

OUR PARIS LETTER.

The attention of all the fashionable world seems, for the present, to be centered on "walking costumes." These are not the cloth costumes worn early in the day, perhaps for church service or for visiting the poor and sick, which are costumes of typical simplicity, and may even be adapted to black cashmere with a warm jacket or a large cloak of sombre hue. For church service, one ought not to attract attention by the elegance of her dress or by an exaggerated ecquetterie; and when one becomes a sister of charity, that is to say, when she goes into a hospital to minister in any degree to the needs of the poor sufferers, it is necessary to put herself, at least as far as outward dress is concerned, in harmony with the work undertaken. For this part of the day then, consecrated to pity and good works, the most modest material and the most simple forms are the best.

But the toilette which we have in mind is that which occupies, and with good reason, the entire attention of our Parisians; it is the one to be worn from three to five o'clock in the afternoon on the promenade of the Bois. There the children, young ladies and mamas, of a certain age, abandon their carriages for the promenade according to "hygienic" laws. It is similar to the beach at Trouville, the terrace of Dieppe, the English promenade at Nice and the gardens of Monte Carlo. At a stated hour the fashionable world meets here, walks together and talks. Every day the same ladies come here, for the most part very handsome, who dress especially for this occasion.

During the season when all Parisians withdraw from reunions and fetes, here alone are displayed pretty toilettes and all the novelties which appear; here, may be seen the most coquettish, the most inconceivable of wraps.

A well known "grandma," still beautiful and very stylish, wears a gown of black *peau-de-soie* trimmed with a flounce of the same material, and a long jacket of *broche* black-silk lined with sable. The design of the *broche* is a tangle of knots extending in every direction; around the neck is a sort of scarf of Chantilly lace, forming a fielt and then separated into two cascades which border the fronts of the jacket. The sleeves are high with lace cuffs falling over the hand.

Her little grand-daughter is as pretty as a dream in a robe of gray cloth embroidered with moss green *pastilles*. The bottom of the skirt, which just clears the ground, is bordered with a deep band of velvet of the same shade. The cloak is a triple Carrick of the same cloth with velvet braiding, while a Kate Greenaway hat in peated green velvet, faced with rose colored faille, completes this charming costume.

A lovely capote for a young married lady is of iris-colored velvet draped in an exquisite manner. In front, close to the hair, is placed a beautiful, ancient ring, a Hungarian jewel, set with multicolored stones. A butterfly of white lace, mounted on an invisible wire, seems poised only for a moment, above. In the back is a cluster of ostrich tips and aigrettes. Very charming, delicate and elegant are the little plumes of jet, in clusters of three, and composed of *cabochons* and pearls of an extreme delicacy.

Lent is never very strictly observed in Paris, at least the first part of it, and so subscription nights at the Opera are always well attended. The most elegant costumes are displayed here; one of extraordinary beauty had a skirt of beautiful white *peau-de-soie* open over a tablier of rose-colored satin embroidered with pearls; a fine embroidery of pearls edged the train. The pointed corsage and the basque, with needle points, were ornamented with knots of rose-colored velvet embroidered with pearls. The *Medici* collar was also embroidered with pearls. Short sleeves of white *peau-de-soie*, trimmed with two flounces of lace, fell over the close clinging sleeves of rose-colored satin dotted with pearls. Necklace and comb of pearls. If seems as if such a toilette, so refined in its details, so harmonious in all its "tout ensemble," should be able to replace the *decolletee* robe, often so immodest and common in its character. FELICE LESLIE.



No. 915.

bronze straw trimmed with birds wings and knot of bronze velvet. Jacket of plaid wool goods, colors, bronze and beige.



No. 913.

No. 913. CAPOTE.—Capote of white cloth with pheasant's wing. On the center of the front is placed a red dahlia and a knot of wood green velvet ribbon. Strings of black velvet.

No. 914. BOY'S COSTUME.—This suit consisting of knee-trousers and a belted jacket is made of blue diagonal, the jacket being ornamented with fancy stitching in black silk. The jacket is closed on the right side and is finished with a straight embroidered collar and belt.

