



New York City.—The coat that is made in butterfly style, or with the sleeves that are cut in one with it, is peculiarly becoming to young girls.



while it is in the very height of present styles. This one is shown in striped material and is, perhaps, especially effective when such material is used, but it is quite correct for everything reasonable, the pongees

**Bead Bags in Fashion.**  
That bead bags keep in fashion is not to be wondered at since the flower dress-borders upon skirts as well as other skirt trimmings in embossed rows give to the bead bag, in its softly blended variety of colors, its reason for hanging from the belt or being carried gracefully. Both bag and bead-trimmed skirts are revivals of old days.

**Tucked Shirt Waist.**  
The waist that is trimmed with buttons is one of the novelties of the season and is exceedingly effective. This one is tucked in a way to be so treated with exceptional success and is exceedingly chic and smart, while it is absolutely simple. In the illustration white linen is trimmed with pearl buttons, but colored linens and white materials striped with color both are being extensively used this season, and the cotton volles are much liked for shirt waists. Again, if button trimming is not liked, discs could be embroidered either with the same or contrasting color and give an exceedingly smart and altogether up-to-date effect with very little labor, the simple shirt waist that is treated in this way being one of the notable features of the present season.

The waist is made with fronts and back. It is tucked to give exceedingly

### THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. JOHN C. AGER.

Theme: Casting Out Evil Spirits.

Brooklyn, N. Y.—In the Church of the New Jerusalem (Swedenborgian), the pastor, the Rev. John Curtis Ager, preached Sunday morning on "Casting Out Evil Spirits," a sermon suggested by the Emmanuel Movement.

The text was from Matthew 10:7: "And He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out." Mr. Ager said:

The Lord's twelve disciples were exceptional disciples only in the sense that they were types of representatives of discipleship. That is, the outward duties and powers and privileges which the Lord conferred upon these twelve men were divine types or symbols of the spiritual duties and powers and privileges that are conferred upon all true disciples of the Lord. So this power or authority over unclean spirits to cast them out every true disciple of the Lord possesses in the measure of his discipleship, that is, in the measure in which he has come into the true order of his life.

This great truth lies at the foundation of certain lines of thought that are attracting much attention at the present time. These concern themselves mainly with man's deliverance from physical evils, or diseases, with only an obscure recognition of the fact that physical evils are mainly the effect or results of spiritual evils. But the next step, that the spiritual evils that beset us are caused by our affliction with evil spirits, as these words plainly imply, is regarded as an absurd superstition.

For modern Christian thought gives the least possible space and consideration to the supernatural. It has never found any place in its thinking for an actual spiritual world, which is the endless abode of all who have passed out of this world through the gate of death. It has even less respect for the idea that those who have passed out of this world, wherever they may be, have any vital connection with our experiences here.

This attitude of mind is most plainly out of harmony with the apparent teaching of the Gospels, which everywhere take for granted the existence of spiritual beings, good and evil, who hold most intimate relations to men on the earth. So this aspect of the Gospel teaching is something that needs to be explained away, and the attempts to do this are numerous and various.

To the new church, on the other hand, this is a vital truth, both as a fundamental philosophical principle and as a practical doctrine.

A century and a half ago Swedenborg set forth with great fullness a truth that recent philosophy has been making a good deal of, the truth of the solidarity of the human race. Protestant theology rested on pure individualism. But the truth that humanity as a whole is a one, a vital and organic entity, has now come to be clearly seen and its significance recognized. Most thinkers, however, confine this truth to the present population of this earth, while Swedenborg makes it include all humanity, the population of all worlds, including the spiritual world. He teaches, furthermore, that this universal organism is in the human form that is, is a human organism, as all its parts and constituents are. In this organism each individual soul has its place and function, like the cells and fibres of the human body, each one vitally related to every other. But while it is true that no individual soul or spirit could exist if cut off from every other soul or spirit, yet every human soul is a separate individual, with complete capability of determining the character of its own life for itself.

Another doctrine to which Swedenborg gives a unique importance is the doctrine of influx.

Every individual soul in its true order is finite image of the infinite, and is therefore made up of numberless functions and powers and parts, from highest to lowest. Into this complex organism the divine life flows in an unceasing stream. Modern psychology teaches that our consciousness covers only a part of this mental organism, the part that lies next to our bodily sensations, and therefore the lowest or outermost part. And as consciousness is an essential element of all choices and determinations, and it is by choices and determinations that character is determined, so it is only this lower or outer conscious region of our life into which spiritual disorder or evil can enter.

