

The Home Circle

A Simple Way to Make a Princesse Gown.

BY DOROTHY DALE.

The princesse gown, as a general thing, requires very expert workmanship. But in the gown illustrated some of the most difficult features of making such a gown have been evaded. The usual princesse frock is cut in one, but the gown shown in the two drawings is much simpler to manage, the waist part and skirt being made separately.

The pattern for the skirt can be obtained, the model selected for the gown from which the sketch was taken being one of the plaited styles, there being 21 gores, each gore forming a side plait from yoke depth, with an inverted double box plait in the back. The skirt was made in walking length, the skirt being quite untrimmed. There was a four-inch hem at the bottom, and the plaits of the skirt were tailor stitched to yoke depth and pressed in flatly the rest of the way down.

The upper part of the gown was cut on a shirtwaist pattern, only shorter, as the skirt was to be attached to it several

inches above the waistline. There were three inverted plaits on each side of the front to give fullness over the bust. The gown was made with a deep pointed yoke in guipure style, this yoke in the model gown being of embroidered cream-colored batiste, with inset designs of "baby" Irish lace.

The elbow-length sleeves also showed lingerie lace frills at the elbow, the lace used matching as nearly as possible that on the yoke.

The decorations of the bodice consisted of inch-wide plaitings of the gown material (dark blue Rajah silk being used in the model) and a trimming of handwork which outlined the yoke.

This hand of hand-work is shown in detail in the third sketch. It was made by making two narrow strips of the silk folded double and basted flat. These strips were then laid on a paper pattern the correct shape of the yoke and sewed to the pattern about two inches apart,

The middle of the space was filled by applique embroidery silk figures in oval shape, these figures being joined to the bias silk bands by a close fagoting stitch in dark blue silk. These silk embroidery motifs in the model gown were in shades of blue, a good deal of light old blue being worked in with most artistic effect.

A pretty finish for the top of the collar is also shown in this smaller drawing, there being a narrow band of the gown material about the top of the collar, with large dots in blue silk embroidered below at close intervals.

The plaited frills used on the gown were an inch wide or a little over when finished.

The sleeves were made in loose puffs to the elbow, the fullness of the puff being tucked into a band just below the turn of the elbow.

Three rows of the narrow plaitings trimmed these short sleeves. The gown was made over a low necked lining of blue taffeta silk, the lining extending only to the waist line. It was carefully boned and fitted, the overdress being fastened to it by invisible stitches about the corsalet.

Such a gown would be a very smart looking one for afternoon wear, calling, or for church, and if made at home would be very inexpensive as to materials.

For house and evening wear the same method of making a princesse gown by joining a blouse upper part to a princesse skirt could be used, the idea working out equally well in all materials.

One more word as to the princesse gown, and that is be sure the fashion is suited to your figure before adopting it. The mode is a most graceful one on a well-proportioned woman of sufficient height and slenderness, but is not to be advised for everyone.

DOROTHY DALE.



Foreign Oyster Recipes.

Panned Oysters.—Drain 50 oysters, add two ounces of butter, previously mixed in a pan of casserole with two teaspoonfuls of flour and one of chopped parsley. Stir, blend and season with salt and pepper. When the oysters begin to curl add the yolks of two eggs, and, still stirring, pour over slices of toast made from slices of white bread, cut rather thick in squares or rounds.

The second recipe on the list is for fried oysters in German style. Drain two dozen fine large oysters, dry in a napkin, keeping the juice for soup. Mix some salt and pepper, half cup of flour, a little butter and the yolks of two eggs. Dip each oyster in this, covering well, then in a second mixture, made of equal parts of bread crumbs and grated cheese. Fry in boiling fat, drain and garnish with parsley and lemon.

Here is another recipe for frying oysters in French style:

Oysters in Forcement.—Cook 18 oysters with one ounce of butter, half cup of the oysters juice, a little pepper and salt, for 10 minutes. Have ready six ounces of forcement made of equal parts of chopped chicken and bread crumbs, an egg, herbs, a spoonful of butter and a little seasoning, all mixed with enough milk or stock to make a paste. Dip each oyster in this, covering thickly, then in bread crumbs and egg and fry brown. Serve with a

HOME-MADE LAMP AND CANDLE SHADES.

