Men Who Buy Diamonds

Seem to have a preference for our store. Probably it is because we show such a large selection. Then they know that they will save money here. We are giving better values in Diamonds than have ever been offered in Indianapolis before. But one thing is better than our prices—our quality.

J. C. SIPE, Importer of Diamonds,

Rooms 2, 3 and 4, 18½ North Meridian St.

INDIANAPOLIS..... .....IND.

—WITH OUR—

Easter :: Greeting

We wish to say that our display of

Gloves, Hosiery and Handkerchiefs

Are worthy of your inspection.

Tucker's GLOVE STORE

10 EAST WASHINGTON STREET.

EASTER MUSIC.

Programmes at Holy Cross and Other Churches.

The choir of Holy Cross Church has prepared the following programme for the services to-day:

"Vidi Aquem." ..... Gregorian
Mass—Millard's, in B flat.
Tenor Solo—"Kyrie Elison." .....
Mr. B. Hessling.
Alto Solo—"Christie Elison." .....
Mrs. F. O'Brien.
Trio—"Qui Tollis." .....
Soprano, Mrs. Fannie Felix Mahoney; alto, Mrs. F. O'Brien; tenor, Mr. B. Hessling.
"Veni Creator," Russian hymn.....
Full Choir.
Offertory—"Alma Virgo." .....
Soprano solo by Mrs. Fannie F. Mahoney and chorus.
Sopranos—Mrs. Fannie F. Mahoney, Misses Mayme O'Leary and Grace Cook; alto—Mrs. F. O'Brien; tenors—Mrs. B. Hessling and Freemont Fry; basses—Henry Dipple and Fred Sellmyer.
Bass Solo—"Agnes Dei." .....
Henry Dipple.
Soprano Solo—"Dona Nobis." .....
Miss Mayme O'Leary.
"O Salutaris." ..... Pechner
Miss Grace Cook.
Recessional—Miss Nora O'Leary, organist.

First German Church.

The Easter service at the First German M. E. Church will be as follows:

6 a. m., sunrise prayer meeting.
J. F. Pauliny.
9:30 a. m., Sunday school.
O. Stark.
"Angels' Serenade." ..... Broiga
Orchestra.
Children's Chorus, led by Miss Lizzie Ebner
"I Know That My Redeemer Liveth." ..... Handel
Orchestra.
"Christ Redeemed Us From Our Transgressions." ..... Ashford
Choir.
Sermon—"Christ is Risen." .....
Rev. F. A. Hamp.
—Evening Service.—
Organ Prelude .....
Miss L. Thoenes.
"Christ is Risen, Halleluyah"..... Danks
Choir.
"Unfold, Ye Portals."..... Gounod
Orchestra.
Vocal Solo .....
Miss Anna Bock.
"I Live and Ye Shall Live Also."..... ..... Schleman
Choir.
"Christ's Revelation to His Disciples.
Rev. F. A. Hamp.

Hall-Place Methodist.

The following is the Hall-place M. E. Church Easter programme:

T. W. S. Belcher, director; Mrs. May McNeely, organist; quartet is composed of Miss Nettie Dunn, soprano; Miss Nellie Van Bergen, alto; Herney Anderson, tenor; Irvin Case, bass; supported by a chorus of twenty voices.

—Morning Service.—
Anthem—"The Risen Lord." ..... Greene
Full Choir.
Solo—"The Three Virgins." ..... Gubel
Miss Van Bergen.
—Evening Service.—
Anthem—"Crown Him with Many Crowns." ..... Brackett
Full Choir.
Quartet—"Easter." ..... Stearns
Duet—"Songs of Praise the Angels Sang." ..... Shelley
Misses Dunn and Van Bergen.
Quartet—"Lo, My Shepherd is Divine." ..... Mozart-Sudds
Anthem—"Halleluyah, Fairest Morning." ..... Pontino
Full Choir.

