

Domestic Reading

Who is wise? He that learns from every one Who is powerful? He that governs his passions. Who is rich? He that is content

A great mind is above doing an unjust act, above giving way to grief, above descending to puffoonery; and it would be invulnerable, if compassion did not prey upon its sensibility.

To rest well, be oblivious of care yet rich in thought; thus balanced, your life will pass smoothly as a gentle zephyr, and breathe a congenial quiet, that will dignify indolence without oying merit.

Frequency blunts the edge of enjoyments. Pleasure oft repeated fails to gratify, and, at last, loses its character and fails of its purpose. Thus what by nature is pleasing, can by surfeiting become positively painful.

Why is it that mankind generally are disposed to regard their present calamities as the bitterest? Let them pass by those that follow in turn, whether they be great or small, are catalogued in the same category.

Love lightens labour and makes the most slavish occupation the source of unqualified pleasure; whilst, on the other hand, the absence of it renders things easiest of accomplishment both laborious and irksome.

Success may be burdened with mortifications, but it is all the more glorious when attained. Values are determined by the difficulty of conquest. Why, therefore, should we repine when struggles become necessary for the attainment of a wished for end? It were not worth the having if it did not essay difficulty.

The more clothes a man wears, the more bed-covering he uses, the closer he keeps his chamber, whether warm or cold, the more he confines himself to the house, the more numerous and warm his night-garments, the more readily will he take cold, under all circumstances, as the more a thriftless youth is helped, the less able does he become to help himself.

No temptation is more dangerous than that of despondency. All men are subject to it in some degree. Time will come when everything looks black; when difficulties and temptations seem for the moment to be too great to be conquered. This state of mind makes people reckless. They are tempted to say, "It is no use trying to be good, and it doesn't matter what I do." Against this temptation we must fight bravely. It is but a passing cloud, and the sunshine will come back. Nothing great was ever done without having to fight against discouragement

Home.—Here is a man who has been down town all day, in the full tide of care that from morning to night, floods the offices and streets of our great cities. Tired nervous, irritable, possibly a little disheartened, he starts for his home. It is winter when he enters, there is a bit of bright fire, that makes a bad temper seem like a sin in the contrast; a noise of children, that is not dissonant; and an evident care for his comfort, telling, plainer than any words, how constantly he has been in the mind of the house-mother while breasting the stress and strife of the day; while a low, sweet voice, that excellent thing in woman, greets him with words that ripple over the fevered spirit like cold water. And the man who can nurse a bad temper after that deserves to smart for it. There is no place on the earth into which a man can go with such perfect assurance that he will feel the shadow of healing' as into such a home as that. It is the very gate of heaven.

A Purpose in Life.—When a man has once engaged in the struggle for self-formation, the ambition of perfection, he soon finds that it is great enough to absorb all his powers; nay, that it calls out in him energies of which he never suspected the existence; it opens to him a vista which stretches far beyond the limits of this stage of being; which bridges over the interval between this world and the next, and endows life with a purpose and a meaning which no other pursuit can give it. He has found a rock beneath his feet. He is astonished at the frivolous interests of those around him, their want of earnestness, their superficial hold on life, their apathy to the nobler objects of human pursuit; the levity, monotony, and indifference of their conversation, betraying itself even in the tones of their voice. Though he does not seek diversions as they do, he finds that he enjoys life more than they, and can taste its pleasures with a relish which only a pure mind, a clear intention, and a vigilantly watched conscience can bestow. God, and the destiny to which God has called him, is his presiding thought. The rule of his day is to be always making the best of himself. Hence his security—the confidence with which he steps from his retirement into

the world. To use the image of St. Francis de Sales, he handles the things of this world as an infant reaches forward to gather flowers with one hand, while with the other he grasps tight the hand of its father.

The Church and Science.

For almost a century, the enemies of the Church have been endeavoring to make her pass as the opponent of sciences and letters, as the enemy of all modern progress.

Here are statistics which prove that our principal scientific discoveries are due to priests and monks.

Judge of it.

We are indebted to St. Antolius, Bishop of Laodicia, for the astronomical Canon of Easter.

To Dionysius the Little, a Schythian monk, for the cycle which bears his name and which has fixed the Christian era.

To Boetius, a priest, for pipe-organs, Artesian wells, hydraulic cements, and the first terrestrial sphere.

To Alcuin, a monk, for the astronomical classing of the planets.

To the Venerable Bede, for dactylonomy and the present form of the calendar.

To Guido, monk of Arezzo, for the musical bearing of the gamut.

To Roger Bacon for the telescope, the correction of the Julian calendar, which Father Clavius, a Jesuit, completed later on.

To the priest Virgil (O'Fheargail, (O'Farrell), Bishop of Salzburg, for the first assertion of the roundness of the earth and the existence of the antipodes.

