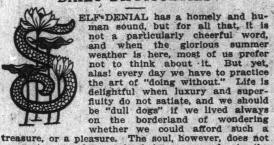


Feminine Fancies and Home Circle Chat



DAILY DIFFICULTIES



grow strong and great by being pampered. As the body is kept in health by a simple and regular diet, so the character and mind are strengthened and kept pure by a certain rigorous adherence to simple rules. Yet how hard—how very hard—it is to have rules. Yet how hard—how very hard—it is to have to "do without!" What man can possibly realize the pangs that assail a weman even in the course of a morning's strole, gazing at the shop windows? So much there is displayed there that is fascinating and desirable, and so much that we must "do without." That crafty flatterer that lives in most femulate winds argues that the "chie" hat or gown, inine minds argues that the "chic" hat or gown, which glories in all the beauty of the latest fashion, is "just the thing" to become us. We need not unduly cramp ourselves in our generous impulses. On the contrary, if we denied ourselves more, our families, or our friends, might substantially benefit. Nothing is so hard as to exercise a right judgment as to where to draw the line; and more often than not it is ignorance and want of thought that lead optimistic astray; those cheerful, irresponsible the who gaily perpetrate the little extravagances that make such an appalling sum-total at the end of the year. There are temptations also of self-indul-gence in every moment of the social day; even the time we want to devote to some particular hobby, which is claimed in reality by some duty left undone, the gossip we should like to repeat, to the detriment of some enemy, the cynical word we would use to clinch an argument, that only good taste forbids. Well! we must "do without," and very often we do, but we suffer horribly. Oh! for some recipe, some panacea to make the irksome necessity more bearable and more palatable, for though abstinence of the body is supposed to be conductive to longevity, constantly having to "do without" is apt to have a souring and ageing influence on the spirit if we do not practice it with good humor and a gentle reason-

ableness.

"Whatever the impulse, satisfy justice," says Marcus Aurelius. To do without requires moral courage and determination, but it largely depends also on our sense of justice and proportion. It is a habit to be earnestly acquired, and one the young should be taught early in life to practice. But this absolutely necessary virtue and safeguard in our daily life need not make us dull or prudish or miserly. Indeed, we might be much happier—and richer—if daily life need not make us dull or prudish or miserly. Indeed, we might be much happier—and richer—if we learned to recognize all we could "do without." Human nature, when all is said and done, is not lacking in "grit." Most people can meet trouble with a fortitude deserving of real admiration. The very people whom the world in general has been accustomed to regard as moral weaklings, sometimes rise to the occasion and face an almost overwhelming misfortune with wonderful plack. It is with acrise to the occasion and face an almost overwhelming misfortune with wonderful pluck. It is with regard to the everyday troubles of life, the pin-pricks of existence, that so many of us lamentably fall. Women especially are too apt to exaggerate the pin-pricks into tragedies, to embitter their days by dwelling unduly upon the small trials and tribulations which are the lot of every one of us.

There are all sorts and conditions of small annoyances suitable to the tastes and temperaments of

There are all sorts and conditions of small annoyances suitable to the tastes and temperaments of everybody. There are the daily trials of inadequate means, which are responsible for so much discontent and heartburning envy among all classes. None of us—except, perhaps, the millionaires—have got as much money as we would like to have; we are all "hard up" in the sense that we want a good many things we cannot afford to buy, and we resent having to practice forced economy very much. And as economizing presses more hardly upon women, who have most of the "doing without" to contrive, they are quite naturally more and to strumble and worm. are quite naturally more apt to grumble and worry than men. Their lives, too, are more narrow, and they have not the same outside interests and need for mental concentration. So they kick against the

for mental concentration. So they kick against the pin-pricks and are so busy worrying over trifles that life is hardly worth while living—as they live it. Uncongenial surroundings press hard upon many of us. The daily irritation of being with people who fret us, has been the experience of most of us at one time or another. We all like to be appreciated, even if we don't deserve it. The least vain among us can do with a fair share of admiration. To the sensitive and highly-strug, uncongenial surroundings.

