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## TALMAGE'S SERMON.

### HE TELLS OF HIS SUCCESSFUL WORK IN NEW YORK.

He Says in His Sermon that He Is Glad to Work on New Ground That Does Not Interfere with Others—The Cavalry Service.

#### Unoccupied Fields.

Public interest in the services at the New York Academy of Music is something phenomenal. Although the arrangement is an innovation in religious methods in New York, both as to time and place, there is no church in the city to which so many people go or where so much eagerness to secure admission is displayed. The usual immense audience was present Sunday afternoon to hear the famous preacher. Dr. Talmage's subject was "New Ground," and the text Romans xv., 20, "Lest I should build upon another man's foundation."

After, with the help of others, I had built three churches in the same city, and not feeling called upon to undertake the superhuman task of building a fourth church, Providence seemed to point to this place as the field in which I could enlarge my work, and I feel a sense of relief amounting to exultation. Wherever this work will grow I cannot prophesy. It is inviting and promising beyond anything I have ever touched. The churches are the grandest institutions this world ever saw, and their pastors have no superiors this side of heaven, but there is a work which must be done outside the churches, and to that work I join myself for awhile, "Lest I build on another man's foundation."

The church is a fortress divinely built. Now, a fortress is for defense and for drill and for storing ammunition, but an army must sometimes be on the march for other ends. In the campaign of conquering this world for Christ the time has come for an advance movement, for a "general engagement," for massing the troops, for an invasion of the enemies' country. Command that the forts are well manned by the ablest ministry that ever blessed the church, I propose, with others, for awhile to join the cavalry and move out and on for service in the open field.

#### New Recruits.

In laying out the plan for his missionary tour Paul, with more brain than any of his contemporaries or predecessors or successors, sought out towns and cities which had not yet been preached to. He goes to Corinth, a city mentioned for splendor and vice, and Jerusalem, where the priesthood and sanhedrin were ready to leap with both feet upon the Christian religion. He feels he has a special work to do, and he means to do it. What was the result? The grandest life of usefulness that man ever lived. We modern Christian workers are not apt to imitate Paul. We build on other people's foundations. If we erect a church, we prefer to have it filled with families all of whom have been preached to. Do we gather a Sunday school class, we want good boys and girls, hair combed, faces washed, manners attractive. So a church in this day is apt to be built out of other churches. Some ministers spend all their time in fishing in other people's ponds, and they throw the line into that church pond and jerk out a Methodist, and throw the line into another church pond and bring out a Presbyterian, or there is a religious rove in some neighboring church, and the whole school of fish swim off from that pond, and we take them all in with one sweep of the net. What is gained? Absolutely nothing for the general cause of Christ. It is only as in an army, when a regiment is transferred from one division to another or from the Fourteenth regiment to the Sixty-ninth regiment. What strengthens the army is new recruits.

#### The Fact Is.

This fact is, this is a big world. When in our schoolboy days we learned the diameter and circumference of this planet, we did not learn half. It is the latitude and longitude and diameter and circumference of want and woe and sin that no figures can calculate. This one spiritual continent of wretchedness reaches across all zones, and if I were called to give its geographical boundary I would say it is bounded on the north and south and east and west by the great heart of God's sympathy and love. Oh, it is a great world. Since 6 o'clock this morning at least 89,000 have been born, and all these multiplied populations are to be reached of the gospel. In England or in eastern America cities are being much crowded, and an acre of ground is of great value, but out West 500 acres is a small farm, and 20,000 acres is no unusual possession.

