



er, and the modiste in freshening a partly worn gown very often finds that these charming little additions—the bolero, the skirt, Russian gumpie, inserted vest front, or handsome velvet revers or bretelles—render it far more attractive than the gown in the original.

One views at the importing houses and at high-class modistes' very fascinating gowns, with waists showing tiny jackets that only half cover the bodies. Proper, with a sharp-pointed, half-Eton shape of Muscovite silk, set on above a deeper rounded Zouave front of satin brocade, and beneath this a girde of velvet that holds a full vest front of net or accordion-pleated muscovite de sole in place. Often the back of the bodices as elaborately decorated as the front.

Among the dresses made of two different materials, or those in robe style that contain wide and narrow bands of embroidery and edging, are models showing the revived style of five medallion wide killings alternating with a box pleat or panel of embroidery, braided or formed of fancy material if the killings are of plain fabric, or vice versa. Above this arrangement is a little round overskirt—an exact replica of the short paron overskirt of other days. The killing and panel effects reach round the entire skirt.

THE BIRDS OF TENNYSON. A Springtime Study of the Poet's Themes of Spring.

The most striking feature of Tennyson's references to nature is not only their accuracy, but their completeness. Nothing, indeed, seems too small or insignificant for him to notice. A whole article might be written on the treatment of insects in his poetry, beginning with "the blue fly on the pane," which moved the sneers of Lord Lytton.

The "yellow-banded bees" are, of course, public property as a poetical commonplace; but where else could we find the chrysalis, cobwebs, the brilliant array of the emperor-moth, the "burnished flies" of summer, the "high-bowed grigs that leap in summer grasses," the cockchafer ("a buzzard-clock" in picturesque dialect), all laid under contribution for poetry and song?

Hats in variation of cornflower blue, running to white, are newer than the red ones. Bachelors' buttons usually blue ribbon, a blue detachee, east of cover the brim completely. Green hats, petunia-colored ones, and all the gay twillings have black or white touches of color. Hats for half-dress use continue to be broad-brimmed, rather high-crowned, and turned up at the back. For special use, toques in shape, with edges turned up here and there, are jaunty. One in petunia color has three high feathers and paradise egrettes at the left side. A jeweled buckle and swirl of shaded petunia chiffon under the brim finish it.

IN RELIGION'S REALM. Expressions From Various Religious Newspapers.

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

"The creeds employed at first," says the "Living Church" (P. E.) of Chicago, "like that of the eunuch, were the expression of some one or more points of crucial importance. No one imagined that they contained everything. It is not to be supposed that the eunuch was required to have the ears of God, or that he was not called upon to believe in the Resurrection. Later, the creed became a formula by which particular heresies were excluded by a clear statement of the truth as held from the beginning in the church. This would be far, as yet, from necessitating complete faith in the statements of the whole round of Christian belief. In their final stage the creeds are no more than compendiums of a large sphere of doctrine, those points being stated upon which all the rest depend. They are never germs out of which larger systems come first, and the creed serves as an introduction or a general index of subjects. We cannot too emphatically reiterate the position that nothing is required in this church as matter of faith except the creeds, nor can we at a moment admit the New York candidate for the priesthood promises 'always so to minister the doctrine of Christ' as this church hath received the same, nothing more is meant than that he must accept and teach the creed, and that, too, with whatever novel interpretation he may see fit to put upon it."

"It is always safe to assume that no theological doctrine has ever had a strong hold on human life and a permanent place in Christian faith unless 'it has been in it something more than a dogma, something which has 'outlooked' it. It is only heart-doctrines that spread beyond the ecclesiastical school which gives them birth, and survive the epoch in which they see the light. Thus the worship of the Virgin Mary is the worship of the element of womanliness in the Christian religion. The earlier doctrine that the church had in its own image male and female created He them. To a modified doctrine of purgatory the Protestant Church is returning. In its belief in a disciplinary probation continued after death. Possessed of the authority of the Papacy, is endeavoring to find a way to a church unity consonant with freedom. In a similar manner we are sure that the doctrine of the Trinity has in it more than the infelicitous phrase 'Three Persons in One God.' There is something in this threefold conception of Deity which meets the want of the human soul, to which it responds, which it will never willingly and permanently relinquish. In the realm of scholastic theology, Trinity means definitions which do not explain. In the realm of mysticism, it means explanations in vain endeavor to explain away. But in the realm of spiritual experience it means something vastly deeper and more sacred."

"One of the things hard to be understood," says the "Watchman" (Bapt.) of Boston, "is why the critics who rested so much upon the authority of Harnack do not have the tables fairly turned against them when Harnack recognizes the substantial trustworthiness of the Christian Scriptures as the only date of the New Testament writings. Harnack may be right or wrong in his conclusions; the indisputable thing is that the scholar under whose name so many of the advanced critics have sheltered themselves has admitted the deity of Jesus Christ. The Christian elements in the Gospels have broken with the higher critics."

"It seems to us," says the "Church Standard" (P. E.) of Philadelphia, "that there need be no strain of any one's conscience in obeying the law of the deity, if the deity is the deity of the innocent party in a just divorce. As Bishop Nelson says, there is no law compelling us to marry divorced people." Therefore the Bishop is at liberty to declare that he himself will not marry such people. He is also at liberty to follow his example in this particular, to follow his example in this particular, but since he has neither power nor right to constrain them so to do, he cannot be responsible for their action; and since he has no power to issue a license or to grant his 'permission' to any man to marry whatsoever, he cannot be responsible for a marriage which the church permits and which the clergy of the church may celebrate under her authority without in the least compromising him. When the bishop is required, under the law, to question the judgment of the deity, he is referred to him, it is his bounden duty to fulfill that function with all judicial diligence and probity; but with his function ends, and with it his responsibility. The whole responsibility rests first upon the church and then upon another minister who in his capacity as any Bishop to obey the law of the church. Consequently, there need be no strain upon the Bishop's conscience at any point, unless he is tempted to decline a duty which the church has laid upon him, and which he has solemnly sworn to fulfill."