if we don't deserve it. The least vain among us can do with a fair share of admiration. To the sensitive and highly-strung, uncongenial surroundings may, and can, make life very miserable. To love beautiful things, and to be compelled by fate to live in a commonplace environment is the pathetic lot of many artistic souls, condemned to be misunderstood by their nearest and dearest. It is certainly true that people can rise superior to their environment, if they like; but it is often very hard to remember the "far horizon" when troubles are multiple and very sharp. A love of books, the cultivation of a hobby, a real interest in life are the best cures for worries. People who live useful, busy lives seem to feel worries less. Happiness may be partly a matter of temperament, but it is also largely a question of health. It is when we are rundown and seedy and out of sorts, that the pin-pricks of daily life are sharpest. The neurotic woman and the dyspeptic man go through life in a perpetual state of irritation against the world in general and those in daily contact with them in particular. The "jaundiced" eye is a medical truism, and may make all the difference to one's outlook upon life.

Of course, there are people who positively revel in their worries, and are never happy without a grievance of some sort. Very often they are fortune's favorites, so far as wealth and position, health and brains are concerned—and yet they are not satisfied. A minor annoyance or some petty imaginary worry is quite sufficient not only to spoil their own happiness, but to convert them into' wet blankets for the discomfort of their friends. The delinquencies of the servants, an undusted mantel shelf, will, provide a subject of conversation calculated to bore to distraction everybody with whom they come in contact. If people would only realize that the rest of the world cannot stop to consider their grievances, that incressant talk about their trials and troubles entails unpopularity in time, they would start upon a cure right away. We

It is a selfish world, and the happiest people are those who realize the fact and act accordingly. If you can't talk cheerfully, don't talk at all. If you have a trouble, seek for the remedy, and if that is not immediately forthcoming, bear your burden pluckily and keep it to yourself. And remember that other people have their troubles, too; on that point there can be no shadow of doubt. And don't forget that to every trouble you may possibly have ten blessings. Cultivate the spirit of compromise, and be content with what you have; otherwise we go through life never quite happy, always intending to be happy some day—somewhere. be happy some day—somewhere.
And such is life!

FASHION'S FANCIES

The craze for black and white still cantinues unabated, and white linen gowns intended for the seaside are made without the high neckband but are furnished instead with a turn-down collar which has an upper kilting of white lawn surrounding it, with a second kilting beneath of black lawn. Just in the same manner the black sash is employed on the simplest linen gowns, and hats, both white and colored, are trimmed with immense satin sashes and deep bands of black round the edge. Kharki colored pique

is worn and pale green linen has quite a fashion of its own, the styles of these gowns varying from the somewhat severe though picturesque cutaway coats to those ornamented examples which are principally composed of encrustations of lace of bold patterning. The lingerie gown of which we have all heard so much, has not lost its hold by reason of its popularity, for, to be honest, it is not a thing which can be obtained by everybody, nor can it be brought to a successful issue except by the most talented dressmaker. Many colored lingerie gowns are worn, a very lovely model being of pale rose-colored lawn, embroidered a la Anglaise, and made with a tunic skirt. Nearly all these gowns are either Princess shape or they simulate this becoming style, the waist line as a rule being indicated by a narrow "entredeux," and the upper line of insertion is usually brought up so as to form pretty motifs, both in the back and the front of the bodice. On thin figures the kimona bodice, elaborately embroidered, is still considered a thing of elegance, and in many instances the embroidery is outlined with the very finest linen soutache, the result being very smart and effective. Tucks, encrustations of Valenciennes, and other laces vary the theme of the washing gown.

Gowns of muslin are in great demand still, and apropos of the thin gown, it is interesting to see how popular the loose wrap has become (made either in soft satim or in chiffon taffets), which requires no fastening and is delightful for slipping on in the cool of the evening when wearing a thin gown.