#### Glossy Sinners.

There is a vast field here and everywhere unoccupied, plenty of room here, not building on another man's foundation. We need as churches to stop bombarding the old crowded sinners that have been prosed against thirty years of Christian assault and give for the salvation of those who have never yet had one warm hearted and pointed invitation. There are churches whose buildings might be worth \$200,000 who are not averaging five new converts a year and doing less good than many a log cabin shanty house with a low candle stuck in wooden socket and a minister who has never seen a college or known the difference between Greek and Chester. We see churches that get into sympathy with the great outside world and let those know that none are so lonely, hearted or hardly beset that they will not be welcomed. "No," says some fastidious Christian, "I don't like to be crowded in church. Don't put any one in my pew." My brother, what will you do in heaven? When a great multitude that no man can number assemble, they will put fifty in your pew. What are the lost few to do assembled in the Christian churches compared with the multitudes of millions outside of them? At least 2,000,000 people in this cluster of seaboard cities and not more than 200,000 in the churches. Many of the churches are like a hospital that should advertise that its patients must have nothing worse than toothache

of "rain wounds," but no broken heads, no crushed skulls, no fractured thighs. Give us for treatment moderate sinners, velvet-clothed sinners and sinners with a gloss on. It is as though a man had a farm of 5,000 acres and put all his work on one acre. He may raise never so large ears of corn, never so big heads of wheat, he would remain poor. The church of God has bestowed its chief care on one acre and has raised splendid men and women in that small inclosure, but the field is the world. That means North and South America, Europe, Asia and Africa and all the islands of the sea.

It is as though after a great battle there were left 50,000 wounded and dying on the field and three surgeons gave all their time to three patients under their charge. The major general comes in and says to the doctors, "Come out here and look at the nearly 50,000 dying for lack of surgical attendance." "No," say the three doctors, standing there and fanning their patients, "we have three important cases here, and we are attending them, and when we are not positively busy with their wounds it takes all our time to keep the flies off." In this awful battle of sin and sorrow, where millions have fallen on millions, do not let us spend all our time in taking care of a few people, and when the command comes, "Go into the world," say practically, "No, I cannot go, I have here a few choice cases, and I am busy keeping off the flies." There are multitudes today who have never had any Christian worker look them in the eye, and with earnestness in the accentuation say, "Come," or they would long ago have been in the kingdom. My friends, religion is either a sham or a tremendous reality. If it be a sham, let us cease to have anything to do with Christian association. If it be a reality, then great populations are on their way to the bar of God unprepared for the ordeal, and what are we doing?

#### Justification Defined.

In order to reach the multitude of outsiders we must drop all technicalities out of our religion. When we talk to people about the hypostatic union and French encyclopedism and erastianism and complacentism, we are as impenetrable and little understood as if a physician should talk to an ordinary patient about the pericardium and intercostal muscle and scorbatic symptoms. Many of us come out of the theological seminaries so loaded up that we take the first ten years to show our people how much we know and the next ten years get our people to know as much as we know, and at the end find that neither of us knows anything as we ought to know. Here are hundreds of thousands of sinners, struggling and dying people who need to realize just one thing—that Jesus Christ came to save them and will save them now.

But we go into a profound and elaborate definition of what justification is, and after all the work there are not, outside of the learned professions, 5,000 people in the United States who can tell what justification is. I will read you the definition: "Justification is purely a forensic act, the act of a judge sitting in the forum, in which the Supreme Ruler and Judge, who is accountable to none, and who alone knows the manner in which the ends of his universal government can best be attained, reckons that what has been done by the substitute, and not on account of anything done by them, but purely upon account of this gracious method of reckoning, grants them the full remission of their sins."

Now, what is justification? I will tell you what justification is. When a sinner believes, God lets him off. One summer, in Connecticut, I went to a large factory, and I saw over the door written the words, "No admittance." I entered and saw over the next door, "No admittance." Of course I entered. I got inside and found it a pin factory, and they were making pins, very serviceable, fine and useful pins. So the spirit of exactness has practically written over the outside door of many a church, "No admittance." And if the stranger enters he finds practically written over the second door, "No admittance," and if he goes in over all the new doors seems written, "No admittance," while the minister stands in the pulpit hammering out his little notes of belief, pointing out the foolishness of religion-making pins. In the most practical, common sense way, and laying aside the non-essentials and the hard definitions of religion, go out on the God-given mission, telling the people what they need and when and how they can get it.

