THE BIBLE'S GREAT CIRCLES.

OUR GOOD AND EVIL ACTIONS.

Dr. Talmage Preaches a Sermon in the Sunny Southland.

Rev. Dr. Talmage, who is now making a tour of the Southern cities, preached at Atlanta, Ga., Sunday. The throngs in and around the audience hall were beyond estimate. The subject chosen was, "The Circle of the Earth," the text being Isaiah xl, :22, "It is He that sitteth upon the circle of the earth."

While yet people thought that the world was flat, and thousands of years before they found out that it was round, Isaiah, in my text, intimated the shape of it, God sitting upon the circle of the earth. The most beautiful figure in all geometry is the circle. God made the universe on the plan of a circle. When men build churches, they ought to imitate the idea of the Great Architect and put the audience in a circle, knowing that the tides of emotion will roll more easily that way than in straight lines.

The history of the world goes in a circle. Why is it that the slipping in our day is improving so rapidly? Is it because men are imitating the old model of Noah's ark. A ship carpenter gives that as his opinion. Although so much derided by small wits, the ship of Noah's time beat the Majestic and the Etruria, and the City of Paris, of which we boast of so much. Where is the ship on the sea to-day that could outride a deluge in which the heaven and the earth were wrecked, landing all the passengers in safety?—two of each kind of living creatures, thousands of species.

If the makers of colored glass go on improving, they may in some centuries be able to make something equal to the east window of York Minster, which was built in 1290. If the world stands long enough, we may have a city as large as they had in olden times, Babylon, five times the size of London. You go into the potteries in England, and you find them making cups and vases after the style of the cups and vases exhumed from Pompeii.

The world is not going back. Oh no! but it is swinging in a circle, and will come back to the style of pottery known so long ago as the days of Pompeii. The world must keep on progressing until it makes the complete circuit. The curve is in the right direction, the curve will keep on until it becomes the circle.

Well now, my friends, what is true in the material universe is true in God's moral government and spiritual arrangement. But it is sometimes the case that this circle sweeps through a century, or through many centuries. The world started with a theocracy for government; that is, God was the President and Emperor of the world. People got tired of a theocracy. They said: "We don't want God directly interfering with the affairs of the world; give us a monarchy." The world has a monarchy. From a monarchy it is going to have a limited monarchy. After a while, the limited monarchy will be given up, and the republican form of government will be everywhere dominant and recognized.

Then the world will get tired of the republican form of government, and it will have an anarchy, which is no government at all. And then, all nations finding out that man is not capable of righteously governing man, will cry out for a theocracy, and say: "Let God come back and conduct the affairs of the world."

But it is often the case that the rebound is quicker and the circle is sooner completed. You resolve that you will do what good you can. In one week you put a word of counsel in the heart of a Sabbath school child. During that week same you give a letter of introduction to a young man struggling in business. During the same week you make an exhortation in a prayer meeting. It is all gone; you will never hear of it, perhaps, you think. A few years after a man comes up to you and says, "You don't know me, do you?" You say: "No, I don't remember ever to have seen you." "Why," he says, "I was in the Sabbath school class over which you were teacher. One Sunday you invited me to Christ. I accepted the offer. You see that church with two towers yonder? "Yes," you say. He says: "That is where I preach." Or, "Do you see that Governor's house? That is where I live.

One day a man comes to you and says, "Good morning." You look at him and say, "Why, you have the advantage of me, I cannot place you." He says, "Don't you remember 30 years ago giving a letter of introduction to a young man—a letter of introduction to Moses H. Grinnell?" "Yes, yes, I do." He says, "I am the man; that was my first step toward a fortune; but I have retired from business now, and am giving my time to philanthropies and public interests. Come up and see me."

Or a man comes up to you, and says, "I want to introduce myself to you. I went into a prayer-meeting in Atlanta some years ago; I sat back by the door; you arose to make an exhortation; that talk changed the course of my life, and if I ever get to heaven, under God I will owe my salvation to you." In only 10, 20 or 30 years, the circle swept out and swept back again to your own grateful heart. But sometimes it is a wider circle, and does not return for a great while. I saw a bill of expenses for burning Latimer and Ridley. The bill of expenses says:

One load of fir fagots	3s. 4d.
Cartage of four loads of wood	2s.
Item, a post	2s. 4d.
Item, two chains	2s. 4d.
Item, two staples	2s. 6d.
Item four laborers	2s, 8d.

