

IN THE STARLIGHT.

HELENA CALLANAN IN THE IRISH MONTHLY.

The old man touched the fiddle strings, The fire was burning low, He wove a dream of many things Out of the long ago.

The old man touched the fiddle strings, (The fire was burning low), And dreamed sweet dreams of many things From the distant long ago.

Again he loitered by the stream To gather cresses sweet, Or lingered in the Autumn beam To pluck the ripe rich wheat, Once more, with measure gay and light He walked the merry dance, And saw on dear old faces bright The smile and love-like glance.

The old man touched the fiddle strings, Faint showed the ember's glow, The hour gave back the echoes Of vanished long ago.

His old companions, one by one, Along the vale of years, Some in the gladness and the sun, Some in the shade and tears, Passed by, and left him at the gate That opens into the West, Amid the twilight mists to wait The messenger of rest.

The old man dropped the fiddle strings, The stars were shining fair; The rustling of an angel's wings Made music in the air.

AMERICAN CATHOLIC SCHOOLS.

AN IMPORTANT DELIVERANCE BY MGR. THORPE.

THE GREAT STRIDES OF PROGRESS MADE IN EDUCATION IN THE UNITED STATES—STRIKING FACTS AND FIGURES.

(Connecticut Catholic.)

A the educational conference held in Cleveland, Ohio, last week, in the absence of Bishop Keane, rector of the Catholic University, who was down on the program but who was unable to attend, Monsignor Thorpe delivered the address on "The Development of Private Secondary Education."

The speaker dealt exclusively with the systems adopted by Catholic schools. The speaker outlined the course of study in parochial schools, graded schools, academies and colleges, until the pupil is fitted for the University, giving prominence to the Catholic idea of combining moral and religious with mental training. He repudiated the charge that the Catholic church has any sinister motives in the methods of her teaching; neither does she attack any denomination, nor teach antagonism to existing conditions; the aim of the Catholic school is to make proper minded and noble citizens, and this can only be done where the moral faculties are educated with the mental.

"To prove my assertions," continued the reverend lecturer, "I might carry you back to the parochial, episcopal, conventual or monastic schools of the early middle ages and show how the lamp of science was preserved by them from the destroying hand of the so-called barbarian that had overrun the Roman empire. I might bring you down still nearer our time and show how the universities of the latter middle ages diffused the light of what we now call secondary education, and still later trace the progress of science from the halls of those early seats of learning to the unpretentious school houses of still later times wherein the many have shared the privilege of the few. But enough will be found in our own country to fill up the time for my address."

IN THIS COUNTRY.

"One hundred and fifteen years ago private schools conducted by the Catholics either for primary or secondary education did not exist. In 1780, soon after the appointment of America's first Catholic Bishop in the person of the renowned John Carroll, Georgetown College came into existence. Its purpose then was to teach the secondary branches; but in course of time it grew to the proportions of a university, but still continuing to teach the humanities. Where there were then no primary schools, there are now 3,861, with an attendance of 7,63,848 pupils; academies or high schools for girls, 633, and for young men, 187; 26 seminaries conducted by seculars and 82 under the charge of religious. In addition to these we have nine universities, eight of which teach the various branches of secondary education, while only the Catholic University of America confines itself to the higher education of its alumni."

OUR EXAMPLE.

"In our own city, as more closely connected with the Centennial, we have an apt illustration of this marvellous growth. Forty-six or 47 years ago, Bishop Rappe, always active for the public good, established the first private school under charge of the Catholic Church. It was in an old barn in the rear of the old episcopal residence on Bond Street. At a small expense a few maps were purchased, a few rude desks prepared and at a small salary a teacher provided. This small beginning has developed itself in a wondrous manner; 34 parochial schools, five academies for young ladies and one for young men, supplemented by a seminary for ecclesiastics, are an important page in the growth of Cleveland within the past 50 years. In all those colleges and academies not only in Cleveland but through the nation the arts, literature and the higher mathematics are taught. In the parochial schools

not alone is a primary education imparted but in many of them the branches of a high school or secondary education is taught.

Now, what is the meaning of this vast outlay, this wonderful work in the field of private or as you may term it, denominational education? Is it as some may say, a menace to the public schools or state institutions of learning? No, its reason is far higher, infinitely more far-reaching. We have no quarrel with the schools of the state. They are established to teach secular science and they do their work conscientiously and well.

