

THE PARLOR

BY JOSEPH LINDEN.

The kitchen's where the cookies are and other stuff to eat. And you can find around in there and dance on it off your feet. The dining room is light and bright and kind of every day. And when it rains or snows outside, a blue place to play. The sitting room is best of all, with lamps and books and plants. And chairs and sofas and a table without the front legs and back. The bedrooms well they don't count much except for a night's sleep. But say the best room is the parlor. That's the room that we're in.

Care of the Nails.

In these days of a card playing care of the hands, and especially the nails, is of vast importance to every woman. Happy is the woman who is able at any time to command the service of any experienced manicurist, says the Philadelphia Public Ledger. For those less fortunate there are some old-fashioned simple little remedies which may be used with good results. To soften and cleanse the hands, nothing is better than flint sand and white quartz. Fill a basin full of sand and soap suds, hot as can be borne. Wash the hands in this for five minutes at a time, brushing and rubbing them in the sand. Rinse in a warm lather of any good toilet soap, and after drying, rub the hand in dry bran or corn meal. This treatment effectually removes the roughness caused by housework and should be used at least once a day. It is well to use an acid first to remove fruit or vegetable stains, and always rub the spot with cold cream or oil, after using an acid on the fingers. The next proceeding is to give attention to the nails. To tone up the nails and give them with a mixture composed of equal parts of cinnabar and emery followed by a gentle massage of oil of bitter almonds. Should the nails be disfigured by white specks, these may readily be removed by using the following mixture: Mix equal parts of pitch and turpentine, and add to it a little vinegar and powdered sulphur, or pitch and myrrh melted together may be used with good results. Use a file to shape the nails in preference of scissors. Never use a sharp instrument for pressing down the ever rising cuticle. Nothing has ever equaled the orange stick for that purpose.

Saloons and Churches.

Every right minded Charlotte citizen, whether he belongs to the church or not, is proud of the fame of Charlotte as a city of churches. It is proud of the fact that ours is a church going community. Over and over again strangers have remarked and the papers have published the description of the scene on Sunday morning, when the four principal streets of the city are literally crowded with the army of worshippers. We do not know of any one who is proud that this is a city of saloons. There are people who are interested in saloons, of course, and who can say with Demeterius, the silvermouth, "By this craft we have our wealth. But nobody is proud of the saloon or proud that there is one in which saloons are tolerated. There are of course those who will say that the saloon is a necessary evil, or the choice of evils. But we are prouder of our churches than we are of our saloons and if we had to choose between the two we think there would be few indeed who would not let the saloon go. But as a matter of fact the saloons and the churches are in conflict at every point. There is nothing that the churches stand for that the saloon does not do its best or its worst to destroy.

The churches represent the religion of Jesus Christ. The churches all agree that this religion teaches men of a heaven and of a hell and that Jesus Christ came to save men from sin in order that they might escape hell, which is the punishment of sin, and win heaven. The same Bible that teaches about the one place teaches about the other. The Bible says that the drunkard shall not enter heaven. The church is therefore, in the spirit of the Master, trying to have drunkards from their drunkenness and to keep sober people from becoming drunkards. The saloon is doing daily the damnable work of tempting sober men into drunkenness and tempting drunkards into worse drunkenness. And so the saloon and the church are contrary, the one to the other. The church, in so far as it represents again the spirit of its Master, is in favor of purity, personal, social, political. The saloon is the great encourager of impurity of the social, of political rascality and debauchery. The saloon and the church are therefore opposed to each other.