Easter Praise Service.

The programme for the Easter praise service to be given this afternoon by the Young Woman's Christian Association is as follows:

Hymn—"Jesus Christ is Risen To-day." ..... Choral Class
Hymn 250.
Violin Solo ..... Miss Sickels
Vocal Solo ..... Miss Robinson
Scripture Reading.
Vocal Solo ..... Mrs. A. D. Gates
Remarks .....Mrs. H. G. Gaylord
"Be Still and Adore." ..... Choral Class
Hymn 307.

Meridian-street Sunday School.

A cantata, "The Crucifixion and the Resurrection," will be rendered by the Meridian-street Church Sunday school, this morning at half past 9 o'clock. The school will be assisted by Mr. Frank Taylor, Mr. Clifford Tyler, Mr. Andrew Smith, Mr. Homer Van Wie and Miss Lillie Adam and Mrs. Walter Fugate. The words of the cantata are by Mrs. M. M. Redman and the music and arrangement by Mrs. Edith McCarty.

Owing to the fact that there will be no services at Tabernacle Church this evening the trio for the harp, violin and organ, also the soprano solo with violin obligato, will be given in the morning in addition to the other programme of music.

TALK OF INTERURBAN FARES.

Members of Dayton, O., City Government in Indianapolis.

C. A. Herbig, W. L. Bates and G. F. Kuhns, of the Dayton (O.) Board of City Affairs, were in the city yesterday, to secure information from the Board of Works regarding the garbage desiccating plant. The interurban franchise question was also discussed informally. The Dayton gentlemen stated that there are seven interurban lines entering Dayton, and the companies are compelled to charge 4-cent fares and give transfers. The Dayton gentlemen said they experienced trouble in adopting the universal transfer system, as the local company in that city would not agree to such a plan, but the city officials decided to grant no privileges to the local company, and the company finally came to terms with the city.

The interurban franchise to be granted companies entering Indianapolis has been amended so as to allow the companies to charge 5-cent fares and give no transfers. The Board of Works will meet President McGowan, of the Indianapolis Street-railway Company in a day or two to settle the terms of the franchise.

Safety Board Buys Horses.

The Board of Safety purchased four horses for the fire department from Sol Munter yesterday, paying $650 for them. The board will soon purchase four new horses for the police department and two more for the fire department.

Stricken with Smallpox.

Mrs. Maggie Schneider, a colored woman, aged seventy-one years, was stricken with smallpox yesterday, and owing to her advanced age her condition is serious. She resides at 516 Cora street, and there are four in the family, all of whom are under quarantine.

A new $225 Piano for $165 at Wulschner's.

THE MEYER MEETINGS

THREE WERE HELD YESTERDAY AND ONE LAST NIGHT.

A Talk to Ministers in the Afternoon—Northfield Extension Meeting in the Morning.

Rev. F. B. Meyer addressed the ministers of Indianapolis yesterday afternoon at 2:45 o'clock, in the First Baptist Church Sunday schoolroom. Two unpleasant incidents marred the serenity of the service. One occurred near the beginning of Mr. Meyer's address. Stopping suddenly and looking with a frown on his usually benign countenance towards a lad of eight that was sitting in perfect quiet near the platform, Mr. Meyer said, sternly: "I think that lad would be better off outside. Let him go out and play." Although the child had not committed any breach of propriety, he was unceremoniously removed from the room. At another stage in his talk the speaker became irritated because so many outsiders entered the room, eager to hear his words. In spite of the fact that there were scores of people in the room other than ministers, Mr. Meyer directed Mr. Villers, pastor of the church, to station himself at the entrance and forbid any more to enter. "It is not that people are late in getting in that I object to," Mr. Meyer said, "but I want to talk to ministers, not to the general public." He made these remarks in sublime unconsciousness that the Bible, of which he professes a deep knowledge, makes no mention of Christ conducting meetings especially for a certain class of believers. Mr. Meyer's address to ministers was an exposition of the fundamental truths which he cherishes concerning religion. He enumerated seven of these principles as follows:

