POOR DOCUMENT

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APARENT'S RASH VOW

REV. DR. TALMAGE MAKES A TELL-ING COMPARISON.

OLD AND NEW JUDGED TOGETHER

Jephthah's Sacrifice of His Daughter in Order to Keep His Vow to the Lord Was Not More Cruel Than the Physical, Mental and Moral Sacrifices of Seme Present Day Systems.

Washington, April 16.-Rev. Dr. Talwashington, April 16.—Rev. Dr. Talmage preached this morning from this
text, Judges xi, 36, "My father, if thou
hast opened thy mouth unto the Lord, do
to me according to that which hath proceeded out of thy mouth." He said:

Jephthah was a freebooter. Early
turned out from a home where he ought
to have been cared for he consorted with

o have been cared for, he consorted with rough men and went forth to earn his living as best he could. In those times it was considered right for a man to go out on independent military expeditions. Jephthah was a good man according to the light of his dark age, but through a wandering and predatory life he became reckless and precipitate. The grace of God changes a man's heart, but never toverses his natural temperament. The Israelites wanted the Ammonites driven out of their country, so they sent a delegation to Jephthah, asking him to become commander in chief of all the forces. He might have said, "You drove me out when you had no use for me and, now you are in trouble, you want me back," but he did not say that. He takes command of the army, sends messengers to the Ammonites to tell them to vacate the country and, getting no favorable re-

sponse, marshals his troops for battle. Before going out to the war Jephthah makes a very solemn vow that if the Lord will give him the victory, then, on his return home, whatsoever first comes his return home, whatsoever first comes out of his doorway he will offer in sacrifice as a burnt offering. The battle opens. It was no skirmishing on the edges of danger, no unlimbering of batteries two miles away, but the hurling of men on the points of swords and spears until the ground could no more drink the blood, and the horses reared to leap over the pile of bodies of the slain. In these old times opposing forces would In those old times opposing forces would fight until their swords were broken, and then each one would throttle his man until they both fell, teeth to teeth, grip to grip, death stare to death stare, until corpses from which the last trace of man-hood had been dashed out.

Jephthah wins the day. Twenty cities Let the trumpeters call up the survivors. Homeward to your wives and children. ward with your glittering treasures.
ward to have the applause of an admiring nation. Build triumpha arches, swing out flags all over Mizpah Build triumphal open all your doors to receive the captur-ed treasures, through every hall spread the banquet, pile up the viands, fill high the tankards. The nation is redeemed.

Huzza for Jephthah, the conqueror Jephthah, seated on a prancing steed, advances amid the acclaiming multisudes, but his eye is not on the excited populace. Remembering that he had made a solemn vow that, returning from victorious battle, whatsoever first came out of the doorway of his home, that should be sacrificed as a burnt offering, he has his anxious look upon the door. I wonder what spotless lamb, what brace of doves will be thrown upon the fires of

blanches his cheek. Despair seizes his heart. His daughter, his only child, rushes out the doorway to throw herself him more kisses than there were wounds the triumphal splendo vanishes. Holdbreast and pushing the locks back from the fair brow and looking into the eyes of inextinguishable affection with choked stark on the bloody plain. My daughter, my only child, joy of my home, life of my life, thou art the sacrifice!"

The whole matter was explained to her. This was no whining, hollow hearted girl into whose eyes the father looked. All the glory of sword and shield vanished in the presence of the valor of that girl. There may have been a tremor of the lip, as a roseleaf trembles in the ough of the south wind; there may have been the starting of a tear like a rain drop shaken from the anther of a water may not reach and only woman's heart and to death. She cries out in the words of my text, "My father, if thou hast epened thy mouth unto the Lord do unto er hath proceeded from thy

the fires of the burnt offering. No one can tell us her name. There is no need that we know her name. The garlands that Mizpah twisted for Jephthah, the warrior, have gaue into the dust, but all ages are twisting this girl's chaplet. It is well that her name came not to us, for no one can wear it. They may take the name of Deberah or Abigail or Miriam,

title of this daughter of sacrifice.
Of course this offering was not pleasing to the Lord, especially as a provision was made in the law for such a contingency, and Jephthah might have redeemed his daughter by the payment of 30 rour denunciations at Jephthah's cruelty temember that in olden times when vows were made men thought they must exequite them, perform them, whether they wivere wicked or good. There were two wrong things about Jephthah's vow.

