

The Home circle

DOING AND DREAMING.

"Oh, could I lift," the dreamer cried, "These bitter burdens of the poor, Grant them the joys of life denied, Soften the sorrows they endure, Lighten the clouds of ignorance, For all the helpless, hopeless throng, And win them some deliciaeance From British cruelty and wrong— What blessedness could life contain To equal this? Alas, that still The dreamer should be in vain. The power be lacking to the will."

Upon his way the dreamer went Nor heeded what he left undone, When helping hands he might have lent, To many an over-wearied one, His soaring fancies far out-ran The hungry child he might have fed, And overlooked the sad, old man That a kind word had comforted. Poor dreamer!—and poor heart of mind, That haply equal pity needs What blessedness were surely thine Had dreaming given place to deeds.

COURTESY SWEETENS THE DAY. Many people say that good manners have become a lost art. We are told that, in the present haste and rush of everyday life, there is little time to practise the graces of courteous demeanor, and that we are gradually losing the finer qualities of behavior—or, at least, they are hidden beneath a mass of characteristics which may be very pretentious and useful, but do not help to beautify life.

Some, who are more optimistic, say that, although manners are far less ceremonious than in the past, and are "somewhat hasty to match our motion," that the right principle remains, because good manners spring from the heart, and the hearts of the present generation are in the right place. Others say that manners are now ment is in itself a rather rude avowal of retrogression; yet most people are striving to improve and progress in life. Every effort in culture and refinement is an aid in that direction. It would be well for even the self-seeking to remember that good manners are an element of success in life. In every career and in every point in social life, a careful study of manners will be found of importance. Common sense, then, as well as a desire to please, should make every one respect conventionalities, and try to learn the delicate distinctions between good and bad manners.

When one attempts to define what is the charm of a certain person, it is almost something intangible, vague and elusive. The person may not be noted for beauty, for brilliancy in conversation or for remarkable intelligence, says the "Delinquent." The charm is really in a graciousness of manner and bearing, a kindly consideration and thoughtfulness, a lack of self-consciousness or effort. True politeness comes from a kind heart, a ready sympathy, an intuitive tact, a wish to please, an unwillingness to hurt another's feelings, and a desire to put other people completely at ease. It does not consist in being effusively cordial to one person in particular, and coldly forgetful of others, or very polite when there is something to win and very indifferent when there is nothing more to be gained.

To know the right thing to do and the proper thing to say, one must consider what will please other people. One need never be insincere. There are many pleasant things which can be sincerely and truthfully said. Perfect politeness may be a rare thing, but every one may try to improve in this matter. It has been wisely said that we should try not only to have good manners, but better manners. A polite person takes the trouble to make cordial greetings; to bow pleasantly; to listen when another is talking; does not interrupt or appear eager to monopolize the conversation; does not relate long stories or tell disagreeable news; has good manners in a street car or a shop, as well as in a drawing room.

Recently someone noticed a young girl coming into a room at an afternoon reception just as an older woman was leaving. Instead of stepping back and allowing the older woman to pass, the girl hurried forward, that the departing guest was fairly harried back into the room and had to wait to go out until the newcomer had pushed her way past her. If the young girl had been trained to yield to older people, and had stepped back as a matter of course, a pleasant impression would have been made, instead of a very unpleasant one. "Manners aim to facilitate life," writes Emerson. "They aid our dealing and our conversation. These forms very soon become fixed, and a fine sense of propriety is cultivated with the more heed that it becomes a badge of social and civil distinctions." He also writes that a beautiful behavior is "the finest of the fine arts." Society demands an element "which it significantly terms good nature, expressing all degrees of generosity, from the lowest willingness and faculty to oblige, up to the heights of magnanimity and love."

An observant woman, who is herself a model of culture, recently commented upon the lack of good manners one may see during a walk in a crowded thoroughfare, as follows: The high-pitched voice, the ungracious adherence to advantage accidentally gained, the rude stare of curiosity, the aggressive physical push, the loud discussion of people and affairs, these discomforting results need no moral to point their application. And, on the other hand, the smallest courtesy so sweetens the day's experience, and the most trifling assistance is so acceptable that no mention is needed to disclose that the highest standard of fine manners is rooted in unselfishness.