All these regions of the human soul, from highest to lowest, are merely organic vessels or receptivities, and are living only by virtue of the unceasing inflow of life into them. Into the highest or innermost region of the soul the divine life flows directly from the Lord. This region lies above or within all human and angelic consciousness, and forms the eternal connection between the finite and eternal life and the finite life, ensuring to the human soul its endless existence. Into all the regions of the soul below this highest or innermost two streams of life flow, one inwardly from the Lord, one outwardly from the finite soul. And it is this latter inflow of life from soul to soul that binds all finite souls into a single organism, the universal man.

Thus the life of man is in no sense and in no respect self-derived. The human soul is nothing but an organic vessel; and it is made alive only by what flows into it. And this inflowing life enters the soul in two ways, one directly from the Lord, the other mediately through other souls. We know how thought and feeling are communicated to us by means of what enters the vision through the senses—that is, by means of language and visible and tangible objects, and we acknowledge that such thought and feeling are communicated, and not self-derived. So there is no movement of the human mind that is not a product of an inflow of thought or feeling from other minds. The perception and reception of thought and feeling we are wholly unconscious of; but it is the only explanation of many mental phenomena.

All this may sound like mere spec-

ulation; but it is, in fact, only a somewhat elaborated way of saying that everything good and true in human life is from the Lord, and everything evil and false is of the devil and from the devil. This truth the Christian church has always recognized as a matter of doctrine. But to hold it merely as a doctrine is not sufficient. It is a primary and fundamental principle of right living, and we can never make much progress in right living until the mind has gained clear and firm a recognition of this truth as will enable it to shape and determine all our thinking and feeling about all our experiences with evil and falsity and with good and truth. For so long as we regard the right thoughts and feelings that are stirred in us as our own, and purely self-derived, we simply make of them valued possessions of our self-life, and so long as we regard the wrong thoughts and feelings that are stirred in us as our own, we can never rid ourselves of them.

Thus what we find ourselves dealing with in all our experiences of wrong thoughts and feelings is other personalities. Whether they are living in this world or the spiritual world we do not know, and it makes no difference. They are unclean spirits, incarnate or incarnated, trying to impose their life upon us. So far as we permit them to work their will in us they will go on stirring up in all sorts of ways our evil and evil feelings. But so far as we are striving to become disciples of the Lord He gives us authority over them to cast them out.

Let us note the exact meaning of these words, "He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out." From these words we may be assured in the first place that this authority over unclean spirits to cast them out is bestowed by the Lord only upon His disciples. Therefore, if we wish to possess this power over the infernal influences that are stirring up wrong thoughts and feelings in us we must be disciples of the Lord. The Lord is a learner, and a disciple of the Lord is one who wishes to learn from the Lord.

Calling His disciples unto Him, the Lord gave them this power. The Lord calls to us in every truth about right living that we give heed to; and we listen to His call whenever we accept any truth as His truth, and therefore as the true wisdom of life. This doctrine of the Lord is a learner, and a willingness to accept it in place of our own wisdom is what opens the mind for the true wisdom of life to flow in; and this wisdom is all power or authority over evil spirits. For no evil or falsity can exist in the presence of Divine wisdom. Just as effectually as light dissipates darkness does truth dissipate falsity, and falsity is evil. To hold that anything has upon our life is determined solely by the way we think about it and feel about it. The truths we profess to believe are so ineffective in ridding us of our evils simply because of our obscure and indefinite conception of them, and our loose and feeble hold upon them. Our prime need, therefore, is clearer conceptions of the right way of looking at all the issues and experiences of life, and of the right way to feel about them. The power or authority over unclean spirits that the Lord bestows upon us is the authority of law over disorder, of right over wrong, of truth over falsity, of light over darkness. All this is the power of a right thought and a right feeling. This right thought or right feeling can withstand. With it we can effectually cast out even the most insidious invasions of evil upon our life.

Such is the authority over unclean spirits that the Lord bestows upon all disciples. The only condition necessary for receiving it is to be a disciple of the Lord. The twelve disciples did not ask for this authority. It was a token, and the chief token, of discipleship. So if we do not possess this power it is because we are not disciples, and the only way to get it is to become a disciple. And becoming a disciple is simply learning how to think in the right way and to feel in the right way about all the experiences of life, even the most trivial, and compelling ourselves to think and to feel always in that way and to bring all our words and all our acts into harmony with that thinking and feeling. This is the disciple state of mind and the way of life. All that is necessary to gain it is to see that this is the chief business of our life in this world, and to give to it the daily study and thought and effort it deserves. And, doing this, we shall very soon come to see that the authority over unclean spirits to cast them out is a pure gift from the Lord, and that His yoke is indeed easy and His burden light.