A soft green looks extremely well with a white gown, but for wearing with all sorts of dresses there are some charming examples carried out in buff and beige color, which are both charming and cool looking. When providing for the late summer and early autumn, a chic tailor-made costume is absolutely indispensible to the woman who dresses smartly, and it should be of attractive coloring and light in weight. The cutaway Directoire coats are most useful, as they are weara

exceedingly smart with a limp, trailing skirt of corresponding color, relieved with much foamy lace and light gloves. To a large extent our needs are bounded by those perennially serviceable fabrics, serge and linen for the next few weeks and the words "simple coat and skirt" rise naturally to the lips in each connection. An ivory white serge, braided with ivory soutache, and faced with black satin, with an echoing note of braid appearing on the skirt likewise makes a very useful and charming tollette. With this should be worn a white chip hat, trimmed with folds of soft black glace silk and a clump of pheasant tail feathers.

A mauve Harris linen is most attractive as a costume for the late summer, with a hat of mauve Tagel, with clumps of rich amethyst-lined rhododendron blossession is a black frock, and I have just seen a charming model composed of black silk ninon, with a quite simple skirt hemmed up with feathered sittching, and a black bodice with tucked sleves of the ninon. The chemisette and the high neckband are of fine white tucked silk tulle and inside the folds which drape the bodice there is a narrow strip of are of fine white tucked silk tulie and inside the folds which drape the bodice there is a narrow strip of nattier blue silk, which resolves itself into a small vest just above the waist line, and this is decorated with stitchery, and a very little gold thread. A narrow fold of blue silk also appears at the base of the sleeve. The very same idea might be repeated in a bright reptile satin on a black velvet frock, and these colorings make a great relief to a black gown, and above all are extremely becoming. As a matter of fact it is quite a mistaken idea that large, or stout, people should only dress in black. Smoke grey is a very becoming shade. Mole color too is equally benign in its influence, and there are some of these rather grey shades of purple which may be called upon.

SOCIAL SNARES

It is sometimes difficult to know whether an invitation is what I may call a "genuine" one, or whether it is to be regarded as a "Hamburg treat" that is a party where each member pays for his own entertainment. I remember it used to be a fruitful source of difficulty at Hamburg, hence the name. The habitues of the place knew the custom which prevailed there of asking friends to dine on the terrace, the intention being that everyone paid for his own dinner; so that the sol-distant hostess took the trouble of getting people together took the trouble of getting people together who presumably enjoyed each other's society. The habitue, as I say, knew of this habit, and was prepared to pay, but the newcomer, who fondly imagined it was a dinner party in the ordinary sense, had a rude shock when the waiter presented the bill. People should undoubtedly leave these sorts of invitations carefully, so as to leave no ambiguity. For instance, a friend writes from some hotel where she is staying, and says: "It is so delightful here, I am sure you would enjoy a little sea air (or mountain air, or whatever sore of air it may be). Couldn't you come here for a few days? I am sure the change would do you good. The hotel is so comfortable, etc." The unfortunate recipient of this epistle would not would do you good. The hotel is so comfortable, etc." The unfortunate recipient of this epistle would not know whether she was invited as her friend's guest, or was meant to pay; and if the latter was an impossibility, she would be obliged to refuse. She could, of course, in her answer, put the matter beyond doubt by saying: "I am afraid the hotel would be far too much for my purse"; but as this might savor of a hint, many people would not like to say so. Whereas, if the writer had said "You will not find the terms at all high," or "I wish you would come as my guest for a few days," there would have been no doubt about the matter.

The same thing applies to invitations to theatres, or expeditions; people write the notes so carelessly, never pausing to consider whether they have made their real meaning clear or not, and quite failing to consider that, though the expense in contemplation may be very trifling to them, it may be of serious moment to their friends.

THE ART OF JAM MAKING

Instead of the usual menu this week I am going to give a few recipes for the making of delicious "home-made" jams, as I know that at this season of the year all good housewives are beginning, or have begun to think about this very necessary employment. In selecting the fruit to be converted into jam, it is a very great mistake to expect good results from indifferent fruit, such as is unfit for eating in its raw state.

raw state.

The fruit should be gathered on a fine, dry day, carefully picked over, cleansed and weighed, allowing its same weight in preserving sugar, if the fruit be of an acid kind.

