

Fashion Notes

New York City.—The short, jaunty jacket that terminates just above the waist line is so generally becoming and so well liked that nothing ever superfluous with banding, as illustrated,

Neck Bows of Ribbons.

Pretty bows for the neck are made of ribbon one and a half inches wide, tied in small bows, the ends mitered, and a dainty design in ribbon work; small roses and forget-me-nots and silk embroidered leaves and stems decorate each end.

Filet Mesh Popular.

Wide bands of black filet mesh richly embroidered in peacock colors with touches of bronze, gold or silver, are fast replacing the Japanese and oriental trimmings which have held sway for so long. Some of the designs shown in tints of orange and burnt leather strike a particular happy note in combination with the warm brown materials so popular this season.

Breakfast Jacket.

Tasteful breakfast jackets are all ways in demand. In combination with skirts to match, they make exceedingly attractive and eminently comfortable morning dresses, while they also can be utilized with odd skirts of linen, light weight serge or some similar material. This one has been fitted back that is always becoming combined with loose fronts, and allows a choice of the pretty elbow sleeves or plain ones of full length. A wide, becoming collar finishes the neck. Lawn, batiste, dimity, challis all materials that are used for breakfast jackets, are appropriate.

The jacket is made with the fronts backs and side-backs. The elbow sleeves are gathered to form the frills and are stayed by means of bands over the shirring, while the long sleeves are finished with straight cuffs.

The quantity of material required



or with applique or with braiding, can be embroidered on the material, besides it. This one is novel in many of its features and includes a little vest portion that is peculiarly chic, while it allows the use of effective contrast. In the illustration pongee



is trimmed with banding and the vest portions are of the same, but cretonne is being much used for this last, embroidered bandings are always handsome and lace is in every way correct; or again, the material itself could be embroidered or banded with soutache. The jacket is an exceedingly serviceable one that is equally available for the entire costume and for the separate wrap which is so convenient to slip on over thin gowns. It can be finished of all these various kinds being greatly in vogue.

The jacket is made with fronts and back and the fronts are fitted by means of darts at the shoulders. The quantity of material required for the medium size is two and one-half yards twenty-one, one and three-fourth yards twenty-seven or one yard forty-four inches wide, with four and one-half yards of banding.

The New Frillings.

Various frillings and pleatings in tulle and net, chiffon and mousseline de soie, can be procured now by the yard, ready for jobs or for tacking into the necks and sleeves of the new spring gowns. When these frillings are carefully chosen, and secured to the collar in such a way that they do not show too much white on the outer side, they have a fresh and dainty effect which is very delightful.

Triply Yoked.

Round triple yokes are the thing just now. Last year we had the double yoke done to the death. One seen in a broadcloth gown had the lowest part in tucked chiffon, the middle one in lace and the stock and the upper one of net.

Plaids Are Squares.

Plaids are not called plaids this season; they are "squares" regardless of how much their lines are intermingled.

for the medium size is three and one-half yards twenty-four, three yards thirty-two, or one and seven-eighths yards forty-four inches wide, with one and three-fourth yards of banding.



ing, three and one-fourth yards of edging.

Must Be Slender.

The one effort of the dressmaker is to make her client as slender from shoulder to skirt hem as possible. Sloping shoulders, sleeves without a vestige of fullness and skirts made to fit the hips without extra cloth enough to make a wrinkle are the leading resources toward this end. Such a fashion is, of course, for the woman who is slender by nature. The stout woman is entirely forgotten. For her styles must be modified to suit or she is a caricature.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. LEWIS T. REED.

Theme: Suggestive Therapeutics.