SIMPLICITY. Simplicity is the perfection of art. If women only knew the charm that lies in a manner free from the ill-effects of affectation they would culti-

vate simplicity as an indispensable trait in the art of pleasing. A costume that has too many accessories detracts from the dignity of one's appearance. Good taste forbids being overdressed and discourteous conspicuousness. A woman is herself of her individuality when she submits herself to be swayed by every whim of fashion. The costume that would make a tall, lithe blonde look a lovely dream in, would make the short, stout girl look a reality not altogether pleasing. Therefore, it is better to conform to what is becomingly adapted to one's own personality than to follow the dictates of a fashion that would make one appear at a disadvantage. Hats that give a top-heavy appearance are detrimental to grace. The first requisite of a hat is becomingness, the second that it fits the head well and that it be light in weight. To be well bred, dainty and pleasing, means that one's manner and apparel give evidence of refined simplicity which does away with useless incongruities.

THE BEDROOM.

A pretty bedroom goes far toward redeeming an otherwise commonplace-looking room.

Where it is desirable to give color the chief place, a bedspread of art linen always looks well, washes well and wears well. A running design embroidered in white flax thread to form a border looks charming on color. Marguerites will prove an effective flower. A large group should be worked in either corner, and a handsomely designed monogram in the centre of the spread, or vice versa, according to taste. The spread may be edged with coarse ecru lace. A variation is to fashion the bedspread of alternate strips of linen and lace insertion; a

the average woman's boudoir. Not only this, but physicians, have declared that a conglomeration of furniture and bric-a-brac detract from the sense of restfulness a woman should find in her own room. Certainly it is true that most women are prone to overfurnish their apartments; numerous chairs, tiny tables, tabourettes, shelves, pedestals for ornaments fill all the available space, until there is scarcely room to turn round. The tea table is crowded with its dainty furnishings, while silver knick-knacks, vases, candlesticks, fancy china, framed photographs, litter the other tables and shelves. Few women care for an airy room, though the modern tendency is toward simple furnishing, hardwood floors, solid colored walls, and less of what men contemptuously call "trash." Much of woman's nervousness is declared by health experts to be the result of an overworked, fussy apartment filled with useless bric-a-brac, drapery and steam heat. More fresh air, fewer hangings, simpler furniture might be a good plan for the worried woman to try.

THE ONE-SLEEVE CRAZE

The one-sleeve craze has various phases. A smart gown made the other day had one sleeve of gauze, which covered the upper part of the arm nearly to the elbow; the other arm was adorned only by a scrap of pink roses and a wisp of white lace. When the arms are thus treated the artistic dressmaker thinks that the costume needs balancing, and in the dress just mentioned the right adjustment was obtained by a trimming of pale, pink roses and knots of lace down one side of the skirt.

VALUE OF EXAMPLE.

Correct speech is such an indisput-

AN UP-TO-DATE VERSION OF THE GOLDEN RULE.

"Do Unto the Other Fellow the way He'd Like to Do Unto You, and Do It First."

By a close study of the above headlines, although put in stany form, we get a fair insight of the spirit that sways too large a portion of mankind in their dealings with their fellowmen. The code as above outlined is not embodied in the governmental laws of the land, nor has it a place in any of the moral precepts that are formed for man's proper guidance and restraint.

It is an unwritten law, having neither place nor recognition in any statute book, and yet it has, in some ill-neglected quarters, the binding force of active legislative enactments. It is simply the production and invention of sharp-minded men who like to get the "inside track" of their fellows, or the upper hand in business dealings, no matter what the after consequences may be. The individuals who first brought the perverted form of the "Golden Rule" into vogue, as well as their successors who have accepted and promoted it, are recruited from the large class known as land-sharks; men who rather pride themselves on their wits and mercantile ability in outwitting all those having transactions with them. Dangerous men of this sort are to be found in every community, state and county; and they seem to thrive, at least for a time, on their spoils and ill-gotten goods, but the end is never satisfactory simply because at the end of a dishonest career perishable goods lose their value in the eyes of their unhappy possessors.

In their days of health and activity, when in the "swim" with other ambitious traders, men glory in the smart-

before their mind's eye the well-known maxim, "make money honestly if you can, but make money." To be sure, honesty gets the preference in this dilemma, but should it fail in good results, it has to make way for other and surer means. In the unwarranted procedure, however, there may appear to be a sort of justification in self-defense according to the morals of the recently devised Golden Rule, for if you are not quick in getting the better of the "other fellow," he is sure to get the better of you, hence the necessity of having your guns always rightly turned and being the first to shoot.