That was a cheap fire, considering all the circumstances; but it kindled a light that shone all around the world and aroused the martyr spirit, and out from that burning Latimer and Ridley rolled the circle wider and wider starting other circles, convoluting, overrunning, circumscribing, overarching all heaven—a circle.

But what is true of the good is just as true of the bad. You utter a slander against your neighbor. It has gone forth from your teeth; it will never come back, you think. You cannot dodge it. It rolls into your bosom, and after it, roll in a word of an old book, which says, "With what measure ye mete, it shall be measured to you again."

You maltreat an aged parent. You begrudged him the room in your house. You are impatient of his whimsicalities and garrulity. It makes you mad to hear him tell the same story twice. You give him food he cannot masticate. You wish he was away. You wonder if he is going to live forever. He will be gone very soon. His steps are shorter. He is going to stop. But God has an account to settle with you on that subject. After awhile your eye will be dim, and your gait will halt, and the sound of the grinding will be low, and you will tell the same story twice, and your children will wonder if you are going to live forever and wonder if you will never be taken away.

A gentleman passing along the street saw a son dragging his father into the street by the hair of his head. The gentlemen, outraged at this conduct was about to punish the offender, when the old man arose and said: "Don't hurt him; its all right; 40 years ago this morning I dragged out my father by the hair of his head!" It is a circle. Do you know that the judgment day will be only the points at which the circles join, the good and bad we have done coming back to us, unless divine intervention hinder—coming back to us with welcome of delight or curse of condemnation.

Oh I would like to see Paul, the invalid missionary, at the moment when his influence comes to full orb—his influence rolling out through Antioch, through Cyprus, through Lystra, through Corinth, through Athens, through Asia, through Europe, through America, through the first century, through five centuries, through 20 centuries, through all the succeeding centuries, through earth, through heaven; and at last the wave of influence having made full circuit, strikes his great soul. Oh, then I would like to see him. No one can tell the wide sweep of the circle of his influence, save the one who is seated on the circle of the earth.

I should not want to see the countenance of Voltaire when his influence comes to full orb. When the fatal hemorrhage seized him at 83 years of age his influence did not cease. The most brilliant man of his century, he had used all his faculties for assaulting Christianity; his bad influence, widening through France, widening out through Germany, widening through all Europe, widening through America, widening through the one hundred and fifteen years that have gone by since he died.

"Well now," say people in this audience, "this in some respects is a very glad theory, and in others a very sad one; we would like to have all the good we have every done come back to us, but the thought that all the sins we have ever committed will come back to us, fills us with affright." My brother, I have to tell you God can break that circle, and will do so at your call.

I can bring 20 passages of scripture to prove that when God, for Christ's sake, forgives a man, the sins of his past life, never come back. The wheel may roll on and roll on, but you take your position behind the cross, and the wheel strikes the cross and is shattered forever. The sins fly off from the circle into the perpendicular, falling at right angles with complete oblivion. Forgiven! Forgiven! The meanest thing a man can do is, after some difficulty has been settled, to bring it up again; and God will not be so mean as that. God's memory is mighty enough to hold all the events of the ages, but there is one thing that is sure to slip his memory, one thing he is sure to forget, and that is pardoned transgression. How do I know it? I will prove it. "Their sins and their iniquities will I remember no more." Come into that state this morning, my dear brother, my dear sister. "Blessed is the one whose transgressions are forgiven."

But do not make the mistake of thinking that this doctrine of the circle stops with the life; it rolls on through heaven. You might quote in opposition to me what St. John says about the city of heaven. He says it "lieth four square." That does seem to militate against this idea, but you know there is many a square house that has a family circle facing each other, and in a circle moving, and I can prove that this is so in regard to Heaven. St. John says, "I heard the voice of many angles round about the throne, and the beasts and the elders,"

Again he says: "There was a rainbow round the throne." The former two instance a circle; the last either a circle or semicircle. The seats facing each other, the angels facing each other. Heaven an amphitheatre of glory. Circumferences of patriarch and prophet and apostle. Circumstances of Scotch Covenanters and Theoan legion and Albigenses. Circumstances of the good of all ages. Periphery of splendor unimagined and indescribable. A circle! A circle!

