

The Home Circle

Effective Decoration for an Evening Gown.

BY DOROTHY DALE.

The problem of evening gowns is often a vexing one to the girl whose dress allowance is limited. A clever idea, which has great possibilities for economical management, is shown in the large sketch, which illustrates a cream-white evening frock, with flowered silk arranged to form bretelles with long shawl ends in the back and a bodice-like bodice trimming in front. The costume on which this trimming was worn was made with two waists, one bodice being high-necked and the other decollete the material being silk mul.

Very wide ribbon could also be used in with excellent effect, but silk by the yard is much less expensive, and if a large flowered design is chosen the result will be just as good. In the model the silk was soft taffeta, with a large broadened pink rose and foliage as pattern. The ground of the silk was a very deep cream, almost a pale yellow in tone, and to give the effect of the ribbon the silk was split down the middle of the width and a half-inch band of satin ribbon, of the same delicate pink shown in the rose design, was stitched down each side.

About four yards of silk would be required to make the short puff sleeves and the bretelles. The silk was shirred at the shoulders and across each side of the front, a little shirred ruffle being arranged below the rows of shirring in the front as shown in the smaller sketch of the front of the gown. The silk was slipped into a large oval buckle at the waist line in the back. Two smaller buckles being used on each shoulder.

A HOME-MADE WINDOW SEAT.

When there is a wide window or an alcove window in a room the addition of a cushioned window seat adds much to the coziness. In my own home I recently had a bench made, to fit in a bay window, the cost was \$3, the work being done by a carpenter. In making a window seat use ordinary pine boards for the



bench part, sawing them off to the required length, and having them about 16 inches wide. The legs of the seat can be bought ready turned at any planing mill. When the bench is made paint it with floor stain to match the woodwork of the room, using several coats, especially on the legs, which should also be varnished.

Make a cushion the exact size of the bench out of strong ticking, using hair as a stuffing, if possible, although excelsior, which costs almost nothing, can be used if the hair is too expensive.

Cover the top and sides with cretonne, denim, linen taffeta, tapestry or velour, in a shade in harmony with the furnishings of the room.

The cushion can be tufted, having buttons made of your material and drawing the cushion in at intervals by using an upholsterer's needle and twine. An especially pretty window seat is shown in the sketch, the model being in a country house in which most of the woodwork was white.

BEATRICE CAREY.

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SOME DELICIOUS LUNCHEON DISHES.

BY SARA CRANFORD.

In most families, especially where the question of economy has to be considered, the luncheon dishes served are frequently made of "left-overs" from the day before, but a clever cook can make these made-over dishes very appetizing and delicious with a little careful planning.

Rice and Meat Croquettes.—This dish can be made from any kind of meat. Use one cup of boiled rice, one cup of finely chopped meat, one teaspoonful of salt, a little pepper, two teaspoonfuls of butter, half a cup of milk, one egg. Put the milk on to boil and add the chopped meat, rice and seasoning, when this boils, add the egg, well beaten; stir one minute. After cooling, shape, dip in egg and crumbs and fry.

Shepherd's Pie.—Butter a basin, reheat mashed potatoes, and when lukewarm add the stiffly beaten white of an egg. Line the basin, and turn in any hashed

meat, seasoned with minced parsley and celery, and any left over gravy. Cover with a layer of potato and bake in a hot oven until brown. Unmold in a hot dish and garnish with hard boiled eggs whites and a wreath of parsley.

Scotch Eggs.—Boil six eggs and let them get cold. Prepare a forcemeat with one cup of cold meat or ham, one cup of bread crumbs, a little chopped parsley or lemon rind, and some seasoning to taste. Shell the eggs and cover each one evenly with this forcemeat, pressing it on. Coat thoroughly with eggs and breadcrumbs and fry in hot fat. Cut across in halves before serving. Good hot or cold.

Sandwiches left over are not, as a rule, very appetizing, but the following recipe offers a suggestion for serving them which makes a very nice dish: Sandwiches in Cream Sauce.—Warm

the sandwiches slightly in the oven, using only those made of beef, veal, chicken, lamb or tongue. Make a white sauce by melting two tablespoonfuls of butter in a saucepan, adding two tablespoonfuls of flour and two cupfuls of milk, which has been heated previously, adding the hot milk very gradually to the flour and butter and stirring all the time. Season with salt and pepper. Arrange the sandwiches on a flat dish and pour the sauce over them.

Creamed Fish.—Prepare a white sauce as described and mix into it a cupful and a half of cold flaked fish. Season and sprinkle the top with breadcrumbs in two layers, the first layer of crumbs having been dipped in melted butter, the top layer being dry. Set the dish in the oven and thoroughly heat, allowing the top to brown.