A little less should the fruit be quite sweet, because, if too much sugar be used the flavor of the jam is injured, and moreover the jam may crystallise. With acid juicy fruit if too little sugar is used, the jam has to be over-cooked in order to ensure its keeping, and the flavor is entirely spoilt.

Opinions differ as to the best utensils to be used in cooking jam. Some people like a double boiler, with which there is no possible risk of the jam burning.

with which there is no possible risk of the jam burning.

For the same reason copper, or very thick iron, utensils are good, and tin ones should never on any account be used.

The shape of the preserving pan should be round and rather shallow, so that the surface of the jam is as large as possible, to ensure evaporation taking place evenly.

When the density of this becomes less, the real cooking of the fruit has begun, and will proceed rapidly, so that the jam must be carefully watched, stirred frequently, and tested carefully.

The latter can be done with a wooden spoon or skimmer.

The latter can be done with a wooden spoon or skimmer.

At first the jam will drop quickly from the spoon, but as the jam boils on, it will adhere to the middle of the spoon and drop out slowly in large drops.

This is known as the "nappe" stage, equal to the "large thread" stage in boiling sugar.

The jam should now be moved from the fire, and after a few minutes poured into clean dry jars.

If they are of glass, they should be made hot, and placed on a folded cloth that has been dipped in hot water, in order to prevent them from cracking.

They must be filled to the brim as the jam shrinks a little in cooling. In covering the jam the most im-

There are papers sold for the purpose which are very good.

The round of paper that is first put over the jam should be first dipped in salad oil or glycerine.

The jam is best covered while still hot, allowing it to cool before putting it away in a cool airy cupbeard. now look at one or two really good recipes for whole-some jam, of the most favored fruits, for this pur-pose.

Raspberry Jam.

This is an old favorite and is liked by almost all "jam eaters." The best way to prepare it is as fol-

"jam eaters." The best way to prepare it is as follows:

Remove all stalks and to every pound of fruit allow a pound of pounded preserving sugar.

Put the sugar on one side.

The fruit should be crushed with a silver fork, doing a little at a time on a plate before putting it in the preserving pan on the fire. Then, when all is crushed, boil the fruit for ten minutes before adding the sugar, when the sugar is added boil the fruit for eight minutes calculating from the time it starts boiling evenly over the pans.

I am sorry to have to add that although this is a most delicious and delicately flavored preserve no guarantee can be given as to its keeping powers.

Cherry Jam.

This is also usually much appreciated, and it is not so common as Raspberry jam.

Stone the cherries and then weigh the fruit.
If a sweet kind is used a pound and a half of preserving sugar to every two pounds of fruit is sufficient; if not very sweet it is safer to put equal quantities. A little red currant juice greatly improves the jam, allowing a quarter of a pint to every pound of cher-Put the sugar into the preserving pan and sprin-kle it with a tablespoonful of water to every pound, dissolve and boil it for six minutes, keeping it well skimmed.

skimmed.

Add the fruit and juice and boil quickly over a good fire till the jam adheres to the centre of the spoon.

The jam must be kept free from scum.

Gooseberry Jam.

For every two pounds of fruit allow two pounds of crushed preserving sugar and haif a pint of water. Put all together into a preserving pan, and stir all together till boiling point is reached.

Then continue boiling very gently for forty minutes, keeping the jam well skimmed and stirred.

Rhubard Jam. This is rather tiresome to make, as rhubarb is a very moist fruit and when made into jam it has a tendency to burn, so that very great care must be taken and a lot of attention given to it.

taken and a lot of attention given to it.

It is best net to make more than six or eight pounds at one time.

Select nice firm stalks from the centre of the plant, remove the leaves and skin and cut it into two inch lengths, weigh them, and to each pound allow a pound of preserving sugar.

Dissolve the sugar first and boil it, removing all the scum.

Then put the rhubarb in and cover the pan with its lid.

(Place it on the side of the stove and let it remain for a quarter of an hour, then remove the lid and boil the rhuberh quickly stirring nearly all the time. Test it, and when it clims to the centre of the spoon it is done. This jam should be stored in a well-ventilated cupboard.