"First—We would direct the soul to seek the assurance of faith—the doctrine of assurance—that the soul should not only trust in Christ to salvation, but that it should know its acceptance of God through Jesus Christ; that it should seek this assurance from the Holy Spirit through the word; that is, we would not teach the soul to seek this as an emotional experience, but as the simple testimony of the spirit seeking the truth through the word, and that the soul should, therefore, enter into the experience noted by St. John's first epistle, in which the words 'we know,' are the apparent keynote.

"Second—We lay great stress upon the position of the believer in a risen Christ as contrasted with his personal experience and sensations. That is, we draw a distinction between what we are for the purpose of God and what we are in our own conscious experience, and we exhort the soul ever to seek a living experience. We draw a distinction between such words as 'our position' and 'our condition,' between our standing and our experience, and between what we are in Christ and what we are in our own walk and conversation.

"Third—The third point that we earnestly lay stress upon is the presentation of the entire being to Jesus Christ, for Him to fulfill through it His own purposes. That is sometimes called consecration, and I want to put in a caveat here—there is not the least reason why that should not take place at the moment of regeneration, and if people were perfectly instructed the soul that had trusted Christ for forgiveness would be taught to yield itself absolutely to Christ for Him to work His own purposes through it, but as a matter of fact our teaching is so defective, or the soul is so occupied with the rapture of forgiveness that it does not accept the exhortation to yield itself absolutely to God. We have therefore by special meetings like this to bring people up to the point which they ought to assume when they are converted.

"Fourth—When we have yielded ourselves to God we may reckon upon Him to keep us from sin. I believe that a man is kept from known sin. I believe I am talking to good Presbyterians here—I know I am right when I get a Presbyterian, and if I am right with a Presbyterian I know I am right all round. That is, the Presbyterian doctrine of sin, definition of sin, is so absolutely the one I accept that sin consists not only in the trespasses of the Lord's prayer—Matt. vi.—but in the debts of the Lord's prayer—Luke xi.—that is, sin is not only commission—trespass—but it is omission, coming short, and I don't think any definition of sin is correct that does not lay equal stress upon omission as upon commission.

"Fifth—This is one that at first sight men antagonize, not in an unbrotherly fashion, but this is one thing that ministers do not always immediately accept. I call it the filling of the Holy Spirit, the filling of the Holy Spirit for service. This we believe was given to the church on the day of Pentecost, when they were all filled with the Holy Spirit, and perpetually through the acts of the Apostles we are told that they were filled with the Holy Ghost. Now, we believe this filling with the spirit is for service especially. 'Ye shall be my witnesses; the power of the Spirit shall come upon you and ye shall be my witnesses.' And so we use the word 'filling' and not 'baptism.' We believe this is to be definitely sought and obtained; that a man does not slide into it unconsciously, but that he receives it as a definite gift from the risen Christ.

"Sixth—Here comes one of the most lovely things of all—the witness of the Holy Spirit. We believe and teach that the spirit of God is literally in the church, and that when, therefore, the minister stands up to speak the truth of God with his Bible in his hand, that he has got in the audience—supposing that the audience consists of godly people—that he has in the audience the light of the spirit of God; so that the church meeting is different from any other meeting in the world. A church meeting is the meeting of people who are in association with the spirit of God, and hence to enter into your church on Sunday you approach an audience chamber in which in a very special sense the Holy Spirit is in residence, so that you, as the speaker, and the spirit of God have got the truth between you, and you are a dual witness—so the Apostle said: 'We are witnesses of these things, and so also is the Holy Ghost whom God hath given us.'