SARA CRANFORD.

A SUGGESTION IN KITCHEN REFURNISHING.

One reads constantly of the artistic living-room, library, bedroom and dining-room, but the kitchen, as far as artistic furnishings go, seems rather neglected.

The blue-and-white kitchen is one of the fads at present, and in a kitchen recently furnished in a new house this blue-and-white idea was carried out to perfection. The woodwork of the room was painted a soft, dull green, a color easily kept clean and in perfect harmony with the other furnishings. The walls were done in blue-and-white imitation tile paper, which is very cheap, the ceiling being pure white. The windows were curtained with dotted swiss shawl curtains, made without ruffles or trimmings of any kind, and hung on brass rods, so that they can be easily taken down and washed once a month.

As to the crockery and dishes used in this model kitchen, they were all in blue and white, all the enameled saucepans, baking dishes and kettles being in blue, and a white lining. The china and crockery used were placed in the cupboard so that they showed, and there was an old-time open cupboard, in which plates, cups and saucers, all in blue and white, were placed, the cups being hung in rows on small brass hooks. There were several white pine tables, one being covered with oilcloth in white, with a faint blue tracery over its surface, and the towels and table covers being in blue and white also.

BEATRICE CAREY.

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The New Neck Ruffs and Fichus.



For driving, calling and afternoon wear ruffles and ruffs and net and featherstoles are very fashionable.

The sketches shown in the two smaller plates on this page show two very good models, the first one shown on the first figure being of soft, lustrous taffeta in mauve silk, which was designed to be worn with a gown of cloth in a darker shade of the same color. The stole was cut rounded in the back, and was curved to fit over the shoulders. The edge was finished by a shirred and corded puff of the silk, and the lining was a very soft silk of the same shade.

The second drawing taken from a French model shown in a fashionable millinery shop. The maine was ruffled and shirred on a foundation of black taffeta, cut to fit about the shoulders. Black silk poppies were tucked at intervals in the neck ruff, these flowers having yellow centres but being without foliage. The fronts had long fichu-like ends of the maine, the sides being finished by a narrow shirred ruffle of the maine.

DOROTHY DALE.



NEXT WEEKS' FEATURES: 'Twas But a Dream, a Beautiful Sentimental Ballad. Suggestions for House-cleaning Time, by Sara Cranford. A New Idea in Hand Embroidery, by Dorothy Dale.

THE OBSERVANCE OF THE LORD'S DAY.

CONTINUED FROM PAGE TWO.

of our own city. Take the Ferry boats that we run on Sunday as a government institution. I am not going to discuss it, but lay one day's activities of the boat, with its passengers, its engineer, its firemen, alongside of this conception of moral law, and see what the outcome must be. Will moral law as set forth in the fourth commandment permit us to worship in the morning and then pliously walk up to an open Post Office for our mail? Will it permit us to allow a Company to run a tramway every hour of the Sabbath through the City in order to make five or ten per cent on invested capital? Will it permit us to run an electric plant in order to light the churches? Will it permit us to parade the streets on Sunday for advertising purposes, or even permit drug stores and livery stables to be going at full blast on that day? To me there is no discussion about this matter. If Blackstone and Wesley's conception of moral law be correct, and the fourth commandment an expression of moral law, there can be no doubt in any sane man's mind that all these are direct violations of moral law. It will not do to say that these things are necessary in our present

civilization, and that while they may be a violation of moral law, much good comes out of them. This will be endorsing the doctrine, "Let us do evil that good may come," and the sooner we get rid of it the better. It is the doctrine that created the Inquisition, slaughtered the Huguenots, and burned the martyrs. And yet I have more than a suspicion that many of our activities are carried on, on this principle. I have heard it said "What would you do with the churches if the electric light were shut down? What would the churches do with the right or wrong in a question of moral law? I suspect it on this principle that the Sunday parades go to church in order to give them a flavoring of religion, and men drive out into the country for pleasure and go to church as an apology. Some, body was holding special services in Charlottetown during the winter, and somebody asked a man who was not a church member how they were getting on at the special services. His answer was "Oh, I think all right. They put me in mind," said he, "of a man who came over from the other side to establish a strawberry factory in Charlottetown. He was very enthusiastic in the matter, when somebody said to him, "Why there are not strawberries enough on Prince Edward Island to warrant such an enterprise." "Oh," he said "we do not want many

strawberries, we make all the jam of pulp and just favor it with strawberries." And so he said it was in the Church where the "right" services were being held. "The great bulk of their religion is pulp with a slight flavoring of Christianity." You know as well as I do, brethren, that there is more truth than sarcasm in that. There is pulp enough in the best of us, but this Sabbath breaking business is all pulp, very slightly flavored with Christianity, and it is so obvious to any man that thinks about it for a moment, that it would seem like an insult to your intelligence to discuss it any further. Now from what has been said it seems clear to me, at least, that we shall either have to stop teaching in the churches that Sunday is a moral law, or else bring our actions more into harmony with our teaching; for I suspect that one of the most serious things in the whole matter is that most of us who go to the Post Office on Sunday, go on pleasant trips, and parades, have been taught and believe that Sunday is a moral law, and by so acting knowingly and defiantly fling ourselves against the expressed will of God. Whether done thoughtlessly, carelessly or defiantly, it is a fearful thing for a man to know the right and persistently do what he knows is wrong.