Brooklyn, N. Y.—In the Flatbush Congregational Church last Sunday, the Rev. Lewis T. Reed, preached a sermon on "The Theory and Practice of Suggestive Therapeutics." The text was from Matthew 8:13: "And Jesus said to the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Mr. Reed said: "The Theory and Practice of Suggestive Therapeutics," it is not my purpose to expound novelties or to satisfy curiosity, but to assist all of you who worship here to lay hold of some of the great principles within this movement by which it will be possible for you to live more joyfully. I should be glad to make of you practitioners of the art of suggestive therapeutics. There are a few great principles which it is essential you should honor and obey. First—the power of suggestion. We have been wont to be optimistic about everything that takes place in our lives, provided nothing evil appears at first on the surface. We have proceeded on the faith that the physical system could take up and dispose successfully of every suggestion made to it. Evil thoughts, envy, anger, greed, concupiscence, gluttony—all the vices abhorred by St. Paul might present their vile pictures to the mind, and as long as we did not act on their suggestions we still preserved our character. We deduced ourselves with a hope that we were what we appeared to be. And now we have had to learn afresh the truth of that Scripture: "As a man thinketh in his heart, so is he." I know of no process in man's life more calculated to give him serious thought than this function of the subconsciousness, storing up the suggestions that the outer life brings. Day by day as we touch the world, and get our own reactions of courage or cowardice, of self-control or self-defeat, of purity or selfishness, of love or hate, we are continually dropping, dropping these suggestions into the reservoir of this subconscious self, to come forth some day to bless or curse. Abraham Lincoln lives day by day the sacrificial life of the burden-bearer of this people. Day by day, hour by hour, he gives himself the suggestion of devotion, sacrifice and faith; and then, when the hour for utterance has come, takes up his pen and writes on a few sheets of paper the supreme English masterpiece of half a century. Benedict Arnold was always passionate and revengeful. Day after day, year after year, the suggestion of life on him resulted in suggesting to his deeper self hate, envy, pride, and self-will. When his hour for expression came, he took up his pen to sign his name to the betrayal of his trust. There is nothing in the process of the soul that needs to cause us more of joy and more of fear than this amenability of the soul to suggestion.

Secondly, you must come to a new realization of the supreme place of the will. Heredity must have some place in the formation of character, although that place is not yet very clearly determined—but the weighty discovery of the present day seems to me this rediscovery of the regal power of the will to do right; These psychologists, and hypnotists, in their investigations into the unexplored tracts of personality have come across not only a God-like aspiration after virtue in every soul, but also an unlimited power for the attainment of that aspiration. Just as the Master of Life stooped over the cripple, saying, "Arise and walk," and knew that within that stricken form there was the ability to rise and walk; so modern psychology stoops over every sinful soul and repeats the Scripture command, "Be ye therefore perfect," for ye are in the image of your Father in Heaven, who is perfect. This is a tremendous doctrine of individual responsibility. It is an old Scriptural doctrine, but it gains a new force when, by the modern hypnotists' appeal to the soul of goodness in a man, you see the drunkard go forth a new man, the spendthrift reformed and the invalid made well. If there are in us those possibilities of virtue, there is no escape from the responsibility of attaining that for which we were created. There has come to us the conviction that inspired Jeremiah: "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grapes his teeth shall be set on edge." There is no more proper incentive to earnest living than the realization of the fact that God has intended life to be perfect for every creature; and that if it is otherwise, the fault is in ourselves.

"Dark is the world to thee; thyself art the reason why." Whoever would possess the reality of the Christian life must achieve the victory over his sins; and the most heartening message of this or any age is that by our own-given endowment of the will it is possible for us to give to the deeper life of the soul the suggestions of courage and faith and patience and strength, which altogether means eternal life.

In the third place, you will have to form for yourself very likely a new, and very stern, doctrine of sin and virtue. The old doctrine of a forensic justification before God was an admirable thing to look at, but it did not work very well either for the justified or for his family. Those who deemed themselves "saved" very often failed to possess the homely virtues of cheerfulness, kindness, courage and forgiveness; while many who were obviously "good" were not conscious of salvation. The religion of to-day gives the genuinely "good" man his due, and placards in their proper place these hateful sins of unkindness, intolerance, moodiness, worry and hardness of heart. It is a great service that any sect bestows when that body of people stands forth to proclaim that the ill of the flesh have an origin in the ill of the mind, and that the thoughts that issue in these bodily ills are sins against the High and Holy One. From whatever source derived, the conviction of the necessity of controlling the outbreaks of our evil moods would be the greatest conceivable blessing in so-called Christian homes. This is surely no new gospel. All this teaching is from both Christ and the apostles; but it is undeniable that the recent presentation of it has amounted almost to a discovery.

The fourth principle which must govern your thought is that of the very great influence that we exercise over one another. If you believe in the telepathic communication of one soul to another, you will believe that the condition of your subconsciousness—of irrita-

tion, or quiet, of hope or fear—even though you speak no word, will affect those associated with you. In no bazy way, but very definitely, then, we are our brother's keepers, responsible for the world's stock of cheer and faith. The home is the peculiar field for the operation of this subconscious power. There the quietest sympathy exists, their influence is felt most readily and most deeply. The atmosphere of a home, although a hackneyed term, expresses a clearly defined reality. The atmosphere is the spirit of the house, emanating from the deep well of the subconscious mind of the homekeeper. God has created no more gracious figure in His great world than that of the wife and mother, who gives to the very place of her abode her own quiet, buoyant, soothing spirit. What she is in the unsounded depths of her being will appear in time in the house where she dwells and in the faces of the little children that look up to her. On the other hand, the home of the careless, the woman and the home of the gad-about! Who does not know them and shudder at the thought? Their atmosphere is that of restlessness and spiritual poverty. Woe betide her children and her husband; for she cannot give them, after their day of temptations and vexation, that by which they are renewed, the spirit of peace and quiet confidence in good.