"Seventh—The Methodists here will bear me out that this last is sound doctrine. By the by, talking of Methodists, if any man wants two good books to read—I don't indorse all that is in them; who can indorse all that is in any book but the Bible?—let him read 'Milestone Papers' and 'Love Enthroned.' The seventh point is the perfect life; that is—and it is very important—that you may comprehend with all saints the length and breadth and depth and height; that is, no saint can comprehend all by himself. No saint and no church can hold the whole truth, and if you want to get the whole truth you must be cosmopolitan in your reading and in your friendships; and the Baptist ought to be friends with the Methodist, and the Methodist ought to keep up his fellowship with the Presbyterian."

TOPIC WAS "THE HOLY SPIRIT."

Discussion at Northfield Extension Meeting Yesterday.

Rev. F. B. Meyer devoted yesterday morning's Northfield extension meeting in First Baptist Church to a discussion of "The Holy Spirit," taking as his text, John vii. 37-38: "In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.'" The minister declared that this is the age of the Holy Spirit; that it began with the day of resurrection, or Pentecost, and that it will close with the advent of the Lord.

Yesterday afternoon a great congregation gathered in the main auditorium of the First Baptist Church, and Mr. Meyer talked about "Faith." His text was St. Luke, xvii, 3-6: "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. And the Apostle said unto the Lord, 'Increase our faith.' And the Lord said, 'If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.'" Mr. Meyer spoke in part as follows:

"The Lord said that He expected His disciples to forgive their brethren on show of repentance seven times a day, and on hearing this their hearts sank and they said: 'It is impossible; it is asking too much; no man can forgive his brother seven times in a day, or, if Thou dost expect it, Master, Thou must give us a great deal more faith.' And the Lord said, 'You make a great mistake in asking for more faith; if you have got the right kind of faith a little is enough. You don't want increased faith. If you have faith as small as a speck, a grain of mustard seed, that faith is all you need for practical purposes. If you have got that you can tell a sycamine tree to be uprooted and planted in the sea and nothing shall be denied you.'

"It is not quantity, but quality. I hold in my hand here—on that hand a little molecule of dust, and on that hand a little mustard grain—and to look at them at a distance there is not much difference in them. What is the difference in the molecule and the grain? This—that the molecule has no life in it, but the mustard seed has. It doesn't matter how small your faith is, if only you have got life in it, if only your faith resembles that grain of mustard seed in having life in its heart, it is not a dead faith but a living faith. Why, I have seen a big wall of masonry disintegrated because a tiny seed had got into a crack and swollen with the rain and the summer sun and got so strong that it forced those big stones out. It was small, but it had life in it. And if your faith is small, but has got life in it, it will remove mountains.

THE TEST OF FAITH.

"Now, how may you know your faith is the right quality? Well, don't look at your faith. The more you look at your faith the less you will like it. It is like a girl that has got in love and the day after she has promised to wed she looks at her love and looks at it until when evening comes and her lover comes again she hardly thinks she has got enough love for him. The more you look at your faith the less you will see in it. If you think you have caught cold you will soon be down with the grip. If you think your heart beats irregularly you will bring on heart disease. If you wonder whether you are ill or well you will make yourself ill, and if you keep looking at your faith there will be no faith to look at. You can't tell whether your faith is right by looking at it. No, the one thing that proves faith to be the right quality is not the faith, but the object of faith. A sailor may hold an anchor with his hand and alas he and the anchor will go to the bottom. He may hold it, but it is not the right object. The one thing for you to get hold of is the right object, and if you have got the right object any faith is right which has the right object. And what is right object of faith? The Bible? No. The creed? No. The doctrine of the atonement? No. The doctrine of the resurrection? No. The fact of the resurrection? No. You may hold all these and be a lost soul. I believe the devil holds the lot of them. I believe the devil is the soundest theologian in the universe, but he is a devil. What is the right object of faith? Not the Bible, but Christ of whom the Bible speaks; not the creed, but Christ of whom the creed is true; not the doctrine of the atonement, but Jesus who made the atonement; not the fact about Christ, but Christ about whom the fact is true.

