



BETTY THINGS TO WEAR

New York City.—The tasteful breakfast jacket is one of those always useful, always desirable garments that are ever in demand. This one is graceful, becoming and simple withal, involves very little labor in the making and is altogether much to be desired. As shown it is made of challie with trimming of banding and little frills of ribbon.



A Golden Brim.

A gem of an evening hat is a broad affair with a soft and rather flat crown of richest sable fur. The brim stars out to be of cream lace (Renaissance applique), but ends by being bound to a depth of nearly two inches with cloth of gold. This is not the intensely yellow shade, but is somewhat silvery in comparison. It is all exquisite and rich, the golden cloth, the fine lace and the superb fur each serving to make the other more beautiful. Under the brim at the left, well back, there's a La France rose, which is backed up by a rosette of white chiffon.

For More Sober Effects.

Don't imagine that metallic effects are reserved for evening and other gala wear. One lovely dark gray hat shows two folds of silver cloth around the brim. Otherwise there's the drapery of velvet and a coq plume. Discreet little touches of these metals are noted on the cuffs and collars of coat suits, and there are buttons of metal. Stock and cuffs for a plum-colored house dress are made of mauve-silver cloth, half overlaid with narrowest folds of plum velvet. But, indeed, the possibilities of all these metal effects are well-nigh inexhaustible.

Model Basque.

Perfectly fitting foundations are needed for all waists, no matter how elaborate the outside material may be. The very excellent model shown is carefully shaped, includes all the latest features of fashion and it can be made available in a variety of ways.



DESIGN BY MAY MANTON.
LOOSE FITTING STON JACKET.
THREE PIECE UMBRELLA SKIRT.

Left full at their lower edges as liked. At the moment jackets made with skirts to match are well liked for morning wear, and the model will be found an excellent one for that use as well as for wear with odd skirts.

The jacket is made with fronts and back and is finished at the neck with a prettily pointed collar. The fronts are laid in outward turning tucks and the backs in tucks that turn toward the centre. The sleeves are comfortably full.

The quantity of material required for the medium size (fourteen years) is four and a quarter yards twenty-seven, four and one-eighth yards thirty-two or two and one-eighth yards forty-four inches wide, two and three-quarter yards of edging.

Kimono Sleeves.

An exceptional cut is noted in one deep-gray raincoat. Otherwise it is much like the rest of these wonderfully attractive new garments. The cut demonstrates the beauty and the utility of the kimono sleeve, not the kimono sleeve of the ordinary room gown, but the real kimono sleeve, cut in one with the backs and fronts, and sticking out until it falls about the wearer's form. These big sleeves are caught into jaunty little cuffs, and the entire garment, with its antique silver buttons, is very fascinating.

The Woman's Sweaters.

The old-time sweater, such as football players drag over their heads at seeming risk of smothering in the act, would never do for women, and it was not until some genius devised the present jacket style that sweaters became feminine garments at all. The loose-fitted Norfolk is the prime favorite among women's sweaters. This garment appears again this fall much shorter than it was last year.

A Pictureque Hat.

A picturesque black velvet hat with wide brim and a cavalier crown was trimmed with satin ribbon in a profusion of bows and loops, and with one very fine black plume, which swept over the rolled left brim.

Picture Hats.

Lovely picture hats of black velvet, trimmed with plumes; small velvet street hats, ribbon trimmed, in every color, and charming dress hats in velvet, are being prepared. The new felts are likewise attractive. Many of them have a satiny lustre, which is very beautiful.

Rubber "Auto" Coats.

Exceedingly smart are the white and colored rubber automobile coats to be worn or carried along with the rest of motor paraphernalia in case of sudden showers. Such coats are brought out in all the fashionable cuts, of ample proportions, to be readily slipped on when occasion demands.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. HOWARD MELISH.

Subject: The Gospel of Love.