#### Tripped Up by Professed Christians.

Others were tripped up of skepticism from being grievously wronged by some man who professed to be a Christian. They had a partner in business who turned out to be a first-class second-hand, though a professed Christian. Many years ago they lost all faith by what happened in an oil company which was formed amid the petroleum excitement. The company owned no land, or if they did there was no sign of oil produced, but the president of the company was a freshly torn oiler, and the treasurer was an Episcopal clergyman, and one director was a Methodist class leader and the other directors prominent members of Baptist and Congregational churches. Creditors were taken in by telling what fabulous prospects opened before this company. Innocent men and women who had a little money to invest, and that little they all said, "I don't know anything about this company, but so many good men are at the head of it that it must be excellent, and taking stock in it must be almost as good as joining the church." So they bought the stock and perhaps received one dividend so meagre to keep them still, but after awhile they found that the company had reorganized and had a different president and different treasurer and different directors. Other engagements or ill health had caused the former officers of the company, with many regrets, to resign. And all that the subscribers of that stock had to show for their investment was a beautifully ornamented certificate. Sometimes that man, looking over his old papers, comes across that certificate, and it is so suggestive that he vows he wants none of the religion that the presidents and trustees and directors of that oil com-

pany professed. Of course the rejection of religion on such grounds was unphilosophical and unwise. I am told that many of the United States army desert every year, and there are thousands of court-martials every year. Is that anything against the United States Government that scores them in? And if a soldier of Jesus Christ deserts, is that anything against the Christianity which he swore to support and defend? How do you judge of the currency of a country? By a counterfeit bill? Oh, you must have patience with those who have been swindled by religious pretenders. Live in the presence of others a frank, honest, earnest Christian life, that they may be attracted to the same Saviour upon whom your hopes depend.

Remember skepticism always has some reason, good or bad, for existing. Goethe's irreligion started when the news came to Germany of the earthquake at Lisbon, Nov. 1, 1775. That 60,000 people should have perished in that earthquake and in the after rising of the Tagus so stirred his sympathies that he threw up his belief in the goodness of God. Others have gone into skepticism from a natural persistence in asking the reason why. They have been fearfully stabled of the interrogation point. There are so many things they cannot get explained. Such men are not to be scoffed, but helped.

#### Some Bad Cases.

There is a field of usefulness but little touched, occupied by those who are astray in their habits. All northern nations, like those of North America and England and Scotland—that is, in the colder climates—are devastated by alcoholism. They take the fire to keep up the warmth. In southern countries, like Arabia and Spain, the blood is so warm they are not tempted to fiery liquors. The great Roman armies never drank anything stronger than water tinged with vinegar, but under our northern climate the temptation to heating stimulants is most mighty, and millions succumb. When a man's habits go wrong, the church drops him, the social circle drops him, good influence drops him, we all drop him. Of all the men who get off the track, but few ever get on again.

Near my summer residence there is a life saving station on the beach. There are all the ropes and rockets, the boats and the machinery for getting people off shipwrecks. One summer I saw there fifteen or twenty men who were breakfasting after having just escaped with their lives and nothing more. Up and down our coasts are built these useful structures, and the mariners know it, and they feel that if they are driven into the breakers there will be apt from shore to come a rescue. The churches of God ought to be so many life saving stations, not so much to help those who are in smooth waters, but those who have been shipwrecked. Come, let us run out the life boats! And who will man them? We do not preach enough to such men. We have not enough faith in their release. Alas, if when they come to hear us we are laboriously trying to show the difference between blasphemy and superstition, and why they have a thousand errors of remorse and despair circling around and biting their immortal spirits! The church is not chiefly for goodish sort of men whose propensities are all right, and who could get to heaven praying and singing in their own homes. It is on the beach to help the drowning. Those bad cases are the cases that God likes to take hold of. He can save a big sinner as well as a small sinner, and when a man calls earnestly to God for help he will go out to deliver such a one. If it were necessary, God would come down from the sky, followed by all the artillery of heaven and a million angels with drawn swords. Get 100 such redeemed men in each of your churches, and nothing could stand before them, for such men are generally warm hearted and enthusiastic. No formal prayers do them. No fearfulness using them. No cold conventionalisms then.

