WOMEN OF MIDDLE AGE

Mrs. Quinn's Experience Ought to Help You Over the Critical Period.



Lowell, Mass.—"For the last three years I have been troubled with the Change of Life and the bad feelings common at that time. I was in a very nervous condition, with headaches and pain a good deal of the time so I was unfit to do my work. A friend asked me to try Lydia E. Pinkham's Vegetable Compound, which I did, and it has helped me in every way. I am not nearly so nervous, no headache or pain. I must say that Lydia E. Pinkham's Vegetable Compound is the best remedy any sick woman can take."—Mrs. MARGARET QUINN, Rear 259 Worthen St., Lowell, Mass.

Other warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness, inquietude, and dizziness.

If you need special advice, write to the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

Rheumacide

GETS AT THE JOINTS FROM THE INSIDE

Have you **RHEUMATISM** Lumbago or Gout?

Take RHEUMACIDE to remove the cause and drive the poison from the system.

"RHEUMACIDE ON THE INSIDE PUTS RELIEF ON THE OUTSIDE"

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Kill These Pests By Using

STEARNS' ELECTRIC PASTE

U. S. Government Buys It

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The manufacture of fans was established as an industry in England during the Stuarts' rule.

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And Drives Malaria Out of the System.

"Your 'Babek' acts like magic; I have given it to numerous people in my parish who were suffering with chills, malaria and fever. I recommend it to those who are sufferers and in need of a good tonic."—Rev. S. Szymanowski, St. Stephen's Church, Perth Amboy, N. J. Elixir Babek, 50 cents, all druggists or by Parcels Post, prepaid, from Kloczewski & Co., Washington, D. C.

GIVES A MONOLITH TO POPE

Evidence of Early Christianity in China Presented to Benedict by New York Woman.

After presenting to Pope Benedict a two-ton monolith, the gift of Mrs. George Leary of New York city, Rev. Father George W. Waring, chaplain of the Eleventh cavalry, U. S. A., stationed at Governor's island, has returned.

"The monolith," he said, "is a reproduction of a monument erected at Cian-Fu, China, in the seventh century, by Nestorian heretics of the Christian faith. The inscriptions on the big stone, in Chinese and Assyrian, prove conclusively that Christianity had obtained a foothold in China at that early period. The monolith was brought here by Dr. Fritz Holm, and for eight years it was exhibited at the American Museum of Art. Then it was purchased by Mrs. Leary, in whose behalf I took it to Rome to present it to the pope, who had it set up in the Vatican museum."

So well pleased was the pope with the monolith that he conferred upon Father Waring the cross Pro Ecclesia et Pontifice and gave to him an autographed photograph.

High Cost of Snowballing.

Six young boys standing on the main street of a suburban city, about to start a snowball fight, in the vicinity of two or three stores with large windows.

One of the youngsters: "Aw, wait a minute. Let's go over to a side street. These windows cost $100 apiece.—Boston Transcript.

Old Fashioned Ideas

are being supplanted daily by newer and better things. This is particularly true where health and efficiency are concerned.

In hundreds of thousands of homes where coffee was formerly the table drink, you will now find

POSTUM

It promotes health and efficiency, and the old time nerve-frazzled coffee drinker soon gives place to the alert, clear-thinker who drinks delicious Postum and knows

"There's a Reason"

No change in price, quality or size of package.

Ireland's Patron Saint



PHOTO BY ALSOP

ST. PATRICK: "A stone lay deeply bedded in the clay until one of strong hand uncovered it, heaved it aloft and made it the capstone of a noble edifice." This is his description of his life. He was a centenarian waiting for his death when he wrote it, and to his eyes the career of the Apostle of Ireland was a blend of human worthlessness made capable of lofty achievement by the call of God. It is a great man's humble estimate of his share in remaking a great nation. And it is correct as to the humble beginning, and the mighty accomplishment, and the abiding of humility in the bosom of the man who wrought so mightily.