The influence of the church is on the side of humanity as well as of righteousness. It is in favor of improving the condition of the poor; the saloon makes the poor man poorer still. The church has a great work to do in evangelizing the nations; but the saloon forces the church and its members to fritter away their energies in mending the breaches at home. The church has to build its hospitals for the diseased, and the saloon has doubled the work of the church here. The church has its orphan asylums to support, and the saloon has made children of happy homes orphans by the hundred thousand. The church is in favor of education, the saloon makes it impossible for many a drunkard's child to learn. The church is trying to lift men up, while the saloon is all the time dragging them down to worse and worse degradation. The battle is on today. There are men who do not belong to any of the churches who are fighting against the saloon. There are men who respect the churches and the work they are doing who will side against the saloon if it is made plain to them how the two are in deadly conflict all the time. But the people who are members of the churches are in the majority in this fair city of ours. Why should they be giving their time and energy and money to the churches, only to see their efforts and sacrifices unfilled by the saloon? Why should they not say now and for all, that this chief enemy of the church on earth shall be destroyed? Are there any of us who are "hedging" in this important matter, giving our means to the church and voting for the saloon? Charlotte News.

Mrs. Baker, a missionary, proved to be the Cecil Rhodes heiress, was discovered in Asheville engaged in raising funds for a mission school at Waycross, Georgia. She makes it plain that her life's work is nearest her heart by donating immediately upon being notified that she was an heiress to devote her fortune to the cause of missions and industrial schools.

If a man acts as if he were deeply interested in a woman's wit she will take all the rest for granted.

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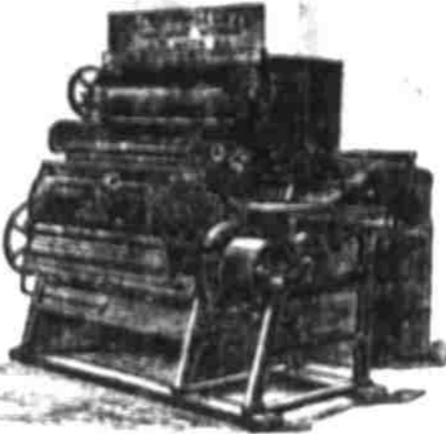
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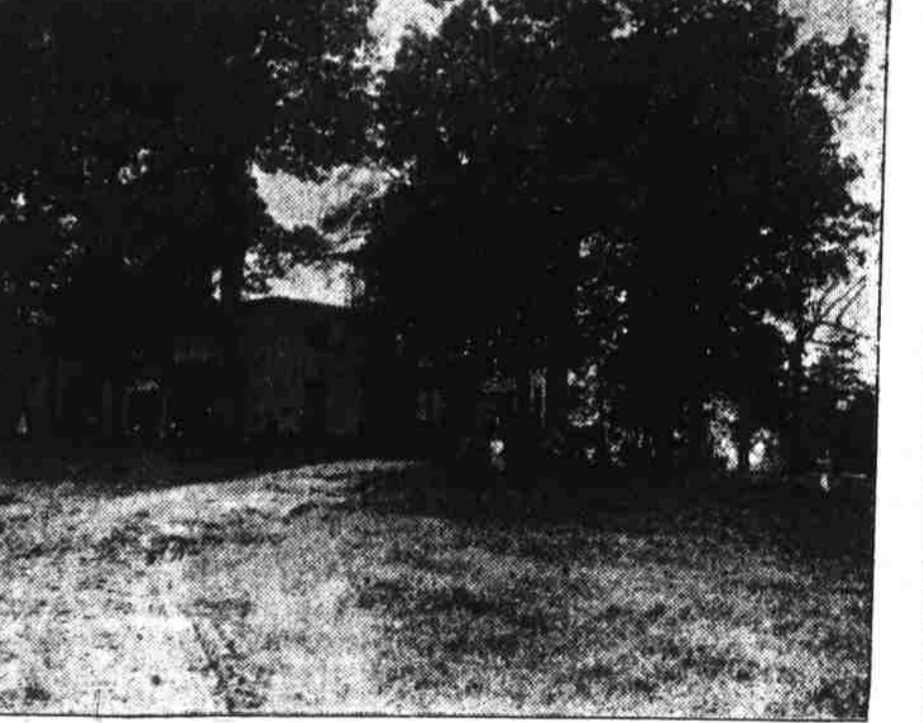
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