TRUE EDUCATION.

"But every one knows that educate, from which the word education is derived, means to draw out the whole faculties of the pupil. To educate the intellect and leave the heart untouched, is to permit the moral qualities to remain dormant. It is true, morality is inculcated in the public schools, and no doubt the beauty of virtue is often and beautifully depicted, but the child of the Agnostic and the Israelite must be considered. The Trinitarian God must be mentioned. Neither have we a right to mention God at all lest the Agnostic shall cry out against us. To teach a definite, positive religion would be met by the adherents of the different denominations lest we should run counter to their respective creeds. Now this is as it should be where all stand equal and have equal rights to share the benefits of the state education.

But it must not be forgotten by those who hold to divine revelation that man's noblest destiny is that he is a child of an Almighty Creator and that his end is eternal happiness. It must not be forgotten that there is a moral law, and that God is the author and the sanction of that law. The Christian man cannot say, like the heathen of old, "Let us eat and drink for tomorrow we die." He must realize that the highest science is a knowledge of God, and his highest duty the keeping of His law. We are to-day standing on a seething volcano that threatens to burst at any moment, and must burst and bring destruction to a city if the remedy does not come in time. Arithmetic and arts is not the remedy. This must be found in religion which teaches man to love God and his neighbor for the love of God. Here you have our reason for our efforts in the cause of private denominational education. We keep pace with the development of human science because every man must be equipped for the battle of life. But we believe it necessary to give the first attention to that science which relates to God. We are told that education should teach man to conform himself to society. Not if society has gone astray. Man, well taught, should see the necessity of making society conform to him and that for the sake of society means his fellow men.

Our schools, then, are the nurseries of charity. God first and man next. Nothing narrow or selfish in our aim. Love of God and love of country and these taught to go hand in hand. For this reason Cleveland has no cause to regret—America has no cause to regret, that Catholic schools and colleges have so remarkably multiplied themselves within our border for the hundred years just now come to a close." The address was well received by the delegates to the convention.

FROM THE SACRED HEART REVIEW.

TEMPERANCE.

Where Drink's Worst Results Are Seen.

The notion has sometimes prevailed that all the evils of intemperance are the result of the debasing influence of the saloon, says Rev. J. M. Cleary, president of the national union C.T.A. The saloon, no doubt, is much to blame for the widespread extent of the evil of excessive drinking, but the saloon is not wholly to blame. The saloon exerts marvellous ingenuity in not only catering to an appetite already well developed, but also in cultivating new and insatiable appetites for intoxicants. The profits of the saloon from ministering to anything like a reasonable or legitimate demand for intoxicants would, indeed, be discouragingly small. Its greedy coffers must be filled by the contributions of those who demand drink to still the cravings of an appetite diseased and destructive, that has silenced conscience and trampled upon reason.

Habitual drinking in the home, with the usual bad example, is a sad and prolific cause of the sin of drunkenness. Many an uncontrollable appetite for strong drink has been created in the home into which intoxicants freely and frequently enter. Many heart-broken mothers have only themselves to blame for the dissipation of their wayward sons, because they did not protect them in time by sufficient safeguards against the insidious danger of drink. Some women, alas, are not wholly free from the frightful curse of this most destructive appetite. It is in the home, or in the social circle, that this fatal fondness found its first encouragement. The saloon will not entertain any scruples at enriching itself from the reckless contributions of unfortunate and degraded women. But the saloon does not make women drunkards. With all its foul sins to account for, this, at least, cannot be laid to its door.

The vilest result of drink's terrible work must be traced to the homes invaded by the evil. How important it is, therefore, that the homes of the people should be freed from this poisonous danger. Our good, noble hearted women must be the refining influence to cleanse the home and society from the foulness of habitual drinking. Women's power for good or evil is greater than we are able to estimate.

TEMPERANCE NOTES.

If a drunkard would know his credit, let him ask the saloon-keeper to loan him the dime that he just threw on the bar for a drink.

The Connecticut man who bet that he could drink three pints of beer and three glasses of whisky within five minutes won his wager, but in fifteen minutes he was dead from alcoholism.

In Saxony there is a town of 1,750 inhabitants in which persons who have

not paid taxes for three years are not allowed to frequent public houses, and landlords are liable to penalties for serving them.