**Getting Even—With What?**  
When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has wronged the injured. The wronged one has not lost what the other has lost. The only way to make the loss equal for the injured one is to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is no better than the other fellow.

What an ingenious tempter Satan is to persuade us to add injury to insult to ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the high standard which Christ allows can enable us to hold to: love and forgiveness.—Presbyterian Record.

**Divine Tenderness.**  
You think certain things are too insignificant for God to notice; but His pity reaches down to everything that touches you—to Him even your "childishness" is sacred. That is what constitutes perfection of character both in God and man. The great scholar, whose knowledge is not a mere bookishness, but a perfect in learning, until he has discovered how to impart his knowledge to others—how, with sympathetic tenderness, he can help the ignorant who are struggling their way to the temple of wisdom. The strong self-reliant man never appears complete until we see him making all his power available to help the weak and raise the fallen.—Frank Walker.

**The Religion of Performance.**  
"I suppose John Atkins is one of the best weavers," remarked a clergyman, who had been shown through a great mill by a foreman. "Not much he isn't," replied the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, but he isn't making a fine weaver in him, but he hasn't learned yet that while he is in this weaving shed, his religion ought to come out of his fingers and not out of his mouth."—Home Herald.

### By a Woman Hater.

A woman isn't necessarily an old hen because she is set in her ways.

Many a woman marries for money because she can't think of any other excuse.

Being an endless affair, a wedding ring frequently gets one into no end of trouble.

If a bride isn't homesick for her family six months after marriage it's a sign she married the right man.

Clever doctors can induce a woman to take any kind of medicine by telling her it will clear her complexion.

A woman may be able to conceal the fact that she has sore teeth, but she can't very well hide her big feet.

Love may be blind, yet a girl can see more in the man of her choice than a physician can with the aid of an X-ray machine.

A woman's idea of economy is to take an old \$9.98 hat and fix it over at a cost of \$12, so that it will look like new.

A woman thinks she has the worst of the bargain unless she can see where she got more than her money's worth.

A girl always expects a man to think her hair curls of its own accord even when she knows he knows that it doesn't.—New York Journal.

**Origin of Names For Fabrics.**

In connection with the insistently clinging character of velvet it may be noted that this stuff takes its name from the Italian "velluto," shaggy, offering in this respect a parallel with "satin," which comes from the Latin "seta," a bristle.

As a general rule it is pretty safe to guess that the name of a dress material comes from some place. Besides such obvious cases as "astrakhan," "cashmere" and "tweed" there are "fustian" (the humble analogue of velvet), from Fustat (Cairo); "muslin," from Mosul, in Mesopotamia; "damask," from Damascus, and "cambric," from Cambria, while "millinery" itself is from Milan.

The case of "silk" is a serious one. It is "sericum," the stuff obtained from the Seres or Chinese; but these people seem to have been named in ancient Greek after the Chinese word for a silkworm.—London Chronicle.

**Schiaparelli's Discoveries.**

Thirty years ago what were taken for the continents of Mars, seemed, as one would expect continents seen at such a distance to appear, virtually featureless. In 1877 a remarkable observer made a still more wonderful discovery, for in that year Schiaparelli, in scanning these continents, chanced upon long, narrow markings in them which have since become famous as the canals of Mars. Surprising as they seemed when first perfectly made out, they have grown only more wonderful with study. It is certainly no exaggeration to say that they are the most astonishing objects to be viewed in the heavens. There are celestial sights more dazzling, spectacles that inspire more awe, but to the thoughtful observer who is privileged to see them well there is nothing in the sky so profoundly impressive as these canals of Mars. Little gossamer filaments only, cobwebbing the face of the Martian disk, but threads to draw one's mind after them across the millions of miles of intervening void.—From Professor Lowell's "The Canals and Oases of Mars," in the Century. N. Y.—21

### SEVERE BLEEDING HEMORRHOIDS,

Sores, and Itching Eczema—Doctor Thought an Operation Necessary—Cuticura's Efficacy Proven.

"I am now eighty years old, and three years ago I was taken with an attack of piles (hemorrhoids), bleeding and protruding. The doctor said the only help for me was to go to a hospital and be operated on. I tried several remedies for months but did not get much help. During this time sores appeared which changed to a terrible itching eczema. Then I began to use Cuticura Soap, Ointment, and Pills, injecting a quantity of Cuticura Ointment with a Cuticura Suppository Syringe. It took a month of this treatment to get me in a fairly healthy state and then I treated myself once a day for three months and, after that, once or twice a week. The treatment I tried took a lot of money, and it is fortunate that I used Cuticura. J. H. Henderson, Hopkinton, N. Y., Apr. 26, '07."