Not without reason has the name of St. Patrick been held in veneration through these many generations. There is nowhere a teacher whose services for learning exerted so wide an influence in a time so critical for all culture. There is nowhere a statesman whose activity so completely reformed the character of any people. There is nowhere such a national hero whose fame is sounded across fifteen centuries and can still stir emotions of ardent enthusiasm far beyond his nation's shores. There is nowhere a saint whose teachings are blended like his with the destinies of his nation, so that the invocation of his name can be at once the cry of patriotic devotion and the expression of religious veneration.—Rev. T. P. McDonough.

ST. PATRICK'S PLACE OF BIRTH LONG IN DISPUTE

FROM Boston a bitter cry that the mention of a Scotch birthplace for St. Patrick is not to be tolerated. The controversy is an old one, and this is not a place for taking sides, so we will merely present the rival views to the interested reader. It would appear that, like Homer, more than one spot is prepared to do battle for the honor of being Patrick's birthplace—Scotland, Wales and Brittany being all contestants.

First let our well-read correspondent speak:

"I have read every author worth reading on the question and with only one desire, namely, to find out the truth, and have no more doubt on the question that he was born in Brittany than I have that he was a real live human being. English and Scotch desire to appropriate everything and everybody worth while, is the cause of the error in the case. For every line that can be said about his French birth one hundred are written on the British (island) side, but such claimants have no critical argument on their side. It is all a part of the so-called "Anglo-Saxon" propaganda, and I hope that when the paper again alludes to the question, it will go into the facts of the case, which the Scotch claimants never do. See Keating, O'Hanlon, Professor Moore (Protestant), Lannigan, Don Philip O'Sullivan, Father Morris, Canon Fleming, Miss Cusack, Father O'Farrell and a host of others, for the full analysis of the case. Then read the best that can be said on the Scotch side by Archbishop Healy; read Professor Bury for a complete disposal of Doctor Healy's theories, and then ask yourself if there is a shadow of the Scotch claim left. Yet we are continually dinned with the dogmatic assertion that "St. Patrick was born in Scotland."

On the other hand, to quote from Archbishop Healy of Tuam:

"Philip O'Sullivan Beare, a man of learning and authority, declared that Patrick was born in Bretagne. He was the first writer of note who put forward that opinion, for no ancient writer known to us ever advanced it." The difficulty has been to settle where exactly Bonnavem Taberniae is, which is the town Patrick mentions in his "Confession" as his home.

Lannigan believed in a French but not a Breton birthplace. Doctor Healy states that his view was a modification of O'Sullivan's. "He says that the Bonnavem Taberniae of the confession was the same town as Boulogne-sur-mer, in Picardy and was the birthplace of our saint. But the confession does not state that Bonnavem Taberniae was Patrick's birthplace, but that it was the place where his father had a villa from which he himself was carried off a captive."

Doctor Healy himself states: "It appears to us to be quite clear from the account the saint gives of himself that he was a native of the Roman province of Britain, and in all probability was born on the banks of the Clyde in Scotland."

To turn now to Professor Bury. He writes as follows in his "St. Patrick:" "In the absence of any trace of a Bannaventa in north British regions, we must, I think, give decisive weight to the general probabilities of the case and suppose that Bannaventa was south of the Wall of Hadrian somewhere in western Britain, not far from the coast."

After his book was in press he received a communication from Professor Rhys, which led him to add to his preface as follows:

"I had conjectured that it should be sought near the Severn or the Bristol channel. The existence of three places named Banwen (which may represent Bannaventa) in Glamorganshire opens a prospect that the solution may possibly lie there."

The reader is now in possession of the names of the chief authorities modern and ancient on the subject, and he may weigh O'Sullivan and Lannigan against Doctor Healy and Cardinal Moran, or Colgan and O'Flaherty against Keating and O'Hanlon. Or he may weigh Professor Bury and Sir John Rhys against them all. Whatever the merits of the question it cannot be a dogmatic assertion on either side. But even if St. Patrick had been born in what is now called Scotland or Britain, in neither case could it be claimed that he was what is meant by either of the modern terms, "Scotchman" or "Anglo-Saxon." The word Scotus in those days meant Irishman pure and simple, and was only given to Scotland owing to the Irish colonies which undertook civilizing work on her west coast (Argyle means literally Arergaedhal, the land of the Irish). As for the "Anglo-Saxon," that peculiar breed had not yet left the German forests. When they came to Britain they drove the British Celts westward, but eventually adopted their name of Briton. It is safe to describe St. Patrick as a Romanized Celt, whether he was born in Irish-Scotland, Celtic Britain or in Un-Franked Gaul. Wherever his upbringing, he came in touch and understanding with both the Roman idea and Gaeldom. He was the first to realize what a spiritual combination they were likely to make. History has justified his experiment, for today there are more bishops in the Roman church of Gaelic blood than of any other branch of the human family.—From the Magazine Ireland.

