confesses that he is not happy, that is, 'not perfectly happy.' He thinks this is not a 'good world to be happy in,' having so much pain, anguish and sorrow. And he cannot see how unbelief in future rewards and punishment would help him any. Poor fellow! He does not realize that faith in God and the future life is the mightiest action ever performed by a human being to endeavor to active usefulness, and consequently to perfect happiness. And Bible truth is the mightiest power ever known to awaken and stimulate faith in God. Believers are the doers; they always have been, and always will be. The very confession of a man's unbelief concerning the inactivity of men of his class should be enough to stir him up to throw off the nightmare of doubt and gloom and disaffection which has settled upon him. "Here we have the old story again, liberalism and nonbelief, unfaith and unbelief, and infidelity and death. Liberalism never did anybody any good and never will. To find a moral life you must search for the fountain of morality. To inspire to good works you must discover adequate life motives. To rouse a human soul to commendable action you must stir up its impulses with tremendous truths, and awaken within it the consciousness of infinite longings and boundless relations and possibilities. Christianity is the only power that ever has done this. The Bible is the only medium through which the power of God has been made manifest and enduring inspirations. It matters not that some have professed to believe the Bible, and then have relapsed into infidelity. It is so with all good things. Infidels enjoy Christian civilization and the fruits of it, and then turn toward the source of it, and behold and complain about 'bigotry,' 'superstition,' 'intolerance,' and other things which have existence chiefly in the morbid conditions of infidels' brains and the disordered state of their undeveloped heart life."

The New York "Churchman" (P. E.) says: "It is usually urged when a clergyman has used another's sermon from memory, reproducing it verbatim et literatim, that such a thing, apart from a deliberate purpose to appropriate another's words, is impossible. Yet a friend has found in the sermons of so great and saintly a preacher as Liddon a page which seemed to have been appropriated bodily (rendered of course into English) from a sermon of Massillon's. Liddon, however, when his attention was called to it, declared that the originality had been absolutely unconscious. These are considerations and there are others like them—which may be urged in mitigation. But when they have been so urged, the substantial equities of the case remain unchanged. Ideas are, in a sense, the common property of all men. Of absolute originality there is so little, that in more than one instance, Shakespeare and Goethe can be shown to have been plagiarists. But ideas and the form in which they are cast are quite distinct things. The ideas have in themselves an element of universality; their form is individual. No one can, without acknowledgment, appropriate another's language without an essential confusion of the rights of property. No clergyman can do so without injury to his finer instincts. Whether such an act is known to others or not, its effect upon him whose it is can only be of one kind. And when it becomes known to others, its harmful influence is something not easily measured."

"The question naturally arises, How far is the use of other men's ideas justifiable on moral grounds? None of us," says the New York "Examiner" (Bapt.), "may lightly be so arrogant in this age of the world. Original thinkers are as rare as blackberries in January. Our best thoughts are but the re-reshaping of old straw—some of it very old, not to say musty. Even our modes of expression are apt to be more or less reminiscent, especially if we be blessed with a retentive verbal memory. But is there not a proper limit somewhere to the purloining of other men's thoughts and words? Is there any real difference between the out-and-out appropriation of an entire discourse, word for word, and a substantial reproduction of it, with slight verbal variations, just enough to indicate that one's conscience is yet a little tender and is trying heroically to save over the doing of a contemptible thing? It strikes us, by the way, that the latter is, if anything, greater, because the meaner, and is like stealing a purse of gold and leaving a note in it, to suppose that stark plagiarism is a common thing among ministers of the gospel. Nor do we believe it generally prevalent in the modified—but not mitigated—form justified by our worthy rector. The dunce of his class who, when asked what calling he expected to follow after graduation, replied: 'I'm going to be an Evangelical minister, because I can read my prayer-book and thral my thernouth,' is not a type, but a 'sport.' We have too great faith in the intellectual honesty of the ministry at large to suspect them of so dishonest a practice."

