

Telegram Fashion Plates.

The Home Dressmaker should keep a Catalogue Scrap Book of our Pattern Cuts. These will be found very useful to refer to from time to time.



A SMART FROCK.

3960. Here is a delightful style for a school dress. The skirt is cut to flare gracefully. The closing is hidden under the front plait at the left side. This model is fine for the new gingham and cretonnes. It is also good for serge, pongee and linen. Red and white checked gingham with collar and cuffs of organdy, or yellow chambray, with trimming of white braid would be attractive for this model.

The pattern is cut in 4 sizes: 8, 10, 12 and 14 years. A 12 year size requires 3 yards of 38 inch material. Pattern mailed to any address on receipt of 10c. in silver or stamps.

A POPULAR STYLE.

4055. Charming in its simplicity is this one piece model. As here developed gingham and linen are combined with bands of a contrasting color. The sleeve may be finished in wrist or elbow length.



A CHARMING FROCK.

4035. The front closing makes this model very practical. The sleeve may be in wrist or elbow length. English prints, crepe or gingham could be used for this style.

The pattern is cut in 4 sizes: 4, 6, 8 and 10 years. A 6 year size requires 3 1/2 yards of 27 inch material. Pattern mailed to any address on receipt of 10c. in silver or stamps.

A GARMENT FOR SERVICE.

3738. Just the apron you want for comfort and protection; easy to adjust and, easy to make. Gingham, percale, lawn, chamois, cretonne and saten are good for this style.

It is cut in 4 sizes: Small, 34-36; Medium, 38-40; Large, 42-44; Extra Large, 46-48 inches bust measure. A Medium size requires 5 1/4 yards of 36 inch material.

A pattern of this illustration mailed to any address on receipt of 10c. in silver or stamps.

AN UP-TO-DATE COSTUME.

3956-4221. Knicker and bloomer suits appeal to the active girl as

Amos Tash says it is utterly impossible to make any kind of an old hat look foolish on a pretty girl.

WILLIE HITS BACK.

Pa—"Here, Willie, everybody will be calling you a little glutton. Do you know what that is?" Willie—"I suppose it's a big glutton's little boy."

The pattern is cut in 3 sizes: 12, 14 and 16 years. A 14 year size requires 4 yards of 32 inch material. The width of the skirt at the foot is 2 1/4 yards.

Pattern mailed to any address on receipt of 10c. in silver or stamps.

A SMART STYLE FOR THE GROWING GIRL.

4206. The girl who likes something different will be pleased with the style lines of this model. The long waist and side closing are youthful and becoming. Plaid suitings in brown tones, with bands of red broad cloth developed this style. The pattern is cut in 4 sizes: 8, 10, 12 and 14 years. A 12 year size requires 3 1/4 yards of 44 inch material. One could have this in blue homespun with pings in henna or orange. Or in black panne velvet with pass stitchery in green or white. Pattern mailed to any address on receipt of 10c. in silver or stamps.

1923 Columbus Ladies' Association Sealing Sweepstake.

No. 1—Total Catch	\$1200.00
2—Total 1st arrival	500.00
3—Total 2nd arrival	200.00
4—Total 3rd arrival	100.00
5—Total 4th arrival	75.00
6—Total 5th arrival	50.00
7—Total 6th arrival	40.00
8—Total 7th arrival	30.00
9—Total 8th arrival	25.00
10—Total 1st and 2nd arrivals	25.00
11—Total first Three arrivals	25.00
12—Total first Four arrivals	25.00
13—Total first Five arrivals	25.00
14—Total first Six arrivals	25.00
15—Total first Seven arrivals	25.00
16—Total Highest Firm	50.00
17—Total 2nd Highest Firm	40.00
18—1/4 Total Catch	50.00
19—1/2 Total Catch	50.00
20—3/4 Total Catch	50.00
21—1 and 1/4 Total Catch	50.00
22—1 and 1/2 Total Catch	50.00
23—Difference between total of first and second arrivals	25.00
24—Difference between total of second and third arrivals	25.00
25—Difference between total of third and fourth arrivals	25.00
26—Difference between total of fourth and fifth arrivals	25.00
27—Difference between total of fifth and sixth arrivals	25.00
28—Difference between total of sixth and seventh arrivals	25.00
29—Difference between total of first four and next four	50.00
30—Difference between total of Highest Firm and Second Highest	50.00
31—Difference between total of seventh and eighth arrivals	25.00
32—Consolation ticket above prize No. 1	30.00
33—Consolation ticket below prize No. 1	30.00
34—Consolation ticket below prize No. 2	15.00
35—Consolation ticket above prize No. 2	15.00
Fifty "Come and See Me" Tickets at \$5.00 each	250.00
	\$3,325.00

Second trips or more (if any) to be included in total catch only.

