

House and Household.

USEFUL RECIPES.

FRICANDEAU OF VEAL.

Lard on top a four pound fillet of veal. Put thin slices of pork in a kettle, lay on them sliced carrot, a stalk of celery, parsley and onion with cloves stuck in it. Put meat on top, sprinkle with salt and pepper, cover with buttered paper. Fill the pan with boiling stock, cover and bake in a moderate oven, basting several times.

FRICASSEED EGGS.

Boil eggs hard and slice; take one cup of stock well seasoned with salt and pepper, then brown some stale bread in butter. Put gravy on the fire, rub the eggs in melted butter and roll in flour. Lay them in the gravy and let them get hot. Lay the eggs in a dish with the fried bread and pour the gravy over.

CURRIED OYSTERS.

Take a pint of oysters, have a white sauce made of an ounce of butter, half an ounce of flour to each half pint of water, and a spoonful of cream. Then to flavor taste with curry, salt and pepper. When smooth and boiling add the oysters, letting them get thoroughly heated through without boiling. Serve on toast.

CLAM BROTH.

Clam broth, which is highly recommended not only for invalids but as a steady diet for those inclined to grow stout, is made by simmering chopped clams in their own broth with an equal quantity of water, the broth strained through fine muslin and seasoned with pepper. If for an invalid, hot milk may be added when the broth is strained. Serve with toasted crackers.

A NUTRITIOUS SOUP.

Everybody recognizes the nutritious qualities of soup, and it need not necessarily be taken hot, though heat is generally regarded as an indispensable quality of palatable soup. A clear, rich beef soup, free from fat and well seasoned, makes a delicious bouillon in cups with cracked ice. If the soup jellies in cooling it will be necessary to melt it upon the stove without further heating than is necessary, when it should be poured at once upon the ice in cups.

CHEESE PATES.

When making a pie crust, if there be any dough left over, it can be made into pate crusts, and then filled with a cheese omelette made as follows: Take three eggs, separate the whites and yellows, and beat both till very light. Add a little salt, one teaspoonful of milk and three tablespoonfuls of grated cheese. Now pour this omelette into the pate dough, and put in a quick oven. Brown nicely and serve while very hot.

FASHION AND FANCY.

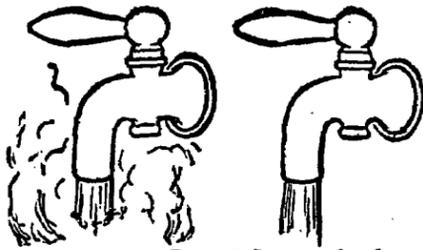
Coats and jackets come out when they please, in green nasturtium, dahlia and blue, and think themselves modestly quiet in brown. Brown velvet Eton jackets, sleeveless and double breasted, are October wear. As the days shorten, and even the sunshine grows chill, heavy furs, too heavy for comfort, carry one to Russia in imagination.

Lighter and more suitable for most weathers are the figured black satin York coats, with jet covered revers, huge sleeves and sable edgings; or the round brocade capes, with Vandyked points of fur and gay silk linings; or the rough cloth, redingotes with threshold capes lined with changeable taffeta; or, the golfing capes with their tartan plaid linings.

A pretty wrap for carriage wear has stole fronts of pale blue green cloth, and is fastened at the throat with a great buckle set with chrysoptase.

Velvet coats have guipure lace laid on smoothly over them, reaching below the arms and fastening behind. The sleeves have voluminous silk puffs with deep lace below the elbows.

It is a comparatively simple matter to dress little children in pretty, becoming gowns; but after the reign of gamp waists and Empire frocks has passed and the awkward period between 10 and 16 begins, girls' clothes are a puzzling uncertainty in consequence of a little habit



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Beware of imitations. 304 JAMES PYLE, N. Y.

they have of growing out of them. Because they are tall, undeveloped and difficult to deal with in the matter of dress, mothers often make the mistake of dressing them too old, copying too closely their own style of gowns, which serves to make their imperfections more noticeable.

Simple gowns are always prettier and safer, while elaborate costumes and costly materials are never in good taste. Cheviots, mixed tweeds and serges are used for school dresses, and crepons, challies, India silks and crepe de chine for more dressy gowns. Their skirts, except in very thin material, are made with a gored front and side breadths, and two back breadths with a seam in the middle; and are three and a half yards around.

A blue serge dress, trimmed with braid on the skirt and made with a three quarters jacket opened over a plaid silk blouse vest, is sure to be a successful gown. A dress for girls in their teens is made of blue gray and white cloth; the latter is used for the skirt front and the plastron. Brown braiding decorates the skirt panel, and a brown velvet fold divides it in the middle and edges it on either side. The bodice is turned back with lapsels of brown velvet, and the belt and side knot are of the same.