BY BRATRICE CAREY.

Artistic lighting is recognized as a most important feature of any room. I often wonder why so many housekeepers seem satisfied with the ordinary gas jet or electric light, shaded only by a white glass globe, when much more attractive and artistic effects could be gained by the use of a lamp or two, with pretty soft-colored shades.

Very well-designed lamps can be bought, for very moderate prices. Pressed glass made in imitation of the old colonial shapes, can be had both in large and small lamps, and large silver or brass candlesticks fitted with a glass globe, burner and chimney, all of which parts can be bought separately at a small price in any department or lamp store, are very much liked and not expensive.

Use a chimney of colored glass to give a warmer light when the lamp is lighted. These chimneys are especially good in effect when they are of ruby-colored glass, which gives a lovely glow to an otherwise colorless shade when lighted. Bead fringe had been quite the rage and it is not at all difficult and a great saving of money to make the fringe one's-self by buying the glass beads in bulk and stringing them. The quickest way is to use beads of the same color, or else in several different light colors, stringing them, with no particular rule, on very long lengths of strong cord. Do not string the beads too tightly on the cord, allowing for cutting it afterward in sections.

white sauce and border with sprigs of parsley.

A simply made white sauce which is very good served with such a dish is made by beating two eggs; then add salt, pepper and the juice of a lemon; add half pint of boiling milk, stirring the mixture over a pan of hot water until it thickens, adding a teaspoonful of chopped parsley.

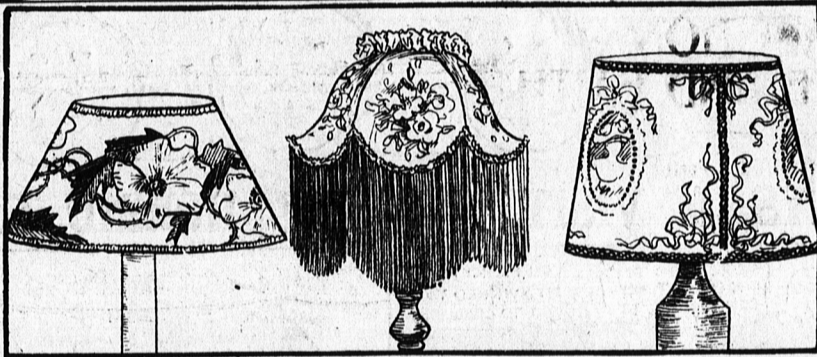
Cut these sections in pieces twice as long as the fringe is to be and fasten each end securely. Then attach to the lamp shade in the exact middle of the strand, each section thus forming two lengths of fringe. In the second shade illustrated in the drawing, the fringe was of pale yellow and pink beads, the frame of the shade being of wire. This wire was in a graceful upturned shape, and was covered with five panels of pale yellow silk, with a painted or brocaded design of pink roses and leaves in the center of each panel. At the top of the frame was a thick ruche of yellow silk, pinked on each edge and box plaited, the lower edge of the frame being finished with a narrow ruche of the same kind.

Wire frames of all kinds can be bought ready for covering in very good shapes, one very good style for a living-room being a square shape, some thing like the third one illustrated. Such a frame can be covered with figured cretonne or wallpaper flower designs cut out and pasted on Japanese burlap, or with figured or brocaded silk.

The hand-painted shades are also lovely. One very good pattern for such a shade is shown in the first drawing in the plate, the design being taken from a round candle shade. In the little shade sketched, the work was done on water-color paper, the poppy design being in vivid pinks, soft reds and dashes of light purple or violet, with large grey-green leaves and stems, the edge being done in gilt paint.

Another home-made frame of a more elaborate sort is shown in the third figure, the frame having three panels, in the center of each being a woman's head in miniature effect. The miniature heads were set into the frame in ovals. There was a ribbon bowknot embroidered on the satin on the top of each oval frame.

BEATRICE CAREY.



