

LADIES' DEPARTMENT.

PARIS AND AMERICAN FASHIONS.

Selected and compiled for the CATHOLIC RECORD by Mrs. J. J. Skiffington, 193 Dundas Street, London, Ontario.

The majority of imported dresses are short for the street. No lady's wardrobe is now complete without a short walking-dress.

Fancy brocade ribbons, with feather edge in solid colors, are shown; also, reversible ribbons in satin and water colors.

The polished brass ornaments for which there has been a mania, are now rivalled by those of mixed silver and brass.

The new imported silks for ladies are in very bright and showy colors; some have two colors strongly contrasting.

Nearly all the new colors, this season, take their names from precious stones. For instance, there is garnet, ruby, topaz, emerald, sapphire, amethyst, etc.

Madame Demorest gives us, this season, some very practical and comfortable hints in regard to the present styles. She tells us that walking-skirts should be short, that is exhibiting the heels of the boots, that polonaises or overskirts to be worn with trained skirts are not suitable to wear over walking-skirts. Drapery is arranged to be higher than in former seasons passed, and that corsettes are positively going to be generally adopted, but they will only offer a support to the back of the skirt, and the front and sides will be close to the form, the only appearance of dullness resulting from draperies and decorations.

A rich costume is of plain prune and rich, prune, and old gold striped silk. The front of the skirt is of striped silk with narrow faded draperies caught up by loops of prune and old gold satin ribbon. The sides have striped panels fastened down by bows of silk and loops of ribbon in the two colors. The Louis XV. corsage has a striped waistcoat with chased gold buttons. The collar of the waistcoat is straight, and the corsage has revers like a coat, and is cut away at the sides; it is open at the back with three plaits of striped silk and fine gold buttons on each side. The sleeve has a double reverse of striped and plain silk with gold buttons.

A very fashionable home dress is of indigo serge; the skirt is trimmed with a pleated flounce, and the polonaise with white and gold; it is draped under bows of cardinal red.

Another home-dress worn this fall is of two shades of bronze striped lamourine; the reverse cuffs and collar are of silk of the darker shade trimmed with silk embroidery of the lighter; the tunic is draped under bows of satin ribbon of the two shades.

A Berlin hat, with somewhat wide brim, turned up on one side, lined with black velvet and edged with narrow gold cord. Outside, two curled black cat ears and a butterfly of gold tulle.

Another hat is of white straw, the border lined with garnet-colored velvet, and trimmed with a golden cord. Outside, a large cluster of carnation roses and bow of cream-white satin.

Also a hat of black straw turned up with black velvet, trimmed with black cock's feathers and a crimson veil.

The following is a new style of walking-dress: Soft brown serge, the skirt has a deep kilted flounce; the bodice is trimmed with scallops and a womanly tassel of fringe. Paletot of black cloth, ornamented with passementerie; throat and sleeve trimmings of fur. White felt bonnet trimmed with Sultan-skin, white feathers, and verbenae blossoms, a star of white beads ornaments the centre of the face trimmings.

HOUSEWIFE'S CORNER.

Breakfast Bolls.—Mix half an ounce of sifted white sugar in two pounds of the finest flour; make a hole in the centre, and put in about two tablespoonfuls of fresh yeast, mixed with a little water; let it stand all night; in the morning add the yolk of two eggs, a piece of butter the size of a walnut, and sufficient warm milk to make it a right consistency; divide into rolls (about twelve or fourteen), bake half an hour in brisk oven.

Steamed Indian Bread.—Three cups of butter-milk, three cups of sweet milk, three cups of meal, two cups of flour, one teaspoonful of salt, two teaspoonfuls of soda; put in a greased pan and steam three hours.

Cottage Pudding.—One cup of sugar, one cup of flour, three eggs, four tablespoonfuls of milk, three teaspoonfuls of baking powder; bake in one loaf. Cream for the pudding: One egg, one cup of sugar, half a cup of flour, one pint of milk; boil until thick; flavor both pudding and cream with lemon or vanilla.