First, he ought never to have made it. Wrong things about Jephthah's vow.

First, he ought never to have made it.

Next, having made it, it were better
broken than kept. But do not take on
pretentious airs and say, "I could not
have done as Jephthah did." If in former days you had been standing on the
banks of the Gangas and you had been
born in India, you might have thrown
your children to the arcocdiles. It is not
respect authority they do not respect. Who are
these young men that swagger through
the street with their thumbs in their
vest talking about their father as "the
old man," "the governor," "the squire,"
"the old obap," or their mother as "the
old woman?" Thay are those who in
youth, in childhood, never learned to
respect authority they do not respect. Who are
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ences which will as certainly ruin them father's government and the mother's as knife and torch destroyed Jephthah's daughter. While I speak the whole nation, without emotion and without shame, looks upon the stupendous sacri-

In the first place, I remark that much of the system of education in our day is a system of sacrifice. When children spend six or seven hours in school and then must spend two or three hours in preparation for school the next day, will you tell me how much time they will have for sunshine and fresh air and the obtaining of that exuberance which is necessary for the duties of coming life? No one can feel more thankful than I do for the advancement of common school education. The printing of books appropriate for schools, the multiplication of philosophical apparatus, the establishment of normal schools, which provide for our children teachers of largest caliber, are themes on which every philanthropist ought to be congratulated. But this herding of great multitudes of children in ill ventilated schoolrooms and poorly equipped halls of instruction is making many of the places of knowledge in this country a huge holocaust. Politics in many of the cities gets into educational affairs, and while the two political parties are scrabbling for the honors Jephthah's daughter perishes. It is so much so that there are many schools in the country to-day which are prepar-ing tens of thousands of invalid men and women for the future; so that, in many places, by the time the child's education is finished the child is finished! In many is finished the child is finished! In many places, in many cities of the country, there are large appropriations for everything else, and cheerful appropriations, but as soon as the appropriation is to be made for the educational or moral interests of the city we are struck through with a corporate that is well

to graduate for the simple reason, they say, "We cannot afford to allow our children's health to be destroyed in order that they may gather the honors of an institution." Tens of thousands of children educated into imbecility, so that conpected with many such literary establishinstitution." Tens of thousands of children have been rulned forever either reneducated into imbeellity, so that connected with many such literary establishments there ought to be asylums for the wrecked. It is push and crowd and cram and stuff and jam until the child's intellect is bewildered, and the memory is ruined, and the health is gone. There are children who once were full of romping and laughter and had cheeks crimson and laughter and had cheeks crimson with the ground to have three such eminent sons and all of them good. "No," she said, "it is nothing to be proud of but some." and laughter and had cheeks crimson with health who are now turned out in lay captured at his feet. Sound the victory all through the mountains of Gilead. the afternoon pale faced, irritated, asthmatic, old before their time. It is asthmatic, old before their time. It is one of the saddest sights on earth, an old mannish boy or an old womanish girl.
Girls 10 years of age studying algebra!
Boys 12 years of age racking their brain
over trigonometry! Children unacquainted with their mother tongue crying over
their Latin, French and German lessons!
All the vivacity of their nature beaten
out of them by the heavy beetle of a
Greek lexicon! And you dootor them for
this, and you give them a little medicine
for that, and you wonder what is the

> their education!
> In my parish in Philadelphia a little child was so pushed at school that she was thrown into a fever, and in her was thrown into a lever, and in her dying delirium all night long she was trying to recite the multiplication table. In my boyhood I remember that in our class at school there was one lad who knew more than all of us put together. If we were fast in our arithmetic, he extricated us. When we stood up for the spelling class, he was almost always the head of the class. Visitors came to his father's house, and he was always brought in as a prodigy. At 18 years of age he was an idiot. He lived ten years an idiot and died an idiot, not knowing his sight hand from his left on day from

made him an idiot.
You may flatter your pride by forcing made him an idiot.