Brooklyn, N. Y.—When St. Luke's Church celebrated this year the festival of its patron saint, the Rev. Howard Melish, of the Church of the Holy Trinity, preached an instructive sermon. Mr. Melish's subject was "The Gospel of Love," and the text, St. John xv:12: "This is my commandment, That ye love one another, as I have loved you." Mr. Melish said:

What impressed the world, when Christianity was first preached, was Christian love. The world had known patriotism, family affection, clan loyalty. But interest in and sacrifices for men outside your family clan, country, were new. The outpouring of money to relieve the distress of Galveston, Martinique, Armenia, is indicative, we say, of our common brotherhood-to-day. Think of the effect on a world which had never experienced such deeds of the sacrifices Christian people of Macedonia and Achaia made to send help to the "poor saints of Jerusalem," at a time, too, when for years the Jew was the most detested of all Mediterranean peoples. The heathen poet Lucian, in his comments on the new religion was especially struck by this. "Their original law giver," he wrote, "had taught them that they were all brethren, one another. They became incredibly alert when disaster occurred that affects their common interests. On such occasions no expense is grudged." And one of the ablest of the early Christian apologists, Tertullian, observes: "It is our care for the helpless, our practice of loving kindness, that brands us in the eyes of many of our opponents."

Professor Harnack has a most interesting chapter on the gospel of love and charity in his new book, "The Expansion of Christianity." He shows that during all those years of expansion the Christian people were busy with the support of widows and orphans, the sick, the infirm, and the disabled, the care of prisoners and people languishing in the mines, the care of poor people needing burial, the care of slaves, of those visited by great calamities, of brethren on a journey, and of churches in poverty or any peril. The churches also furnished work and instilled work. It was such love that called forth from the heathen world the exclamation of surprise and deep interest, "Behold how these Christians love one another."

The Christian church, as at present organized, no longer impresses the world in this way. Once the church maintained the hospitals and asylums; to-day the State is the great charitable agency, as it is the great educator. Compared with Brooklyn's public schools and charities our Church Charity Foundation and schools at Garden City are mere playthings. The labor unions, not the churches, support their brethren who are thrown out of work. Not only do they contribute heavily to their fellows during strikes, but by means of sick benefits and death payments they maintain their members during sickness, give them decent burial and care for the widows and orphans. The Roman Catholic church still maintains parochial schools, social settlements, hospitals, and a great and useful work, because it has the support of members and concentrates its resources. The Protestant church, though it outnumbers the Catholic church, is divided into eight principal camps. Each is too weak to make much of an impress upon the world, and, so far, they have not learned how to unite in a common service. Members of Protestant churches are leaders in every educational and charitable cause, but they count there as individuals and only in the most indirect way as church people. The Young Men's and Young Women's Christian Associations are the only great union movements in which the Protestant churches have taken active part. But have those impressed the community as an expression of the love of the Christian church? It is the opinion of some workers in the Young Men's Christian Association, and of many clergymen, that the association has become another church. It does a splendid work for young men, and every cent given to it is well spent, but it does not make the Christian church stronger except as all philanthropic work outside the church plants the field and makes it ready for the sowing. Since it was so, and there are no more young men in the churches than before. On the contrary, from every church, Protestant and Catholic, comes the common cry that the men are leaving the churches for the associations, for lodges, for the clubs, for the labor unions. The churches, among the working classes and the so-called upper classes, are attended and supported largely by women. With the extension of the union movement among working women, and clubs among other women, the future alone can tell what the falling off here may be. There are now over a million people in New York City alone outside the churches, while Protestantism has in the last year actually shrunk in numbers. It is easy to see why thousands should be out. All grafters, all dishonest insurance officials, all gamblers, "all lovers of pleasure, more than lovers of God," all indifferent people, and a hundred classes more, naturally stay away from a place where every word and look and sign disturbs the conscience if it is not dead, and bids men live for others. I wish all these were in the church as I wish all the sick were in the hospitals and the shipwrecked safe on land. But when we have subtracted from one million the thousands who can have nothing in common with the Christian church there remain the many thousands who may and ought to be within the church.

They are outside the church, but they are interested in the Christian religion. I have been deeply impressed this summer with the desire and eagerness of men to hear the Gospel. When two or three hundred men, working at the navy yard, will stand in the sun at noon during the hottest days of July to hear a man speak about the joy and peace and strength of a religious faith, when you can speak on the corner to as many men as can hear you above the roar of the streets, when a vast crowd, mostly men, will attentively listen to religion for nearly an hour on the sands at Coney Island there is proof that religion is not dead. The Christian religion is not dead, but men are not going to the churches for it. Put it in books, and men will read it; preach it in theatres, and a crowd will flock in; practice it in a social settlement, a labor union, a hospital, asylums, and waiting lists are needed.