In drawing for a prize or prizes a fraction of a seal will count as a whole.

Total voyage brought in by sealing steamers clearing from Newfoundland ports and landed, tallied at St. John's and Harbor Grace.

The official catch only to be recognized in the total or steamer's catch.

Firms to have two or more steamers.

Any steamer or steamers breaking down or giving up the voyage will not be entitled to any prize unless she has a seal or seals.

Three chances on each ticket.

Highest number does not exceed 180,000.

Eighty-five prizes totaling the amount of \$3325.00

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BILLY'S UNCLE



The City of Miracles! A First-Hand and Unprejudiced Account of the Mysteries of Lourdes.

(By STUART MARTIN in The London Magazine.)

Over five hundred miles south of Paris, among the foothills of the central Pyrenees and less than two hours' railway journey from the Spanish frontier, is the holy city of Lourdes—modern after the manner of provincial France, sacred in the eyes of Catholics, a perplexing wonder in the philosophy of all others.

The phenomenon of Lourdes has aspects of its own unlike those of any other shrine in the world. Other "miraculous" wells there have been, in England as elsewhere, but in practically every case the physical cures at those wells have been traced to some emerging element in the waters of the atmosphere of the district.

Lourdes water, on the other hand, has been shown by analysis to be merely ordinary spring water, and its air to be similar to that of dozens of other resorts in Switzerland and the Tyrol; yet Lourdes has its "miracles."

Until sixty-five years ago the history of Lourdes was practically the history of the rather grim old castle which stands on a peak overlooking the city. Centuries ago the imperial eagle of the Roman Empire floated from its battlements. The Visigoths drove the Romans out, and held it. The Mohammedans drove the barbarians out, and held it. Charlemagne besieged the Moors behind its walls. Napoleon sent political prisoners to rot in its dungeons. For centuries men fought and slew under its shadow. Peace came. Lourdes slumbered and was almost forgotten. It was awakened, and its name blazed forth once more when little Bernadette Soubirous walked out of her parents' home on February 11th, 1858, with the intention of gathering firewood. On that day the story of Lourdes Castle gave place to the story of an ignorant little peasant girl.

Bernadette Soubirous, claimed to have seen, as she stood on the left bank of the Gave de Pau, which tumbles past the rock of Massabieille, a vision of a lady standing in a small Grotto, less than twenty feet from the ground. One need not enter here into every detail of the stories of visions of the lady which followed the first vision, but it is necessary to outline the story. At various periods, mostly within a few days of each other, Bernadette returned to the river bank and saw the vision. It was on the sixteenth appearance that the lady, in reply to the repeated questioning of the child, made the announcement, "I am the Immaculate Conception."

During her visits to the Grotto Bernadette was followed by many townspeople. Her story and at first been received with scepticism, ever her parents disbelieved it, but all observers admitted that while in front of the Grotto the girl was wrapped in ecstasy. February 25th came and found Bernadette once more at the Grotto. Those who watched her stood some distance away. They neither saw the apparition nor heard voices, but Bernadette stated that she was told by the lady to "wash herself in the spring." There was no spring near at hand, only the flowing Gave. The girl walked toward the river, but returned and, bending down, dipped away some earth. Water began to flow out of the ground. Bernadette had found a spring.

By the afternoon the tiny leakage of water had tickled half-way down towards the Gave. By the next morning practically the entire population of Lourdes came to see the wonder. A steady stream was flowing clear and bright. This was the first miracle of the Grotto.

In a way there was perhaps nothing "miraculous" in the incident of a child finding a spring, for the Pyrenees are rich in springs. There are many grottoes, too, in the district. The wonder was the method of her finding it, and in her finding it at the Rock of Massabieille.

There is a point also, worth mentioning here as a coincidence. I state it as nothing more.

kind him, to Dr. Dozous, who had treated him for his injury. "I am cured," said Bernadette. "It is impossible!" cried Dr. Dozous. "Your injury was organic, and could not be cured." But he tested the eye. Towards the end of the year, after repeated tests, the doctor issued a statement in which he admitted the cure.

Other cures are said to have followed. Sufferers who had been given up as hopeless by the doctors came to the spring. Many were cured, and all remained permanently so. Had the supernatural come to earth? Would science find a meaning for the "miracles?"

These happenings, of course, had to be taken note of. The magistrates and the ecclesiastical authorities instituted inquiries. Bernadette was called before the examining, cross-examined, threatened. Even the local clergy thought she was dreaming, that she was mad. But the cures could not be explained. For nearly four years the inquiries continued, and then the results were made public. The examiners arrived at the conclusion that the ignorant little girl, who could neither read nor write, had told the truth.