RAINY RIVER MAN HAD TROUBLES

Till Dodd's Kidney Pills Cured his Kidneys.

Then his Rheumatism and Other Pains Vanished and for all—His Case Only one of Many.

BARWICK, Ont., April 6—(Special).—That Dodd's Kidney Pills will cure Rheumatism, or any other disease resulting from disordered Kidneys is the experience of many of the settlers in this Rainy River country. The case of William John Dixon, of this place, is a fair sample of the work the great Canadian Kidney Remedy is doing.

"I had Rheumatism so bad I had to use a stick to walk. I had pains in my back and right hip, and I had no comfort in sleeping.

"I could no more than dress or undress myself for nearly two months, and I was for nearly three weeks I could not lace my right shoe.

"My brother advised me to try Dodd's Kidney Pills, and I did so. After taking three boxes I could walk around and lace up my shoe and do my work. Six boxes cured me completely."

Dodd's Kidney Pills are the one cure for sick Kidneys. Sick Kidneys are the cause of nine-tenths of the human family suffers from.

Easter

is here, and you have not had that photo taken yet. Come today.

BAYER,

Photographer.
Gouvin Genzel & Co.

CLOSE CONNECTION OF OBEDIENCE AND FAITH

CONTINUED FROM PAGE TWO.

explication of two thousand years with the accumulated knowledge of His words and teaching during that period. At the very least the Centurion believed Him to have power over disease, and if He willed He could heal his slave. But our faith should take a vastly wider range than this. Christ Himself has taught us that all authority is given unto Him both in heaven and in earth, and we read of that authority being exercised in stilling the tempest, in healing disease and in raising the dead; and in His own resurrection we see His authority exercised over death and hades, thus assuring us that He is Lord of all the forces of the unseen world. Surely our faith should be as large as our knowledge of these facts, and lead us to trust the Christ to supply every need of the human soul. We stand upon very different ground to-day from that upon which the Roman soldier stood, that upon which the Jesus of history stood. The church has taken the Jesus of history as He was known to the Roman Centurion, and transfigured Him into the Christ of faith. It has placed Him "far above all principality and power, and might and dominion, and every name that is named not only in this world but also in that which is to come; and hath put all things under His feet and given Him to be the head of all things to the church which is His body, the fulness of Him that filleth all in all." Such is the object of the Christian's faith to-day, and with such an object for our faith we do not wonder at the faith of the martyrs as the stood alone for God; nor do we feel it to be presumption in John Wesley when a hundred years ago he sang:

"Faith, mighty faith, the promise sees, And looks to it alone; Laughs at impossibilities, And cries, 'It shall be done!'"

That such a faith in Jesus Christ is justified was publicly demonstrated on the day of Pentecost, when sin was forgiven, souls regenerated and filled with the Holy Ghost. Justified again in Caesarea, when the Holy Ghost fell upon a Gentile household; but it has been triumphantly justified in our own day in that wonderful revival in Wales where the Spirit of God

seems to have swept through the whole Principality turning the old order of things upside down, and creating men and women anew in Christ Jesus, and enabling them to live a life in harmony with the teaching of the Christ Himself. I was in Malpas the other day, and while there listened to a report from the Presbyterian mission field, written by a Presbyterian minister, who said that for weeks the Spirit of God was so powerfully manifested in the congregation that it was really Pentecost in every part; and he said there were times when he would not have surprised him to have seen the tongues of fire as in the days of Pentecost. Ah brethren we have followed so cunningly devised fables when we were led to put our trust in Jesus Christ for pardon and for full salvation.

Christ has died to make it possible for us to trust Him for everything necessary to produce the likeness of God in the human soul, and that likeness is to be produced now. So far as we know Christ did not die for devils, nor was Christianity intended for angels. It was intended for you and me as fallen sinful creatures. The very first claim that we have upon Jesus Christ and His atonement is that

BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, Toronto, Ont.

we are sinners. "He came not to call the righteous but sinners to repentance," and he who has no sin to pardon has no Saviour. The only hope we have of pardon and holiness is that we have sinned and come short of God's glory. Christianity is for sinners, and no combination of circumstances, except the sin against the Holy Ghost, can render it too hard for Christ to save. There are no circumstances in Charlottetown where Christ cannot save a man from his sins. But this salvation is always conditioned on our faith. Christ said to the Centurion, "According to thy faith, be it done unto thee." This is the rule of God's working. There may be exceptions—I do not undertake to say. Faith puts the soul in a receptive condition. God comes into the soul just in proportion as it is receptive,

and just in proportion as faith enlarges its receptiveness, Christ fills it with His living presence; and when the whole soul through faith becomes receptive, God fills it with His own fullness.