What is the matter with the Christian church that it does not impress the world as it once did? Labor leaders will tell you that it is a class affair and belongs to the employers. Socialists answer that it is the bulwark of the modern capitalistic organization of society with which they are at war. Scientific men reply that it has no love of truth for truth's sake. While the great mass of men outside will tell you that they are not interested. This hour and a half, a creek of hymns and prayer and sermon does not seem to them to be a vital thing. To hear some speaker who can touch the heart or head they will come, but not for the church as church.

If the church is a class organization its love is not Christian, for Christ's love knows no distinctions. If the church, as socialists claim, is merely a political wooden leg in its charity, then it has no love of fundamental Christian brotherhood. If the love of truth is wanting its love of God is a sham. What the church needs, if there is much or little in this criticism, is not multiplication of its philanthropies, nor concentration of them into a few that would compete with the state and stamp their character more firmly on the world, but a filling of the church itself, of you and me who do spend this hour here on Sunday and have assumed membership in the church with the love of Christ.

Let me try to tell you what that love is. A man once went to Christ with the question, who is my neighbor? But the Master gave no answer. A was not interested in knowing or showing who our neighbors are. What He showed that man was how he might become a neighbor. He told that man the story of the good Samaritan and said to him and to us "Go thou and do likewise. Do not stand there asking who is thy neighbor. Be on the lookout for some one goodness and so become a neighbor." You can put no man outside the field of your mercy. Even though a man may hate you, and be your enemy, Jesus says the great duty for you is to seek him and do him good. If he rejects you and will have none of your mercy and goodness, your efforts should not end. You can at least pray for those who despitely use you and persecute you.

A member of a certain parish once told me that while he wanted the church to reach the poor, he did not want the poor to attend the same service that he attended or sit in the same seat because they were too disorderly. I suppose this person stands in his modern temple and exclaims: "God, I thank Thee that I am not as other men are—unlaundered and unwashed, even as that poor man yonder. I bathe every morning, I wear two collars a day and use patent preparations for my teeth and face." Such cleanliness is as near godliness as the Pharisee in the Master's story of the publican was near the kingdom of God. Suppose that man is unwashed and his presence is disagreeable, but the thing for you to consider is not what he is, but how you may become neighborly to him. Introduce yourself. Become his friend. Show him the example of cleanliness and godliness, and the time will come when you can make him clean and Godlike.

On the night before he died he laid aside his robes and washed the apostles' feet, to show men that the great-union, not the church, support their brethren who are thrown out of work. Not only do they contribute heavily to their fellows during strikes, but by means of sick benefits and death payments they maintain their members during sickness, give them decent burial and care for the widows and orphans. The Roman Catholic church still maintains parochial schools, social settlements, hospitals, and a great and useful work, because it has the support of members and concentrates its resources. The Protestant church, though it outnumbers the Catholic church, is divided into eight principal camps. Each is too weak to make much of an impress upon the world, and, so far, they have not learned how to unite in a common service. Members of Protestant churches are leaders in every educational and charitable cause, but they count there as individuals and only in the most indirect way as church people. The Young Men's and Young Women's Christian Associations are the only great union movements in which the Protestant churches have taken active part. But have those impressed the community as an expression of the love of the Christian church? It is the opinion of some workers in the Young Men's Christian Association, and of many clergymen, that the association has become another church. It does a splendid work for young men, and every cent given to it is well spent, but it does not make the Christian church stronger except as all philanthropic work outside the church plants the field and makes it ready for the sowing. Since it was so, and there are no more young men in the churches than before. On the contrary, from every church, Protestant and Catholic, comes the common cry that the men are leaving the churches for the associations, for lodges, for the clubs, for the labor unions. The churches, among the working classes and the so-called upper classes, are attended and supported largely by women. With the extension of the union movement among working women, and clubs among other women, the future alone can tell what the falling off here may be. There are now over a million people in New York City alone outside the churches, while Protestantism has in the last year actually shrunk in numbers. It is easy to see why thousands should be out. All grafters, all dishonest insurance officials, all gamblers, "all lovers of pleasure, more than lovers of God," all indifferent people, and a hundred classes more, naturally stay away from a place where every word and look and sign disturbs the conscience if it is not dead, and bids men live for others. I wish all these were in the church as I wish all the sick were in the hospitals and the shipwrecked safe on land. But when we have subtracted from one million the thousands who can have nothing in common with the Christian church there remain the many thousands who may and ought to be within the church.

The Modern Way.