French Tapioca Pudding.—Take two ounces of tapioca and boil it in half a pint of water until it begins to swell, then add half a pint of milk by degrees, and boil until the tapioca becomes very thick; add a well-beaten egg, sugar and flouring to taste, and bake gently for three-quarters of an hour. This preparation of tapioca is superior to any other and is suitable for delicate children.

Steamed Apples and Rice.—Peel good baking apples, take out the cores with a scoop so as not to injure the shape of the apples; put them in a deep baking-dish and pour over them a syrup made by boiling sugar in the proportion of one pound to a pint of water; put a little piece of shred lard inside each apple and let them bake very slowly until done, but not in the least broken. If the syrup is thin, boil it until it is thick enough; take out the lemon-peel, and put a little jam inside each apple, and between them little heaps of well-soaked rice. This dish may be served either hot or cold.

Eliza's Soup.—Have an earthen pipkin with a close fitting lid; put into it my pieces of cold meats, roast beef bones, the remains of any kind of game or poultry (which may be easily saved in winter for a few days); then add enough water to cover it well; carrots, turnips, potatoes, all cut fine, a little barley, a blade or two of mace, pepper, salt, a teaspoonful of sugar, one tablespoonful of vinegar and a little tomatoe catsup. This soup will be found delicious, and in this nothing is wasted, as it can be renewed from day to day. By having this pot-oup for many a cold and hungry child may be comforted.

We hear of all sides that hydrophobia is likely to be very rare among young dogs during the hot weather. The following recipe for the prevention of that fatal malady is most efficacious.—On the tenth day after birth remove the nipples from the mother, tie their legs gently but firmly together, put them tenderly into a sack, in which you have previously placed several large stones; then take the sack and throw it into the nearest pond, keeping it there for a space of time not exceeding twenty minutes, after which operation the puppies will never have hydrophobia.

Conversions of natives to the Catholic Church are increasing in Central England and have aroused the wrath of a Church of England missionary not unknown in Calcutta.

A MOST EXTRAORDINARY WILL.

An extraordinary will was sent from Marin county California, to the San Francisco Hall of Records, to be recorded. It was the will of Allan T. Wilson, who left an estate valued at \$35,000. By one half to his wife, being common property, and the other half to his young son, John Ward Wilson, subject to certain conditions. The conditions were as follows: If he dies before having a child, the property shall go to the orphan asylum which has been longest established, and in which no person in authority is a Roman Catholic. He is empowered to give his mother \$500 per year for her support, or after his death, that she shall not give any money, not even to the extent of one dollar, to any Catholic priest, church or society. If the son attains the age of ten years, and then uses tobacco, alcohol, wine, beer or cider as beverages, he shall forfeit all rights under the will or pass a month and a day in no other way than bread and water, and each time he commits the offense the penance must be repeated. If after his death years of age he shall drink or smoke he shall forfeit his estate, or instead, work steadily for a year as a common farm laborer and save one-half of his wages, and he shall so labor as to earn at least two-thirds of the wages farm laborers generally receive. If he becomes a Catholic, or after his death, eighteen years of age, he shall give any money whatsoever to a Catholic priest, or even layman, he shall forfeit his estate. The will considerably adds, however, that he may give small sums, not exceeding \$5 each, to really destitute persons without making any extensive inquiries as to whether they are Catholics or not. The estate consists of personal property, \$429,234; a lot in San Francisco, \$15,000 and three lots in Petaluma, \$9,000.

EARL DUFFERIN.

ADDRESS FROM THE ROMAN CATHOLIC HIERARCHY.

The following is a copy of the address presented to Earl Dufferin by the Archbishop and Bishops of the ecclesiastical province of Toronto: The Right Honourable the Earl of Dufferin, K. G. K. P., Governor-General of Canada, etc., etc.

May it please Your Excellency: We, the Roman Catholic Archbishop and Bishops of the Ecclesiastical Province of Toronto, cannot permit your much regretted departure from us without our giving expression to the high appreciation in which we hold Your Excellency, not only as the representative of Her Majesty the Queen, but also as a distinguished nobleman, who has reflected honor on his native country and on the Irish race.