A total abstainer once gave this reason for his avoidance of liquor: "I never drink. I can not do it on equal terms with others. It costs them only one day, but me three—the first in sinning, the second in suffering and the third in repenting."

The report of the Connecticut State prison for the year ending Sept. 30, 1895, shows that of 395 prisoners 209, or 52.9 per cent., confess to the use of drink as the cause of their crimes, and fifty-three more, or 13.4 per cent., make the cause to be bad company, which probably means drink.

When alcohol is first introduced into a new country not accustomed to drink, the result is disastrous. Rum killed more American Indians than bullets, and alcohol is today depleting Polynesia of its inhabitants. Were any of the African tribes supplied with beer and other liquors as the English and Germans now are, the tribes would soon vanish.

Professor Morse, at a recent meeting of the Alumni Association of the Medico-Chirurgical College in Philadelphia, made these significant statements: "We are rapidly becoming a nation of beer-drinkers, and the insidious affection known as Bright's disease threatens in time to decimate the ranks of the beer drinkers."

A teetotaler once called upon some Government officials with the expectation of making large contracts for goods. They immediately invited him to drink. He declined. They insisted that he must drink. Then he refused. Thereupon one of the half-drunken fools tried to force him, declaring that he would buy no goods of him if he did not drink. Then said the other, "You buy no goods of me," and walked away. The next morning, the fiery madness having been slept off, the officers made most unexpectedly large contracts because they had found, to their surprise, a man true as steel—a man that could be trusted.

FASHION AND FANCY.

[From the Republic, Boston.]

Usters will be very much worn, and will be made more or less for dress by the cut of the body of the coat. For a late sea voyage, instead of the ulster, a big cape, to be used with a rug of the same material, is desirable.

Sacque coats are to be the dressy wraps for the fall. They are made of velvet or rich peau de soie. One of dark brown velvet, lined with silk of the same color, had a collar of white satin and bands embroidered with jet, and the neck was filled in with white chiffon. Braiding and embroidery will be used very extensively this fall and winter, both on coats and on skirts.

The early fall hats have rather a severe aspect when compared with the fluffy, bedewed hats of summer, but there is a very stylish air about them and they give the wearer a very distinguished appearance. Bonnets for elaborate occasions are airy, indeed being made almost entirely of gathered tulle or lace and, jet and trimmed with dark velvet, sprays of flowers or feathers. Some of these tiny affairs have a full osprey perched upright at the back. Sprays of green oats and bunches of green wheat are showing themselves among the trimmings of the fall millinery, in opposition to the bright red cherries and currants that have been introduced for the decoration of fall hats.

The styles for sleeves are legion. One sleeve is gathered tight to the shoulder and finished there with three full flounces, each edged with narrow velvet. A plain tight sleeve, with one large pleated flounce, is pretty for heavy goods. Another tight sleeve of muslin has the big puff caught in at the top of the shoulder. The puff is made of the muslin and insertion. The sleeve that is very tight, with a very small puff on the shoulder, is used for silk gowns, and is quite the latest style. The short, full-puffed sleeve, with a deep, pointed cuff above the elbow, is pretty for an evening gown or for a young girl; and the sleeve with the small puff at the elbow is very graceful for thin material.

There is a marked change in the skirts. They are much less full about the bottom and fuller at the waist in the back. Braiding about the bottoms of the cloth walking skirts will be very much used. Some skirts will have perforated designs, showing the contrasting color of the silken lining, and some will have a flat band of a darker color laid plainly on the bottom and headed with a narrow braided design. The sleeves are not so full nor so high on the shoulders, but are still far from the tight sleeves promised for this fall. The bolices are some of them made double-breasted. For dress occasions the Louis XVI. coat will be very much worn by matrons with good figures. One of handsome brocade or broche silk can be worn equally well with a black or a colored silk skirt.

GIRLS' EVENING DRESSES.

PRETTIEST COLORINGS AND MOST DESIRABLE MATERIALS FOR MISSES' GOWNS.

"The material in vogue for young girls' gowns for evening parties are simple but dainty," writes Isabel A. Mallon in October Ladies' Home Journal. "Light-weight silks, chiffon over silk, organdy or dotted muslin developed in the same way with decorations of youthful-looking laces and many ribbons make particularly pretty gowns for evening wear. The young girl's bodice is made either quite high and finished with a soft bill about her neck or else it is cut out in what is known as the 'Dutch square.' Long sleeves or elbow puffs are proper. With the 'Dutch square,' and many picturesque effects are obtained by this combination. No matter how rounded an arm may be, nor how pretty the hand, evening gloves should be worn with the party dress. The fan is not an absolute necessity to the evening toilette, but it is always a pretty and graceful addition.

