

BRELOQUES POUR DAMES.

SOMETHING about women.—Men.

A girl never looks so killing as when you tread on her dress.

BAKES are described as coupons attached to the bonds of matrimony.

THE alligator that swallowed a corset is dead. It stayed on his stomach.

THE man who made an impression on the heart of a coquette has become a skilful stone-cutter.

A good matrimonial firm is said to be one that consists of three-quarters wife and one-quarter husband.

A Yankee widow refused an offer of marriage because she didn't know what to do with her first wedding-ring.

A MAINE woman dreamed that her sister was run over by a railroad train, and the next morning learned that she had twins.

EUGENE—"Come, sit down on the shelly shore, and hear the mighty ocean roar." Amelia—"I can't sit down, you silly goose, because I'd burst my pin-back loose."

A medical journal has found that there are from one hundred and sixty thousand to two hundred thousand hairs in a woman's head. The number of hairs in a man's head depends considerably on the length of time he has been married.

AN Indiana girl, wanted to see if her lover really loved her, and she got a boy to yell "mad dog!" as they were walking out. The lover flew over a fence and left her to be chewed up, and she went right away and married a store clerk.

A New York girl, just one month married, meeting an old schoolmate in the street, put on a very wise look, and remarked, "You cannot imagine the labour and anxiety incidental to the care of a family."

A stingy husband accounted for all the blame of the lawlessness of his children in company by saying that his wife always "gave them their own way."—"Poor things, it's all I have to give them," was the wife's prompt reply.

A young lady about to be married insisted on having a certain clergyman to perform the ceremony, saying, "He always throws so much feeling into the thing; and I wouldn't give a fig to be married unless it could be done in a style of gushing rhapsody!"

A scholastic professor, in explaining to a class of young ladies the theory according to which the body is entirely renewed every seven years, said, "Thus, Miss B., in seven years you will no longer be Miss B."—"I really hope I shan't," demurely responded the girl, modestly casting down her eyes.

HE said the pastry was ever so much better made by her dear hands. This delighted her. But, when she wanted the coal-scuttle at the other end of the room, and he suggested that she should get it, as the fire would feel so much better if the coal was brought by her dear hands, she was disgusted. Women are so changeable!

A New Orleans paper thus discourses: "If men are the salt of the earth, women are the sugar. Salt is a necessity, sugar is a luxury. Vicious men are the salt-petre; hard, stern men, the rock salt; nice family men, the table salt. Old maids are the brown sugar; good-natured matrons, the loaf sugar; pretty girls, the fine pulverised white sugar."

SOME young lady student, who couldn't keep the secret, has been telling about the ridiculous practice of "smashing" among the girls at Vassar College, which appears to be a silly sort of love-making confined to members of the female sex, in the absence of young men. It seems that the more "gentlemanly" in appearance a young lady is, the more of a "smasher" she is among her companions. It strikes us that, when the imagination of young lady students becomes so vivid as all this, it is full time they left school.

HEARTH AND HOME.

MAKE A BEGINNING.—How many a poor, idle, hesitating, erring outcast is now creeping, crawling his way through the world, who might have helped up his head and prospered, if, instead of putting off his resolutions of amendment and industry, he had made a beginning. A beginning, and a good beginning, too, is necessary. The first weed pulled up in the garden, the first time a manly "I will" is said, the first seed put in the ground, the first pound put in the savings' bank, and the first mile travelled in a journey, are all very important things. They make a beginning; and thereby a hope, a promise, an assurance is held out that you are in earnest in what you have undertaken.

SUCCESS.—Every man must patiently bide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, quelling and accomplishing his task, that when the occasion comes he may be equal to it. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and it is troublesome ambition which cares so much what the world says of us; to be always anxious about the effect of what we do or say; to be always shouting to hear the echo of our own voices.

VICE AND VIRTUE.—Virtue rarely passes unrecognised by the world. A few distorted optics

may fail to recognise her features; but it would be as easy to conceal the face of the noonday sun under a mask, as her resplendent features. The cark face of vice is far easier of disguise. Not a wizard-shop but supplies a hundred varnished faces, smiling and serene, to conceal her deformities from the unwary. In the familiar scenes of society, many a man passes through life, not only with his errors unsuspected, but disguising his very faults in the semblance of virtues. There is a sort of stupid equanimity which is invariably taken for good temper. It leaves us unmoved to revilings—it supports the crosses of life without murmur—it resembles good temper as pewter resembles silver. Obstinacy in the same manner dignifies itself by sporting the Roman toga of firmness.