Your Excellency's splendid administrative abilities, your kind and genial bearing towards all Irish Majesty's subjects, your munificence and true Irish hospitality, your gentle power of language, which touches the best chords of our nature and aways our noblest impulses; your kind words and acts, spoken and performed in times past, to promote the welfare of the Irish people, have won for you our universal admiration and esteem. In fine, you have added lustre to the high office which you have adorned by the able exercise of which you have as Canada is called upon to fulfill. Whilst paying your Excellency this tribute of praise, we wish also to express our admiration of the womanly virtues and graceful dignity and the kind, good heart of the noble Countess of Dufferin, who has so graciously assisted you in the successful performance of the duties of a good Governor-General.

Your Excellency will assure her Most Gracious Majesty the Queen on our Christian loyalty, and that of our Catholic people, towards her person and Throne, and that we shall feel great pleasure in giving a most hearty welcome to your Excellency, and his Princess consort, Your Excellency, we are sure, will bear with you a kindly remembrance of your sojourn in Canada, and when occasion may require you will use your powerful influence on behalf of a mode of government which has succeeded in securing to us all the blessing of liberty without despotism, and in winning the devoted loyalty of a people composed of various races and professing different forms of religious belief. Such loyalty becomes a pleasure as well as a duty, and is secured with facility when the religious and civil rights of all are equally respected and protected.

We pray that our good God may bless and prolong your Excellency's life, which will enrich our noble Country and land with His choicest gifts, and that He may enable you, if called upon to govern elsewhere, to do so with the beneficent and happy results which have characterized your enlightened rule in this country.

We have the honor to remain, with profound respect, Your Excellency's devoted well-wishers and sincere friends.

- JOHN JOSEPH LENCH, Archbishop of Toronto. JOHN WALSH, Bishop of London. JOHN F. JAMOT, Bishop of Srepeia, V. A. N., of Canada. PETER FRANKLIN CURRY, Bishop of Hamilton. JOHN O'BRIEN, Bishop of Kingston.

Your Grace and my Lords: I can assure you that with feelings of the very deepest satisfaction that I acknowledge the address with which you have honored me. I am well aware that throughout Canada there does not exist a more patriotic body, one more devoted to the interests of the country, than that great ecclesiastical community to which you preside as its spiritual pastor, and I thank you for the advice and confidence and guidance it should be so ready, as on all occasions I have found it, to acknowledge the justice and benignity of her Majesty's rule in Canada. That persons in your exalted position should address me personally in such flattering terms is very gratifying to my feelings, and I shall ever retain the most grateful recollection of the courtesy I have always received at the hands of the Catholic hierarchy of Canada. I shall have great pleasure in conveying to her Majesty the sentiments of loyalty to her throne and affection for her person you have requested me to repeat in your behalf. In leaving Canada I carry away with me an increased appreciation of what can be done to superintend a sentiment of good will and content among a population composed of different religious convictions by the administration of equal laws and impartial justice.

A celebrated wine importer recently had his pocketbook, containing a large sum of money, cut from his pocket while entering church. A few days subsequently he received the pocketbook through the mail, postage unpaid, accompanied with a note, in which the writer stated that after spending the money he discovered to his horror that he had been making use of money obtained in the infamous wine traffic. He therefore returned the pocketbook, and would do the same by the money should he be able to lay hands on it.

Samuel C. Field, a promising young lawyer of Versailles, Woodford Co., Ky., and editor of the Woodford Star, was accidentally shot lately as he was sitting on the Court House steps in Versailles. A pistol dropped from the pocket of an officer, and striking on the hammer, was discharged, the ball passing through Mr. Field's left carotid artery and killing him instantly.

THE LATE REV. JOHN HENRY BECKERS, OF LEXINGTON, KY.

[AVE MARIA.]