A once celebrated American humorist seemed to endorse the "go-as-far-as-you-please" and easy method of getting through the world with the least possible friction, for he laid it down as a fixed principle in his New Year's resolution, "that if anybody should call him a fool he wouldn't ask him to prove it," the plain inference being that if the accuser went to the root of the thing he might prove it to the hilt. Among other things, he resolved that "he'd neither borrow nor lend," "especially lend." Again, "if anybody smote him on the right cheek, he'd size up the other fellow before paying him back in kind." And "if his coat were stolen he'd apologize to the thief for not being able to offer him a waistcoat also, owing to the meagreness of his wardrobe." And, if challenged as to his "Biblical knowledge," and if he ever heard of Adam, he'd ask the querist what was Adam's first name," etc.

All through the witty philosopher's resolutions ran a vein of light humor that showed his complacency with life's every-day current in order to avoid rowing against the stream, so as to get to the end of his journey in the smoothest and easiest fashion. This is unhappily the rule of many well-mean-

and faithless worldlings cannot damage it one iota. Its moral strength can never be shaken nor impaired. The men and women who feel hampered by its unchanging and unchangeable provisions have striven and will yet strive to upset it by attempting fraudulent substitutes to suit their own purposes, but let them strive as they may the Golden Rule is as lasting as is its Divine Author, and it stands as a moral rebuke to the faithless men who fain would disregard its salutary enactments by taking a mean advantage of the poor and needy, whom circumstances may place within their power. In accordance with the sacred laws of nature and justice it is imposed upon us as an obligation that "whatever of good we can do to our neighbor without injury to ourselves, that we should do to everyone, even though he be a stranger to us." Probably the great majority of men pay no attention whatever to such laws and such teachings, but that does not mean that the sacred laws have been removed from the great statute book—the book of life, in which are recorded our bad deeds as well as our good ones; nor is there any blotting out or alterations after the entries are made, for what is eternal admits of no change or effacement. Admitting this truth we cannot help believing that in the great scrutiny on the day of reckoning the good will be put in the balance against the evil, and it happens that the scales turn against us, we will realize when too late that the Golden Rule was worthy of close observance.

WILLIAM ELLISON.

PRIESTS OF MEXICO.

Tribute From A New England Protestant.

Frederick Guernsey, a Protestant New Englander, who has been writing letters from Mexico to the "Herald," of Boston, has this to say of the priests of that Catholic land:

"Then, too, there are hundreds of Catholic priests whose lives are a daily hymn of praise to the Creator. I know some of them, living in poverty, self-denying men, up at early hours and off into the hills ministering to their humble flock. Frugal in their diet, sleeping hard and not always any too warm in the chilly night of a tableland winter, these men are moral heroes. I have been in their houses, have seen their meagrely furnished, sleeping rooms, their pallets, which could not be dignified as beds, have known of their angelic goodness to the poor and afflicted, their saintly counsel to the wrong-doer, their calm patience and their lives which redeem humanity.

"There is hardly a reader of the 'Herald' who would care to live as do a half dozen young priests whom I know, and who lodge under the same roof, being of a fraternity. They long ago solved the problem of very plain living and high thinking." "One of these young priests came in from a journey into the Sierra not long ago and found a drunkard in his bed. The clergyman was wet and cold, weary to the point of exhaustion, and had consoled himself on his homeward journey on horseback with the thought, 'I will go directly to bed and get warm.' But he uttered no reproach to the drunkard, and prepared himself a place on the floor with a couple of blankets.

"I have seen this young priest come back from a missionary expedition shaken with fever and ague and tortured by dyspepsia induced by the poor food of the Indians. Before he was fairly cured he would be off on another preaching tour in the wilds of Guerrero. To my knowledge, this young man's devotion has shattered his health. "I know a poor priest who, if you give him anything, never keeps it for himself. He can always find some one poorer than himself."