The United States has 1327 cities of 4000 or more population with organized public school systems. Manual training is taught in the public schools of 510 of these cities, an increase of ninety in one year. In 1890 only thirty-seven school city systems included manual training.

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Witness my hand and seal of my office, this 6th day of December, A. D. 1888.

A. W. GLEASON, Notary Public.

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**Books Will Be No More.**

Dr. Marago, of Paris, is photographing the human voice, and with a powerful magnifying glass he is able to read the records of a person talking. It is the belief of certain scientists that these voice photographs eventually will take the place of writing and alphabets altogether. Stenography, too, would be abolished. Instead of writing a letter the sender would talk into the microphone, pull out the strip of zigzags when through and post it. Forgery would be out of the question, for it is absolutely impossible to deceive the electric needle, which faithfully records every shade of tone. For books and newspapers the idea is to have a conventional imitation of zigzags of the various vowels and consonants in the form of type, which will be set in lines like ordinary printed matter. Telephone conversations would be as binding as a written contract to-day.—Dubuque News-Tribune.

### HOUSE WORK

Thousands of American women in our homes are daily sacrificing their lives to duty.

In order to keep the home neat and pretty, the children well dressed and tidy, women overdo. A female weakness or displacement is often brought on and they suffer in silence, drifting along from bad to worse, knowing well that they ought to have help to overcome the pains and aches which daily make life a burden.

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and silks that will be so extensively worn throughout the warm season, as well as for the wool suitings. The vest portions and the prettily shaped collar and cuffs allow of effective contrast and can be utilized in a variety of ways. In this instance plain cloth is braided with soutache and trimmed with bits of velvet, but banding would be quite correct.

The coat is made with fronts, backs, the under-arm portions and sleeves. The sleeves are arranged under the pleats and joined to the under-arm portions and finished with roll-over cuffs. The vest portions are stitched to the fronts and the collar finishes the neck.

The quantity of material required for the sixteen year size is three and seven-eighths yards twenty-one, two and three-fourths yards twenty-seven, or one and seven-eighths yards forty-four inches wide, with one-half yard fifty-two inches wide, or two and five-eighths yards of banding two inches wide for vest, collar and cuffs.

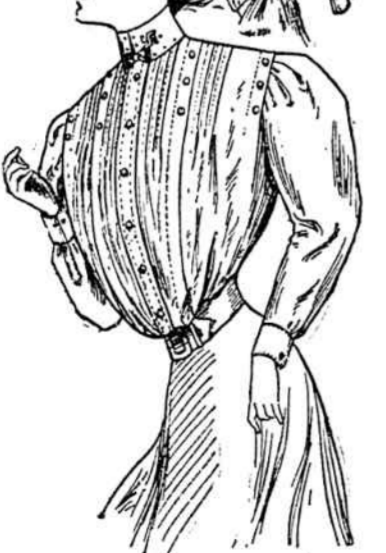
**Shoulder Seam Important.**  
The new shirtwaist is distinctive on account of the width of the shoulders. Do not imagine for one moment that this effect may be obtained by cutting the shoulder seam extra long—that is, by running it down on the arm. It can't. The proper width must be given by the correct line of the shoulder seam, otherwise the sleeve can not be properly put in and will droop in an ugly way over the arm, giving an ill-fitting, thoroughly home-made appearance to the shirtwaist.

**A Novelty in Trimming.**  
Among the many trimming novelties noticed and some recent importations are the tiny shirred bands and ruffles, so narrow as to be applied in much the same way as braid or cord

**Chiffon Veils.**  
Chiffon veils, as well as those of net, show the knife-pleated ruffle about their edges. It should, however, be made of chiffon instead of lace, and is usually from two to three inches wide.

becoming lines to the figure and is finished with a neck-band and with separate turn-over collar, but if liked a regulation stock can be worn in place of the latter. There are the usual shirt sleeves that are finished with over laps and straight cuffs.

The quantity of material required for the medium size is three and one-half yards twenty-one or twenty-four, three and three-eighths yards thirty-



two, or two yards forty-four inches wide.

**Napoleonic Collar.**  
The scarf and feather stole are threatened with a dangerous trial in the new Napoleonic collar with extreme facings such as coarse embroidered crash, old tapestry, striped pongee and hand-embroidered gold fillet net hemmed with cloth.

**Sleeves Are Plain.**  
Sleeves made by the leading dress-makers are perfectly plain at the top—not a gather to show the place of joining with the waist.