#### Get to Work.

The desperate children of the streets offer a field of work comparatively unoccupied. The abandoned for children are in the majority in most of our cities. Their condition was well illustrated by what a boy in this city said when he was found under a cart gnawing a bone, and some one said to him, "Where do you live?" and he answered, "Don't live nowhere, sir." Seventy thousand of the children of New York city can neither read nor write. When they grow up, if uncorrected, they will corrupt your children, and they will corrupt your children. The only ring will hatch out other whiskey rings, and grogshops will kill with their lurid stretch public sobriety, unless the church of God rises up with outstretched arms and enfolds this dying population to her bosom. Public schools cannot do it. Art galleries cannot do it. Blackwell's island cannot do it. Atmospheres cannot do it. New York Tombs cannot do it. Sing Sing cannot do it. People of God, wake up to your magnificent mission! You can do it. Get somewhere, somehow, to work.

I have heard of what was called the "thundering religion." It was in 179, a part of the Roman army to which some Christians belonged, and their prayers, it was said, were answered by thunder and lightning and hail and tempest, which overthrew an invading army and saved the empire. And I would to God that you could be so mighty in prayer and work that you would become a thundering legion, before which the forces of sin might be routed and the gates of hell made to tremble. All aboard now on the gospel ship! If you cannot be a captain or a first mate, be a stoker, or a deckhand, or ready at command to climb the ratlines. Heave away now, lads! Shake out the reefs in the foretop! Come, O heavenly wind, and fill the canvas! Jesus aboard will assure our safety. Jesus on the sea will beckon us forward. Jesus on the shining shore will welcome us into harbor. "And so it came to pass that they all escaped safe to land."

The principal islands of the world, including Australia, have a combined area almost equal to that of North America.

## GOWNS AND GOWNING.

### WOMEN GIVE MUCH ATTENTION TO WHAT THEY WEAR.

Brief Gignees at Fancies Feminine, Frivolous, Mayhap, and Yet Offered in the Hope that the Reading May Prove Restful to Wearer Womenkind.

Gossip from Gay Gotham. New York correspondence.

ARCH finds Dame Fashion at a standstill, though she is doubtless plotting new mischief. Meanwhile the mills are turning out materials so well adapted to the present styles that little change need be expected for some time. Many of the summer stuffs are appearing in fifty-inch widths, in which case the width of the goods makes the length of the skirt, so women are encouraged to indulge in skirts that stand out more than ever. Cloth skirts are in favor for demi toilet, the difference between the dress skirt and the street skirt being in the cut rather than in the material. Broadcloth in biscuit color makes an elegant skirt, with half train setting well out from the waist, as does brocade or satin. Such a skirt is used in combination with a fancy bodice composed of silk, velvet and lace, wherein no trace of the skirt material appears. Crepon is the stuff that promises to be pushed to favoritism by the shift

outline being, perhaps, the most beautiful. Such goods are printed but, in the silk crepons especially, the printing is so deep that practically there is no right and wrong side to the goods. The style of design and coloring lends itself to the present styles most felicitously. An exquisite example is a dainty afternoon tea gown, with skirt of cashmere colored crepe of a pale mixed-blue, gray and flesh tint background, a cashmere figure in dull red brown standing boldly from it. The skirt is made of the crepe with an edge of narrow ruffles, the whole finish of the bottom of the skirt being not wider than five inches. The skirt, a full godet, is lined with blue satin. The sleeves of the bodice are enormous puffs of the crepe with a fore sleeve of blue satin banded closely with rows of red brown velvet. The rest of the bodice is of blue satin, clouded with gray chiffon, a stock collar of red brown velvet completing a very dainty combination.

One of those loose and comfortable house dresses that depend chiefly on their look of freshness for their beauty and that make no pretensions at showiness is presented in the artist's fourth picture. Of striped brown crepon, its plain skirt is lined with alpaca, the back being either gathered or pleated. The blouse waist has fitted lining, buttons

of nodes. The latest sorts are so deeply creased that they positively look fluted. There is an improvement in the weave of the back of these materials, the result being that they can stand almost as much wear and pull in a bodice as any other fabric. The initial picture presents a simple dress of black crepon, and its fashioning is entirely new—one of the prettiest novelties in the new tailor dresses. Its very full seven-gored skirt has all its seams strapped with crossway bands of the goods, the waist being partly double-breasted, the deep collar opening over a chemise of the goods, topped by a high collar of the same.