You may flatter your pride by forcing your child to know more than any other children, but you are making a sacrifice of that child if by the additions to its intelligence you are making a subtraction from its future. The child will go away from such maltreatment with no exuberance to fight the battle of life. Such children may get along very well while you take care of them, but when you are old or dead alas for them if, through the wrong system of education which you adopted, they have no swarthiness or force of character to take care of themselves. Be careful how you make the child's head ache or its heart flutter. I hear a great deal about black man's rights, and Chinaman's rights, and Indian's rights, and woman's rights, and Carthaginians used to sacrifice their with such perverted sentiments.

The money market resounds again and again with edownfall of such people. If I had a drop of blood on the tip of a pen, I would tell you by what awful tragedy many of the youth of this country are ruined.

Further on thousands and tens of thousands of the daughters of America are sacrificed to worldliness. They are taught to be in sympathy with all the artificialties of society. They are inducted into all the hollowness of what is called fashinable life. They are taught to be lieve that history is dry, but that 50-cent stories of adventurous love are delicious. With capacity that might have rivaled as with the care of them they are the country to the country of the country of the youth of this country are ruined. Carthaginians used to sacrifice their children by putting them into the arms of an idol which thrust forth its hand.

The child was put into the arms of the idol and no sooner touched the arms than it dropped into the fire. But it was the She bows to the knife, and the blood, which so eften at the father's voice had tushed to the crimson cheek, smokes in the first of the burnt offering. No one can tell us her name. There is no need that we have the proper in the street of the burnt offering. The content is no need to of which I am speaking, but it is only laughter at the moment of sacrifice, Would God there were only one Jephthah's daughter!

Again, there are many parents who are sacrificing their children with wrong system of discipline—too great rigor or too great leniency. There are children in families who rule the household. The high chair in which the infant sits is the throne, and the rattle is the scepter, and the other children make up the parliament where father and mother have ne vote! Such children come up to his daughter by the payment of 30 be miscreants. There is no chance in shekels of silver, but before you hurl this world for a child that has never because we have more gospel light.

Now I make very prantical use of this question when I tell you that the sacrifice of Jephthah's daughter was a tyre of discover backward and broke his neck and died. Well he might. What is life to a father whose sons are debauched? The question when I tell you that the sacrifice of Jephthah's daughter was a type of the physical, mental and spiritual sacrifice of 10,000 children in this day. There are parents all unwittingly bringing to be a parent of the children a class of infu-

government. The father will be tempted to too great rigor. The mother will be tempted to too great leniency. Her tenderness will overcome her. Her voice

tempted to too great leniency. Her tenderness will overcome her. Her voice is a little softer, her hand seems better fitted to pull out a thorn and soothe a pang. Children wanting anything from the mother, cry for it. They hope to dissolve her with tears. But the mother must not interfere, must not coax off, must not beg for the child when the hour comes for the assertion of parental supremacy and the subjugation of a child's temper. There comes in the history of every child an hour when it is tested whether the parents shall rule or the child shall rule. That is the crucial hour. If the child triumphs in that hour, then he will some day make you crouch. It is a horrible scene. I have witnessed it. A mother come to old age, shivering with terror in the presence of a son who cursed her gray hairs and mocked her wrinkled face and begrudged her the crust she munched with her toothless gums! It is a horrible scene. I have witnessed it. A mother come to old age, shivering with terror in the presence of a son who cursed her gray hairs and mocked her wrinkled face and begrudged her the crust she munched with her toothless gums!

How sharper than a serpent's tooth it is To have a thankless child!