IRISH LOVE OF EQUALITY

In Some Ways It Has Tended to Prevent a Closer Unification of the Great Race.

The art and literature of the Celt naturally is pure, noble, moral, refined and idealistic. Besides, his love of equality has a leveling effect, and a tendency to uniformity of social and economic ideals. This love of equality has, however, prevented a closer unification of the Irish race in matters vital to its independence as a separate and distinct people. Their sensitiveness, it must be admitted, is the real reason why, notwithstanding their acknowledged valor, they lost their independence; and mainly because of this natural instinct, they cannot and never could accept conquerors or masters with that humility that would have lulled suspicion and created a new starting point for a successful dash and break for independence. This sensitiveness absolutely prevents forgetfulness, and the hatred engendered by centuries of persecution cannot be dulled or dispelled by promises made in extremes. You may clothe the Irish in rags, as Curran said, but they will not wear chains.

Lucky Four-Leaf Clover.

It is difficult to say what was the original shamrock, trefoil or Herb Trinity. The leaf now recognized as the national emblem is that of the white clover, but the name shamrock is generic and is applied also to the purple clover, the speedwell, the pimpernel and to the wood sorrel.

The clover of two or four leaves was held sacred in the festivals of the Greeks. The one of four leaves, when carried about, is supposed to insure success at play and confer the power of detecting evil spirits. The lover may put it under his pillow and he will dream of his beloved, or the maiden may slip it into her sweetheart's shoe without his knowledge and it will insure his safe return from any journey. It may be employed to prevent the wearer's being drawn into military service, is said to be a cure for lunacy, and is still, among the Irish, regarded as magical, even sacred. Snakes dislike it exceedingly and will not remain where it is growing.

AN IRISH TUNE

Will you listen to the laugh of it,
Gushing from the fiddle;
More's the fun of half of it
Than e'en an Irish riddle.
Sure, it's not a fiddler's bow
That's making sport so merry;
It's just the fairies laughing so—
I heard them oft in Kerry.

Will you listen to the step of it,
Faith, that tune's a daisy;
Just the very leap of it
Would make the feet unaisy.
Hold your tongues, ye noisy rogues,
And stop your giddy prancing;
It's me can hear the weshee brogues
Of Irish fairies dancing.

Will you listen to the tune of it,
Sweeter than the honey,
I'd rather hear the croon of it
Than get a miser's money.
Sure, my son, it makes me cry—
But don't play with any other;
May God be with the days gone by,
I danced it with your mother.

Rev. Hugh F. Blunt in Irish World.

QUAINT BELIEFS IN IRELAND

Leprechaun and Banshee Have Been Recognized "Institutions" of Emerald Isle for Centuries.

The two preternatural beings most spoken about in Ireland are the leprechaun and the banshee. The leprechaun is only the artisan of the fairies. But he knows where their crocks of gold are hidden. He is a very little fellow, and he is always engaged in his trade of shoemaking. If you are near a "rath" or an old castle you may hear the sound of his hammering. If you discover the fellow, draw close to him without making a sound that would betray you. If you are lucky you may be able to take him in your grasp. Then ask him where those crocks of gold are hidden. Insist upon his telling you, and do not let your mind be dissipated by his excuses. But in the end he will cheat you. He will say or do something that will distract your attention, and when you look again the leprechaun will have disappeared.

Famous Invocation.

Following is an invocation to the Shamrock of Luck, common in parts of Ireland and the Isles:

Thou shamrock of good omens,
Beneath the bank growing,
Whereon stood gracious Mary,
The Mother of God.