CATHOLIC JOURNALIST DEAD

From the St. John, N.E., Freeman:—The death of Robert W. Connor under such lamentable circumstances was a grievous shock to the community. The family of which he was a member is so well-known and respected in St. John and the young man himself stood so high in public estimation that the tragedy of his self-inflicted death threw a gloom over the city. Everywhere, from all classes, expressions of astonishment could be heard, mingled with genuine sympathy with the poor fellow in the mental disorder which influenced him to his own undoing. The tragedy of his taking off was one of those distressing but abnormal events, which, occurring at rare intervals, are more likely to find a victim among the wise and good than elsewhere. There can be no question in the minds of those who were acquainted with him,—who knew his unflinching moral uprightiness, his deep sense of religious responsibility, his regular and model life,—that his mind had become deranged as a result of the nervous disorder from which he suffered, and that in a moment of dejection he committed the dreadful deed. Month before his sad ending, intimate friends had reason to worry over his condition, and did not hesitate to say that it was more alarming than could readily be realized. The sympathy of the entire community is with his venerable mother in her great sorrow, and with the other members of his family, all of whom are held in the highest esteem in St. John.

Mr. Robert W. Connor was up to a few months ago, secretary-treasurer of the Freeman Publishing Company, and was deeply interested in the success of this Catholic journal. Ill-health compelled him to resign his position in November last; and it was with much regret on the part of his associates that he severed his connection with the paper.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold, or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

Advertisement for Musical Merchandise. Headquarters for Musical Merchandise. Includes images of Steinway piano, Nordheimer piano, Washburn Guitars, and Washburn Mandolins. Text: 'The Angelus Orchestral Piano Player. The greatest of all self-players. Will play any piano. Any person can play it... You are invited to call at our warehouses, hear and try it. THE NORDHEIMER PIANO & MUSIC CO., Limited 15 King St. E., TORONTO'

lace border to match the insertion being added to complete the article. The linen strips should be much wider than those of lace insertion. Yet another variation is to let the linen constitute the foundation for the spread, marking it off into large squares by rows of insertion of coarse ecru lace placed crosswise at intervals. These must be lightly stitched in place, and at the points of intersection may be placed a bow of ribbon or a button covered with linen, both of the color of the foundation. A deep hemstitched border is less expensive than a border of lace, though it means more actual workmanship.

A coarse crochet lace border looks very effective, and insertion to match may of course be used, but the making of the same will be a work of time.

USELESS BRIC-A-BRAC.

Some editor—a man, of course,—has been protesting against the great amount of bric-a-brac, pictures, fancy work, and miscellaneous ornaments in

able mark of a lady or gentleman that it cannot be too often repeated that the true standard of pronunciation is one in which all marks of a particular place of birth or residence are lost, and in which nothing appears to indicate any habits of intercourse other than the well-bred and well-informed wherever they may be found. Children as easily learn to use correct speech as vulgar or incorrect speech, if those around them set the example of its constant use.

HAD LA GRIPPE.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months, when I bought a bottle of Dr. Thomas' Electric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

ness which carries them to the winning post ahead of their competitors; but this false satisfaction vanishes as soon as the day of eternal reckoning comes into sight. For in that solemn hour even the most worldly-minded people can form a pretty correct idea of the true value of goods and riches that must be left behind. It is, of course, the foul greed of gain that drives men into the use of unfair means in attaining their ends. Legitimate ambition is always allowable, yet, even commendable, because without it noble purposes would be defeated, and well-merited success frustrated. In our endeavors to win it we are in a "neck and neck" race with our fellows, but, as moral men of honest principles, we are under an obligation not to run a foul race, nor to treacherously disable our competitors, for it has been infallibly declared that "the race is not to the swift, nor is the battle to the strong."

In the estimate of the promulgators of the up-to-date version of the "Golden Rule," such considerations don't count "worth a cent." They have set

ing people, who lack determinations and firmness of purpose, popularly called "back-bone." In their over-pliability they too readily surrender their honest principles for the sake of being very accommodating to their supposed friends, but it is at best a false kind of courtesy, and the weak sacrificers will be the losers in the end. Although it has been philosophically said as a sort of offset to this theory, that "he who has none of the weaknesses of friendship has none of its powers." Despite the attempts of smooth-tongued philosophers to make compromises with the eternal principles of truth, for the sake of getting easily through the world, they have never yet been able to subvert or overthrow the genuine Golden Rule, which enacts by Divine authority "that we should do unto others as we would wish that others should do unto us." The force and meaning of this Divine dictum is clear and distinct and can never be obscured by all the arguments of all the false reasoners that ever existed. The way it has been twisted and distorted by the unscrupulous money chasers