STARTING IN LIFE.—Young men usually set out in life with hopeful hearts and ambitious plans. They have no doubt of success. They resolve to do this, that, and the other grand thing, and with perfect assurance of success, lay out a career which it would take half a dozen lives to accomplish. They will not take—in fact, it seems to be impossible for them to take—the advice of those who are already on the downhill of life. Everybody else may have come short of their early plans; but the young man just laying down his, is sure that he will carry out every one of them. Hopeful, happy youth! What a glow it casts over the far-reaching future! And this is well. Youth is the time for hope. And Providence orders things so kindly for us, that when we begin to approach the to us ever-receding boundary of old age, we can look placidly, and even genially, upon the wrecks of our plans that lie strewn all along life's shores.

MARRYING FOR MONEY.—It is currently reported that, "in these hard times, the number of persons, of both sexes, who are on the look-out to marry for money, is larger than ever before." Whosoever marries for a fortune, pays the highest price for it that is ever paid, except by one who commits a crime for it. A man who had any decency of character left, could not marry for money without such a sense of humiliation and degradation as would make him hate the woman whose money he was spending. And all experience shows that a woman who marries a man she does not love, however rich he might be, derives no satisfaction of heart from the clinking of her golden chains. The best way to get a fortune is to acquire it by industry and economy; and it gives all the more satisfaction when it has been acquired by the united efforts of a true-hearted pair who married for love.

EQUANIMITY.—Very few men can bear prosperity. It intoxicates them like wine. It turns their head, and throws them off their balance. Others cannot bear adversity. They have no fortitude, no courage, no hope. They are not like the old sailor, who said he always felt happiest in the height of a storm, because he knew then that the next change that took place, whatever it might be, must necessarily be for the better. They cannot understand that there will be any change. When the sky is once clouded and overcast, they will not believe that the sun will ever shine again. Young men should make it a point to keep their heads cool under all changes of circumstances; to preserve their equanimity, and not to be unduly elated by success, or too much cast down by disappointment. No man's life is altogether unchequered. It is the part of robust manhood to meet the difficulties which lie in every one's pathway, to grapple with them heroically, and, if possible, to overcome them. Fortitude, too, to bear the ills and trials which are inevitable and unavoidable is an element of strength, and is often requisite to make life tolerable. Keep your head cool. You will derive great advantage from the cultivation of the habit, both in sunshine and in storm.

THE THEISTIC CONCEPTION OF THE WORLD.

This is the title of a work written in opposition to certain tendencies of modern thought by B. F. Cocker, D.D., LL.D., professor of mental and moral philosophy in the University of Michigan and author of a volume on Christianity and Greek Philosophy. We have read this book with attention and interest. The rare and very positive merit of Dr. Cocker is his old-fashioned soundness. He is thoroughly grounded in the teachings of the mediæval schoolmen, a class of men who have investigated every question of mental and moral philosophy to the very bottom, and produced a code of doctrine to which the moderns have added nothing except, here and there, some phase of illustration or elucidation, or more direct application to modern forms of mental heresy. We have often thought that the best service our present philosophers could render our age would be to present in modern phraseology the great thoughts of those old masters. Dr. Cocker has done so to a great extent in the present work, and its potency is precisely deducible from this source. There is no pedantry, no affectation of learning, no recondite quotation, and even the names of the ancient schoolmen are almost studiously concealed, but it is evident that the author has deeply studied them and that his mind is impregnated with their philosophy. Another merit of Dr. Cocker is his wide knowledge of all the intricacies of modern thought, not only as put forth by metaphysicians, but as included in the generalizations of natural scientists. A third quality of this volume is its admirable division of matter, which permits of the whole immense subject being thoroughly canvassed and every point of it treated with most