"China silk, light-weight corded silks, chiffon, organdy and muslin are the materials dedicated to the young girl. When any one of these is made up for

evening wear the lining should be of a light-weight; but not a corded, silk, or an inexpensive satin. Pale blue, turquoise-blue, rose and salmon pink, pale silver gray, and best of all, white, are the colors in vogue for the young girl. No matter how charming the heliotrope shade may seem it should not be chosen for a young girl, and no matter how glowing and attractive a bright red fabric is, it is inartistic as a party dress, and should on no account be chosen. In this connection it may be said that the prettiest of all party dresses for a young girl is the one made of white material."

HOME MATTERS.

These are the days when the apple orchards are giving up their mellow fruit and the housekeeper finds a most wholesome and tempting addition to her already rich autumn board. She will do well to serve the apples in the ways best suited to their freshness, for later in the season—quite in winter, indeed—she will find the faithful apple her chief reliance in pies and sauces.

Baked apples are never more delicious than when the fruit is fresh from the trees. They should be wiped clean, cored, sugar, a little water and a clove put in each core, and baked with frequent basting. Served with whipped cream they are a veritable company dish.

Idealized baked apples are not baked at all, but steamed. When they are done fill the core cavities with candied fruit. For the filling in eight apples a cooking school receipt is four ounces of candied pineapple. Chop the fruits and simmer them in a half cupful of sugar and a cupful of water. Arrange the apples, when cooked, on an ice cream dish; fill the centres heaping full of the fruit, draining it free from the syrup. Boil the syrup till thick as honey, flavor with vanilla or good sherry, and baste the apples with it. Serve cold, with whipped cream heaped around the apples just as they are sent to the table.

Apple jelly needs crisp, tart apples, the bush apples or pippins being the best. They should not be pared, but wiped clean, cored and cut into quarters. When the preserving kettle is full of apples, fill it about one-third full of water. Let it all simmer until the whole mass is perfectly soft. Strain through a jelly bag without squeezing or pressing, which clouds the jelly. A spoon may be passed down the inner sides of the bag, however, if the juice seems to get clogged. After straining, allow to a cup of juice a cup of sugar, a clove and an inch of lemon peel; then set back to simmer gently till signs of jelly are noticed. Test by filling a soup plate with ice water. Then pour a little of the jelly in a saucer and set the saucer in the soup plate. It will cool rapidly, and show the condition of the jelly. If the juice has been carefully skimmed as it boiled it will not need a second straining and may be ladled from the kettle into the glasses. These should be left on the kitchen table for a while, then set in a cool place to cool, and in an hour or two the jelly should be firm and clear.

Apple fritters with an orange glaze is one of the dishes of this fruit that belong to one of the later months of the year than September. The batter for the fritters is made by beating an egg, adding to it a gill of sweet milk, a cupful of pastry flour, a teaspoonful of olive oil and a level teaspoonful of baking powder. Peel, core and quarter the apples, dip them in the batter, and fry them. Fritters made with olive oil are more crisp than those made with butter. The glaze for the fritters calls for a half cup of powdered sugar, mixed with the grated yellow of an orange and a tablespoonful of the juice. Stir in a saucpan over the fire till the sugar is warm, and pour over the fritters.

Apple charlotte is a simple and wholesome dessert, made as follows: Cut bread into inch-thick slices, and soak for an instant in cream or rich milk. Line the bot tom of a deep pudding dish with bread, adding a layer of sweet apples, sliced fine. Sprinkle well with sugar, and give a liberal grating of nutmeg. Fill the dish with alternate layers of bread and apples, covering the top with bread. Pour over the whole a cupful of milk, and bake slowly. It is best eaten slightly warm and with cream.

A breakfast dish of apples said to be very appetizing is prepared in this way: Pine, soft, tart appls should be selected, peeled, cored, sliced and set to soak for at least three hours in sugar moistened with brandy and lemon juice. Drained from this, they should be fried a clear brown with butter, and then sprinkled with powdered sugar and cinnamon and served.