The seven joys are,
Without evil traces,
On thee, peerless one,
Of the sunbeams—
Joy of health,
Joy of friends,
Joy of kin,
Joy of sheep,
Joy of sons
And daughters fair,
Joy of peace,
Joy of God.
The four leaves of the straight stem,
Of the straight stem from the root of the hundred rootlets,
Thou shamrock of promise on Mary's Day
Bounty and blessing thou art at all times.

Always of Lofty Ideals.

The Celt undoubtedly was the most purely moral and religious of all the barbaric races, and this necessarily grew out of his lofty ideals and lively imagination, which demanded pleasures of mind rather than thought of future food and raiment. This made for improvidence, but who will say the gain is not greater than the loss?

DRIVEN FROM THEIR COUNTRY

Barbarous Penal Code Was the Cause of Many Irishmen Forsaking Their Own Soil.

Some writer has said "that during the eighteenth century in Ireland the chief social feature was political oppression and emigration." The treaty of Limerick was signed October 3, 1691, but despite the protests of King William, who was apparently a brave soldier and an able statesman, the treaty was soon ignored as a mere scrap of paper. The odious, barbarous, prescriptive legislation known as the penal code was in full swing shortly after 1700, and large contingents, representing the flower of Irish manhood and chivalry, began to fly to the continent of Europe and the shores of America. These unhappy children of Io, maddened by the English gadfly, fled into all lands, carrying with them a memory that enabled them to recognize the gadfly wherever encountered, and a spirit that prompted them to swat it remorselessy whenever it crossed their path.

What Well Dressed Women Will Wear



Party Frocks Dear to Young Hearts.

Here is a pretty and very simple little party frock for a young girl. The amateur dressmaker will find it easy to make and charming when it is done. The plain skirt and underbodice are of taffetas in a light color. The elbow sleeves are of georgette in cream color and the drapery of the bodice is of a wide net-top lace, also in cream color.

The underbodice, which is no more complicated than a corset cover, fastens at the back and has a moderately low, round neck. The sleeves are set with it and are shirred along the underarm seam so that they wrinkle along the arms. They are finished with a frill at the elbow, edged and headed with two narrow ruffles. The wide lace is draped over the bodice, as shown in the picture and cut out to follow the curve of the neck, where it turns under all around.

The skirt is merely four straight lengths of silk plaited about the waist line, where it is sewed to the bodice. A narrow belt, made of a bias strip of taffetas, forms the simplest and best fitting of girdles. By way of a girlish finish a tiny nosegay of millinery flowers is tied with baby velvet ribbon and sewed to the bodice at one side. The ends of the velvet ribbons are fastened under the belt.

This dress will be pretty developed in any of the light tints of taffetas. Golden yellow, turquoise blue and apple green are rivals of soft shades of pink in the estimation of youthful wearers, and these colors are better style just now than the paler tints.

The mother who wishes to foster an ambition to sew for herself, in her young daughter, might provide her with materials and a pattern and allow her to exercise her intelligence on a frock of this kind.



Three Fabric-Covered Hats

The small hat appears to be firmly intrenched in the good graces of womankind for it is flourishing and has flourished for many a season. Its nearest rival is the sailor in several developments. The sailor we have always with us, subject to modifications from season to season. It is about the most staple thing in the ever-changing world of millinery.

Hats covered with fabrics and hats made of combining straw braid with a fabric are featured this season for early spring wear. There is a liking for brilliant surfaces, hence satin and bright-finished straws make up a considerable part of the displays. But for the sake of variety and because it is a beautiful fabric, crepe georgette holds its own among the hats of the hour.

In the group above the center hat is a sailor covered with white and apple green crepe. The crown is heightened and softened by a fold of crepe set about the top. An embroidered medallion in vivid colors against a deep cream ground is applied to the crown with gold threads.

A satin-covered turban at the left is one of a few models that have an upturned brim at the back. This makes a background for a tall, fancy feather posed with smart stiffness against it. The third hat is of heavy black satin with a peculiarly curved brim. Heavy silver embroidery makes a rich decoration on it.

Julia Bottomley

Practical Muffs Have Pockets.