"Do not live way back in doctrines, live in the risen Christ, who is as much risen to-day as He will be to-morrow. If there is any soul in this place who will, as I am speaking, look toward Christ, however feeble that look, it will link the soul to Christ in a union that not life nor death nor hell nor the devil will ever be able to shake. Don't worry about the increase of your faith. Use it and as you use the whipcord of your baby's arm it will become the strong muscle of the blacksmith.

THE DEFINITION OF FAITH.

"Now, what is this faith? Well, I am speaking to theologians and others, and I must remember that, but I think that in its last conception, in its ultimate reduction, faith is the power of taking God into your life; faith is the power or faculty of taking God in. And if you turn to John i, 12, you will find this text: 'To as many as received Him, to them He gave the right to be the sons of God, even to them that believed on His name.' Evidently, then, receiving Jesus and believing are the same thing, and to believe in Jesus is to receive Him. If, therefore, beloved friend, you have got your doors and windows open to the risen Christ, that is faith, and I reckon if you stand the door open to Jesus He comes in. And the one thing you have to reckon is that Jesus Christ comes in whether you feel Him or not. Suppose I open any door or window, we don't coax the air to enter. We are persuaded that if the door or window is open the air will come in. Equally, when you open your soul to Christ by act of your will, that moment you desire Christ, that moment Christ enters your soul. You may not hear Him come; you may not hear His footfall down the passage; you may not detect the music of His voice; there may be no sweet ambrosial aroma from His garment, but you must believe that if you stand the door of your heart open to Jesus He is inside—the moment you open He is there. And it may be that you will have to go on reckoning it is so for a week, or a month, or a year."

Mr. Meyer declared that God sometimes withdraws happy sensations from His children lest they fall into the way of being good and religious because it makes them happy. He illustrated this by supposing the case of a child who always ran to meet its father when he came home from work in the evening partly because the parent was in the habit of bringing it some candy. He imagined a father omitting the usual feast of candy in order to test the child's affection for him. "Faith and feeling," continued Mr. Meyer, "are quite different. Faith often brings feeling when it won't hurt us, but whether it comes or not does not matter, and I would rather trust God. You people in America are so fond of the word 'reckon.' Well, now, how often you reckon on things that never come off, but you continue reckoning on things that do not come off. If you obey His word you can reckon absolutely. He does not stop. Well, now, faith, then, I say, is the faculty of receiving God. Now, that is the exact idea of this grain of mustard seed. * * * Your faith and God must be brought together. You can't do anything without God. God in this world can do nothing without you. He has bound himself to work with the church, and therefore the believer and God must come together and through that much fruit will result. * * * God never makes but one man on one mold. He breaks the mold as soon as He makes the man. And so you must bring your nature to God and let Him work His will, His thought out through your life."

Mr. Meyer gave his idea about Christ's miracles, which was decidedly unique, that they were accomplished always through somebody's faith. He said that most people would suppose the eleventh chapter of John to be devoted to the raising of Lazarus, whereas in fact it is devoted to the resurrection of Martha. He showed how Christ delicately and gradually lifted Martha's faith to the point where the resurrection of Lazarus became possible. In closing the speaker said that he formerly did a great deal more of praying than he does now. "Now I spend as much time in taking things from God as I do in praying for them. I stop for a minute after I have prayed for a thing and I reckon I have got it. It is not in my hand, indeed, because if it were I would lose it. But God says, 'All right, child, it is yours, it has got your label on it and I will send it down when you need it.'" The minister created a profound sensation when he said, "It is no use praying for the Holy Ghost. My dear man, He is right against you."

Last Night's Services.