II. Now, it will sometimes happen that, despite our best endeavors, we shall be overcome in the press. Illness comes on, whatever the cause, and the causes are often complex. What are we to do? Every physician would join with me, I believe, in saying: make the spiritual attitude correct. To use the terminology of the books, give yourself the auto-suggestions of courage, confidence in God, faith in His willingness and power to care for and restore you. Make it the genuine conviction of your spirit that God does provide for all His creatures. Rest in the promises of living health, with careful observation around. If there is any cause of irritation, remove it, if it be possible, by the right action on your part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is all this method of creating a correct mental attitude; and I believe the physician who carefully cultivates to the utmost the virtues that Christ always insisted upon—trust in God, humility, self-forgetfulness, forgiveness, sincerity.

Still, in many cases, the conditions of ill health will continue. What is to be done then? Manifestly, if the trouble be serious, it is the time to employ the physician who can diagnose the case and prescribe the regulations under which recovery can be most rapid. I earnestly hope that in the excitement of this new discovery of the therapeutic power that is in the mind no one here will believe that he is privileged to sin against either himself or his brother. All laws of action are laws of God. The best results ensue when we learn how to use all of God's laws in harmony with each other. Quinine is just as much a creation of the divine spirit as is the mind of man, and we may as well acknowledge that infection is a process likely to take place under prevailing conditions, unless guarded against.

The employment of mental healing in cases of physical disorder is the employment of a therapeutic agency. You may use medicines if you see fit and they produce the results, although as a matter of fact medical practice of the present day makes less and less of the treatment by drugs and more and more of treatment by the saturated vapors of rest and water. On the other hand, you may employ the mental healer, provided your own spirit is so attuned to the spiritual life that you are able to receive its benefits. My own belief is that those who are wonted to the spiritual life—by which I mean the life of communion with God through prayer, the life of faith in a controlling power, and of interest in the life of the spirit in its higher manifestations—are best prepared for the reception of these benefits. No one can be benefited who sets himself even secretly against his healer, who prefers his own will and way to the will and way of God, or who cherishes a false self pride in his own condition. The only way of restoration is the sincere and humble committal of oneself into the hands of God that He may work His restoring will. One must learn the very heart of the meaning of the sixth chapter of Matthew, the core of which is the insistence upon the necessity of the genuine union of the life of man with God. If there is one place in which no deception is possible is in the relation of life with God. Whoever the healer may be, the prerequisite to success is the sincere desire of the patient to be helped. Greater than the desire of having one's own way and of cherishing one's own foible must be the desire to receive that more abundant life that is the end of all being.

Therefore, while, on the one hand, this is only a system of therapeutics, on the other, it is a system the success of which is so intimately related to the attitude of a man's spirit toward the infinite that it becomes a matter of religion.

Religion of Labor.

"Life is such a struggle to the average workman," said some one, "that he can't stop to be religious." He doesn't need to. Christ didn't come to ask men to give up their boats and their nets and spend their time in singing hymns. He came to show men how to glorify God in their common toil. The man who has to stop his work before he can be religious isn't engaged in the right sort of work. When one has taken the image of Christ into his life, the grindstone over which he bends cannot hide Him from his vision, nor can the roar of machinery drown the hearts of men to the Lord, he did not tell the soldier to leave his soldiering, nor the tax-gatherer his task. He simply bade them take up the old duties in a new way. That is the message of Jesus to the world now: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—Detroit News-Tribune.

Honor.

Once a man was sure of his position in the world if he maintained his honor; now we praise a man till his head is ready to burst—and then let it burst. We put a man upon a pedestal and then let him down.—Rev. J. M. Markley, Congregationalist, Denver.

Life is a perpetual choosing; the road to ruin branches off at every step.

Peru's Rockless Rubber-Hunters.

It is said that the rubber forests of trans-Andean Peru, on the upper Amazon, are being gradually destroyed by the wasteful practices of the native gatherers of the "milk," as the sap is called. The method of securing it for the better grades of rubber is to tap the trees in fresh spots every other day during the dry season, from July to January. It is usual, at the first of the month, to start the series of wounds in the bark at a point as high as the workman can conveniently reach, each subsequent wound being made a little below in the same vertical line, until the ground is reached at the end of the month. Trees tapped at a higher point, in order to work harder, are injured, if not killed, and the practice is forbidden in some districts.