Black Current Jam.

To each pound of fruit allow a pound of preserving sugar, and a wineglassful of water.

Boil the fruit and water together for a quarter of an hour until it is bright and clear.

Then add the sugar and continue boiling for half

an hour.

Test the jam by putting a little on a cold plate; if it sets it is cooked sufficiently.

Remove the pan from the stove and allow the jam to coel a little before tying down.

Apricot Jam Apricots grown out of doors make the best jam.

Halve the fruit and remove the stones, crack these, skin the almonds, and cut them in two.

Weigh the fruit, allowing twelve ounces of best lump sugar to every pound of stoned apricots.

Make a syrup by boiling the sugar and a little water—say a little less than quarter of a pint to every two pounds of sugar.

Boil the syrup for a few minutes, keeping it well skimmed.

skimmed.

Then add the fruit and cook gently, stirring almost all the time, taking care not to let the jam burn just as it approaches the last stages of cooking.

Test as in the previous recipes and lastly add the

Put the jam in small glass jars and cover care-

Vegetable Marrow Jam. Cut some young marrows into quarters and re-

Cut some young marrows into quarters and remove the seeds.

Blanch them by putting them into a saucepan and covering with cold water. Bring them to the boil and rinse well in cold water.

Put them into fresh boiling water and cook till tender; they will take about twenty minutes.

Strain the marrows, pressing the water from them. Then rub through a coarse wire sieve. Make some apple puree, by balling some sliced sour apples, adding the juice of a lemon to each pound. Weigh the marrow pulp and to every pound put a quarter of a pound of puree, one pound of preserving sugar, the grated rind of one lemon and four cloves, tying the latter up in a piece of muslin. Put all together and boil for three quarters of an hour.

I hope that these recipes may be of some use to my readers, and I can vouch for the fact that they are all absolutely wholesome and very economical.

SMALL TALK.

When I have an opportunity of observing the family pictures which were taken between 1870 and 1880, and see how truly hideous the clothes of quite young women were then, I feel extremely grateful that I live when I do, and am not compelled to become an old foggy before I wish to do so.

When the really Puritan personage holds forth against the vanity of womenkind, I often wonder if she realizes how many people earn their bread and butter by making pretty things for pretty women to wear. I know girls who enamel and make very pretty jewelry. I know others who embroider most beautifully, turning their attention to smocks and little frocks for children. I have friends who trim hats and others who make artistic and original blouses. So that I doubt whether a reign of fustian would make the world any happier, and it certainly would not add to its beauty.

It must have occurred to us sometimes that this is an age when excuses are overdone. No one wants to return to the brutality of our forefathers, who could find so little excuse for a man who stole a sheep that they hanged him, often on quite insufficient evidence. But a little less ingenuity in whittling away distinctions between bad and good, virtues and defects, would be welcome. There may be some truth in the theory that criminals are subjects for medicine and invalids subjects for imprisonment, but it is easy to abuse the theory. Through its means a taste for homicide can be explained away and condoned. The man-slayer becomes the victim of a "brain-storm." The latest form of the theory, according to a paragraph in the Globe, has been discovered by an American doctor. He has discovered a bacilius called "unclarisis," which is the bacilius of indolence. People who show a marked disincilnation for work are unjustly condemned as lazy, whereas in reality they are suffering from a widely-spread infectious disease. This is surely the

last word in "whitewashing!" When the lazy are acquitted of responsibility, who is responsible

THE LAND OF THE CONTENTED SERVANT

Increditable as this may seem to readers in Can-ada, no imaginary kingdom in dreamland or fairy-land is here referred to, but that little-known portion of the globe, to wit, Central Africa.

There the servant problem is one of the least of housekeeping difficulties. The native makes an excellent servant. He—for there all servants, without any exceptions, are males—is quick to learn, good tempered, sober and, above all, honest.