But, on the other hand, too great rigor must be avoided. It is a sad thing when domestic government becomes cold military despotism. Trappers on the prairie fight fire with fire, but you cannot successfully fight your child's bad temper with your own bad temper. We must not be too minute in our inspection. We cannot expect our children to be perfect. cannot expect our children to be perfect. We must not see everything. Since we have two or three faults of our own, we ought not to be too rough when we discover that our children have as many. If tradition be true, when we were child-ren we were not all little Samuels and interests of the city we through with an economy that is wennigh the death of us.

In connection with this I mention what I might call the cramming system of the common schools and many of the academies; children of delicate brain compelled to tasks that might appall a mature intellect; children going down to school with a strap of books half as high as themselves. The fact is in some of the cities parents do not allow their children to graduate for the simple reason, they to graduate for the simple reason, they would not say his prayers will never come to canonization. The arithmetics cannot calculate how many thousands of any through the destroyed in order that the cities parents do not allow our come to canonization. The arithmetics cannot calculate how many thousands of the common schools and many of the academies; children of delicate brain the household. Better than ten years of fretting at your children is one good, round, old fashioned application of the slipper! That minister of the gospel of would not say his prayers will never come to canonization. The arithmetics cannot calculate how many thousands of the common schools and many of the academies; children of delicate brain the household. Better than ten years of fretting at your children is one good, round, old fashioned application of the slipper! That minister of the gospel of any in the household of the destroyed in order would not say his prayers will never come to canonization. The arithmetics cannot calculate how many thousands of the common of a children mature includes the common of the common of a children many of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of the character. The bloom of a children mound of th our parents were not fearful lest they could not raise us because of our premature goodness. You cannot scold or pound your children into nobility of character. The bloom of a child's heart can never be seen under a cold drizzle.

Above all avoid fretting and scolding in cannot calculate how many thousands of children have been ruined forever either saw I had, whatever I wanted I got," or saw I had, whatever I wanted I got, " or saw I had, whatever I wanted I had whatever I had whatever I had whatever I wanted I had whatever I had

"it is nothing to be proud of, but some-thing for which to be very grateful." ficing their children to a spirit of worldliness. Some one asked a mother whose children had turned out very well what was the secret by which she prepared them for usefulness and for the Christian life, and she said: "This was the secret. When in the morning I washed my child-ren, I prayed that they might be washed in the fountain of a Saviour's mercy. When I put on their garments, I prayed Greek lexicon! And you doctor them for this, and you give them a little medicine for that, and you wonder what is the matter of them. I will tell you what is the matter of them. They are finishing their education! when I put on their garments, I prayed that they might of a Saviour's righteousness. When I gave them food, I prayed that they might be fed with manna from heaven. When I started them on the road to school, I

I started them on the road to school, I prayed that their path might be as the shining light, brighter and brighter to the perfect day. When I put them to sleep, I prayed that they might be infolded in the Saviour's arms." "Oh," you say, "that was very old fashioned." It was quite old fashioned. But do you propose that a child under such pursues. suppose that a child under such nurture as that ever turned out bad? In our day most boys start out with no it can scratch the Lord's Prayer on a 10-cent piece and the Ten Command-ments on a 10-cent piece. Children are age he was an idiot. He lived ten years an idiot and died an idiot, not knowing his right hand from his left or day from night. The parents and the teachers made him an idiot.

In the parents and the teachers made him an idiot.

In the parents of a 10-cent piece. Unitered are the process of make a dollar. How to get money is

with capacity that might have rivaled a Florence Nightingale in heavenly ministries or made the father's house glad with filial and sisterly demeanor their life is a waste, their beauty a curse, their eternity a demolition.