"The objections urged by the classes of non-Jews to whom the new Judaism should make its strongest appeal—the Unitarians and Universalists—are pertinent," says the New York "Observer" (Pres.). "It is urged against the contentions of its advocates that Christianity cannot be Judaism; that the former is itself the outgrowth of the most spiritual elements of the Old Testament teaching, and that as it has superseded Judaism, the latter cannot now take its place. This is to say, in effect, that any conception of Judaism without Christ as its fruit would leave it a barren system, a body without a head. Again, it is contended that though it may be difficult for Christians to accept

cept the dogmas of their church, they will be loth to revert to a religion expressing so little horror of the sinfulness of sin, doing so little for the redemption of mankind, and which has so long been the special inheritance of a particular race. Further, it is urged that the real basis of the new Judaism is not in the Jewish prophets, but in the inward experience of the modern heart and conscience, and that, therefore, it is useless to connect it with the historic Judaism at all. It must be said in justice, however, that the new movement has many warm advocates, especially among the Jews themselves, though the bulk of opinion seems just now to be leaning against it. That it can achieve even a moderate success we find it difficult to believe, not only because it cannot be dissociated from a particular race and because it rejects the mediatorial role of Christ, but because the possibility of reconciling the scientific and spiritual theists whom it aims to attract to the supernaturalism in Judaism."

MIGHT HAVE GOT WET. This Shows that the Arkansas Farmer Hates Water.

The patience of the average Arkansas farmer is abnormal. He is never in a hurry, and he thinks things are bound to come right if he only waits. He accepts with resignation whatever destiny has in store for him, and implicitly believes that circumstances make the man, and not that man may make circumstances, and thereby have any hand in the making of himself.

"Why don't you move on?" was asked. "Can't." "Why not?" "Wagon's locked. Back part swung back with the current, and here we are. Can't move a locked wagon."

"What are you going to do about it?" "I was thinking." "How long have you been thinking?" "Since early morning." "It was now afternoon." "The rider fastened one end of a rope to the tongue of the wagon and the other end to the pommel of his saddle; the vehicle was straightened out, and the horses sprang forward under the lash, upon the farmer and his team were safely landed."

"Didn't it occur to you to unhitch your horses and go for help?" was asked. "Well, if I'd a-done that I'd a-got wet," was the calm response.—Detroit Free Press.

One Application Was Enough. "I guess I've seen as much of the world as most men," said the Detroit, Mich., "Wholesale" merchant, who is just back from an extended tour of the Eastern Continent, "but an incident on the cross-town car to-day was a new one on me. Little dogs are natural pets and custom has made it all right for women to fondle and make much of them. But in this case it seemed to me that the prerogative of the fair sex was greatly exceeded."

Uses for Salt. Salt puts out fire in the chimney. Salt in the oven under baking tins will prevent their scorching on the bottom. Salt and vinegar will remove stains from discolored teacups. Salt and soda are excellent for bee stings. Salt thrown on soot which has fallen on the carpet will prevent stain. Salt put on ink when freshly spilled on a carpet will help in removing the spot. Salt in whitewash makes it stick. Salt thrown on a coal fire which is low will revive it. Salt used in sweeping carpets keeps out moths.

New Orleans has the largest custom-house in the world. It was begun in 1838 and finished in 1878. It is built of Quincy granite, the interior being finished in the finest marble. It has 111 rooms. Estimated cost, \$4,900,000.

A GOOD ELECTRIC BELT. It Is Worth \$1000 Worth of Drugs—30,000 People Say Dr. Sanden's Is the Best.

Electricity flows into the body for hours at a time from this life-giving appliance.

The current can be regulated to any power desired while the Belt is on the body.

THE DAY IS PAST WHEN THINKING PEOPLE—PEOPLE WHO LEARN AS THEY GROW UP—BELIEVE THAT DRUGS CURE. The wonderful success of Electricity has forced them to understand that it is a power in itself that cures every disease that drugs will cure, and cures many that drugs will not touch—except to aggravate and make them worse.

Here is a Late Cure. DR. A. T. SANDEN—Dear Sir: After suffering tortures from Rheumatism, I was cured by your Electric Belt. I was cured by your Electric Belt. I was cured by your Electric Belt.

The Regulator Is Important. Dr. Sanden's is the only Electric Belt made which can be controlled while on the body. Those who have used the old style know how impossible it is to get satisfactory results from Electricity when the current cannot be regulated.

Paid One Doctor \$250. DR. A. T. SANDEN—Dear Sir: When I bought your Belt I had doctor for a year, paying one doctor \$250 a treatment. I had a severe pain in my body and especially in my back. I was so far from work and I was so as to be entirely unfit for work. Now, after wearing your Belt, I am entirely cured and can recommend it too highly. Yours truly, JOHN L. LUNN.

Art and Fashion. "Dauber is awfully busy—he has nearly \$400 worth of portraits to do over."

Saving One For Her. "My task in life," said the pastor, "complicatedly, consists in saving young men."

Her Method. Mrs. Dining—I find it very hard to keep good servants.

DR. A. T. SANDEN—Dear Sir: I have used your Electric Belt for four years, and in that time it has never got out of order. I have never used any medicine since I purchased the Belt. It has kept me well. Mrs. L. J. BURTON, Textile and Scales, Los Angeles, Cal.

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