Bernadette remained in Lourdes until 1866, when she took the veil in the Convent of Saint Gildard, at Nevers, and henceforth became known as Sister Mary-Bernadette. She died twelve years later, maintaining to the last her story of the visions.

One of the instructions which Bernadette said she had received was to the effect that a church should be built near the Grotto, and that people

should come there in procession of penance. This is the reason for the majestic edifices which now adorn the place.

Now, whether one believes in the visions or not, one cannot help but admit that the cures are few in number, but the cures are few in number. The Catholic clergy to whom the cures are attributed are few in number.

Every care is taken to make that invalids are really cured. Not a sufferer is taken to Lourdes without a medical certificate from the patient's doctor, be he Catholic or Protestant. Alas! in the vast majority of cases, it does not require the aid of experts and have failed to have been theories of hypnosis.

There have been theories that suggestion may be the secret of the cures. These theories have been advanced by experts and have failed to have been theories of hypnosis. These, too, have been shown to be false. Faith-healing has been found to be for men and women have been who actually objected to being taken to the baths.

(To be continued.)

Some persons scratch their heads when thinking. Others just scratch their heads.

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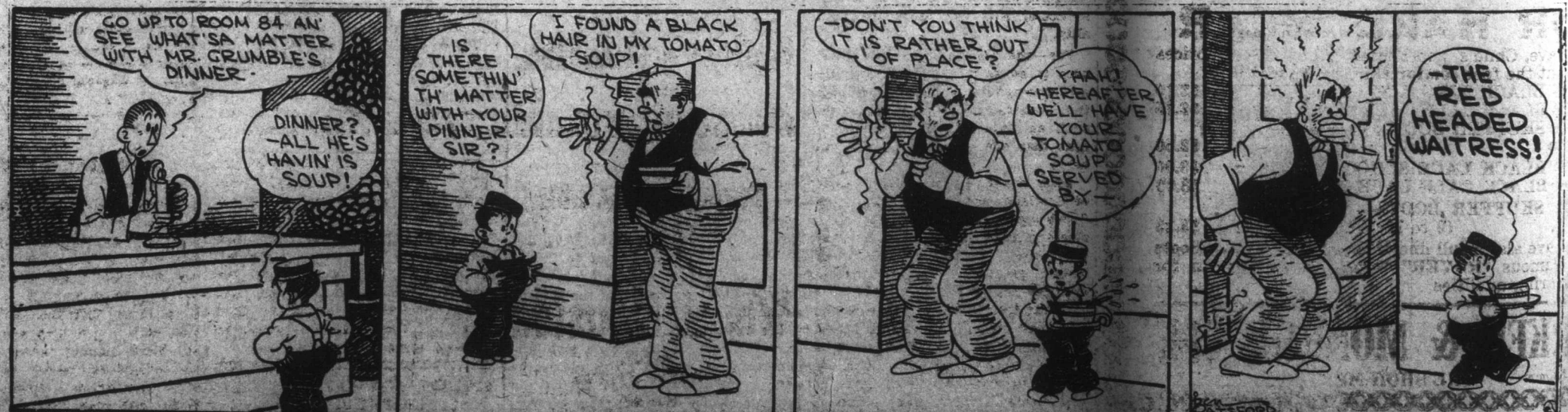
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\$ 5.00 for \$2.25	\$ 7.00 for \$3.95
9.00 for 3.75	9.50 for 3.95
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14.00 for 2.75	12.60 for 6.75
11.00 for 5.50	13.50 for 7.75
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DRESSING JACKETS.	WOMEN'S COATS.
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2.30 for 1.35	28.00 for 8.25
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	22.50 for 10.50
	37.50 for 12.50
LADIES' OVERSKIRTS.	FLANNELETTE NIGHT GOWNS
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9.60 for 5.50	2.60 for 1.55
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9.00 for 6.50	3.30 for 1.90
14.00 for 9.50	
COLORED UNDERSKIRTS.	CHILDREN'S F. L. BLOOMERS.
\$ 3.00 for \$1.95	85c. for 60c.
3.70 for 2.50	90c. for 65c.
3.80 for 2.75	1.00 for 70c.
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8.75 for 6.25	
11.00 for 8.50	
FLANNELETTE UNDERSKIRTS	CHILD'S BATH ROBES.
\$1.60 for \$1.05	\$2.90 for \$2.05
	DRESSING GOWNS.
	\$4.50 for \$2.95
	5.55 for 3.55

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