They are still better, however, at this season, or at any time, in their natural state. Wiped, piled tastefully in an attractive dish, whence they are transferred to the individual plate, peeled, quartered and eaten with a pinch of salt, before or after the meal, as the appetite indicates, the apple is the king of fruits in flavor and wholesomeness.—Boston Republic.

LAUGHTER A GREAT TONIC.

KEEPS THE SPIRITS BUOYANT, THE HEART AND FACE YOUNG.

"I presume if we laughed more we should all be happier and healthier," writes Edward Bok in the October Ladies' Home Journal. "True, we are a busy and a very practical people. And most of us probably find more in this life to bring the frown than the smile. But, nevertheless, it is a pity that we do not laugh more; that we do not bring ourselves to the laugh, if need be. For we all agree that a good laugh is the best medicine in the world. Physicians have said that no other feeling works so much good to the entire human body as that of merriment. As a digestive, it is unexcelled; as a means of expanding the lungs, there is nothing better. It keeps the heart and face young. It is, too, the most enjoyable of all sensations. A good laugh makes us better friends with ourselves and everybody around us, and puts us into closer touch with what is best and brightest in our lot in life. It is to be regretted, then, that such a potent agency for our personal good is not more often used. It costs nothing. All other medicines are more or less expensive. 'Why,' said an old doctor not long ago, 'if people fully realized what

it meant to themselves to laugh, and laughed as they should, ninety per cent. of the doctors would have to go out of business.' Probably when we get a little less busy we shall laugh more. For, after all, the difference between gloom and laughter is but a step. And if more of us simply took a step aside oftener than we do, and rested more, we would laugh more. By laughing I do not mean the silly giggle indulged in by some women and so many girls. There is no outward mark which demonstrates the woman of shallow mind so unmistakably as that of giggling. There is no sense in the giggle; no benefit to be derived from it. It makes a fool of the person herself, and renders every one about her uncomfortable. But just as the giggle is the outcome of a small mind, the hearty laugh is the reflection of a healthful nature. What we want is more good laughers in the world—not more gigglers."

GOOD MOTHERS.

One wonders why there are so many wayward youths when there are so many good mothers. As the father is seldom or ever mentioned in this respect, it must be that the quality of goodness is nearly all on the mother's side. The logical conclusion is that good mothers should raise good boys. And good mothers, as a rule, do. But what is a good mother? She is the one who forgives a fault, but punishes it as it deserves. She is good since she has the courage to say "no" and stick by it when necessary. She is the good mother whose home is her attraction, and not the one found everlastingly gadding here and there. Extravagance and the folly of fashion are strange to her. She is a strict prohibitionist in avoiding all things that are wrong, and is moderate in the use of things allowable. Her religion is no lip service, but is genuine to the heart. Where good boys are rare the good mothers are likewise.

TRUTHFULNESS.

A man may, from education, training and habit, or even from motives of policy or other reasons, usually speak the truth and be esteemed accordingly. Yet he may not by any means be imbued with the spirit of truth which animates his neighbor, who loves and reveres it, not merely for its results, but for its own sake, whose impulses spring toward it and whose whole life manifests it not only in word, but in deed and thought. Truth does not get exalted by flinging it at people. It is exalted whenever it is really expressed in a man's life and shines out through him.—Exchange.

MET DEATH BRAVELY.

GERMAN TARS WENT DOWN WITH THE ILTIS SINGING THE NATIONAL ANTHEM.

SAN FRANCISCO, September 25.—While the story of the loss of the German gunboat Iltis has already been told, the Doric, which has arrived from the Orient, brought additional particulars as to the death of all except eight of her crew. After the vessel struck on a reef near Southeast Promontory and began to break up, it was realized by the officers and men that no efforts could save them. The majority of the crew were gathered aft, where the commander, Captain Braun, and the officers of the watch and Lieutenant Prasse were standing on the bridge. The captain gathered the doomed crew about him and called upon them to give three cheers for the Emperor. They were given with a will, and, waving their hats at the flag that floated over them, the brave sailors showed their fidelity to the Fatherland and took a farewell of life.

While the cheering was going on the ship broke in two near the foremast. The masts toppled and fell, and as they went down they crashed through the bridge and swept some of the men into the sea with their tangle of rigging. As a big wave came curling towards the lost vessel, a gunner, Raehn, requested the men to join in singing the national anthem. They grasped each others' hands, and with their voices mingling with the howling of the storm they went down to death.

THE DEVIL.