In the siege of Charleston, during out civil war, a lieutenant of the army stood on the floor beside the daughter of the

on the noor beside the daughter of the ex-governor of the State of South Carolina. They were taking the vows of marriage. A bombshell struck the roof, dropped into the group, and nine were wounded and slain, among the wounded to death the bride. While the bridegroom knelt on the expect trying to stanch the knelt on the carpet trying to stanch the wounds the bride demanded that the ceremony be completed that she might take the vows before her departure, and when the minister said, "Wilt thou be faithful unto death?" with her dying lips she said, "I will!" and in two hours she had departed. That was the shughter she had departed. That was the slaughter and the sacrifice of the body, but at thousands of marriage altars there are daughters slain for time and slain for eternity. It is not a marriage. It is a massacre. Affianced to some one who is only waiting until his father dies so he can get the property; then a little while they swing around in the direles, bril-liant circles; then the property is gone, and, having no power to earn a livelihood, the twain slink into some corner of society—the husband an idler and a sot, the wife a drudge, a slave and a sacrifice. the wife a drudge, a slave and a sacrifice.

Ah! Spare your denunciations from
Jephthah's head and expend them all on
this wholesale modern martyrdom! I
lift up my voice against the sacrifice of
children. I look out of my window on a
Sabbath, and I see a group of children
unwashed, uncombed, un-Christianized.
Who cares for them? Who prays for
them? Who utters to them one kind
word? When the city missionary, passing
along the park in New York, saw a
ragged lad and heard him swearing, he
said to him: "My son, stop swearing!

You ought to go to the house of God today. You ought to be good. You ought to be a Christian." The lad looked in his face and said: "Ah, it is easy for you to talk, well clothed as you are and well fed. But we chaps hain't got no chance!" Who lifts them to the altar for

generation is coming on. Will they be the foes of tyranny, the foes of sin and the foes of death, or will they be the foes of God? They are coming up! I congratulate all parents who are doing their best to keep their children away from the altar of sacrifice. Your prayers are going to be answered. Your children may wander away from God, but they will come back again. A voice comes from the throne to-day, encouraging you, "I will be a God to thee and to thy seed after thee." And though when you lay your head in death there may be some wanderer of the family far away from God, and you may be 20 wars in heaven God, and you may be 30 years in heaven before salvation shall come to his heart, he will be brought into the kingdom, and before the throne of God you will rejoice that you were faithful. Come at last, though so long postponed his coming.

Come at last! I congratulate all those who are toiling for the outcast and the wandering. Your work will soon be over, but the influence you are setting in motion will never you are setting in motion will never stop. Long after you have been garnered for the skies your prayers, your teachings and your Christian influence will go on and help to people heaven with bright inhabitants. Which would you rather see, which scene would you rather mingle in in the last great day, being able to say, "I added house to house and land to land and manufactory to manufactory; I owned half the city: whatever my eye on that day to have Christ look you full in the face and say, "I was hungry, and ye fed me; I was naked, and ye clothed me; I was sick and in prison, and ye visited me; inasmuch as ye did it to the least of the county brothers."

least of these my brethren, ye did it to

TRAINING THE VOICE. Is a Mark of Culture in All

Aristotle said: "It is not only neces sary to have something to say, it is als necessary to know how to say it." A well-trained voice is a mark of culture in all refined society. This is as true in speech as in song; the same principles overn both, but are even more impor ant in relation to speech. Song implies distinct art, whereas speech is universa Modern civilization exacts purity o speech and distinct articulation, but— Tis not enough the voice be sound and

clear,
'Tis modulation that most charms the

Sir Morrell Mackenzie says: "It is a sir Morrell Mackenzie says: "It is a mistake to think that speaking requires no special training and exercise. Even in ordinary conversation speaking is an art, and a difficult one." For the club woman and the woman of society not to specially cultivate the speaking or conversational voice is to handicap them with a defect wholly unnecessary. A well-modulated voice may be acquired in weil-modulated voice may be acquired in adult life, but the preferable period of acquirement is in childhood and youth.

The generality of mothers are not awake to the beauty of utterance. If they awake to the beauty of utterance. If they were they would consider acquisition of a well-modulated speaking or conversational voice should go hand in hand with piano-playing and singing. If the cultivation of the everyday speaking voice had been given the attention and study that plano-playing has received, the dis-agreeable element so often complained of in the American voice would have disap-

peared long ago.