Rev. F. B. Meyer preached to a large congregation last night on the "Death and Resurrection of Christ." The grave of Jesus, he said, lies between the world and the judgment of God. If any man seeks eternal salvation he must go through the grave of Christ. "Put the grave of Christ between you and heaven," said Mr. Meyer. "Put the grave of Christ between you and ambition, for the praise of men will sound very faintly there; put the grave of Christ between you and the world. Sit down at the grave of Jesus and learn how little man is. When Jesus died and was resurrected He created a new thing, and that new thing was His divine nature which is implanted in us. It makes us Christians."

Services at Tomlinson Hall.

The Northfield extension services, under the direction of Mr. F. B. Meyer, this afternoon at 4 o'clock and to-night at 7:30, will both be held in Tomlinson Hall and will be union in character. The sunrise Easter prayer service, this morning at 6:30 o'clock, was under the auspices of the young people's Christian societies of all local churches, and was led by W. R. Moody. There will be a union service in the First Baptist Church at 10 o'clock this morning, conducted by Mr. Meyer.

Republican Club Banquet.

The members of the East End Republican Club were entertained and banqueted last night by the president of the club, W. H. Pierce, it being the occasion of Mr. Pierce's thirty-eighth birthday. After the feast speeches were made by Charles A. Bookwalter and several members of the club.

SANG THE NATIONAL AIR

FILIPINO WOMEN PAY COMPLIMENT TO THE UNITED STATES.

Letter from Lieutenant Tarleton, of the Thirtieth Regiment, Who Is on His Way Home.

Lieutenant Charles S. Tarlton, of this city, who has served many months in the Philippines with the Thirtieth Regiment, will arrive home probably to-morrow night. In a letter written from San Francisco upon the arrival of the regiment from Manila he says:

"The great pleasure of home-coming is marred only by the thoughts of the 109 missing, who lie in their last resting place under cocoanut and palm trees on the fertile hills of Luzon. A great deal is now being said about the regiment which was so long isolated guarding the gateway between the southern islands and the mainland of Luzon. It was honest in its dealings with the peaceful natives there, yet unrelenting in hunting down all armed opposition. After we entered those deserted cities we were able to start the schools, organize local civil governments with armed native police. So marked was the progress under the policy pursued there was real sorrow and regret when the time came for us to start for home. The natives gave us entertainments and presents. On the occasion of our departure a public demonstration was given at Tayabas and several of the native men and women read in English expressions of appreciation of our efforts and regret at our going. At Lucena the demonstration was more marked. The native men appeared in evening dress and the women in handsome gowns of hand-painted and embroidered silk and pina cloth. On the walls of the hall were pictures of McKinley draped with American colors. A dozen young native women sang in English the national air. Patriotic speeches were also made by the native women. The reports of the attentions shown our regiment were not believed in Manila until confirmed by ourselves. Because of Colonel Gardiner's popularity there he was appointed by the Philippine commission as the civil governor of the province. He at once returned, accompanied by the commission, and at Tayabas was received with even greater demonstrations than had a few days ago before marked our departure.

"So coming home we feel our work has been faithful. Not only are we proud of the record of sixty engagements in which the regiment engaged, and the liberating of more than one-sixth of all the Spanish prisoners held by the insurgents; the maintenance of the longest telegraph line of any regiment in the Philippines and guard over the greatest length of sea coast, but we laid the cornerstone for new conditions which are about to be established—those of peace."

Dunlap's Celebrated Hats

At Seaton's Hat Store.

You May Go to Buffalo

Without changing cars after leaving Indianapolis by taking new Pan-American Buffalo Line, formed by Pennsylvania and Erie Lines—"Akron Route"—via Columbus, Akron and Chautauqua Lake, which opens May 5. For special information send to W. W. RICHARDSON, D. P. Agt., Indianapolis, Ind.

$1.25 CINCINNATI AND RETURN $1.25.

Via C. H. & D., Sunday, April 14th.

Special fast train stopping only at Rushville, Connersville and Hamilton leaves Union Station at 7:15 a. m. Leave Cincinnati returning, 6:30 p. m.