It is true that it takes two or three hatives to do It is true that it takes two or three hatives to do the work of one white servant or Chinaman, but as wages are extremely low, and the charge of feeding the native really nominal, a staff of servants costs no more than a couple of servants in England, or one Chinaman in Canada. Each servant receives weekly, in lieu of food, one yard of calico, costing the immense sum of 3d (six cents) with which he purchases his food. Calico is used as a currency far more than money, and 3d a week purchases all the food the native requires, so that he is ahead of the gentleman who boasted that he could live on a penny a day.

The most important member of the staff is the cook. Cooks in Central Africa are, as everywhere else, good, bad and indifferent, but the percentage

else, good, bad and indifferent, but the percentage of good cooks is high and, at a pinch, almost any of the servants seem able to cook with fair success.

The native fowl is cheap and abundant, and seldom absent from the bill of fare.

The variety of dishes which can be made from a fowl is apparently inexhaustible, and in this department the native in his loincloth could give many a wrinkle to the haughty British cook, or the most cunning "John Chinaman."

It comes as a surprise to a newcomer that the ex-

It comes as a surprise to a newcomer that the excellent dinner of many courses that has just been demolished has been cooked by an almost nude savage, who requires none of the elaborate accessories so dear to the heart of the Chinaman.

When on a journey with perhaps only a frying

pan, a kettle and a couple of saucepans, and cooking over a smoky wood fire, he will turn out a better dinner than the average English cook with all con-yeniences at her command. Of course his methods do not always bear too close a scrutiny. I have known him strain coffee through a sock, and then excuse himself by saying that the sock was only a dirty one! And I have caught him washing himself

But what mistress, even in the most civilized parts of the world has not often been horrified by paying a sudden visit to the kitchen?

paying a sudden visit to the kitchen?

The cook always insists on an attendant satellite, whose ostensible duty is to wash pans, fetch wood, etc., but on whose shoulders often falls the brunt of the cooking.

Master Dishwasher, or "cucumpika," as he is called, does not object to this at all. He looks upon himself in the light of an apprentice, and has ambitions of blossoming forth as a cook in the near future?

In the most modest of households, besides the cook and "cucumpika," the following servants are kept: Butler, "cucumbale" (plate washer), house-maid, gardener, and a couple of personal boys, one to wait exclusively upon the master, and the other upon the mistress of the house.

Although mentioned level in the list, the personal Although mentioned last in the list, the personal boy is next in importance to the cook.

He attends to all the personal needs of his em-oyed, and has charge of all boxes, cupboards, He appears to know the exact situation of everything, and he will at a moment's notice produce any-thing that may be required from a hairpin to a tennis

I have known a lady, who suspected the honesty of her boy, to hide her keys and then to forget where she had hidden them, and be compelled to invoke her boy's assistance in finding them. Without the slightest hesitation he gravely marched to the place where

est hesitation he gravely marched to the pl they had been hidden and produced them. The personal boy considers his master's comfort in a manner beyond the comprehension of an English servant, and utterly unknown by a Celestial! For instance, if it commences to rain—and it can rain in Central Africa, I can tell you!—and he knows that his master and mistress have left home with-out mackintoshes and umbrellas, he will, on his own initiative, arm himself with these, and set out to search for them. Nor will be be content till be has succeeded in finding them and knows that they are longer in danger of getting wet and contract

Unfortunately one becomes so attached to the personal boy, and he becomes so absolutely indispensible, that one would do almost anything rather than part with him, a fact he speedily discovers, and uses to his advantage by obtaining increased wages. His wages, however, are not large, rarely exceeding 10s (two and a half dollars) per month.

In fact, with the exception of the cook, who sometimes reaches 20s (five dollars) per month, it is

very rare for any other servant to receive more than

A newly-wed wife sometimes has trouble with the personal boy who has served her husband in his bachelor days.

A native woman is a chattel pure and simple, and

A native woman is a chatter pure and simple, and the personal boy has some difficulty in understand-ing the exact position of the "donna" (as every Euro-pean woman is called). He looks with grave sus-picion upon any interference by her with her hus-band's belongings. He will watch her closely to see that she purloins nothing.

band's belongings. He will watch her closely to see that she purloins nothing.