A touch of pink is added to the dress of the second picture in a way to greatly enhance its beauty. It appears in the deep yoke, which is of culture over pink satin, and in the rosettes at either side of the front, which are composed of very narrow pink ribbon. The current craze for violets would make entirely tasteful the substitution of lilies of the field for the rosettes. Those sleeves commend themselves to possessors of good shoulders, and are now frequently seen. Below the yoke there is a box pleat, both back and front, and narrow gutture insertion

appears at both sides of the pleats. Nile-green moire is the chief material, the plain skirt being godet pleated at the back and lined with pink satin. Belt and standing collar are of moire. A less elaborate dress is the subject of the next sketch, and it is one that will be of more general interest, since

it happily combines simplicity and beauty. Made of black cashmere, a godet skirt is finished around the hem with jet passementerie. The bodice has fitted lining over which the cashmere is draped, with no seams except those under the arms, and no darts in front, the fullness being pleated in front and back. The square yoke of tacked silk may be either black or colored, and is edged with jet callon in either case. A black velvet belt ornamented with rosettes is worn, and the sleeves have little frills added to the full puffs.

The very latest design both in silk and summer cotton goods is an all-over cashmere pattern. This comes in many beautiful varieties, a background of softly blended colors with a cashmere pattern in a deeper tone laid upon it in

## TELEGRAPHY WITHOUT WIRES.

### Using the Earth as a Conductor of Electric Vibration.

The promise of coming electrical achievement more marvelous than all that has preceded it is in the air, says the Boston Herald. Electricians who have been admitted to witness recent experiments in the laboratory of Nikola Tesla have come away fully impressed with the belief that the new wizard has within his grasp the solution of the problem of transmitting intelligence and power without the use of wires. Tesla has long maintained that this could be done. He declared in a public address two years ago that his conviction had grown so strong on that point that he no longer looked on this plan of energy or intelligence transmission as a mere theoretical possibility, but as a serious problem in electrical engineering which must be carried out some day. He has been working at the problem ever since, and the invention of his "oscillator"—designed to be an epoch-making machine in the production of power—has been merely an incident in his patient, scientific search for the "period" of the electrical charge of the earth.

It is on the existence of this charge that the possibility depends of conveying intelligence without the aid of wires and without respect to distance. Mr. Tesla demonstrated some time years ago that the earth could be used as a conductor of electric vibration. Instead of the return wire long held to be indispensable. His single wire motors gave a convincing practical demonstration of that fact, and led to the farther conclusion that it was not necessary to have even a single connection between the motor and generator, except, perhaps, through the ground. But to utilize electric energy given off into space or transmitted through the ground is a problem somewhat different from that of procuring at any point of the earth a response to the disturbance of its electric charge at some other point. The one turns on the question of how good an electric conductor the earth may be shown to be, the other on how nearly it is possible to ascertain at what period the earth's charge of electricity oscillates with respect to an oppositely electrified system or known circuit.

The scientific basis of the theory that the earth is an electrically charged body insulated in space is to be found in the accepted view of its origin—that, namely, of mechanical separation from other bodies. But the important question was to discover what quantity of electricity the earth contains—what, in scientific language, is its "capacity" and what is the period of vibration? On the answer to that depends the possibility of disturbing the electrostatic condition of the earth as to transmit intelligible signals to any distance simply through the earth itself or its surrounding medium. Mr. Tesla has succeeded in raising that possibility to the rank of a probability, if not of a certainty. He has pumped electricity into the earth, and has secured "resonance" so powerful as to manifest itself in lightning flashes of considerable length and violence. In other words, he has been able to get a response through the electrical vibration which he has impressed on the earth from the electric charge which it disturbed there. The two must, therefore, have something in common; must have a certain degree of rhythmic correspondence, however wide of complete accord. They may not touch more closely than would the units which go to make up 2,000 and 2,000,000 if the former were distributed over a line formed by the units which go to make up the latter. But as in this case one in 100 would touch, and the whole be covered at certain fixed intervals, so Mr. Tesla's experiments have led him far enough to show that he has hit upon some harmonic correspondence between the known and the unknown circuit. When he has succeeded in bringing them into anything like perfect accord, he will be able, by a gentle electric tap, to send a note vibrating over the whole face of the earth, as if by before him like the tightened skin of a drum.