But every circumference must have a centre, and what is the centre of this heavenly circumference? Christ. His all the glory. His all the praise. His all the crowns. All heaven wreathed into a garland around about Him. Take off the imperial sandal from his foot and behold the scar of the spike. Lift the coronet of dominion from His brow and see where was the laceration of the briers. Come closer, all heaven. Narrow the circle around His great heart. O Christ, the Saviour! O Christ, the man! O Christ the God! Keep thy throne forever, seated on the circle of the earth, seated on the circle of heaven!

On Christ, the solid rock I stand;
All other ground is sinking sand.

BAD SERVICE IN AMERICA.

We Are the Only People Who Willingly Pay for Poor Help.

The Americans are the only people in the world who pay well for bad cooking and detestable service, grudgingly given, glad in most instances (if rural housekeepers) to "get a girl," no matter how inefficient and disqualified she may be, for the work of the house. She must be fed, clothed and respected and her wages paid, writes Mrs. Sherman in the North American Review. She may break crockery to any extent, often to that of thousands of dollars; she may throw away sugar and flour and meat and potatoes by bad cookery; she may be insolent to her mistress, taking her own time for going out day or evening; and she may badly wash the flannels and scorch the gentlemen's shirts; the mistress must put up with it, else the precious creature will leave and the lady must do her own work; or as a dressmaker who had badly cut some gowns for an employer remarked, putting the fragments in at the door: "Here, finish your gowns yourself." This is not good political economy. The servant should be taught moral obligation. We must remember that there is no tyranny in a republic; there can be none but the tyranny of the masses. And as the welfare of the millions is bound up in this question, as the comfort and prosperity of our great estate must depend upon the industrial ability and honesty of those who serve us for wages, it follows that the first thing to teach a servant is a sense of moral obligation. When we take into consideration the early history of those who come to us as domestic servants, the marvel turns out to be not that they are so deficient, but that they are not more so. Look at the poorer classes in the streets of Glasgow, for instance. We need not cross to the adjacent kingdom. We know all about "the pig and the praties," and really from Pig-and-Pratiedom come some of the best of our nurses and maids. No one who has kept house a number of years but has a sprinkling of delicious and refreshing gratitude, in her reminiscence, over some dear and faithful Biddy. Their faults are those of ignorance and that double brain which is always tripping itself up (the cause of the Irish bull), the impossibility of a clear comprehension of the straight road, blinking and being blinded by their own wit, and their aimless, inaccurate absence of logic. How much could be done by giving these Norahs the healthy and bracing influence of honest puritan training in a New England town! We all know what it has done for some of them—made them perfect servants.

A Louisville and Nashville night watchman, benumbed with cold, caused a collision on the Licking river bridge at Milldale, Ky. Engineer Walter Gibson of Louisville was fatally injured. Engineer James Carr and Fireman Goodman, of Louisville and John Wanks, of Milldale, were painfully hurt.

A Santa Fe passenger train was wrecked near Keokuk, Ia., by a broken rail. William Ross, waiter in the dining car, was killed and eight other train employes injured.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, JAN. 29.

"The Spirit of The Lord", Zech. 1-10. iv. Golden Text: Zech, iv. 6. Commentary.

1. "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep." The mortal body can stand but little of joy or sorrow without refreshing sleep. Even on the mount of transfiguration and in the garden of Gethsemane, the most joyful and the most sorrowful events of Scripture, we see holy men asleep. As to an angel's touch see I Kings xix., 5, 7; Acts xii., 7; Dan. x., 10, and remember that they minister unto you if you are an heir of salvation (Heb. i., 14). A spiritual sleep or inability to grasp or even become interested very much in the things of God is greatly to be deplored, but is very common even among Christians. Cares and riches and pleasures of this life choke the word (Luke viii., 14). Following men instead of THE MAN, or depending upon ordinances instead of upon HIM, tend to spiritual sleep (I Cor. iii., 1; xi., 30). But see Rom., xiii., 11; Eph. v., 14, and let us ask God by His Spirit to awaken us at any cost.

2. "And said unto me, What seest thou? And I said, I have looked, and, behold, a candlestick all of gold." The prophet would think of the golden candlestick of the tabernacle and those of the temple. They gave light in the holy place and were daily trimmed and replenished with oil. Israel had been chosen and brought out of Egypt to be a light for God among the nations. Their sin and captivity had obscured the light, which was God, in their midst. The prophet is now being taught that God will yet make Israel a light notwithstanding her present desolate condition. Not only shall she be cleansed and clothed as in the previous vision, but it shall be said to her: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "The Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx., 1, 19, 20).