Spurgeon said: "I believe that everyone should train his voice and body under some system of elecution. First, for the health it affords; second, for its educating effects; third, for the advantage it gives over others for usefulness.'

Chief Pokagon to School Children

Chief Simon Pokagon has sent a greet ing and a warning to the children of Chicago. Here is a letter from him which was written to the pupils of Ray School: Hartford, Mich., Oct. 26.—To the Ray School, Chicago. Greeting: My dear children, Pokagon's heart rejoiced to receive the invitation to your entertainment, but on account of sickness in his family but on account of sickness in his family he could not well attend. It is the one great desire of his heart that the young may learn to know his people better, and thereby remove from their minds that prejudice which has existed against us for generations past. Dear children, do not forget this: Your playground was mine 60 years ago. It was wild, uncultivated land, but I loved it, for it was the vated land, but I loved it, for it was the land of my fathers. May you hold sacred the rich heritage which has fallen to you. Please do not disappoint Pokagon. His pride is in Chicago, the city of his father. The greatest curse that stands with brazen face to lead aside the young in Chicago is "ish-ko-te ni-bish" (whiskey), which gin-e-big (the snake) lures to destroy, but without the warning rattle. My dear children, this is perhaps the last advice Pokagon can give you. Hear me. Do not taste—no, nor touch—the accursed fire water. Promise me you will not. May Kiji Manito (God) bless you all, and help you to always stand for the right, and never forget that the red man and the white man are brothers and God

is the father of all. Good-by.—Chief Simon Pokagon.

This letter was sent as a response to an invitation to the chief to be present at an entertainment given at the Ray School the other evening. Cradle songs of many nations were to be sung, among them being Indian lullabys, and it was thought that it would be very pleasant to have the aged leader of the Pottawatomics present. The letter was read to the children by W. M. Lawrence, the principal of the school, and was received with marked expression of interest and apis the father of all. Good-by.-Chief marked expression of interest and approval.

WHAT IS WORN.

Attractive Novelties For the Warm Dainty Boas and Ruches and Pretty Satin cloth still enjoys great favor for costumes of moderate elegance. There are also new varieties of cloth, prepared for continues to devise new models. A box

are trimmed almost exclusively with stitching, and the stitching is usually of



CLOTH BODICE. a contrasting shade. It not only heads the circular flounces which are the finish of most wraps and re-enforces the collar, but designs yokes and ornamental forms— trefoils, Greek borders, etc.—on the goods. Mauve stitching on purple cloth and straw on copper may be cited as examples of

Little shirred toques of mousseline de sole or tulle are charmingly trimmed with flowers—cyclamens, violets, moss roses, etc. They are lifted high at the side, and the flowers are placed next the hair. Among the most exquisite of new fabrics for evening wear are rather heavy but transparent gauzes, woven with a thick silk border along fringe beyond that. The border is enriched

by designs in the oriental style and is about three inches wide. These gauzes are seen in all delicate colors.

An illustration is given which depicts a hodice notable for a spring walking gown. the volvet cross the front in military style. The top of the gray cloth shows corner to show country to show the sh cut away to show garnet velvet shoulder pieces, and the sleeves are additionally trimmed with bands of velvet and steel buttons. The pelerine is composed of four small, flat ruffles of cloth, with velvet at the edges. The collar is lined with gray cloth and flares over at the top.

JUDIC CHOLLET.

THE FASHIONS.

Attractive Novelties For the Seasonable Wardrobe.

The little vests worn with Louis Quinze coats are appropriately adorned with em-broidered pocket flaps and are closed with small but elegant buttons, placed close to-

The princess form of the tunic costume ises to be the favorite for warm



weather street costumes to be worn with-out a wrap. It is as yet impossible to tell definitely whether the trailing skirt is to be retained.

Collars and revers of shirred satin, in

Collars and revers of shirred satin, in white or light shades, are increasingly used on gowns of cloth, wool or dark silk.