satisfactory clearness. Dr. Cocker sets out by stating the problem fully which he distributes into seven leading queries—has the Cosmos a beginning; what is the originant Principle from which it had its beginning; what are the nature and mode of that beginning; is the historic theory of Creation a unity of thought or a physical unity grounded in a material nexus; what is the relation of the Creator to the existing creation; is there any Ethical meaning in the universe; does man stand in a more immediate relation to God than the things of nature? These are all elementary questions which have been discussed and elucidated over and over again for centuries past, but which crop up again in our day with an ostentatious show of novelty, creditable neither to our knowledge, nor our honesty of purpose. As it is, however, they have to be met, and Dr. Cocker meets them in an exhaustively satisfactory treatise, every way deserving of being made a text book in our colleges and academies. His work is practically an answer to the seven basic questions above cited, and the chapters are divided accordingly. The chapter on God the Creator, is a masterly digest of natural theology. That on the Creation is a profound cosmological study. That on Genesis or the beginning deals with the doctrine of causality, the subtlest and most obtruse in ontology. Two chapters are devoted to conservation, or the relation of God to the world. Coming down to the domain of Ethics or Moral Philosophy we have a treatise on the Providence of God in History, while the knotty subject of a Special Providence is discussed in connection with Prayer. The reader will find in this chapter all the gradations of the controversy on this topic to which a flippant but impious prominence has been given by Tyndall. We need not say that Dr. Cocker is triumphant in his defense of personal prayer and our only feeling is that he has rather overrated his adversaries and their cause by the abundance of his apology. The two concluding chapters on the Moral Government of the world are eloquent and almost pathetic. We have written with some warmth in commendation of Dr. Cocker's work, but we have done so with a purpose, considering the amount of shallowness, pretence and utter trash which is foisted upon an ignorant public by so-called philosophers. The volume is published by Harper & Bros., and is on sale, in Montreal, by Dawson Bros. We have not had the pleasure of seeing Dr. Cocker's previous work, but in connection with the present, it must be important and interesting indeed.

COUNTRY SCHOOL HOUSES.

In our cities and large towns great attention is paid in the erection of school buildings to their comfort, commodiousness, and thorough ventilation. The rooms are amply lighted and the windows furnished with shutters or shades, sometimes with both. The seats are suited to the size of the pupils, so that their position will be easy and unconstrained while occupying them. Provision is made for warming the rooms with uniformity, and for keeping them clean. The outbuildings are also contrived with skill, and fences close and high protect the pupils from public gaze while playing in the yard. Boys and girls have separate entrances and exits in front and rear, and, as far as possible, security is given the parent that the child shall be as carefully supervised while at school as when at home. Maps, charts, globes, and other apparatus are provided to aid the teacher in explaining and the pupil in understanding the lesson.

As a contrast to this picture, another is given by a teacher who for many years has exercised her vocation in rural districts. Many of the schoolhouses in which she has taught have been in neighborhoods where the dwelling-houses were all comfortable and their inmates in easy circumstances. The scholars at home were surrounded with every comfort, but when they went to school sat six hours every day in a cheerless room with bare walls and staring windows, innocent of shades or shutters. The little ones were hung up on benches, so high that their feet could barely touch the floor. In the Winter the cheapest kind of stove was furnished for warming purposes, and the fire, freshly made on Monday, overheated the room; on Tuesday it made it comfortable; the rest of the week, clogged with clinker, it left the teacher and pupils to shiver with cold or betake themselves to shawls and wraps to keep their teeth still. Of course, to open a door or window for ventilating purposes was out of the question, and the scholars breathed over and over and over again the same de-vitalized and vitiated air. If a hinge were broken or a latch displaced, days and weeks would pass before repairs were made. Worn to a stub, the broom, old with service, was still made to do reluctant duty. But the greatest neglect of all was of the outbuildings. These stood quite unprotected from the gaze of every passer-by. No sheltering fence encircled them, no dividing fence prevented modest girls from blushing and shy boys from shamefacedness. Surely parents and guardians of the public morals should look after this matter. Often there was no lock upon the door, and rude boys, taking advantage of this neglect, would enter the house and scrawl obscene pictures on the blackboard, or mark the books of any pupils against whom they might have a spite. Frequently the school-room would be used for religious services, and the next day the teacher be nauseated by the sight of tobacco-spit all over the floor, and annoyed by peanut shells rolling everywhere at their own sweet will. Can't somebody invent a pocket spittoon for men who must "chew" to carry about with them into parlors and school rooms and churches?

In so far as this picture is not true to life let

no rural neighborhood think itself intended to be held up to the public gaze. In so far as it is true let these neglects be attended to at once, these reproaches made undeserved. The room occupied five and six hours every day, nine or ten months every year, and from eight to fourteen years of a child's life, ought surely to be furnished with every arrangement conducive to the highest development of the child, physical, intellectual, moral.

OUR CHESS COLUMN.