In securing the cheapest grades of rubber the tree is cut down, and vast areas have thus been denuded of rubber trees, except the young ones which have sprung up. Owing to this short-sighted policy, the number of rubber-producing trees is steadily decreasing, and systematic planting and cultivation are advocated by experts.—Leslie's Weekly.

Costumes Worth Fortunes.

Dresses may not cost anything one likes to spend, but there are in existence certain garments which are easily the "record" in point of price. The Queen of Siam owns what is perhaps the most costly dress in the world. It is a silken robe of state, the fabric being completely concealed by an embroidery of diamonds, emeralds, rubies and sapphires. Its value is estimated at \$5,000,000.

Another valuable dress is the property of the Grand Duchess Xania, the Czar's sister. Her Highness owns a Russian national costume, which, from cap to slippers, is encrusted with precious stones. The weight of the complete outfit is so heavy that it is almost unbearable. Another Russian princess has a wrap made of silver fox fur. The collar alone is worth thousands of dollars; while the whole garment's worth must be estimated at its own weight in gold.—Answers.

Fresh Fish in Mid Ocean.

Fresh fish, taken directly from the fresh water an hour or so before serving, on the big Atlantic liners, is a new and welcome novelty made possible by the installation of huge fresh water tanks on the newest of these great steamships. Every variety of fresh water fish that is served in the most up-to-date hotel is kept in these tanks. They are taken there from just before the time for their preparation, and when served on the table have the firm and fresh appearance of fish served in the hunter's camp. This is a most welcome and needed innovation, for often the alleged "fresh" fish served on shipboard has been rendered repugnant to the palate by long keeping. There is no food more subject to decay than fish, and when kept too long out of water it may become not only distasteful, but exceedingly dangerous.—What-To-Eat, the Pure Food Magazine.

ALMOST A MIRACLE.

Raised Up When Science Said There Was No Hope.

G. W. L. Nesbitt, Depot Street, Marion, Ky., writes: "I was a chronic invalid with kidney troubles and often wished death might end my awful sufferings. The secretions were thick with sediment, my limbs swollen and my right side so nearly paralyzed I could not raise my hand above my head. The doctor held out no hope of my recovery and I had given up, but at last started using Doan's Kidney Pills and made a rapid gain. After three months' use I was well and at work again."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Lieutenant-General Baden-Powell, speaking at a meeting in London, in connection with a crusade against cigarette smoking, said that £15,000,000 (\$75,000,000) a year was spent in cigarettes. He thought this could be easily saved.

Metals and Metaphors. "It is most amazing," said a metallurgist, "how the world relies on metaphors for its metaphors and similes. Thus an orator is silver-tongued or golden-mouthed. An explorer is bronzed by African suns. A resolute chap has an iron will. A sluggard moves with leaden feet. An ostrich has a copper-lined stomach. A millionaire has tin. A swindler is as slippery as quicksilver. A borrower has brass."—Kansas City Journal.

Never Bankrupt. "Have you ever been bankrupt?" asked the counsel. "I have not." "Now, be careful," admonished the lawyer. "Did you ever stop payment?" "Yes." "Ah, I thought we should get at the truth," observed the counsel, with an unpleasant smile. "When did this suspension of payment occur?" "When I had paid all I owed."—London Opinion.

FIFTEEN YEARS OF SUFFERING.

Burning, Painful Sores on Legs—Tortured Day and Night—Tried Many Remedies to No Avail—Used Cuticura; Is Well Again.

"After an attack of rheumatism, running sores broke out on my husband's legs, from below the knees to the ankles. There are no words to tell all the discomfort and great suffering he had to endure night and day. He used every kind of remedy and three physicians treated him, one after the other, without any good results whatever. One day I ordered some Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. He began to use them and in three weeks all the sores were dried up. The burning fire stopped, and the pains became bearable. After three months he was quite well. I can prove this statement at any time. Mrs. V. V. Albert, Upper Frenchville, Me., July 21, 1907."

Knew It at Once.

The Peoria Herald-Transcript informs us that "when the national anthem was played" at the Washington birthday celebration "the big audience instantly recognized it." You can't fool those Peorians; they're quick as lightning.—Chicago Evening Post.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. E. J. CUREN, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. W. A. WALLING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

Cut Out the Girls.

The telephones have been taken out of the naval academy at Annapolis because too many girls called up the middies and took up too much time.

GARFIELD

Digestive Tablets. From your druggist, or the Garfield Tea Co., Brooklyn, N. Y., 25c per bottle. Samples upon request. Every year there are 500 deaths from destitution in Great Britain.

FITS, St. Vitus' Dance, Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. H. R. Kline, Ltd., 931 Arch St., Phila., Pa.

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"Complete restoration to health means so much to me that for the sake of other suffering women I am willing to make my troubles public.

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