"If we look at the strange way in which the workings of God's providence in connection with the history of religion in England in this century have led the Roman authorities to adopt precisely the policy most opposed to their own interests," says the "Living Church" (P. E.) of Chicago, "we may think it probable that this further step (the repudiation of Anglican orders) will be taken. To take two signal instances—nothing more shortsighted could be conceived than the policy which thwarted the plan of Newman's restoration of the Roman Catholic college at Oxford. It is hard to estimate the extent of the influence which a man of such personal gifts and extraordinary power might have exercised over the best minds among the rising young men of the Church of England. The other instance was the restoration of papal infallibility in the Vatican Council at the time when a great strain was laid upon the souls of many English churchmen, by the anti-church legislation of the period, aided materially in holding back those who might have facilitated a security for truth and principle. It is a fair to suppose that in communion which was wanting in our own. If at this time the Roman authorities, in their infatuation, should be led to a definite and final rejection of Anglican orders, such a move would at once put an end to all premature measures looking towards the reunion of the churches. The thoughts and energies of all good men would be concentrated upon those things which concern the development of the Anglican communion itself, its doctrinal purity, its gradual emancipation in England from the trammels of Every State, the restoration of its discipline, its efficiency in the work of saving souls, and the extension and organization of its missionary work."

page which seemed to have been appropriated bodily (rendered of course into English) from a sermon of Massillon's. Liddon, however, when his attention was called to it, declared that the originality had been absolutely unconscious. These are considerations and there are others like them—which may be urged in mitigation. But when they have been so urged, the substantial equities of the case remain unchanged. Ideas are, in a sense, the common property of all men. Of absolute originality there is so little, that in more than one instance, Shakespeare and Goethe can be shown to have been plagiarists. But ideas and the form in which they are cast are quite distinct things. The ideas have in themselves an element of universality; their form is individual. No one can, without acknowledgment, appropriate another's language without an essential confusion of the rights of property. No clergyman can do so without injury to his finer instincts. Whether such an act is known to others or not, its effect upon him whose it is can only be of one kind. And when it becomes known to others, its harmful influence is something not easily measured."

"The question naturally arises, How far is the use of other men's ideas justifiable on moral grounds? None of us," says the New York "Examiner" (Bapt.), "may lightly be so arrogant in this age of the world. Original thinkers are as rare as blackberries in January. Our best thoughts are but the re-reshaping of old straw—some of it very old, not to say musty. Even our modes of expression are apt to be more or less reminiscent, especially if we be blessed with a retentive verbal memory. But is there not a proper limit somewhere to the purloining of other men's thoughts and words? Is there any real difference between the out-and-out appropriation of an entire discourse, word for word, and a substantial reproduction of it, with slight verbal variations, just enough to indicate that one's conscience is yet a little tender and is trying heroically to save over the doing of a contemptible thing? It strikes us, by the way, that the latter is, if anything, greater, because the meaner, and is like stealing a purse of gold and leaving a note in it, to suppose that stark plagiarism is a common thing among ministers of the gospel. Nor do we believe it generally prevalent in the modified—but not mitigated—form justified by our worthy rector. The dunce of his class who, when asked what calling he expected to follow after graduation, replied: 'I'm going to be an Evangelical minister, because I can read my prayer-book and thral my thernouth,' is not a type, but a 'sport.' We have too great faith in the intellectual honesty of the ministry at large to suspect them of so dishonest a practice."

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Information by Telephone. A messenger boy called up the central telephone office yesterday and asked the operator if she knew what love was. "No," she replied. "Say, if you find out let me know, will you?" "All right," said the boy. In a little while he called her up again and said: "Say, I found that out. About love, you know."

"What is it?" asked another. "An itching of the heart that one can't scratch," said the boy, and he ran off.—Syracuse Courier.

A Masculine Discovery. "Gamesy, what do you consider the most trying characteristic of women?" "Why, their tendency to lose much of their good looks when they get old enough to have sense."—Chicago Record.

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