A simple gown of plain magenta wool is made with a full bodice and pointed shoulder capes, trimmed with narrow black silk gimp; and a belt and rosettes of black satin ribbon give it a very stylish effect. Another one is of blue crepon, and trimmed on the shoulder drapery with white guipure. The gathered chemiselet is of white surah, and the sash and belt of white satin ribbon. A dress of red and brown shot cloth has a bodice and puffs in the sleeves of shot surah. The lower sleeve is of cloth, trimmed with bands of red satin ribbon, covered with string-colored lace, and the waist band is of ribbon, tied in two rosette bows.

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FORT WAYNE, IND., May 18th, 1894.

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Pastor Lutheran Church.

CAPEL ON CONSCIENCE.

Its Supremacy Over all the Acts and Affairs of Life.

The Ten Commandments and the precepts of the Gospel constitute the principles of Christian morals. They are the law taking precedence of all others. The codes of human legislators must never be in opposition to these. On them are we to fashion our lives, to them are we to conform our conduct. In other words, the good they command we must do, and the evil they prohibit we must avoid. On the fulfillment of the law depends true lasting peace of mind here on earth, and happiness or misery after death for ever and ever. To no doctrine of the Christian faith does Holy Scripture witness more clearly and explicitly. Of course all this is in strong contrast to the fictitious standard of right and wrong being set up by the world of fashion or by the emotional fads of society.

FREE WILL.

To man is granted free will—that is the power or faculty of free choice, of determining its own acts. This free will is of itself blind and receives its sight or vision from knowledge obtained through the intellect. Hence it follows that to obey the commandments of the Lord we must know them. He who in infinite wisdom proclaimed His law to mankind established on earth likewise a body of expositors of such law to whom He promised divine assistance till the end of time. Through these a true knowledge of Christian morals is disseminated in the world to individuals.

WHAT IS CONSCIENCE?

Over and above this knowledge of general principles, every individual has to apply this law to his own particular acts. This is done by *conscience*. Conscience of which we speak is not a faculty of the soul; nor is it an acquired habit. It is an act of judgment, a practical dictate of the understanding, which, arguing from the law of morals, pronounces that something in particular here and now has to be avoided because it is evil, or has to be done inasmuch as it is good. It is the interior voice which pronounces sentence in a particular case, declaring it to be conformable or contrary to law. To all intents and purposes conscience is, to borrow a phrase from logic, the conclusion of a syllogism. For instance: 'It is prohibited to injure my neighbor's reputation (the major premise taught by the divine law); to publish a certain secret which I know concerning my neighbor would certainly injure my neighbor (the minor premise being something I am inclined to do); therefore, it would be wrong, sinful for me to divulge such secret (the conclusion constituting conscience.) Plainly, it is an act of the intellect presented to the will whereon its freedom of choice is to be exercised.

DIVERTING INFLUENCES.

Man wishes for happiness; but unhappily since the fall of our first parents we are born in ignorance and liable to error; worse still, there is malice in our will with inclination to all evil rather than to good. Add to these inherited wounds,

the further weakness consequent on our indifference to religion and our wrong doing, and it will be readily perceived that unless strenuous efforts aided by the grace of God be made, sensual pleasure, honors and riches will be preferred and sought after instead of the everlasting happiness which God has in store for those who keep His precepts.

Conscience has therefore to be formed from the earliest dawn of intellect by instruction and meditation of the divine law and by acts of virtue to strengthen the will. At all times throughout life, we are bound to take all reasonable means to learn accurately our Christian duties. Should reasonable doubt arise for suspecting that our conscience is erroneous there is a strict obligation to become better informed. The ordinary means for this are consultation with the authorized exponents of Christ's teaching as well as with men of known goodness, careful meditation on God's word, and above all earnest prayer for light from above.

Under all circumstances be it remembered we are never allowed to act contrary to conscience. But we must not, indeed we cannot, always follow its inspiration. So long as the individual genuinely believes the Roman Catholic Church to be what enemies describe her to be, so long must the individual refuse to submit to her authority. But how such belief can be held in face of the statements of the Gospel of the present facilities of learning her true teaching, of the numerous learned men born in her bosom or who enter her from other communions, is a responsibility which the individual alone can explain. Like "Saul breathing out threatenings and slaughter against the disciples of the Lord," such a misinformed person will have to be asked "why persecutest thou me."

CONSCIENCE AND THE SCHOOL QUESTION.

In the last place no power ecclesiastical or civil can make it right and lawful to attempt to force a man to do that which his conscience unhesitatingly condemns as wrong. The whole difficulty about Catholics and the public school question rests on this. They believe that it is as much the duty of parents to educate their children as it is to feed, clothe and nurture them. They further believe that instruction alone is not education, but that the child's head and heart, or intellect and will, must both be trained—the heart needing it more than the head. Both, they hold, should go on simultaneously. And while this is necessary to all, it is especially needed for the children of those who have but little time to spare from hard toil. These religious practices, religious motives, can be added to religious instruction. Believing this, conscience makes them refuse to accept mere secular instruction. They are too desirous to have all the 'ologies demanded by the state taught in their schools. This conscientious conviction leads to the injustice they suffer and feel of paying not only taxes for the public schools, but also the further payment for supporting their own.—*Catholic Citizen*.

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