3. "And two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof." By reading verse 12 with verses 2 and 3 it would seem that the prophet saw a lampstand bearing seven lamps; a great central bowl having either one or seven pipes leading to each lamp; then on the other side an olive tree, with a golden pipe from each tree to the central bowl—in other words, a self-supplying lampstand apart from any help of man.

4. "So I answered and spake to the angel that talked with me, saying, What are these, my Lord?" This question is repeated in verses 11 and 12 and answered in verse 14, and as those verses are not included in the lesson this is the place to consider them. As without the oil there could be no light and without the trees no oil, we see the importance of this question and answer. What then is meant by the two anointed ones? The only class of people anointed in Scripture are priests and kings (a prophet once). Jesus is the great Priest-King. He was typefied in these offices by Aaron and Moses, but at the time of the lesson by Joshua of the prevous chapter and Zerubbabel of this chapter. If you would be a light in this world for Him, you must know Him not only as your priest, having put away your sins and living to make intercession for you, but also your personal king or lord or proprietor, you being ready to do whatever He may appoint.

5. "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord." See also verse 13. Confession of ignorance, combined with willingness to be taught, is a good attitude of soul, and where this is found God will send a teacher—an angel if need be—to show us that which is noted in the Scripture of Truth (Dan. x., 21). See the story of Cornelius and Peter and the angel in Acts x.

6. "This is the word of the Lord unto Zerubbabel, saying Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Not the wisdom nor the might of man, but only the Spirit of God can accomplish any work for God. We are not to glory in wisdom or riches or might, but only in the Lord (Jer. ix., 23, 24). Jesus said, "Without Me ye can do nothing" (John xv., 5). And even the men who had been nearest to Him had to wait for the decent of the Spirit, that they might be endued with power for service (Luke xxiv., 49; Acts i., 8).

7. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." A mountain may represent any great difficulty and is sometimes used to represent a kingdom (Jer. li., 24, 25). The kingdom of satan shall yet be thrown down. All the kingdoms of this world shall yet become the kingdoms of our Lord and of His Christ (Rev. xi., 15). The true Zerubbabel (disperser of confusion) shall yet be manifest in Jesus of Nazareth as head of the church, Messiah of Isreal, King of Kings and Lord of Lords, and from beginning to end the work shall be seen to be all of grace.

8. "Moreover, the Word of the Lord came unto me, saying," while all else may pass away the Word of our God shall stand forever, and he that doeth the will of God abideth forever (Isa. xl., 8; I John ii., 17). "Forever, O Lord, Thy word is settled in Heaven (Ps. cxix., 89).

9. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." This was literally true of that building. See Ez. vi., 14. It shall be true of Jesus and all that the Father has given Him to do. He finished the work of atonement (John xvii., 4). He will finish the building of His body, the church; He will put away the iniquity of Israel and bring in everlasting righteousness for her, and He will fill the whole earth with His glory. He will subdue all things unto Himself and give back to the Father a perfect earth without sin or stain (Eph. i., 22, 23; Dan. ix., 24; Isa. xi., 9; I Cor. xv., 28). For your own personal comfort eat, II Tim. i., 12; Phil. i., 6.

10. "For who hath despised the day of small things?" It is not the seen but the unseen that moves the believer, who, like Moses, endures as seeing Him who is invisible (Heb. xi., 27; II Cor. iv., 17, 18). He, by the grace of God, is able to say with Asia, "Lord, it is nothing with Thee to help, whether with many or with them that have no power" (II Chron. xiv., 11), and with Jonathan, "There is no restraint to the Lord to save by many or by few" (I Sam. xiv., 6). The Lord chooses the weak things of the world, and things which are not, to bring to naught things which are, for He will have no flesh to glory in His presence (I Cor. i., 27, 28).

Then see the comfort in the last clause of this verse of our lesson and put with it II Caron. xvi., 9, and take it home to yourself, and be strong in the Lord and in the power of His might (Eph. vi., 10). Be strong and work, for the Lord is with you (Hag. ii., 4).—Lesson Helper.

BRANDY AND DIPHTHERIA.

