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**Mourning Styles**



By JULIA BOTTOMLEY.  
All fabrics, whether selected for costumes or millinery, when one is in mourning, should be of good, substantial quality. All styles or modes selected should be quiet and unobtrusive and all workmanship faultless. Gowns and coats should be made in the mode but not in any extreme of the mode. Simplicity of trimming lends distinction to mourning apparel, as well as "finish," and in this word is held the secret of the most elegant and desirable results in the making of mourning clothes. Everything must be beautifully finished and trimmings are most appropriate when they are placed to really or apparently finish the article which they adorn. A well made, plain gown of good material will last out the term of mourning if one follows the conventional rules which govern in this matter of time. A well made hat of properly selected material will outlast the prescribed term of mourning. Poor taste in dress or conduct is never so inexcusable as when one is in mourning. Our friends are not in mourning when we make mistakes; they cannot be. Our mistake must be credited either to carelessness or density.

Certain fabrics have come to be recognized as belonging to and signifying mourning. Crapes is appropriate for deep mourning, that is, mourning for a near relative, and should be used in millinery and as a finish for gowns. Nothing else can take its place. Next to crape, silk grenadines are oftentimes chosen. Nun's veiling, uncut velvet mourning silks and other fabrics having a deep, soft luster in pure black are available, but crape is, for first mourning, as nothing else is. Three fine examples of mourning hats are shown here. They are from an establishment which makes a special feature of this class of millinery. Its best examples are found in America as the best fabrics are made in England.

In Fig. 1 a round hat which is part turban and part toque in outline is very neatly covered with crape and has the brim finished with tiny rows of folds set very close together. A beautiful crape veil is draped about the hat and falls from the back in flat plaits. An ornament of dull jet fastens the veil to the hat and serves to finish this excellent example of a hat for deep mourning.

An exquisite hat made of crape folds is shown in Fig. 2. Its only decoration is a large, beautifully made rosette also made of folds, placed at the left side. This is worn without a veil, for veils are not worn by all members of a family in mourning.

For those who wear mourning for an indefinite time, silk grenadine is usually chosen after the first mourning of crape has been discarded. Some people wear it from the start and there is enough latitude in the matter to allow one to do this. Fig. 3 illustrates a beautiful hat and veil of this charming fabric. The edge of the hat is finished with a ruffle made of a narrow gauge ribbon with border woven in. A similar double ruffle is placed about the top crown. The veil is laid in folds and draped about the hat, falling from the back. It has a woven

**MANY NOVELTIES IN LEATHER**  
Season's Showings Are Numerous and of Strikingly Pretty Designs.

Envelope bags that are extremely flat can be slipped into a muff. They are made of pigskin, either crushed or glazed, and can be had in all colors. A vanity case of white leather which can be slipped into the glove of its owner is fully equipped for the hasty last touch in a dressing room. Handles of leather are secured by gold or silver buckles, and can be shortened or lengthened at will. Huge flat pigskin cases with convenient straps are being carried. These are capacious enough to hold many tiny flat parcels which accumulate on your shopping trip. A leather receptacle fitted with tiny books, each marked with the name of a large city in Europe is a novel solution for your traveling friend. He can keep expenses, hotels and items of interest of each city and its environs in a special book. There are extremely complete med-

in border. A large rosette of the gauge ribbon finishes this design, which may be accepted as an ideal hat of this material. Time was when crapes and gaudiness were a luxury of the rich, for they were as fragile as they are beautiful. The process of cravenetting them has so changed this that they are now among the most durable of all fabrics manufactured. Their fibers are practically impervious to water. Rain runs through but is not absorbed by them. In selecting the material it should be tested, otherwise it will be impossible for the purchaser to be sure of getting the waterproofed variety. Water is ruinous to the fabrics that have not been made proof against it.

**PRINCESS DRESS.**



Our model is in fine serge, but any other firm but not too thick material will answer equally well. The upper half is princess, with panel front and back reaching to the foot; the killing is turned up with a hem about three inches deep; it is taped in the center at the wrong side; a pretty passementerie about one and one-half inches in width is used for trimming. The vest is of tucked soft silk, with a box-plait up center front that is ornamented with tiny jeweled buttons. Collar and undersleeves of piece lace. Materials required: Seven and one-half yards 48 inches wide, six yards passementerie, one-half yard tucked silk, three-fourths yard lace, four yards lining.

Braiding upon coats has lost none of its vogue and all manner of original results are gained by its combination with silk cordings, rattach buttons and made ornaments.

leone cases, with bandages, plasters and vials, supplemented by tiny drawers for tablets and pills. An ingenious traveling kit is of leather, with compartments for cord, tags, paste and some tiny practical carpenter's tools.