Insure with German Fire Insurance of Indiana. General offices 29 South Delaware street. Fire, tornado and explosion.

Feed your horse JANES'S Dustless Oats.

Eyes Examined Free.

No drugs used. Glasses fitted and adjusted correctly. Graduate lady optician always in attendance. CHICAGO OPTICAL CO., 119 W. Ohio street.

Wrought Steel Warm-Air Furnaces.

If you want a first-class furnace for your new house, don't fail to get one of KRUSE & DEWENTER'S make. 427-429 E. Washington street.

Marcy's Optical Department.

Eyes examined and glasses scientifically fitted.

Furnaces for Residences.

Don't fail to get KRUSE & DEWENTER'S estimate on your furnace before buying.

Frank Saak's Greenhouse

For Easter flowers. Old 'phone 2439, new 'phone 3142. 224 St. Joseph.

Wedding Rings and Presents

At Marcy's. Elegant stock. Bargains this week.

Go to Bates House hair store for best hair goods. Lowest prices.

Marcy's Diamond and Watch Sale.

Bargains this week in gold filled watches.

Have Carpets Cleaned at Howard's.

Best work; lowest prices. Both 'phones 616.

Hoyt's Poisoned Blood Cure.

The greatest medicine of its kind.

The increase in the sales of Cook's Imperial Extra Dry Champagne is something enormous. Purity and superiority will tell.

Where to find the lightest running sewing machine on earth. The New Home. 126 Virginia avenue. Phones, old 22791. New 2070.

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All kinds of fine Wines and Brandies; bottled goods. SCHULLER'S, 210 N. Meridian st.

Dr. W. B. Craig, Veterinary Surgeon. Office Wood's Stable. Phone 1097. Residence, 193.

HARNESS AND HORSE FURNISHINGS. 154 N. Deleware st. New phone 2152.

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Hoosier Plumbing Company, 9 West Market st.

Ignorance May Be Bliss

But our customers are better satisfied when expert knowledge of values is dealt so bountifully as it is here. We make you thoroughly satisfied with a diamond before you part with your money.

Julius C. Walk & Son

INDIANA'S LEADING JEWELERS.

Established 1856.

The BIG FOUR

Is the short, direct route to the

Pan-American Exposition

AT BUFFALO

So much so that it has been christened

THE BUFFALO ROUTE

The regular daily route of the celebrated Knickerbocker Special, the Southwestern Limited and New York and Boston Limited

Weekly excursions May 7, 14, 21 and 28. Tickets good returning for ten days. All tickets to points east of Buffalo, via this route, permit stopover of ten days at Buffalo on payment of $1. For tickets and full information call on Big Four agents or address H. M. BRONSON, A. G. P. A., Indianapolis.

WOMEN

Who appreciate style and character in the make of the outer garment she is about to purchase this spring must, in justice to herself, visit our stores. An immense stock strictly

Man-Tailored Ladies' and Misses'

SUITS

awaits your critical eye for inspection. You'll find Suits in Black, almost one thousand to select from; hundreds in Gray, Blue, Brown, Tan and of every conceivable style at

$10.00, $12.50, $15.00 up to $85 and $100.

RINK'S

New Art Studio

Reopening of the old Marceau & Power studio. Magnificent and attractive quarters.

The Public Cordially Invited

To Inspect this Superb Home of Art.

Photographs in the latest styles, designs and mountings. Specialties—platinum, carbon, and all new ideas that science has produced to date.

This week will be devoted specially to settings for children.

..38..

N. Illinois Street

One Door North of Rink's Store

THE PROGRESS STEVENSON BUILDING

Bliss, Swain & Co.