The Catholic faith teaches that a spirit exists whom we call the devil or the demon, and who exerts his power for evil in the world, to try the fidelity of Christians and to punish the sins of men. One would be a heretic who dared to deny this point of Christian doctrine, and to pretend that the devil is not a living, personal being. Just as we ourselves consist of two constituent principles, the one spiritual and invisible, which is the soul, the other material and visible, which is the body; even so the world consists of two orders of creatures, the spiritual and invisible, who are spirits, the material and visible, who are bodies. Our soul is that power which animates and gives action to our body; spirits, although in a different manner, do also constitute a hidden force, and are therefore able to influence material bodies, and to communicate to them certain qualities, certain developments, and different impulses. Amongst these spirits, whose number is incalculable, there are many who are in rebellion against God, who are engaged in contest with the good spirits, and are endeavoring by all possible means to bring disorder into the world, and to disturb its harmony.

The faithful spirits are called angels, that is, messengers of God; the rebellious spirits are called demons, from a Greek word which signifies evil spirits; or rather devils, from another Greek word, which signifies adversary, enemy, disturber. The most powerful of the good angels is called by the Church the Archangel St. Michael, which name signifies none is like to God; the chief of the wicked spirits is called Lucifer, which means light-bearer, because it was the vocation of this spirit to preside over light; and also Satan, which means the rebel. He

NEUROUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

Can't Eat

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. are the best after-dinner pills, aid digestion. 25c.

is commonly called the devil (although there are many others), because he is the head and representative of them all.

The devil is our personal enemy, because, created in the image of Jesus Christ, we are destined to be, both on earth and in heaven, the children of that God whose holy authority Satan rejects.

He attacks us in all manner of ways, and tries especially to make us sin, so that, separated from Jesus Christ, we may lose the happiness of heaven. The devil tempts us either directly or indirectly; directly, by suggesting to us thoughts of pride, guilty desires, wicked and perverse inclinations, by turning us away from prayer, from Holy Communion, from the service of God, and from good works; indirectly by means of what the gospel calls "the world," sinful examples, the corrupting influences of bad society and sinful pleasures. Thus Satan labors incessantly, either personally or by means of sinners, who are his servants, to bring us to ruin.—Sacred Heart Review.

WISE WOMEN SPEAK.

They use Only the Diamond Dyes.

Mrs. Thos. Miller, St. Helen's, Ont., says: "I have used your Diamond Dyes for many years and am delighted with them."

Mrs. Ryan, Head Lake, Ont., says: "Entirely pleased with Diamond Dyes; they give complete satisfaction. I would not use any other after my experience with the 'Diamond.'"

Mrs. A. R. Steeves, Meadow, N.B., says: "Diamond Dyes give lovely colors; they are easy to use and very reliable; I highly recommend them."

Mrs. Charles Gagné, St. Chrysostome, P.Q., says: "Your Diamond Dyes are splendid and should be kept in every home."

Mrs. R. J. Hannah, Poplar Point, Man., says: "Diamond Dyes are a perfect success and no trouble."

Mrs. A. F. Davis, Knowlton, P.Q., says: "I use Diamond Dyes with great success. I can re-color old dresses and make them look as good as new ones."

Murray & Lanman's FLORIDA WATER

THE SWEETEST MOST FRAGRANT, MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

ALL DRUGGISTS, PERFUMERS AND GENERAL DEALERS.

FOR TIRED FEET.

After a long walk, or much standing, when the feet are very tired, it is a good plan to bathe them in water in which charcoal has been boiled; or friction with gin and water is most useful. Another remedy under the same conditions is to put a handful of common salt into a footbath of hot water.

The foot often becomes very tender, but persons whose feet do not perspire, but are apt to become very hot and irritable. In these cases a saline is very comforting, and the following will be found most useful: Zinc ointment, cold cream and spermaceti in equal parts.

Savants and experts are continually employed discovering a remedy for the restoration of hair to its natural color. They want an article that will preserve the scalp, pure and clean, and remove that destroyer—dandruff. It is now that discoverer—dandruff. It is now that discoverer—dandruff. It is now that discoverer—dandruff.

Beware of money and the desire for it; of careflessness and mistrust of God; labor in your lot; be content with such things as you have, and be careful for nothing. The only sure investment for our worldly goods is in the works of mercy to the poor of Christ.—Cardinal Manning.