To Vincent, of Beavais, a canon, for central attraction as the reason of the equilibrium of the earth in the midst of the atmosphere.

To Albertus Magnus for zinc and arsenic.

To Richard Warlingfort, abbot of St. Alban, for the first astronomical clock.

To the monk Gerbert, afterwards Pope under the name of Sylvester II. for watches with wheels, the Magdenburg dial, the steam engine, and the importation of the decimal system which St. John Damascene had taught at Damascus, when he was professor to the great vizier, the terrible Abel Maleek.

To the deacon Giosa for the magnet and compass.

To Spina, of the order of St. Dominic, for spectacles,

To Basil Valentine, a monk of the same order(?) the first application of chemistry to medicine. ["Later on Basil Valentine, a German Benedictine, distinguished himself by his many discoveries, and by his introduction of qualitative analysis into the study of chemistry."—"Rev. John A. Zahn, C. S. C.]

To Cardinal Pierre D'Ailly for the correction of the Alphonsine tables.

To Dom Ponce, a Spanish Benedictine for the principle of deaf-mute instruction, which the Abbes de l'Épee and Picard were later on to bring to perfection.

To Father Lava, a Jesuit, for that of the instruction of the blind.

To Canon Copernicus for the system of the world.

To Cardinals Cusa and Schombert, and to Forcarina, of the Order of Carmelites, for the assertion, before Galileo, that the earth revolves around the sun which is motionless in respect to it.

To Father Guesmaz, a Portuguese Jesuit, for the construction of the first air-ship.

To Father Kircher, a Jesuit, for the magic lantern and the burning glass.

To Father Ricci for the catalogue of Chinese eclipses.

To the Cûre Compagni for the art of cutting precious stones.

To John Dateon, superior general of the Antonines, for the algebraic signs.

To the Abbe Chappe for the aerial telegraph.

To the Abbe Picard for the first measurement of the terrestrial meridian.

To the Abbe Lacaille for the first direct measurement of the lunar parallax.

To the deacon Noller, of Pimpre, for having, two years before Franklin, explained storms by the presence of electricity in the clouds.

To Father Cartel for the harpsichord.

To the Abbe Lacaille for the spirit-level.

To Father Boscowl for the measurement of the equator of planets.

To the Abbe La Condamine, for the attraction of the plumb line by mountains.

To John Wallin for the arithmetic of infinities.

To the Abbe Girard Soulavie for the chronology of fossils.

To Mgr. Rendu for the motion of glaciers.

To Father Lecchi of the laws of the unity of physical forces.

All nations have agreed to the necessity of a strict education which consisted in the observation of moral duties.

The Christmas Rose

There is a tradition, dating from the period of the Crusades, respecting a wild rose bush that has been near the spot in Bethlehem of our Lord's nativity. Marvellous tales were told by returning pilgrims concerning it—to wit, that the roses grew there perennially, and that its thorns never stung. It was called the rose of Jericho, and was preserved as a precious relic in the churches. When this flower was placed in a vase of holy water during Christmas night service, it slowly opened its petals, and revived into a beauty and fragrance strangely sweet, and then it returned to its faded condition. The water used in this operation was good to heal the sick. The first of these roses, again, it is said to have been formed from a drop of the Saviour's blood, and its seed to have been carried by the wind to the borders of Jericho, whence it took its name.

As farmers believe it must be advantageous to sow in mist, so the first seeds of education should fall in the first and thickest mist of life.

PUBLIC NOTICE

Legislature of Manitoba.

RULES RELATING TO NOTICES FOR PRIVATE BILLS.

48. No petition for any Private Bills is received by the House after the first five days of the session.

49. All applications for Private Bills, properly the subject of legislation by the Legislative Assembly of Manitoba within the purview of "The British North America Act, 1867," whether for the erection of a bridge, the making of a railroad, turnpike road or telegraph line; the construction or improvement of a harbor, canal, lock, dam, or slide, or other like work; the granting of a right of ferry; the incorporation of any particular trade or calling, or of any joint stock company; or otherwise for granting to any individual or individuals, any exclusive or particular rights or privileges whatever, or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community; or for making any amendment of a like nature to any former act; shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicants, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the "Manitoba Gazette" and in two other newspapers as aforesaid (one in English and one in French) and within one week from the appearance of such notice in the "Manitoba Gazette," a copy of said Bill, with the sum of one hundred dollars for each ten pages or fraction thereof, shall be placed by the applicants in the hands of the Clerk of the House, whose duty it shall be to get the said Bill printed forthwith.

51. Before any petition praying for leave to bring in a Private Bill for the erection of a toll bridge is received by the House, the person or persons intending to petition for such bill shall, upon giving the notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privilege, the height of the arches, the intervals between the abutments or piers for the passage of rafts and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADLER,
Clerk of the Legislative Assembly of Manitoba

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