**Monograms on Table Linen.**  
The engaged girl who is leisurely preparing her home and table linen may be glad to know that the monogram is now worked in the center of table napkins instead of in one corner, as formerly. To show it, the napkin is folded in three folds lengthwise, and then in three folds crosswise, thus bringing the monogram in the center of a square as the napkin is placed on the table.—Vogue.

**Coney Evening Coats.**  
The long white coat of rabbit, or coney, is more popular than ever this year. It is a season of furs and this coat takes its place as an evening wrap. It is long and loose and thoroughly warm. Brilliance is given to it by vivid linings. It is an exceptionally good choice as an evening wrap for a debutante.

**The Kinsmen of the Lord**

WHO is my mother? Is there an apparent harshness about these words of the Lord? Does it suggest a rather heedless demeanor toward those of his own flesh and blood? Once or twice before have his words appeared almost ungracious and severe. "Woman, what have I to do with thee? And then again: "It is not meet to take the children's bread and give it to dogs." And the extraordinary thing is this, that all these seeming harshnesses are concerned with women. That in itself is sufficient to show us that we are on the wrong track. The seeming harshness is of our own making. It was not present in the Lord. We have not apprehended his tone and his spirit, and so we misconstrue his words. It is possible to give an accurate report of a man's words and yet by the tone in which we pronounce them we may absolutely distort their meaning. A false tone can make accurate words untrue. It is even so with the words of the Master. We can read our own tones into his words and they sound ungracious. We protrude ourselves, and we see ourselves reflected. We may depend upon it, whenever our Saviour seems callous we are interpreting him through the film of our own moods. Whatever the words of my text may mean, they are most assuredly suffused in love and tenderness and grace. It was the farthest thought from the Master's mind to deprecate his mother; he was only seeking to reveal everybody as within the circle of his infinite love.

**The True Kinship.**

It is therefore clear that in our Master's estimate of things, blood relations are far from being the most vital and influential of our kinships. There are no strangers like those who frequently live together in the same house. There are no guifs comparable to those which divide the children of the same blood. How rarely the home conversation goes down into the deeps, or away up into the heights! How rarely the family circle gathers its intercourse round about the Lord, and holds communion concerning the things of God! Is it not true that the ordinary life of the ordinary family is exceedingly superficial, and its speech is far more concerned with gossip than with gospel, and the deep, secret things of life are discarded or ignored? It seems as though blood relations find it immensely difficult to share the deepest secrets. How often have I heard a young fellow say of his father: "I cannot speak to him about it!" And how often have I heard a young girl say that she could not take her mother into her confidence! Blood seems to be a barrier, and on the profoundest things of life it acts as a minister of estrangement. And so, I think, it true that we have commonly to go outside our family circle for spiritual communion. Inside the house the relationships are only skin-deep; for the heart-deeps we must seek elsewhere.

**Secret of the Best Kinship.**

The grades of kinship seem to belong to the following levels: There is, first of all, physical kinship, which is merely a matter of blood. The kinsmen are one in name, one in nature, one in a common descent. As I have already said, this may be nothing but a skin-relationship, and there is no commerce in the spirit. Then there is social kinship, man meeting with man for purposes of business, table talk, conviviality, and the thin pleasures of common life. Then there is mental kinship, which leads us a little way into the deeps. Here there is common thought, common ideals, common conviction, and such relationship leads to the formation of clubs and societies, the establishment of parties and sects. Deeper still there is moral kinship, where the relation is constituted of the ardors of a common crusade, and the fellowship of sacred endeavor. But lastly, and fundamentally, there is spiritual kinship, in which the deepest secrets are shared; in which there is communion of desire and aspiration; where common faith is found, and common hope, and common love. All other relationships become pale before this. This is the kinship of souls, and in its rare intimacies we discover the finest delights. This is the sort of kinship which every soul is privileged to have with the Lord. We can be related to him at the very springs of our being.