The Dutch boy in the old story, who found a leak one night in a big dike and saved the countryside by stopping it with his finger until found slumbering with cold next morning, has now a rival. A birch-bark canoe carrying three persons on a Western lake is reported to have run on a rock and been pierced below the water line. Thereupon one of the party, a woman, took her chewing gum, bravely held it in the leak until shore was reached, and saved the party. The moral seems plain.—Springfield Republican.

A Coyote's Bodyguard.

Gray wolves are appearing close to this city, and within the recent past no less than a dozen have been seen in this vicinity. Hunters in the past day or two have seen quite a number lurking about the cottonwood trees on the banks of the Arkansas River and in the tall cañons north of the city. When seen the wolves are generally preceded by a coyote, and hunters say the wolves are acting as a body guard to the coyote.—Florence Correspondence of the Denver Post.

One on William.

In searching about the house in which the great William Shakespeare was born the historians observed a quaint old curtain still hanging over the window. "And what is this?" asked one of the party. "Possibly the shade of Shakespeare," replied the legal buffon, and the joke seemed so original he sold it to the London comic papers.—Chicago News.

The Marquis of Ailsa is a peer who has trade at his fingers' ends.

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Sweet Corn Bait For Bass.

Bass, as a rule, are rather particular about the food they take, and even the most painstaking angler fails usually unless he offers them choice live bait.

Down about Chadd's Ford, Delaware County, however, they are not so particular, and, if the fishermen have been telling the truth, they have developed a great fondness for sweet corn, which is used as bait for carp. A few grains are strung on each hook and as a carp lure it has always proved effective. But this year the fisherman is just as liable to get a bass as a carp.—West Chester Local News.

Unfair Golf Hazards.

Cobras have begun to exhibit a strong interest in the game of golf on the Ridgeway Links in Ceylon. Several of them have been killed on the links, and recently a fine specimen entwined itself round the leg of Dr. J. B. Fairlie while he was playing. Fortunately the doctor was able to kill it before it bit him.—Penang Gazette.

It took fourteen months to drill a hole 5560 feet deep at Doornloof, South Africa, and three eight-hour shifts were worked daily.

BABY CAME NEAR DYING

From an Awful Skin Humor—Scratched Till Blood Ran—Wasted to a Skeleton—Speedily Cured by Cuticura.

"When three months old my boy broke out with an itching, watery rash all over his body, and he would scratch till the blood ran. We tried nearly everything, but he grew worse, wasting to a skeleton, and we feared he would die. He slept only when in our arms. The first application of Cuticura soothed him so that he slept in his cradle for the first time in many weeks. One set of Cuticura made a complete and permanent cure. (Signed) Mrs. M. C. Maitland, Jasper, Ontario."

Bishop Brewster's Bridegroom.

The Right Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, told the other day of a funny experience he had marrying a couple. After the ceremony had been performed the bashful bridegroom, who stuttered badly, leaned over and asked "Isn't it k-k-k-liminary to c-c-cbs the bride?"—Boston Herald.

TWICE-TOLD TESTIMONY.

A Woman Who Has Suffered Tells How to Find Relief.

The thousands of women who suffer backache, languor, urinary disorders and other kidney ills, will find comfort in the words of Mrs. Jane Farrell, of 608 Ocean Ave., Jersey City, N. J., who says: "I reiterate all I have said before in praise of Doan's Kidney Pills. I had been having heavy backache and my general health was affected when I began using them. My feet were swollen, my eyes puffed, and dizzy spells were frequent. Kidney action was irregular and the secretions highly colored. To-day, however, I am a well woman, and I am confident that Doan's Kidney Pills have made me so, and are keeping me well."

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W. L. Douglas \$3.50 shoes have by their excellent style, easy fitting, and superior wearing qualities, achieved the largest sale of any \$3.50 shoe in the world. They are just as good as those that cost you \$5.00 to \$7.00—the only difference is the price. If I could take you into my factory at Brockton, Mass., the largest in the world under one roof making men's fine shoes, and show you the care with which every pair of Douglas shoes is made, you would realize why W. L. Douglas \$3.50 shoes are the best shoes produced in the world.

If I could show you the difference between the shoes made in my factory and those of other makes, you would understand why Douglas \$3.50 shoes cost more to make, why they hold their shape, fit better, wear longer, and are of greater intrinsic value than any other \$3.50 shoe on the market to-day.

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