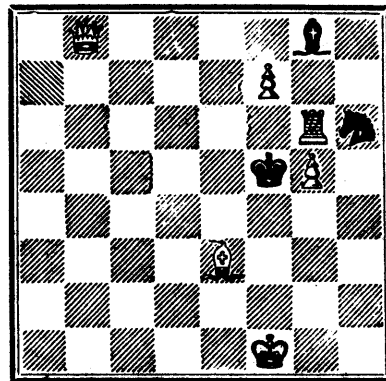
Solutions to Problems sent in by Correspondents will be duly acknowledged.

TO CORRESPONDENTS

H. C. F. Montreal. Solution of Problem No. 38 received. Correct.
M. J. M. Quebec. Compare your solution of Problem No. 37 with the one in our column of last week.

PROBLEM No. 40.

By M. J. Murphy, Quebec.
BLACK.



WHITE.

White to play and mate in three moves.

GAME 43RD.

Played at the late Tournament in Ottawa, between Mr. Jackson, the winner of the first prize, and a competitor whose name we have not yet received.

WHITE.—(Jackson.)	BLACK.—(Mr. —.)
1. P to K 4th	P to K 4th
2. K B to Q B 4th	Kt to K B 3rd
3. P to Q 3rd	K B to Q B 4th
4. Kt to K B 3rd	P to Q 3rd
5. Castles	Castles
6. Kt to Q B 3rd	P to Q B 3rd
7. K to R sq	B to K Kt 5th
8. P to K R 3rd	B to K R 4th
9. B to K 3rd	B to Q Kt 3rd
10. Q to Q 2nd	Q Kt to Q 2nd
11. B K Kt 5th	Q to K B 2nd
12. Kt to K R 4th	P to K R 3rd
13. B takes P	P takes B
14. Q takes P	P to Q 4th

And white mates in two moves.

Solution of Problem No. 38.

WHITE.	BLACK.
1. Kt to Q 3rd	Black moves are forced.
2. Kt to Q B 5th	
3. Kt to Q 7th and mates	

Solution of Problem for Young Players, No. 37.

WHITE	BLACK
1. K to Kt 6th	1. P to K R 6th
2. B to Q 6th	2. P to K R 7th
3. R to K B 8th	3. P Queens
4. B to K Kt 7th (check-mate.)	

PROBLEMS FOR YOUNG PLAYERS. No. 38.

WHITE	BLACK.
K at K R 2nd	K at K R 3rd
B at Q 7th	Q at K B 8th
R at Q R 7th	R at Q R 6th
Kt at K B 4th	Kt at K B 6th
Pawns at K R 3rd, K	Pawn at K B 8th
Kt 2nd, Q 3rd, and	
Q R 4th	

White to play and mate in three moves.

HUMOROUS.

NOTHING is so discouraging to a young lawyer just as he waxes eloquent about angel's tears, weeping willows, and tombstones as to be interrupted by the cold blooded justice with, "You're off your nest, bub; this is a case of hog stealing."

THE Brooklyn (Iowa) Chronicle contains this advertisement: "Wanted—A life-size picture of that young gent who took a young lady out buggy-riding, and then asked her to pay half the expenses. A reasonable price will be paid, considering the subject."

A Cincinnati corpse rose in its coffin and quietly remarked: "I feel very queer." The two young men who were sitting up with it had important business down town the next moment, and did not hesitate to pass out through the window to attend to it either.

"No," he said, contemptuously, "it's easy enough for a man to make money nowadays. Times are different from what they was. Then there was solid work about it. Now all you have to do is to take your surplus and buy things when they're low then sell when they're high, and there it is in a nutshell. A child could do it. By the way," he added, "could you lend me half a dollar for a few days?"

AN old Highlander rather fond of his toddy was ordered by his physician, during a temporary illness, not to exceed one ounce of spirits daily. The old gentleman was dubious about the amount, and asked his son, a schoolboy, how much an ounce was. "Sixteen drachms," was the reply. "Sixteen drachms! What an excellent doctor!" exclaimed the Highlander. "Run and tell Donald McTavish and big John to come down the night."

LAST night, as a frisky colored youth was walking up Clay street, he was accosted by a colored acquaintance, who remarked:

"Well, Brutus, dey say you is in love?"

"I iz, Uncle Abram—I don't deny the alleged allegation."

"And how does you feel, Brutus?"

"You have stuffed your elbow agin a post of sumthin' afore now, hasn't you, Uncle Abram?"

"I reckon."

"And you remembers de feelin' dat runs up yer arms?"

"I does."

"Well, take that feelin' and a hundred per cent, mix it with the nicest hair oil in the town, sweeten wid honey, and then you kin 'nague how I feel!"