The long cape, or mantle, closely defining the shoulders and bust, has completely displaced the fluffy cape so long in favor and so universally becoming. The new wraps are far less voluminously trimmed, but not less richly, the embroidery and flat amplications employed being often of but not less richly, the embroidery and flat applications employed being often of extravagant cost. It is likely that silk wraps of the same clinging description, but much lighter and thinner than those of cloth, will be worn during the summer.

The picture shows a charming costume, the picture shows a charming costume, actin cloth. The skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the skirt has several lines of the control of the skirt has several lines of the control of the skirt has several lines of the cont consisting of princess redingote or tunic of gray cloth over a plaited skirt of lettuce green taffeta. The redingote has a train and is embroidered with applications of gray cloth and black velvet, mingled with silver. It fastens at the side with silver buttons and has embroidered sleeve caps. The single revers is of white Richelieu lace, and the lower part of the sleeves is covered with the same decoration. The collar is of green taffeta. The color com-bination is new and extremely attractive JUDIC CHOLLET.

ACCESSORIES.

Millinery. also new varieties of cloth, prepared for warmer weather, which are very light, fine and beautiful. Light tones predominate, and all shades of gray are to be fashionable, as well as red, fawn and tobacco with her different gowns. Although the with her different gowns. Although the collar of bodices and wraps is diminishing in size, the boa remains fluffy, and now that the season for fur is past ruches, choux and coquilles of lace, gauze and tulle, bows of ribbon, knots of flowers and datached petals are combined to compose attractive neckwear. One design consists of five immense rosettes composed of wide mauve ribbon, each rosette being held in the middle by a gold buckle. The five, placed side by side, just go around five, placed side by side, just go around the neck. At either end, in front, is a clus-ter of five ends of ribbon of unequal length. This is a more substantial style of boathan those made of mousseline and flow-

be mentioned little capote shapes entirely covered with hyacinth bells set close to-



COAT BODICE. One covered with deep blue hyacinths has an aigret near the front of two or three pink rosebuds with silvery foliage. These floral bonnets are fragile and short lived, but are pretty while they are fresh. Little moss rose buds are used in the same way as the hyacinth bells, as are also violets and cowslips. The brim of a

also violets and cowsips. The orim of a large and striking hat was entirely composed of the last named flowers.

The illustration given today shows a short, tight coat bodice of beige clot. It is double breasted and fastens invisibly. There are revers and a collar like those of a real and two small breast nock. a man's coat and two small breast pockets. The coat is edged by many lines of heavy stitching, and the wrists of the sleeves are finished in the same way. The coat is lined with beige satin. JUDIC CHOLLET.

THIN GOODS.

Sheer Fabrics and Dainty Trim-Swiss muslin, our grandmothers' favor ite and the conventional garb of all her-oines of old fashioned novels, has been gradually coming to the front again after a long season of neglect, and this year it occupies the first rank among summer goods. Charming gowns of it are shown, and not only in white, but in lavender, wholet, pink and all bright and delicate shades. Valenciennes or thread lace, either white, cream or black, is the favorite trimming, and wonderfully complicated arrangements are made with narrow in-sertions. Even underwear is shown which is made of swiss muslin or of nainsook so from it. As this variety of petticat is as profusely adorned with insertion as are the gowns, it is probably designed for wear

eneath transparent costumes.

The finest of ambroidery and incrustations, with real antique lace or its best modern imitations, is used upon undar-



CLOTH COSTUME. wear. Yellow lace or guipure is combined with white batists or lawn with novel effect. All trimming, however rich, is kept causes a visible bunchiness in the gown.

The cut shows a costume of flax blue satin cloth. The skirt has several lines of satin cloth. The skirt has several lines or silver soutache about the foot. The prin-cess tunic, which is also bordered with sil-ver lines, fastens at the left side with sil-ver buttons. The bodice has revers of blue velvet, adorned with silver buttons and silver cords, and opens over a full chemisette of white mousseline de soie. The sleeves are plain, with small silver buttons at the wrists. The collar is of white mousseline de soie. The hat of fawn straw is trimmed with plumes and ribbon of the same shade and a gold buckle.