Dr. Alfred Carpenter, commenting upon the use of brandy in the treatment of diphthera, says:

"I have frequently met with cases of diphtheria which have been treated with brandy, either as soon as exhaustion supervened, or from the very commencement of the disease. Most of these cases ended fatally. I wish to suggest that this kind of treatment is radically wrong. Some may have recovered to whom brandy has been freely administered; but they are few, and did so, in my opinion, in spite of the remedy rather than in consequence of it."

Such testimony as this from the authority of so eminent a physician and scientist should suffice to make it quite clear that not only is brandy not needed in the treatment of diphtheria, but that if administered it is likely to lessen rather than to improve the chances of recovery.—Temperance Advocate.

NEWSY GLEANINGS.

LONDON has 60,000 telephones.

FRANCE has a public debt of $7,000,000,000.

SMALLPOX prevails in Washington and Oregon.

BRADSTREET'S notes a general gain in prices of products.

EARTHQUAKES, blizzards and small-pox are prevalent in Japan.

RICH coal discoveries are reported in the State of Hidalgo, Mexico.

THEY opened soup kitchens in Cincinnati, Ohio, during the cold snap.

CANADA'S Council will issue new currency to the legal limit, $10,000,000.

THE debt of the Dominion of Canada, June 30, 1892, was $241,131,434.

A THOUSAND claims have been staked in the opal fields at Opaline, Idaho.

THE School of the Chicago Art Institute has an attendance of 650 pupils.

A BILL to legalize cremation has been presented in the German Reichstag.

MESS pork has risen from about $14 last year to $20 and $21.50 a barrel.

SOME 35,000 lambs are being fed and fattened in the Cache la Poudre Valley, Col., this season.

FORTY-TWO passengers were killed last year on the railroads of Pennsylvania, and 558 injured.

POSTMASTER-GENERAL WANAMAKER promises that New York City shall have an uptown postoffice.

THE Canadian tariff of canal tolls for 1893 puts an end to discrimination against American interests.

THE trustees of Findlay, Ohio, have shut off the supply of natural gas of all the glass factories in the town.

FOREIGN Governments have appropriated nearly $6,000,000 for representation at the Chicago World's Fair.

THE Philadelphia Postoffice is embarrassed by a great increase of mail matter without sufficient clerks.

THE Economite Society of Pennsylvania will largely abandon farming and turn its attention more to manufacturing.

KALISPELL, the principal town in the newly opened Flathead Reservation in Montana, already has a population of 2000.

COMMISSIONER RAUM estimates that an appropriation of $172,000,000 will be necessary to pay pensions during the fiscal year ending June, 1893.

OUR exports to the Latin-American countries for eleven months of 1892 were about $7,500,000 in excess of those for the corresponding period of 1891.

PHILADELPHIA firms are withdrawing their applications for space at the World's Fair because they can get no information about space allowed them.

ANARCHISTS are extremely active in Germany and France, hoping to profit by the mining troubles in the one country and the Panama scandal in the other.

THERE was a gain of $7,000,000 in the collections of internal revenue for the first six months of the present fiscal year over the receipts for the corresponding period of the last year.

THE ice in the bays and sounds of New Jersey from Barnegat to Cape May has killed thousands of bushels of planted oysters in private beds. Most of them are frozen in the heavy ice, which will carry them away when a thaw comes. It is estimated that fully 70,000 bushels have been killed.

ANOTHER transcontinental line has been added to the list by the completion of the Great Northern. A through train service between St. Paul and Seattle will be arranged at once. The new line is 1785 miles long and is said to be 126 miles shorter from the East to the Pacific tidewater than any other route.

THE largest freight car ever built has been turned out of the Pennsylvania Railroad Company's shops at Altoona, Penn. It is to be used to transport from Sparrow's Point, near Baltimore, to Chicago the 124 ton cannon being manufactured at the works of the Krupp Gun Company at Essen, Prussia, for exhibition at the World's Fair. This car practically consists of two cars, with eight pairs of wheels each, joined by an iron bridge, thus presenting the appearance of one long car, with sixteen pairs of wheels.

PROMINENT PEOPLE.

GENERAL BUTLER died owning $7,000,000.

THE King of Greece speaks twelve languages.

EX-SENATOR INGALLS, of Kansas, says he is making $5,000 a month by lecturing.

"DAN" CAFFERY, the new Louisiana Senator, is called the "Roaring Lion of St. Marie."