I remember a lady telling me that on her removing some of her husband's socks from a chest of drawers to mend them, the boy, who had been watching her closely, became very excited, and exclaimed, "Jai! Jai!" (No! No!) He evidently imagined that his master would never see those socks again.

In Central Africa the "donna" walks very little, when making long journeys, owing to the roads being very rough, and in many places merely native paths; she is obliged to travel in a "machilla," a hammock slung from a long bamboo pole, carried on the shoulders of natives. In and near any of the towns, however, the roads are good, and hearly every town lady possesses a rickshaw, in which she pays calls and makes short excursions into the country. The rickshaw boy always wears a uniform cap, tunic and knickerbockers, of some stout cloth, but the color varies according to the taste of his mistress. It is a picturesque sight to see a group of rickshaw teams, some in scarlet, others in blue, green, yellow, and a variety of colors, with thin ebony faces and legs shining above and beneath the bright colored uniform.

There are as I have said before, no women servants, all the work usually done by women being performed by men. It is comical to see a brawny nigger solemnly wheeling a perambulator with one hand, while with the other he is probably trying to amuse baby by working some mechanical toy or other. But he makes a wonderfully affectionate and patient nurse, and the inevitable parting with his charge is always a hitter one charge is always a bitter one.

charge is always a bitter one.

In addition to his original name, the native generally bears a Christian name, bestowed upon him by one of the missionaries, of which he is very proud. Old Testament names appear to be fashionable. Solomon will possibly be your housemaid, while Moses waits at table; Daniel is engaged in washing dishes, and Joshua minds the baby. Unfortunately, the native, though quick to learn his duties, cannot be depended upon always to perform them properly. Moses knows quite well how a dinner should be served, but unless you supervise his work, it is quite possible that at your first dinner party the soup yill make a belated appearance with the cheese, and your guests will be helped to wine in tumblers.

Solomon, belying his name, will make a bed and omit the cheets, though he may have made the same bed properly for the last three weeks.

With a little patience and supervision, however, it is wonderful how smoothly the housework will go on, when it is considered that it is performed by these men servants, who only a few years ago were savages wandering over the wilds of Central Africa.

The indoor servant wears a curious garment known as the "kansa." It is made of white calico, and reaches from his shoulders to his heel, and is very like an English nightgown in appearance.

He is very proud of his "kense" and is a very like an english nightgown in appearance.

He is very proud of his "kansa," and is alwa careful to keep it spotlessly clean. The "costume" the outdoor servant, with the exception of the rick-shaw boy, is "light and airy," consisting of a yard or so of calico wrapped round his waist! In mountainous districts the nights are often cold, and how the native stands the cold in his airy costume is a mystery, though it is true that he gen erally sleeps in a blanket.

Very few natives speak English, but they are won-Very few natives speak English, but they are wonderfully quick to grasp the significance of any signs made by their employers, and to understand the ungrammatical and labored efforts of the European to grasp and speak their language.

One frequently hears the European say: "It is curious that, although my boys understand me when I speak their language, none of the other boys know what I am talking about!"

know what I am talking about!"

The native is fond of music, but the European is not sufficiently educated to appreciate his instru-

mental efforts. the work of the day is finished, he likes to retire to his quarters and play on the native piano. The instrument is about the size and shape of the broad end of a coal scoop, and is studded with nails of various length. He produces the music by press-ing the nails with his fingers and then releasing them. Though to a European only two notes are audible, and the sound is monotonous in the extreme, it affords the native inexhaustible amusement. Fortunately the sound produced is very slight, and

e native quarters are never near the house.

The smiling good-nature, honesty and respectful bearing of the native servant endears him to the European, and more than counterbalances any irrita-tion which sometimes arises from his irresponsibility and unreliability in performing his duties.

And how many a servant commanding more than double his salary is equally unreliable, without the native's redeeming qualities!

Did I say commanding double his salary? I should have said six times at the very least! For should have said six times at the very least! For you must put five dollars, as the very highest price ever paid to a native cook, against from thirty dollars upwards, as paid to a Chinese cook, and then remember that many native cooks only get about three dollars, while many Chinamen get forty.