A great misfortune has befallen the Catholics of Lexington, Ky., in the death of their beloved pastor, Rev. Father Beckers, which sad event occurred at the Sisters' hospital in Louisville on the 12th ult. Father Beckers, as we learn from the Louisville Advocate was born April 22, 1824, at Deuten, province of Guelderland, Holland. He acquired a good education, and at the age of 15 was well versed in the languages, and began the study of philosophy and theology at the Seminary of Haven, near Bresla, in 1844. He had been eight years a priest, when at the solicitation of the late Rt. Rev. M. J. Spalding, he consented to accompany that Prelate to Kentucky. He belonged to the diocese of Bresla, Holland, where he was charged with the care of its principal congregation. His Bishop, while giving his consent to his proposed removal to America, was loth to part with him. Father Beckers, in company with Bishop Spalding, reached Kentucky in 1853, and after a sojourn of a few months at Lexington, where he was engaged in studying the English language, he was named assistant pastor of the Cathedral, Louisville. This post he retained until 1861, and we think we will be expressing the universal conviction of those who were the witnesses of his actions when we say that a more energetic and devoted pastor we never saw in our country. He was especially successful in drawing into the Church persons who had been reared outside of its pale. In 1871 or 1872 he gave missions, wonderful for their fruits, in Union, and others of the lower counties of the State. Upon the death of the Rev. J. J. Vital, pastor of the Church of Notre Dame du Port, Portland, he was appointed to succeed him in the pastorate. In 1873 he visited his native country, and on his return, with the consent of his Bishop, attached himself to the diocese of Covington. He was immediately named pastor of Lexington, a position he retained to the day of his death. His work in Lexington will live after him.

The Church of St. Paul, the largest and most beautiful church in Lexington, stands a monument to his life. He established schools for both sexes and bought a home for the clergy of the parish. He converted many from error, and more from indifference. Such as had been neglectful of the Sacraments were neglected no longer. The men of the parish were brought together in the St. Vincent school in Lexington, stands a monument to his life. He established schools for both sexes and bought a home for the clergy of the parish. He converted many from error, and more from indifference. Such as had been neglectful of the Sacraments were neglected no longer. The men of the parish were brought together in the St. Vincent school in Lexington, stands a monument to his life.

At the time appointed for the funeral, 9 o'clock on Saturday morning, the large church at Lexington, whither the body had been duly removed, was completely packed, and many were unable to gain admittance. The clergy present were: Rev. E. E. Lamb, rector of the Mass of Bequies; Rev. Lambert Young, of Frankfort; Rev. E. Bossart, of Paris; Rev. Lawrence Bax, of Louisville; Rev. Father Raphael, of Cincinnati, and Rev. Thomas Major, of Lexington. At the conclusion of Mass, Father Brand addressed the people, telling them that their late pastor had requested that no sermon should be preached at his funeral; instead he would read to them his last will and testament, a much better sermon than he had power to deliver.

"It is my wish that my remains shall be buried at the entrance of St. Paul's Church, under the steps, and that everything be in plain and simple manner; I desire that there shall be no display or ostentation at my funeral, and no sermon at the same; I desire that my body be buried in the cemetery of St. Paul's, and that my remains be placed in the vault of the same. I desire by the lips of him who may officiate at my funeral, I may be recommended to Almighty God for having called me to the Holy Catholic Church, and allowed me to be a member of the same, and that my sins be forgiven me; I will continue to pray, that they may receive the precious gift of faith. To my late parishioners, I likewise desire to say that I wish them ever to remember the teachings and lessons of the Holy Scriptures, and that they may give them; I ask that they forget the human imperfections and frailties they may have seen in me, and remember only my good example. To all the Catholic people, who were blessed Catholics, and who have been members of the Church, I beseech and again urge you, and do now implore, that you be true to your Church, and to the practice of that faith which alone is able to save you. You will, one day, see the him who speaks these words and death. To you, ever when I was placed as pastor, remember, that today, I am no more, I may be forgotten, but I will continue to pray, that they may receive the precious gift of faith. To my late parishioners, I likewise desire to say that I wish them ever to remember the teachings and lessons of the Holy Scriptures, and that they may give them; I ask that they forget the human imperfections and frailties they may have seen in me, and remember only my good example. 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