

Words of Wisdom.

Under our greatest troubles often lie our greatest treasures.

We are apt to consider an act wrong because it is unpleasant to us.

Good temper is like a sunny day, shedding brightness on everything.

By being contemptible we set men's minds to the tune of contempt.

Industry need not wish, and he that lives upon hope will die fasting.

Souls have complexions too; what will suit one will not suit another.

True honor is to honesty what the court of chancery is to common law.

The mirage of falsehood is often mistaken for the verdant valley of truth.

To succeed one must sometimes be very bold, but always very prudent.

The glorified spirit of the infant is as a star to guide the mother to its own blissful clime.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.

The world is the book of women. Whatever knowledge they may possess is more commonly acquired by observation than by reading.—Rousseau.

It is with a word as an arrow—the arrow once loosed does not return to the bow; nor the word to the lips.

If you should never worry about a misfortune until it actually happens, you would be far more cheerful than you are.

We borrow trouble as naturally as we would like to borrow money.

The time is short. This gives value to life. It gives emphasis to prayer. They pray the best who pray and watch; they watch the best who watch and pray.

So says the poet. Faithful servants keep their ceaseless vigils.

No plant or tree can grow by inherent ability, apart from sun, soil, moisture, and the like. No animal can do as simple a thing as breathing by inherent ability; he must have air. In just the same way, passing to what is spiritual, God cannot be loved save as he is offered to love, in qualities that will awaken and support love.

Perfect purity of intention is the highest spiritual state, a state which probably, the holiest man has never reached, but to which all children of God are in different measures approximating. Are we striving for his purity of intention, praying for it, laboring for it, seeking to bring the whole of our spiritual life to this standard?

The Fashions.

White lace stockings are worn over those of tinted silk to match the dress with rich evening toilets.

Woven laces are now used for lawns and muslins, also for sheer wool goods, and are not considered shams.

A very large Alafrican bow of dark red plush, held by a gilt ornament, is worn in the hair with morning toilets.

To a "country subscriber" Harper's Bazar says: "It is very bad style for a young lady to wear a great deal of jewelry. Gold chains are not worn around the neck."

White mull and white nuns' veiling dresses are worn to church in the summer resorts. Swiss muslin is not as popular as soft mull or fine sheer wool for white dresses.

Under-waists under thin dresses are high in the neck, but are without sleeves. The neck of the dress and the waist are then cut alike in the front, either square or in a surplice point.

Instead of frills at the wrists and necks of dresses, they are sometimes finished with a puff of the surah used for trimmings. To make it fluffy and soft looking, it is first pleated, then doubled and the pleating is pulled out in the middle of the puff.

The last novelty in parasols is to have them in velvet. One lately seen in ruby velvet had a large gold embroidered bow on one division. Another novelty was of cream lace in narrow flounces, with different sized Brazilian flies and beetles scattered over it among the folds.

Godey's Lady's Book says that black grenadine remains a standard choice for summer dresses. This season the plain sewing silk grenadine with smooth surface is very much worn with damask grenadine. Some persons prefer the smooth surface grenadine for the entire dress.

To make a surah and lace cravat-bow take three strips of Mechlin tulle, each 8 1/2 inches wide and 5 1/2 inches long, fold them double, lay them in side pleats and sew them on a stiff lace foundation. Between these parts set on pleated lace two inches wide, which is continued to form the ends of the bow.

Out-door wraps seem to assume something of the heavy air which pervades the general toilet, and come in broche, satin and velvet, without any relation whatever to the costumes worn. Long shawls superbly embroidered accompany all hand-worked dresses, satins, pongees, cut velvets, or mulls even and may be carried on the arm for use in cool evenings at the sea-shore, or tied lightly around the shoulders, with the costume for which they are intended.

The latest addition to the lawn tennis costume is the mob-cap, or the lawn tennis cap, as it is termed by an act of grace. These dainty contrivances are small, crushed-looking mysteries of lace, insertion, ribbons and flowers, which crown the young heads of girlish tennis-players as becomingly as the head-dresses of our grandmothers. Full frills of lace should come about the face with these caps, and the ribbons should match the knots of the lawn tennis-apron.

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Folly of Mourning.

