

The Vitality of Religion in France

The European correspondent of the 'American Living Church' (Protestant Episcopal) refers in one of his recent letters to a rather hopeful account given by a French writer of the present status of the Church in France.

'I pass on,' writes the 'Living Church's' correspondent, 'to still more encouraging facts which are reported by M. Chevalier. The number of applicants for admission to the seminaries which for a time fell to a third or a half of the average, has now risen almost to the normal figures, and the slight decrease is more than compensated for by the more serious character of the applicants. They come from a class which is used to frugality; they naturally contemplate chiefly the service of the poor; they are constant to the tradition of the Church; but many of them study, and study modern problems by the aid of modern light. Abstaining from political action, they are concerned with social movements, with the material interests of their people, and with spiritual duties in which there is a revival of apostolic zeal. They command respect by their blameless life, and many of them by their poverty, not touching meat or wine save on Sundays. They visit their flocks; and aid them with legal and medical advice—a point which gives less satisfaction to us than to M. Chevalier, for we have a distrust of amateur lawyers and doctors. There is a tendency to group together small parishes and to serve them by a body of priests who save money and avoid isolation by living in a sort of community. The office of rural dean is a wholesome reality; diocesan missionaries do useful work; and the danger of spasmodic religion to which missions are liable is counteracted by parochial institutions. Guilds are constantly organized to form an inner circle of the faithful, whose duty it is not only to nourish their own spiritual life but also to influence those who are without. In 1906 more than 1500 members of such societies met at Moulins, the cathedral city, to arrange for the sending out of preachers and lecturers, lay as well as clerical, to propagate Christian knowledge. We read of bands of young artisans who, after their work, seek religious instruction for themselves and try to bring in their comrades; of peasant women gathering together the young people of a remote farm to say prayers or read good books. In secular matters they are not afraid of the co-operation of persons who are not Christian, while for themselves they avow that their faith is the motive of their zeal.

Such a movement is not strange to an English reader, but it is delightfully novel to those who are familiar with French parishes, where religion has been regarded as the concern of the priest, and where the layman has thought to fulfil his duties by formal attendance at Mass. In England it must be confessed that much depends on the initiative of the parson and often of the squire. In Bourbonnais there are few squires, and the priest is usually of the laboring class, so that the movement has a wholesome democratic character, springing from the people themselves. If to our minds there is a little too much organisation about it, we should remember that organisation is congenial to the French temper.'

All this shows (says the 'S.H. Review') that the French Government has not succeeded in killing religion in France, any more than did their predecessors, the atheistic iconoclasts of the Revolution. The Church in France may be hampered and hindered in her work, but she cannot be utterly destroyed.

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Domestic

By MAUREEN

Lungs that are Starved.

It is a fact that most of us are victims of our own lazy respiration, and deprive ourselves of oxygen that is so necessary if we would keep our bodies at their highest point of efficiency (says the 'Delineator'). Oxygen is absolutely necessary to the existence of animal life. Man gets oxygen from air breathed into his lungs. Besides introducing oxygen into the blood, the lungs act as excretory organs, removing undesirable elements from the system at each expiration. In our ordinary or unconscious breathing only ten to thirteen per cent. of the air in the lungs is changed at each breath, leaving eighty to ninety per cent. of the lung capacity filled with stale air. Forced or conscious breathing of pure air ventilates the lungs, driving out the eighty to ninety per cent. of the stationary or stale air. All bedroom windows and doors should be wide open during sleep, thus connecting the lungs directly with the pure air of the outside world.

How Women should Dress.

The colors of the eyes should determine the choice of color in dress and millinery. A blonde may wear pure white with advantage, but the brunette nearly always looks better in cream-colored fabrics. This ought to be more generally recognised. A brown dress and brown eyes go well together. Blue-eyed girls should wear blue as often as possible. Tan shades are not suitable for slim figures, while satin intensifies round shoulders. A small toque is exceedingly unbecoming above a large, round face. Dull black is the very best choice for a fair-haired woman, while a brunette must order something brilliantly black, if she really wishes to look her best. Tucks and stripes running downward become the Juno type of woman, but the thin, angular beauty should have the tucks and stripes running around her dress. Heliotropes are more than ever suited to brunettes who have a clear complexion, but the woman who is unfortunate enough to be sallow should never permit this shade to be near her.

Drugged Sweets.

Mr. Scott Elder, the chief inspector under the Food and Drugs Act for the County of Durham (says 'The Hospital'), has had an analysis made of some sweets bought in the county, and finds that in some there are drugs and in others alcohol. It cannot be said that there is any deception about them, for the former are frankly sold under the name of 'chlorodyne gums' or 'chlorodyne lozenges.' Each gum was found to contain 0.15 minim of chloroform, and each lozenge 0.06 of the same. The accepted minimum dose of chloroform which can be given internally is, according to the British Pharmacopoeia, one minim, so that if anyone ate seven of these gums he would absorb one minimum dose of chloroform. The sweets are sold at a penny an ounce, and the ounce averages twenty-one sweets, so that consuming an ounce of these is equal to taking three such doses. Yet these sweets can be freely sold to children.

To Carve Fowl.

First take off the wings, divide the joint with your knife, then take firm hold of the pinion with your fork, draw the wing toward the legs, and the muscle will separate better than if cut with a knife. Slip the knife between the leg and body and cut to the bone; with the fork turn the leg back, and unless the fowl is old and tough, the joints will give way. The four quarters removed, enter the knife at the breast and separate the merry-thought from the breast-bone. Press the knife under it to lift it up, and by pressing it backward upon the dish the bone will be easily removed. Lift up the collar-bones, which are each side of the merry-thought, by the broad end of the knife, and force them towards the breastbone until the part which is fastened to it breaks off. Separate the breast from the carcass by cutting through the ribs on each side the whole length of the back. Turn the back upward, lay the knife across it near the middle, and lift up the other side with the fork. Lastly separate the side bones by breaking the joints each side of the backbone, and the work is done. Cut slices from the breastbone of turkeys and geese to start with, always beginning at the wings and cutting towards the breastbone.

Maureen

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