CLOTHING — HATS — FURNISHINGS

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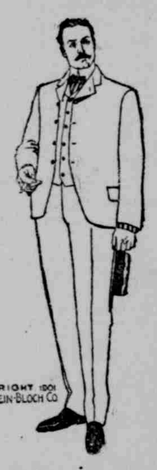

Half a Century Ago

The young man who started out in life wasn't expected to pay very particular attention to his dress. But this is the year 1901. Things are different from what they were in 1851. Put a young man into good clothes to-day and he'll likely put himself into good position. Most of the young men of Indianapolis—and old men, too, for that matter—are dressed by Bliss, Swain & Co., and we're proud of their appearance. Don't you think you ought to let us dress you?

The right sort, the "Bliss-Swain" sort of Spring Suits and Overcoats, as low in price as $7.50.

A Splendid Suit for $10
Distinctively Swell Garments for $12.50 and $15
Tailor-Made Top-Notchers for $20, $22.50 and $25

Suits and Overcoats, crowded through and through with style and durability, made in all the new spring fabrics.

In Our Great Children's Dept.

You'll find new styles that have not reached the other shops. You'll find prices more moderate than elsewhere for really fine goods. For this week we offer extra special values in

Boys' Five-Dollar Suits

Five dollars is a convenient price. Here are suits conveniently priced—easy to buy—but hard to wear out. They're wonderfully fine Suits for five dollars. Have that touch of elegeance, swell look, perfect fit and style that one looks for usually only in suits priced half as much again.

WHAT $5.00 Buys

A Norfolk Suit In blue serges and cheviots, also fancy cheviots. A sturdy suit in a popular style.

A Vestee Suit In your choice of blue serge, fancy cheviots or cassimere. Sizes from 3 to 8 years. The little fellow's favorite—all on account of the vest.

A Sailor Suit Nothing nicer or more "cute" for wee chaps. Made in blue, brown and red serge, fancy flannel and rough cheviot. Sizes from 3 to 12 years.

A Russian Blouse Suit The newest fad in boys' clothing. Have them in blue, brown or red serge, fancy flannel and cheviots. For boys from 2½ to 6 years old.

A Two-Piece Suit Double-breasted, in either black clay, blue or black unfinished worsteds, fancy cheviots or neat checked or striped cassimeres. A worthy suit, indeed. To fit boys from 7 to 15.

A splendid line of Boys' and Children's Easter Clothing at **$2.00, $2.50, $3.00** and **$3.50** also.

No matter who the boy may be, or who the mother may be, or how small a purse she may have—we can both fit the boy and please the mother and her purse.

Our Young Men's Suits

Two different sorts of Suits for two different sorts of young men with two different sorts of purses. Suits nobby in every particular, correct in every detail. Finely tailored. Stanchly sewn. Durably constructed in every inch. Giving you your choice in fancy Flannels, the new stripes in Cheviots and Serges, blue and black Cheviots and the old "stand by," blue Serges, for $7.50..... **$7.50**

Or a Suit every bit of $2.50 better for **$10.00.**

Other Suits, other prices. Everything a young or old man needs is awaiting him here.

Our Furnishing Dept.

Is already in spring array. It blooms like a garden with the newest New York fancies in Neckwear, Fancy Shirts, Gloves, Hosiery and Underwear.

Neckwear 25 and 50 cents.
Best $1.00 Shirts in Indianapolis.
Gloves at $1.00 that we guarantee.
Shaw knit Hosiery and the "Bliss-Swain" Special.

Your Hat

Durable Hats are not always stylish; and stylish Hats are not always durable. Skillful hatters are not always conscientious; neither are conscientious hatters always skillful. It takes a combination of things to produce the kind of Hat you ought to wear.

The hatter that makes our "Stevenson" $2 Hat is conscientious enough to make durable Hats, and skillful enough to make stylish Hats.

The "Stevenson," in all new spring shapes and shades, in soft or stiff Hats, $2.

We've other Hats—other prices—$1.50, $2, $2.50, $3 and $3.50.

THE PROGRESS STEVENSON BUILDING

Bliss, Swain & Co.

CLOTHING — HATS — FURNISHINGS

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