What People Write For. Mr. Frode, in one of our earliest talks, said: "And why do you want to meddle with biography? Why can't you be content to write three-volume novels?" "I have no invention," said I. "Then I suppose you can't write that sort of 'rot' out of which Rider Haggard and such men make their thousands?" "I am not clever enough for that," I replied. "That answer is disingenuous," he said. "Well," said I, "I don't want to write those books."

"That's better," said Frode, and turned away. But afterward he returned to the subject, and said: "I am glad you don't come to me saying that you think you have a mission of any kind, or want to remove a veil from the eyes of mistaken humanity on any subject—or to do anything grand or philanthropic—or that sort of idiosyncrasy. I have heard so much of that kind of thing."

"Oh, dear, no!" I said. "I want to put a little money in my pocket. I have no other motive, and as a publisher asked for the book, I took the necessary steps. Nothing more."

"That's well," said Frode.—Mrs. Ireland, in the Contemporary Review. Copyrighted, 1895.

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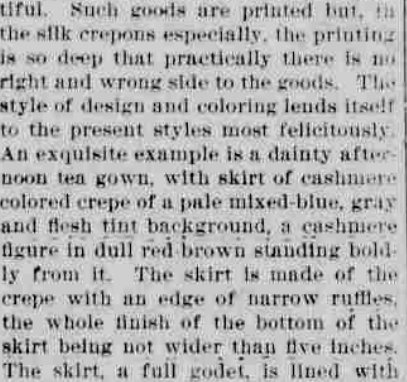
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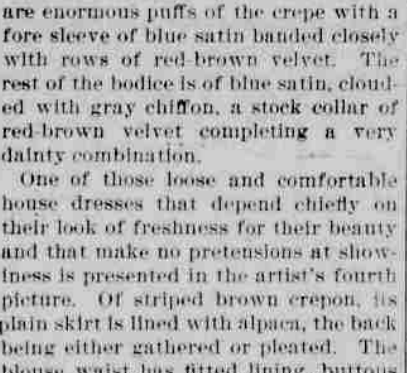
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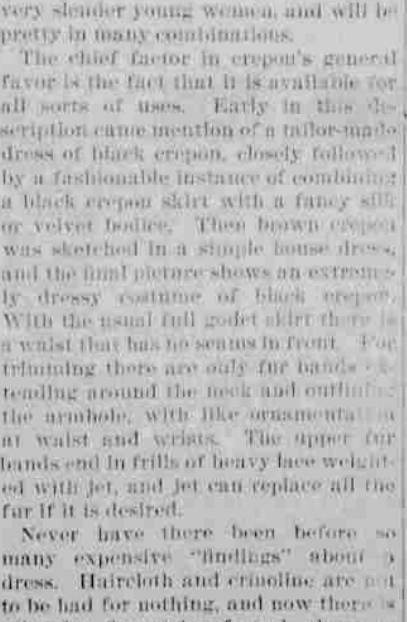
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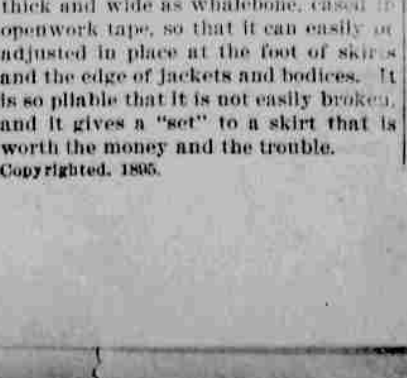
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APPEARS AT BOTH SIDES OF THE PLEATS.



A LESS ELABORATE DRESS IS THE SUBJECT OF THE NEXT SKETCH.



WILL BE OF MORE GENERAL INTEREST, SINCE