PRESIDENT-ELECT CLEVELAND will remain in his residence at Lakewood, N. J., until March.

GOVERNOR CLEAVES, of Maine, selected three of the handsomest men in his own town to be members of his staff.

IN the House of Representatives the man with the largest name is Archibald Henderson Arrington Williams, of North Carolina.

SIR ARTHUR SULLIVAN is said to have struck a million notes on a piano in eight hours. The performance was the result of a challenge.

THE Prince of Wales has no intention of visiting Chicago this year, according to a statement by his Private Secretary, Sir Francis Knollys.

CHARLES B. LEWIS, the humorist, who writes under the name of M. Quad, has iron gray hair and wears a mustache, and is about the average in height.

MRS. GEORGE HEARST, wife of the late Senator Hearst, of California, is the most heavily insured woman in the world. Her policies amount to $500,000.

THE new President of the Swiss Republic—who has held the office during six previous terms—is a Calvinist clergyman and was regarded until lately as one of the best all-round athletes in Switzerland.

THE late Professor Horsford devised a profit-sharing system for the employes of the manufacturing company of which he was President, that included dowers to such of the women as might leave to marry.

DR. F. S. SMITH, author of "My Country, 'Tis of Thee," was a member of the Harvard class of 1829. He is a clergyman, but seldom preaches now. Newton, Mass., is his home; but he is vigorous enough to take the train into Boston occasionally, although he is disinclined to make long journeys.

DR. M. O. RICKETTS (colored), of Omaha, is a member of the Nebraska Legislature. The doctor is a bright, intelligent-looking gentleman, and in conversation the smoothest in the house. He enjoys the distinction of being the only colored man that ever held a seat in the Nebraska Legislature.

HORACE SMITH, one of the founders of the revolver firm of Smith & Wesson, who died a few days ago at Springfield, Mass., has bequeathed his entire fortune, said to amount to at least $2,000,000, to benevolent and charitable objects, with the exception of $15,000, which is given to a brother.

PRESIDENT DIAZ, of Mexico, is one of the hardest worked men in the Republic. He is sixty-two years old, but his life has been so temperate that he looks much younger. His daily routine is one of democratic simplicity, and he frequently rides in the street cars. When he does make use of a carriage it is one of the plainest in the capital, and the driver is not in livery.

THE man who is able to say, "God is my strength," never breaks down under any kind of a load.

FASHION'S VARIOUS PERIODS.

THE DISTINCTIONS NOTED.

Gowns Usually Described as Empire Are Really of the Restoration Period. The Growth of a Fashion Suggested by Greek Classicism.

THE fashion writers of the day are more reckless than exact in their quotations of "periods." Everything short-waisted is called Empire. Strictly speaking the fashions of "The Empire" (1804) merely exaggerated those of the Republic in its later fancies (1706-1804). The short-waisted gown was not invented by Josephine in the Empire, it was merely adapted to her. Her adaptation was the sack dress, with the waist close up under the arms, and the bosom pushed up to the chin.

"BEAU BRUMMEL" PERIOD.

A criticism of the time has it thus: "A fashion far from graceful, and a woman needs to be beautiful to look well in such a costume." Gowns were indecently low for the street and at all times. Artificial flowers were an innovation, and were much used on gowns and in the hair. Mme. de Stael wrote "Corinne" about this time, and the harp became the rage and floating scarfs more than ever popular. But, after all, these things were hardly invented in the Empire period, and to speak of a Josephine gown is more correct when you mean the very short waists and very plain skirts, for the Empire saw many a fashion besides the short waisted one. Indeed, in this period stays came back. Most of the gowns labeled as Empire are really revivals from directory dresses in the period of the French Republic (1789-1804.) Bodices were then short waisted, displaying a good deal of the bosom, unless it were hidden by a gauze handkerchief or a long scarf, printed in colors, or braided or brocaded. In this early time of short-waisted dresses the woman has a dear affectation of innocence, and not a bit of the Empire immodesty, for all their low dresses. They wore straw bonnets and were the most demure things in the world, if they wanted to be. These were the Beau Brummel dresses. (1789 Louis XVI. France, George IV England.)

A GREEK COSTUME.