Natures, of course, differ widely, and there are some who, (probably in consequence of having been accustomed from their earliest years to regard black as the emblem of death and sadness) find some amount of relief and comfort in wearing mourning when a friend dies, and feel a satisfaction in marking the especial event with especial garments.

But all are not of the same way of thinking, and there are men whose inclinations are just the reverse. The sort of self-consciousness and strangeness of feeling which usually accompany brand new clothes are distasteful to them in a time of trouble, and they wish only to go about in whatever they are in the habit of wearing, without any fuss or alteration. Sorrow may be none the less true and deep because it shrinks from ostentatious parade,—from wearing the heart on the sleeve, for daws to peck at; it may feel that the inadequacy of outward signs to give it expression makes any attempt at doing so a mere mockery, and may prefer to conceal itself, as far as possible, under its wonted exterior. How can real grief be represented fittingly by crape and hat-bands?

And if no real grief exist, then the whole affair is nothing but a miserable exhibition of humbug and hypocrisy,—an appeal to the world for sympathy, and commiseration upon false pretences. What sort of sorrow is felt by relatives who say, "Oh! we must put the children into mourning for Uncle So-and-so,—he's left us something in his will"; or else, "I shan't trouble about black for Cousin Such-an-one,—he's left me nothing"; as the case may be? It would be surely more honest for such pretended mourners as these to assume signs of rejoicing or woe, according as they do or do not find themselves the possessors of fresh riches. Even when sorrow is really felt, its intensity and duration will not be alike in all cases where the relationship is the same, because no two husbands and wives, brothers and sisters or other relations, will love one another in exactly the same degree; and on this account, there must necessarily be something foolish and unreal in a practice which assumes that the depth and extent of regret may be reckoned on according to nearness of kin. More or less of shoppiness and hollowness is almost inseparable from the wearing of mourning, according to the present custom; yet there is that about death which is apt to put human nature essentially out of tune for all that is artificial and sham.

Again, how can anyone who believes in the resurrection reconcile it with his conscience to make everything connected with death dark, gloomy and melancholy? If he has that sure confidence which he professes to have as to the departed being safe from all future dangers, and having passed to a state of bliss far beyond what is attained upon earth, why does he not rejoice in their happiness? Does he think them out of reach of sympathy, because out of sight? Or is he too selfish to let the thought of their gain outweigh that of his own loss?

In 1875 a Mourning Reform Association was started by three ladies, and has certainly commended itself to the public mind to some extent, seeing that it now numbers 450 members. It discourages the use of mourning stationery, wearing of crape, and putting of servants and children into black; recommends that mourning should be shown by a black band around the arm, or by a black scarf, and aims generally at minimizing mourning.—[London Spectator.

Ten Years' Change.

Mr. Macdougall has gone up to Manitoba. The last time Mr. Macdougall went up to Manitoba he went to take possession of the country as the official representative of the Dominion Government. But there was an obstacle in the way; in fact there were two obstacles. One was "that blawsted fence," and the other was Riel, the leader of the rebellion. This was ten years ago. Manitoba has become an important place since then. It has taken long strides in the march of civilization, and Mr. Macdougall will find few things to remind him of the rebellion. He will see push and prosperity on all hands, which he certainly would not have seen if he had succeeded in gaining access to the country before. Mr. Cauchon is the present lieutenant-governor, but his time will expire in 1882. The impression in Manitoba is said to be that Mr. Macdougall will succeed him. Thus does the whirling of time bring in its revenges.—[Toronto Telegram.

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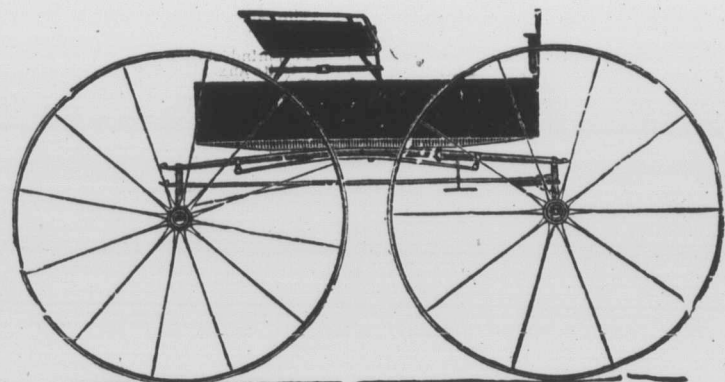
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