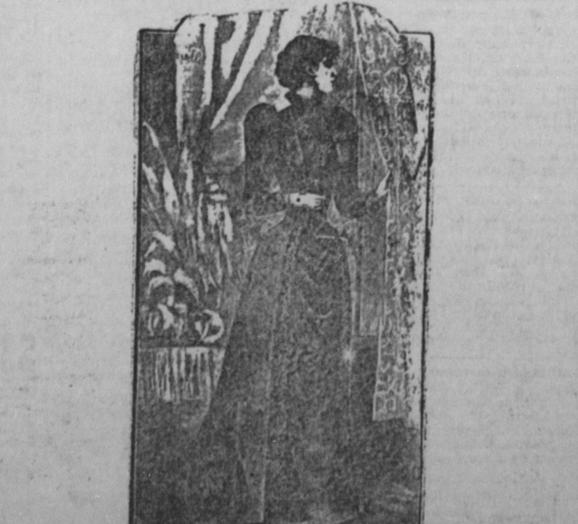
No. 915. SPRING WALKING COSTUME.—This costume is of blue-marine bure. The skirt is plain in front and laid in fan pleats in the back; the vest shape corsage is open in front and trimmed with a tailor collar in silk, with revers of the same material bordering the vest fronts. High collar and plastron, of jersey red and blue, placed on the lining of the fronts which close in the center. The plastron is held in place by the shoulder and under arm seams and fastened on the left side under the edge of corsage front. Sleeves full on the wrist. Belt in blue gros-grain silk fastened with a gold buckle. Hat of



No. 914.



No. 920. TOQUE.—Toque of cream-colored velvet with flaring brim of gold lace set with coral stones; cluster of black and cream-colored aigrettes, are placed slightly to the left of the front.



No. 916.

ENGAGED.

[A RO-NET.]

Strange, arbitrary, hoop of gold; how much
Thou mean'st to me; how little in thyself!
Yet though thy jeweled crest were of dull
'T would tell the's itsame tale, and at thy
All, all but one, would flee, with whisperings,
such
As "catch her being stuck upon the shell!"
To me thou wilt not bring retirement or bliss;
Through thee no added freedom shall I catch.
He came—he whispered something—'twas a
charm:
I answered—less with words than with a
kiss,
And, ere I woke to consciousness, was caged!
I love him; yet at twenty it's a bait
To know one's free, and not be pledged to
hush
Each tender word with, "Stop, sir; I'm en-
gaged!"
Thomas Frost.

A CONSENSUS OF THOUGHTS

UPON THE PRESENT AND THE FUTURE OF WOMAN.

One of the most remarkable assemblages of modern times was the recent Women's Convention held at Washington City. Here for the first time were shown woman's ambitions, hopes, aspirations and desires, and her determinations for something higher, bet or nobler, more equitable than her present condition. It was an emblem containing all the advanced thought of the present day upon the unsettled question of the rights and dues of womanhood. We give copious extracts from the address of Miss Willard and in them may be found much food for serious, thoughtful reflection by all intellects of both sexes.

In the course of her address Miss Willard said: that she held, with the President of the previous council, that a difference of opinion on one question must not prevent the women of America from working unitedly on those on which they agree. They were engaged in a heroic struggle to lift women from mere sexhood up toward glorious womanhood, and to do this for humanity's sake was the problem. But it has taken women of brains and purpose more than forty years to find out this simple truth—to learn that they must agree to disagree on many things in order that to the greatest numbers greatest good might be attained. She did not by disavow any banding together of women as malcontents or hostilities toward the correlated other half of the human race, and said that brute force, to her mind, means custom as opposed to reason, prejudice as the antagonist of fair play. What we actually mean is that whatever in custom or law is contrary to that love of one's neighbor which would give to him or her all the rights and privileges that one's self enjoys is to be reformed by force, and is to be cast out as evil. Because woman in some of our American commonwealths is still so related to the law that the father can will away an unborn child, and that a girl of seven or ten years old is held to be the equal partner in a crime where another and a stronger is the principal; because she is in so many ways hampered and harmed by laws and customs pertaining to the past. We reach out our hands of help, especially to her, that she may overtake the procession of progress for her sake, that it may not slacken its speed on her account, as much as for hers that she be not left behind. We thus represent the human, rather than the woman, question. Every atom says to other ones "Combine," and, doing so, they change chaos into order. When every woman shall say to every other, and every workman shall say to every other "Combine," the war-dragon shall be slain, the poverty-viper shall be exterminated, the gold-bug transfixed by a silver pin, the saloon drowned out, and the last white slave liberated from the woods of Wisconsin and the lagnos of Chicago and Washington.