And with the Chinese, although one has in most cases the honesty, one certainly has not good temper, or an easy-going nature one has no respect per and the cooks. or an easy-going nature, one has no respect, and

NOTES ON HEALTH

It is curious and also interesting how medical as well as popular theories change as time goes on.

Not very long ago the eating of food of any kind before retiring was considered almost a crime.

The whole theory is now absolutely exploded, while a heavy meal should not of course be taken immediately before retiring, a little light nourishment is really a necessity, especially for those who are in a weak state of health.

very often one gets a great deal of unreliability!

A good deal of the prevalent insomnia is the result of the unconscious craving for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous, dyspeptic women, heen keeping themselves in a state of semi-starvation. All animals sleep after taking food and suffer no ill-effects and there is really no reason why we should experience disastrous results from taking food the last thing at night.

Fasting, during the long interval between dinner 7 or 7:30 and breakfast at 8 or later, and espectly the complete emptiness during sleep add great-

ially the complete emptiness during sleep add greatly to the amount of weakness and emaciation so often to be met with. It is well known that in the body there is a perpetual disintegration of tissue—sleeping or waking. It is therefore natural to believe that the supply of nourishment should be within reasonable intervals, especially in those in whom the vitality is lowered.

As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result. Whenever there is a tendency to insomnia, therefore, or when there is general weakness and debility. I advise a little nourishing broth, or, better still, a cupful of hot milk or Benger's food, before retiring to bed.

The latter has a very sedative effect and cannot disagree with even the most delicate digestion.

One frequently hears of sun baths, but the curative power of sand baths is not so well known, It may be interesting for some to know that in some parts of Switzerland the sand bath is used with much success. At a reunion of Swiss physicians held some time ago at Ouchy, Dr. Suchart read a paper on the sand bath. Invalids have been completely or partially cured by sand heated to a temperature varying, according to the case, from 450 to 650 C. The sand containing air between its particles, and being a bad conductor of heat, transmits it in a gentle and almost insensible manner.

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mits it in a gentle and almost insensible manner.

Perspiration is favored up to a point where a patient may lose two pints of liquid in one sand bath. Thanks to this evaporation, the invalid may support continued high temperature without the temperature of the body rising more than a few degrees, and this without fear of heart affection.

The number of aliments that can be treated by this powerful curative agent is considerable. In the first place, it is especially beneficial in cases of acute and chronic rheumatism, and of gout. Neuralgia and sciatica are cured or benefited by local or general baths.

The most various organic troubles of the nervous system, cardiac and digestive affections, have been treated by the same method, sometimes with remarkable success.

The same is true of tuberculous affections of the bones and joints. Altogether it is very interesting to read of the remarkable cures wrought by sand.

The old and well known truism, "Worry, not work, kills," should have a more practical recognition than is generally accorded to it. Women, as a rule, are apt to get into the habit of worrying. The

rule, are apt to get into the habit of worrying. The person who worries becomes possessed of one idea. Often the worry relates to one subject alone—business, money matters, unsatisfactory children, or any of the other evils of the list. Continual action of the same set of brain cells breaks them down at last. Almost any one can stand sharp occasional attacks of worry; it is the continuous and persistent experience—the perpetual and unceasing worry—that kills. If a woman is to protect herself against the rayages of worry, and so retain her youth, she must come into constant contact with other people. She must read books and relieve the monotony of her duties and the limiting influence of confinement within four wells, by taking as much daily out-of-door exercise as she possibly can—in whort, she must exercise body and mind in a healthful manner, and she will find the bloom of youth and health remain with her for years after it has faded in less wise women of her own age.

When a monotonous existence is lead, the mind

women of her own age.

When a monotonous existence is lead, the mind has no other occupation but worry. Intercourse with others, and a certain amount of daily exercise, can be taken without neglecting the home, and every right-minded man will do his best to secure for his mother, his sister or his wife those alds to the restention of youthfulness of body and of mind.



Friday, Augu

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