



Make a Pie

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic good. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest.

Genuine is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by THE F. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

In Mother's Arms.

My aching head—
So wearied—
Where can it seek for rest?
Rocked on thy arm, O dear one!
Close, close against thy breast.

"Softly sing—
Dear motherling—
Some tune that is sweet and low;"
My eyes now close in drowsiness;
"Dear one, I love this so."

To be at rest—
So deeply blest—
What happened for me!
"While in thy arms, O mother dear!
My cares and sorrows flee."

To know no fear—
But slumber here—
Soothed by the music low
Is by far the sweetest thing
A tired child can know.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

Headache

Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

Two Roman Temples.

BY LEANDER S. KEYSER.

No doubt the young readers of this paper know what the word "mythology" means, but lest they should not, I will explain. It is derived from two words—"mythos," which means a myth or fable, and "logos," which means a discourse, so the word means a discourse on fables, and is usually applied to those quaint stories of heroes, nymphs, fairies and gods, that ancient people fancied existed and ruled the world.

Nearly, if not quite, all nations have had their system of myths—the Greeks, Romans, Egyptians, Hindoos, Germans, Scandinavians, and even the North American Indians. Perhaps some of you have read Longfellow's beautiful poem called "Hiawatha," which is a collection of some of the most beautiful Indian fables put into poetic form.

It may be that the more ignorant heathen people really believed in the existence of the gods and heroes concerning which so many wonderful stories were told, but the more intelligent among them understood that many of these myths were only intended to teach some important truth or poetic idea, just as story writers sometimes even to-day tell fairy tales or wonder stories to teach a valuable lesson, even though they know that such events as they narrate never occurred.

When an idea has been described as a person that thinks, talks and acts, we say it has been personified. Well, the ancients often personified certain virtues and vices in this way, and represented them as gods and goddesses. For example, Pax, or Peace, was represented as a nation holding ears of corn in her arms, and bearing upon her head a crown of olives and laurel.

But one of the most beautiful fancies of the ancient Romans was their manner of symbolizing Virtue and Honour, two goddesses much respected and adored by them. They built two temples near together and dedicated one to Virtue and the other to Honour. But that is not the most beautiful thing about their conception of their ideas; the temples were so built that no one could reach the temple of Honour except by first passing through the temple of Virtue.

Do you see what the Romans meant by that? They meant to teach that it was only by walking in virtue's paths that true honour could be attained; and they were right. Was not

their symbol a beautiful one? Those olden people might instruct us who live to-day, and have so much more light than we, and teach us a very much needed lesson—one that we should never, never forget.

True honour can be attained only by being virtuous. Remember that to be honoured we must be honourable. Honour can never be reached through dishonour. There is a vast difference between honour and mere fame or notoriety. A man may be very famous, he may be known the world over, and yet no one may think of honouring him, simply because he has not the qualities that men can respect.

A clown, a slugger, a jockey, almost any one, in fact, may become notorious, and, indeed, many worthless persons are known far and wide, while many useful and true men are never mentioned outside of their own small circle; yet the latter are honoured by all who know them, whereas the former are only looked upon by the multitude as seven-day wonders soon to be forgotten. A murderer may be notorious; only a good man can be honoured.

It matters not so much how many people know you as what they know you for. It is not even as essential that people should think you brilliant as that they should know you to be honourable. Men may applaud genius; they will honour character. They may gape at the rope-walker; they will love the humble doer of kind deeds.

There is only one path leading to the mountain-top of honour—it is the path of virtue. All who climb up some other way are thieves and robbers, pretending to possess what they have not. He who would worship in honour's temple must first learn to worship in the temple of virtue.

Thin Places.

"There! my darning is done for this week—every hole is mended."

"And the thin places?"

"Thin places! Why, aunt, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said aunt, "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so sweetening her talk with a bit of chocolate, she said: 'I see thy

Aches

And pains of rheumatism can be cured by removing the cause, lactic acid in the blood. Hood's Sarsaparilla cures rheumatism by neutralizing this acid.

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GEORGE EAKIN, Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street East. House—299 Gerard St. East, Toronto.

mother picking up thy hat and coat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story-reading. I heard thee offer to dust the parlour several days ago, but thee forgot it, and

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