Miss Willard then spoke of the details of the organization, and favored the most complete and extensive one possible—one that should include and comprehend local councils in every state, county, city, town and village in the land. We have long met, she said, to read essays, make speeches and prepare petitions; let us here meet in this great council to legislate for womanhood, for childhood and the home. She reviewed the advance of women, and particularly since the last council, asserting that these three years have produced greater results than the previous ten years. Consider the fact that more than eighty-two per cent. of all our public school teachers are women; that over two hundred colleges have now over four thousand women students; that industrial schools for girls are being founded in almost every state; that hardly a score of colleges in all the nation still exclude us, and that these begin to look sheepish and speak in tones apologetic, while the University of Pennsylvania was lately opened, Barnard College, in New York, in the annex to the magnificent Columbia, and the Methodist University of Washington, D. C., the Leland Stanford and Chicago Universities, with countless millions back of them, are, in all their departments, including divinity, to be open to women. Reflect that we are admitted to the theological seminaries of the Methodist, Congregational and Universalist Churches, to say nothing of half a dozen smaller ecclesiastical communions; the Free Baptist and other churches now welcome women delegates to their highest councils, while we vote in the local assembly of a most every church in Christendom, except the Catholic; and that while some of us were rejected as delegates by the General Conference of the M. E. Church in 1888, that body submitted the question to a vote of 2,000,000 Methodists, and sixty-two per cent. of those "present and voting" declared in favor of complete equality within the "household of faith."

Pass in review the philanthropies of women, involving not fewer than sixty societies of national scope or value, with their hundreds of state and tens of thousands of local auxiliaries, both North and South, and the countless local boards organized to help the defective, dependent and delinquent classes in town and city (all of whom would be stronger if each class were correlated nationally); study the "college settlements" or colonies of college women who establish themselves in the poorer parts of great cities and work

on the plan of Toynbee Hall, London; think of the women's protective agencies, women's sanitary associations and exchanges and industrial schools and societies for physical culture, all of which are but clusters on the heavy laden boughs of the Christian civilization, which raises woman up and, with her, lifts toward Heaven the world.

Contemplate the women's foreign and home missionary societies, relative to which an expert tells us that the first was "organized about a quarter of a century ago, and now most of the denominations have both associations, with a contributing membership of about one and one-half millions. They hold, at least, a half-million missionary meetings every year, presided over by women. They raise and distribute about two millions of money every year, and these several boards send each little investment with as much care as if a fortune were to be made in discovering an error in the accounts. Marshal in blessed array the King's Daughters, two hundred thousand strong, with their motto, "In His Name"; the society of Christian Endeavor, with its immense contingent of women; the leaders of the woman's suffrage the Catholic Total Abstinence Society at its late meeting, in the presence of distinguished prelates of that church, which, while beyond most others utilizing the money, devotion and work of woman, is most conservative of all when their public efforts are concerned. Remember the pathetic figure of our beloved Pandita Kamabai as she stood pleading the cause of high caste Hindu widows upon this platform three years ago, and rejoice that in her school at Poona the dream is coming true.

A TRIBUTE TO MISS GARRETT.
The air of the east days is electric with delirious tidings. In New York city, men leaders as Mary Putnam Jacob and Mrs. Achew have rallied around Dr. Emma Kempin, the learned lawyer from Louisiana, and are helping to make it easier than ever before for women to enter the learned profession that has been most thickly hedged away from them. In Baltimore, Miss Mary Garrett, the most progressive woman of wealth that our country has produced, leads the movement that will yet open Johns Hopkins University to us, and has already mortgaged its medical college to the admission of women. In the recent National Convention of School Teachers women were made vice presidents for the first time and given an equal voice in all proceedings, while the International Sunday School Convention, that meets but once in three years, made a similar advance; and the Christian Endeavor Society, that has enrolled in the last ten years over seven hundred and fifty thousand men and women, places the sexes side by side in all its purposes and plans. On the platform of the Massachusetts women suffragists two weeks ago sat, and in its programme participated, ladies representing the alumnae of Mt. Holyoke College—no longer a "female seminary," but a frankly observed; also, Vassar and Wellesley—a tableau that, in view of inherent college conservatism, could not have been furnished for our rejoicing eyes had not the disenfranchisement of women become a most respectable and already a well nigh triumphant reform.

In speaking of Parnell, she said that the chief significance of his present discredited estate had been but little emphasized, as yet, in the public mind; but, to her thinking, the woman question had had no triumph so signal in our generation. It is not many years, she said, since any man of great gifts and splendid achievements in the interest of humanity was entirely separated, in the minds of the people, into two characters. As a hero, he stood forth for what the world knew of him in his relations to the world; but, as a man, in his relations to woman, he was altogether a different personality, with whom the public had nothing whatever to do, and, no matter how basely he might conduct himself, it was no concern of theirs, because the estimate of woman was so much beneath that which is now held.