SUNDAY SCHOOL LESSON

SECOND QUARTER.

WORDS AND WORKS OF JESUS AS RECORDED IN THE GOSPELS.

LESSON III.—APRIL 15.

JESUS' POWER OVER DISEASE AND DEATH.

Luke 7. 1-17. Memorize verses 14, 15, GOLDEN TEXT.

Jesus said unto her, I am the resurrection, and the life.—John 11. 25.

Time.—Summer, A. D. 28.

Place.—Capernaum and Nain in Galilee.

INTRODUCTION.

It is more than probable that the events narrated in last Sunday's lesson preceded in point of time the Sermon on the Mount, the healing of the centurion's servant, and the raising of the widow's son from the dead, about which we shall learn in our lesson for to-day, doubtless following immediately after the sermon which had been delivered not far from the city of Capernaum. In making an application of our to-day's lesson suitable to Easter, it will be important to distinguish clearly between the raising of the dead by prophets and apostles and by Jesus himself on the one hand, and the resurrection of our Lord himself from the dead and the ultimate resurrection of the saints at the last day on the other. To some of these differences we call attention in the "Application" below.

EXPLANATION.

1. "Now when . . . all his sayings"—The Sermon on the Mount. See introduction and compare Luke 6. 43-49. "In the audience"—That is, within hearing—"of the people"—Implying that not the sayings were delivered, as would naturally be inferred from Matt. 5. 1, 2.

2. "Centurion's servant"—A centurion was a commander over a company of one hundred Roman Soldiers. The word "servant" is literally bond servant or slave, the same word that Paul uses in

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I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on, not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests and difficult cases this prescription has with regularity justified the confidence I had in it.

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Mild cases are sometimes reached by a single package—for sale by 40,000 druggists

Dr. Shoop's Rheumatic Tablets

Rom. 1. 1; "Paul, a servant of Jesus Christ." Dear (or precious) unto him!—Unto his master, the centurion. The use of pronouns throughout in this narrative is slightly ambiguous.

3. "When he heard"—The centurion—"Elders of the Jews"—The division of the Jewish nation into tribes and families and groups of families made it natural for the heads of families or groups of families to become the representative men of the nation.

4. "Instantly"—Compare Rom. 12. 12. "Instant in prayer," and 2 Tim. 4. 2. "Instant in season, out of season."

6. "Lord"—The word here does not necessarily mean more than simply "sir." "In a word"—Literally, "with a word." The centurion had possibly heard of the cure of the nobleman's son at Capernaum, which incident we must be careful not to confuse with this one. "My servant"—The centurion himself does not refer to the sick man as a slave, but uses the more tender term for servant, which literally means "son."

8. "Me"—This verse gives a reason for making the request. The centurion inferred that as he himself had authority and power over his subordinates, Jesus must have power over unseen forces by which he could perform this healing, though himself absent in person.

10. "Whole"—Rather, convalescent.

7. "Nain"—The name of the city means "lovely." It was located in the territory of the tribe of Issachar, on the slope of a mountain known as Little Hermon, not far from Endon and about twenty-five miles from Capernaum.

14. "Touched the bier; and they that bare him stood still"—The touch was the silent request to halt. Jesus ignores the laws governing uncleanness in favor of the higher law of divine compassion and love.

QUESTIONS ON THE LESSON

Give several Easter thoughts suggested by our lesson. What was there about the faith of the centurion which caused Jesus to marvel (v. 9)? How many New Testament instances can you recall of persons being raised from the dead?

The word used is a medical term. (Comp. Luke 23. 27.)

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