Surely women cannot complain nowadays of pocketless gowns or suits. As a matter of fact, pockets are included not only in regulation garments, but are to be found unexpectedly in muffs, pocketbooks and other unusual places.

This is proved in a muff of fur lined with brocaded satin and having on one side a pouched-shaped attachment of the satin bordered with fur at the top and having material drawn in at the bottom and finished with a handsome tassel.

The pocket is large enough to take care of all the essential trifles which a woman carries about with her, whether shopping, visiting, attending the matinee or afternoon tea.

Paris has recently introduced a muff of suede which is dyed to match the color of the costume. The leather muff may be embroidered with beads or otherwise decorated, and usually it is suspended from the neck by means of a novelty chain or by knotted strings of the suede itself.

Handwork on Blouses.

Handmade blouses were never more in demand and a particularly chick example shows an original shoulder yoke continued in side pieces which, reaching to the waist, give a certain shapeliness to the whole and at the same time allows for a seam arranged in pretty open-work fashion and so adding considerably to the decorativeness of the garment. Narrow front pieces, little more than strips indeed, secured with buttons and buttonholes down the center, are again added the material between them and the yoke side-piece—if the term may be pardoned—being slightly gathered to the shoulder yoke, where again the open-work seam is arranged, as on the juncture of the somewhat deep cuff on the ample bishop sleeve.

A tulle scarf should always be the perfection of freshness.

Middy styles continue popular for young girls.

"CASCARETS" FOR LIVER, BOWELS

For sick headache, bad breath, Sour Stomach and constipation.

Get a 10-cent box now.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable and uncomfortable you are from constipation, indigestion, biliousness and sluggish bowels—you always get the desired results with Cascarets.

Don't let your stomach, liver and bowels make you miserable. Take Cascarets to-night; put an end to the headache, biliousness, dizziness, nervousness, sick, sour, gassy stomach, backache and all other distress; cleanse your inside organs of all the bile, gases and constipated matter which is producing the misery.

A 10-cent box means health happiness and a clear head for months. No more days of gloom and distress if you will take a Cascaret now and then. All stores sell Cascarets. Don't forget the children—their little insides need a cleansing, too. Adv.

Faint Praise.

"Has he many bad habits?"

"He must have. All that I ever hear of him is that he's a good provider."—Detroit Free Press.

For a disordered liver, take Garfield Tea, the Herb laxative. All druggists. —Adv.

Satisfied.

"Does Brown owe you any money?"

"Not any more than I'm willing to pay for the privilege of not being bothered by him."

Indigestion produces disagreeable and sometimes alarming symptoms. Wright's Indian Vegetable Pills stimulate the digestive processes to function naturally. Adv.

Explanation.

"James, what's the meaning of this they call the Pan-American policy?"

"Just like a woman's stupidity to ask such a question. Americans are getting panned all right, ain't they?"

The Quinine That Does Not Affect The Head Because of its tonic and laxative effect, Laxative Bromo Quinine can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E. W. GROVE'S signature is on each box. 25c.

Not Far to Go.

"Do you suppose this whole country will be mobilized in case of war?"

"Why not? It is already automobilized."

A Mother's Burden

A mother who suffers kidney trouble, finds it hard to keep up her daily work. Lameness, backache, sharp pains when stooping and "blue", nervous or dizzy spells, make home life dreary. Active kidneys bring back vigor, health and a pleasure in family duties. If the kidneys are weak try a box of Doan's Kidney Pills.

A Virginia Case



"Every Picture Tells a Story"

Mrs. L. C. Nalls, 540 S. Patrick St., Alexandria, Va., says: "My back was so weak and sore, I could hardly get around. After I stooped it was almost impossible for me to straighten. I couldn't rest after I went to bed, my back ached so badly and in the morning, it was all I could do to dress myself. My kidneys didn't do their work right and my head ached. The first box of Doan's Kidney Pills did me so much good that I kept on using them. My back soon stopped aching and my kidneys haven't troubled me since."

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CARTER'S LITTLE LIVER PILLS gently but firmly compel a lazy liver to do its duty.



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It stops coughs before they become serious. Contains no opium nor anything injurious.

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