On the subject of "co-operative happiness," she said that, in the epoch on which we have entered, labor will doubtless, come to be the only potent, and "for value received," will have the skilled toil of any human species as its sole basis of any "specie payment"; "a note of hand" having no offset save the human hand at work. For man, added to nature, is all the capital there is on earth; and "the best that any mortal hath is that which every mortal shares." But nature belongs equally to all men; hence, the only genuine capital and chanceless medium of exchange, always up to par value, is labor itself; and there will, eventually, be no more antagonism between capital and labor than between the right hand and the left. Labor is the intelligent and beneficent reaction of man upon nature. This reaction sets force enough in motion to float him in all waters and to carry him across all continents. His daily labor, then, is the natural equivalent he furnishes for food and clothing, fuel and shelter, and it is the supreme interest of the state to prepare the individual in head, hands and heart to put forth his highest power. Carried to its legitimate conclusion, this is the socialism of Christ; the Golden Rule in action; the basis of that golden age which shall succeed this age of gold.

A passion comes to an end; it drops out of life one way or other, and we see it no more. But it has been part of our souls, and it is eternal.
If a woman was as careful in selecting a husband to match her disposition as she is in selecting a dress to match her complexion, there would be fewer unhappy marriages than there are.
A man who looks at his wife as though the moon was about to turn to blood whenever she asks him for a couple of dollars is not likely to become very eloquent in prayer at his family altar.
The social affections are the refiners and softeners of life, the main sources of happiness, the chief means by which the beauty, the grace, and the essence of life are developed and nourished.

FOOD FOR THOUGHT.

Nature never pretends.
Time stands close to eternity.
The sun is always shining somewhere.
He who does nothing is very near doing ill.

One-half of heroism is bravery; the other half is modesty.
A close mouth calls for few assessments and pays big dividends.
Suffring is always a consecration. It brightens and purifies.

Pride can come nearer making a person a fool than a wise man.
Next to the virtue, the fun in this world is what we least can spare.
Great hearts alone understand how much glory there is in being good.

It is always our own feelings that illuminate the objects around us.
Crime flies with the wings of Mercury, but Justice pursues it on crutches.
No one is useless in this world who lightens the burdens of it for any one else.

Woman possesses in good, as well as evil, an energy which surpasses that of man.
Some persons have the luck of perceiving stupidities only after having committed them.
Adversity is a jewel that shines brighter in our neighbor's crown than in our own.

A man's gray matter is his only possession that is sufficiently extensive to satisfy him.
Men show their character in nothing more clearly than by what they think laughable.

Above all things always speak the truth; your word must be your bond through life.
Next to laziness the hardest thing on earth to resist is the impulse to take sides in a fight.

We swallow at one mouthful the lie that flatters, and I drink drop by drop the truth that is bitter.
Whatever else may be wrong, it must be right to be pure, just and tender, to be rich and honest.

The man who wants to die ought to die; the seraph don't need him, but he'll find that out later.
After a man has made a certain amount of money his neighbors begin to bear him as ancestors.

To be thoroughly good-natured, and yet avoid being imposed upon, shows great strength of character.
Education is the cultivation of a just and estimate familiarity betwixt the mind and things.

An ounce of generous praise will do more to make a man your friend than a pound of fault-finding.
When you are right you cannot be too radical, and when you are wrong you cannot be too conservative.

The lives of some great men make us doubt whether the doors of success are marked "push" or "pull."
It is a good policy to tell the truth, because if you don't you can't expect to be believed when you tell a lie.

Counsel is a good thing; but it is better to take counsel of one's own indiscretion than of another man's.
Every sorrow has its limits, and the most violent outbreaks exhaust most quickly the fountain of pain.

A dead man is given more charity than he can make use of; a living man isn't given as much as he deserves.
The words of men are like the leaves of the trees; when they are too many they hinder the growth of the fruit.

Very old people often are free from all appearance of sin, because they have nothing left for either to feed upon.
Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.

The devil has a keen sense of humor, and who; he hears a drummer tell a "new story" he laughs himself sick.
Let your aims-giving be anonymous. It has the double advantage of suppressing at the same time ingratitude and abuse.

Live with your century, but be not its creature; bestir upon your contemporaries not what they praise but what they need.
From the time a boy puts on his first pair of pants until the day of his death there is a woman trying to keep him at home.

Open biographical volumes where you will, and the man who has no faith in religion, has faith in a nightmare and in ghosts.
To be able to endure honest and kind criticism requires quite as much wisdom as to be able to make honest and wise criticism.

We all want the elevator to wait for us, but when we are in we don't like to see it kept waiting any longer for anybody else.
The man who can look at a thermometer on a very hot day and go away and tell the truth about it will do to trust anywhere.

There are more quarrels smothered by just shutting your mouth and holding it shut than by all the wisdom in the world.
The man who thinks more of himself than any one else thinks of him is in a position to die without distressing the world.

The man who is in trouble can always see what an easy thing it would have been for him to keep out if he had only thought.
There are people who are a ways anticipating trouble, and in this way they manage to enjoy many and holding that never really happen to them.

The better half of memory consigns to oblivion the faults and frailties of the departed, and remembers only their genius and their virtues.