**Fostered by Obedience.**

Now my text tells me that this profound kinship with the Lord is fostered by obedience to the will of God. To do the will begets and assures the kinship. Now see what this implies. If I am to do the will of God and become one of the intimate relations of Christ, I must know what the will is. How am I to know? By seeking for it. I must become a pupil, and "meditate in his law day and night." And to what kind of school shall the pupil go in order that he may apprehend the divine will? Let him go into the school of history. "Ask now of the times that have been?" Let him make his quest in Babylon, and Jerusalem, and Rome. Let him study the lives of men, their policies, and their destinies. Let him watch the great movement of the centuries, and see their majestic drift. And let him also make inquiry in the sacred Scriptures. But let him make a serious business of it. To make inquest into the will of God is not like a saunter down a country lane; it is more like the passion of a man who is digging for hidden treasure. Our business with the Word is often painfully superficial. We find nothing of any sterling worth. It is here as elsewhere, he who loses his life shall find; acquisition is proportioned to sacrifice. And let the pupil further ascend the observatory of his own day, and watch for "the signs of the times." What are the suggestions of the Lord's will in the movements of my own day. And let him mark the flashing guidance of his own conscience. Let him watch it as a mariner watches the lighthouse. Let him

kneel in the oratory of prayer. And while he kneels let him speak to the Lord, but let him also listen! Too much of our prayer is mere speech. The lips are engaged, but the ears. "With what measure ye hear it shall be measured to you again." "Be silent unto the Lord," and in the silence the Lord will find a way to speak to thee, and make his wishes known. In all these many realms of promise I can come to know the will of God.

**Doing the Known Will of God.**

Yet to know the will cannot make me a kinsman of the Lord. Now that I know it, I must regard it with unshaken reverence. Let it be to me as though my Lord had appeared in person and spoken the words directly to my own soul. Let me refuse to him its luster by any compromise. Let me be on my guard against the seductions of the devil. Let me not be ensnared to lower and cheapen the moral ideal. Let me remember that my peril is never so grave as when I have discovered my Father's will. For it may be that time for obedience has not yet come. I am therefore to wait in the attitude of reverence. With what majestic patience our Master waited for the hour to strike! "Mine hour is not yet come." We too often spoil our labor by rash and precipitate action. "Your hour is always ready." There is no fine restraint. We anticipate the clock. But when the hour does strike then let me do the will with immediate and unwavering obedience. Yes, let me set out "on the tick of the clock." And let no one make me budge from my sacred mission.

And whosoever shall do the will of God is of royal lineage, one of the intimate relations of the Lord Jesus. We are in the deepest fellowship because we are his kinsmen in the spirit. We are tuned to the same pitch. And we shall be able to understand him as he is able to understand us. "Then shall I know even as also I am known." There will be perfect correspondence between the soul and the Lord.—J. H. Jowett, in The Standard.

**HUMAN LIFE MADE BEAUTIFUL**

In Just That Whatsoever We Do is Done Unto God, and Service Becomes Royal.

Life is strong and peaceful if what soever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away below one's feet. It is a splendid thing to detach oneself from all bondage to men, submitting self constantly to God. The life of a Christian will be transfigured in proportion as the apostolic injunction is heeded, living "not eyes-service as men-pleasers, but in singleness of heart unto Christ;" this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto him, brings an abounding and an abiding peace, and a precious assurance that the life "flows on in endless song." Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: "For me to live is Christ;" that was his purpose and goal. It transfigured his life. Human life has a Godward and a manward relation. When its deep under current flows Godward, it lends dignity to all other relations, and it becomes sublime; even in its lowliest phases, service will not be menial or common or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influence of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience gives to the most ordinary life divine honor and permanent rest and delight, as well as permanent value. Every service becomes royal and every influence inspirational.

**The Secret Place: Where is It?**

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The secret place of the Most High—where is it? Where is this abiding place, this safe and sure refuge, this strong and impregnable fortress? This place in which I shall be delivered from the snare of the fowler, and from the noisomeness and danger of every pestilence? This blessed place where I shall be covered and protected by his presence as the chickens are protected by the brooding care of the mother? Where is the secret place of the Almighty, and who has found it? The place where no pestilence of the night or terror of the day can disturb the soul? The place where all danger is absolutely eliminated, where a thousand may fall at thy side, and ten thousand at thy right hand, and yet thou mayest know that thy soul is secure, that it shall not come nigh thee? O, where is this refuge of the Most High, this secret place of the Lord? Where can it be but in the secret chamber of his blessed will, the place where life is hid with Christ in God?

**Positive Goodness Essential.**

There is no good the goodness that is only tangence of evil. Whenever a life is given over to negation, to the sole aim of being absolutely free from all wrong, it always finds that as soon as it is rid of sin in one form the old enemy is entering in a dozen new ways. There is no goodness save positive goodness. The only way to overcome evil is to put the whole life into the pursuit of the good.

The life of faith is living in loyalty to faith in life's best, in its higher values. This is the faith we need to nourish, faith in the righteousness of the universe, faith in goodness, truth, honor, and right as over and against lust and meanness, falsehood, and cowardice. He only has the truth who dares be true to the vision he has, who lives in the freedom of his light.

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

Children hide from a frown and run toward a smile.

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