Then, as time went on, modesty became more and more foreign to the short-waisted gown. Exaggerations alone had vogue. Gowns were short-waisted with long tight sleeves or short ones, or the arms were bare or covered with long gloves. The skirts trailed and all sorts of headgear was in vogue. The Greeks were borrowed from for headdresses and wigs, tiarras and diamond crescents. Spangles were invented and much used on dresses. Transparent materials came in vogue, and raiment became mere "gauze-veiled nudity." All this was more characteristic of the Republic than of the Empire. As for pretty modesty in short waists and long skirts and scarfs, that is not Empire at all. You may call it, as I have said, Beau Brummel, if you like.

Another lot of gowns that are being labeled "Empire," belong rightly to the period following the Empire, the Restoration (1815). Short-waisted gowns now took on dignity, valuable jewels, wide, bright-colored sashes, delicate fans and embroidered reticules were much worn. Plaid dresses came in, and you see now what has suggested our sudden jump of late into plaids, though as yet we have not adapted them to the short-waisted gowns. Large chip hats had the edges cut into squares, green was much in vogue and so were cloaks with double collars. Silver was woven into stuffs, feather trimming and fur trimming were the rage, sleeves were puffed and trimmed with rows of ruching. You see the Restoration is well represented in our fashions at present, many of its characteristics have been classed under "Empire," while many more have not been classed at all, which only goes to show that one lovely woman has epitomized several periods in herself, and just because Josephine is represented in short-waisted gowns, all short-waisted gowns forever more are Empire.

But if you do not want to go into just her kind of short-waisted gowns you will find lots of other kinds in the periods covered by the term Empire, the short-waisted dresses, for instance, that are short-skirted, too, wear bodices, short-waisted, but not under the arms, and very full skirts and sweet little short-waisted coats in Thermidor style. You may do your hair high or low and quite loose, so long as it picturesque.

The women shown in the picture was the hostess at a recent reception, and she is caught just as she went forward to greet her first guest. See the pretty way that the hostess' head tips back as she says, "Why, my dear!" The hostess was a blonde and her gown was a French rainbow silk of changeable rose and apple green to start with, and these shades, striped with hair lines of rose and with other stripes of solid rose sprinkled with rose and leaves and shining with a golden lustre. The corselet bodice and the sleeves were apple green. The upper part trimmed with wreaths of flowers or ribbons spirally wound about the skirt, a wreath of flowers or ribbon about the head. You may

THE STYLE OF THE HOSTESS.

of the bodice crossed peasant fashion and was of the rainbow stuff. The sleeves were split to show the arms. Black velvet made the throat more slender, and velvet about the waist did the same for that. The skirt and sleeves were edged with black feather trimming, and the fan with which she made her little Delsarte gestures was black. She was in such a pretty hurry to greet her guest that she had to lift her gown to avoid tripping, and that showed a petticoat of rose silk.

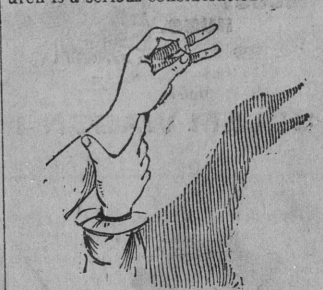
NEW SHADOW PICTURES.

Two Hands, a Light, and a White Wall Will Furnish Lots of Amusement.

Now that the long winter evenings

THE WILD INDIAN.

are here the amusement of the children is a serious consideration. Here

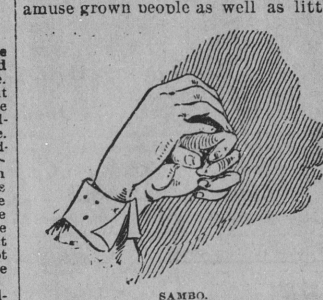


THE CAPTIVE GOOSE.

are some new shadow pictures that might be well to try, and which, if

THE COW'S HEAD.

well presented, are calculated to amuse grown people as well as little



SAMBO.

ones. Anyone can make them. They

THE BLACK SWAN.

do not require abnormally developed hands and arms. Try them.

A LIMA, Ohio, man fired at an apparition which he supposed to be the ghost of his dead wife, with fatal results. A practical joker, with that perverted idea of what constitutes fun which characterizes all practical jokers, had been playing ghost, and lost his life as the consequence. A well-directed bullet is an infallible test in this kind of spiritual manifestation.

The telephone is said to have been known in India for thousands of years. Yet there has been very little talk over it.—Rochester Democrat.