Thus far we have been discussing the subject on the basis that our Sunday or Lord's Day has its origin and force in the fourth commandment, and if I have, I can see no way of avoiding the conclusions. For myself, however, I do not think, notwithstanding the authority of the church, that the Lord's Day in any way rests upon the authority of the fourth commandment; nor do I think that the fourth commandment itself ever was a moral law as a moral law has been defined by Wesley. In the first place, Christ Himself said He did not come to destroy but to fulfill the law, and that not one jot or one tittle of the law should pass away till all should be fulfilled. Paul says that by the law is the knowledge of sin, and he had not known sin had not the law not said "Thou shalt not covet." Here he is evidently referring to the moral law which can never pass away. Again: we can make civil law, municipal law, and ritualistic law. All these can be changed to suit times and circumstances; but moral law is not made; it is, was, and will be. Our Lord Himself says that the Sabbath was made, and I do not think He would have used that expression about moral law. Again in the text the Apostle says it is a shadow of things to come, and ceased it with new moons and holy days. Nor is there any hint given in the teachings of the Apostles, that Christians were

commanded to observe it; nor in the directions sent from the Church at Jerusalem to Antioch is anything said about the observance of the Sabbath. But in the teachings of St. Paul the very opposite seems to be implied. To the Romans he writes "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind, He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it." And in the text before us Paul is dealing with the question of the Jewish Sabbath and its law, it is "Let no man therefore judge you in meat, or drink, or in respect of a holy day, or of

the new moon, of the Sabbath-days which are a shadow of things to come." I am satisfied for myself that the Jewish Sabbath belonged to the class that we call ritualistic law, and when Christ said upon the Cross "It is finished," the ritual law, which was types and shadows passed away forever; and the reality which they typified was ushered in on the Day of Pentecost, and in Christ, which is the reality, all that was typical in the Jewish Sabbath is to be found—the rest, the worship, the communion with God. And our Lord's Day cannot be traced further back in its origin or authority than the Resurrection of Jesus Christ from the dead. That the Christians kept the day in Commemoration of the Resurrection, by the meeting together for worship and the breaking of bread, is a fact too obvious to require discussion; and by their practice it gradually grew to be an institution of the Church. Paul preached on that day in Troas, told the Galatians to take up a collection on that day, and John was in the Spirit on the Lord's Day. And so it continued until the days of Constantine when he passed an edict making it a holy day and forbidding all legal transactions upon it. From the days of Constantine until the present, it has more and more identified with the Jewish Sabbath, and much of the Jewish ritualistic idea imported into it. But during the first three hundred years of the Christian Church, it was certainly not looked upon as containing any of the elements of the Jewish Sabbath. The Hebrew part of the church kept the Jewish Sabbath, but the Gentiles refused to have anything to do with it. For these reasons I have not been able for years to look upon the Lord's Day other than as an institution of the Christian Church, kept in commemoration of our Lord, observed as well for the communion of saints and spirit worship. And for this reason, Christians were exhorted not to forget the assembling of themselves together as the manner of some is.

If we take this view of the Lord's Day, it is then clear that the Day belongs to the Church, and as such is to be used for the spiritual upbuilding of that body. The economical question presents itself to me in this way. How shall the day be conditioned in a Christian country by political economy so as to preserve the day intact for all who wish to use it for spiritual purposes without being disturbed in the exercises of the day, or forfeiting his position in any calling because he cannot conscientiously labour on the Lord's Day? This position involves far-reaching problems for the state, which

I am not politician enough to solve. I have presented the matter to you tonight from the standpoint of moral law, and have tried to point out what must inevitably follow if you accept that position. I have also tried to lay before you as an institution of the Church that has grown out of commemoration of the Resurrection of Jesus Christ, and to point out the rights it has in a Christian country and the right each individual has to enjoy that day without disturbance or endangering his position by not laboring on the Lord's Day. For you I do not profess to settle the question, but I have settled it for myself long ago. There are yet, however, many details to be discussed which time will not permit of now.

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