

THE DOMAIN OF WOMAN

The hand that rocks the cradle rules the world
TAKES BY "TERESA"

Presence of mind is a quality that cannot be too assiduously cultivated. The person who in a sudden emergency knows exactly the right thing to do, and does it, is an exceedingly valuable member of the community. The importance of calmness and presence of mind in a crisis was exemplified last week during the disastrous fire in Front street.

A large number of women and girls were working in an upper room in the building, quite unconscious of the fact that the place was in flames, when the foreman quietly entered the room and told them to get their things on and go to lunch, explaining that though it was not noon, he wanted them all back by 12.30 o'clock. He calmly superintended the exit of the workers, and remained till the last, though his own pulses were beating in a fever of excitement. Not until the women were descending the staircase did they realize the true state of affairs, and by that time all danger of a panic was averted, and they had been enabled to save their clothing, all through the presence of mind of one man. If, instead of doing as he did, the foreman had rushed into the room shouting, "Fire, fire!" it is safe to say that some of the girls would have fainted, while all would have been seized with panic, and possibly have blocked the doorway for the few precious moments the right use of which insured their salvation.

It is as well sometimes to place oneself in imagination in some position of danger or emergency, that calls for immediate action, and then decide what is the best course to be pursued under such circumstances. For instance, suppose yourself on the bank of a lake or pond, into which a child suddenly falls, what would you do, if unable to swim? Throw yourself flat on the ground instantly at the point where the child fell, and lean as far over the water as possible, if the child rises within reach you can grasp it; draw it in gently, but do not pull violently, or you may overbalance yourself. If you fall into water yourself, turn on your back, and stretch your arms out, you cannot possibly sink in that position. Remember that it is wild and unreasoning terror that causes panic; people do not stop to think. If you are in a burning building do not rush to the window and fling yourself out. If it is the stairs is barred, keep the door shut, take a blanket, and pour the contents of the water jug on it, then wrap yourself in it, and cover your mouth if the smoke is thick. You are certain to be rescued if there are people below in the street. If no other means offer, take the bedclothes, knot them together, tie one end to the bedstead tightly, and lower yourself through the window. Children can be easily let down by this means. A cheap fire-escape is a length of good strong rope that can easily be kept in a box in the upper rooms; if knots are tied in it at intervals, it is not such a difficult matter to descend by it, as you might imagine. But all the theories in the world are of little use unless people will try and keep their heads. If Charles the First had not lost his head, he might have lived to a good old age.

The scene of the Front street fire the day after the catastrophe was like a bit of fairyland transplanted to the centre of our prosaic city. Even the famous ice palace at Montreal could be scarcely more beautiful than the glittering ruins over which Jack Frost had cast his mantle. Every window was surrounded by delicate white tracery making it look like the window of some gothic cathedral. The whole front of the building was a solid mass of ice, bleached white as snow. Huge stalactites of ice depended from the cornice, and with the projections caused by falling pieces of masonry looked like tracery carved in the purest marble. But as one regarded the beautiful scene thoughts of the suffering of the brave fire ladders obtruded themselves, and visions arose of the gallant fellows fighting the fire desperately, with their clothing covered two inches thick

with ice, dashing through flames and smoke, climbing to the roof with heavy lengths of hose, standing for hours in one place sending a steady stream of water on the hissing fire, heedless of cold and danger in the discharge of duty, and happy if they can but save the property of the citizens they serve as well. The cat tracks along east Front street had to be dug out of the ice before traffic could be resumed.

Jack Frost is certainly having a high old time of it this winter, and skaters have been enjoying over the frozen lake, and following their favourite pastime. But the bakers and the milkmen are not enamoured of zero temperature, and indeed most of us will be glad to see a return of sunny days, and rays.

TERESA.

THE MONKS WHO MAKE LIQUOR.

Surprise is often expressed by Protestants at the fact that monks should manufacture alcoholic stimulants like the world-famous green or yellow Chartreuse. The pious religious who sell this liquor have also been frequently described as actuated by desire of worldly gain in their development of a remarkable industry. There are two sides to every question, however, and the Vicomte d'Avenel has recently championed the cause of the Carthusians in the Revue des Deux Mondes, and has, so to say, put things in their right places. The vicomte brushes away once for all the legend of monastic cupidity. The monks profit very little by their liquor. They send out two million bottles of it annually, and receive for them sums which leave a net balance in their favour of three million francs, or £120,000. This money "is altogether spent in charity," writes M. d'Avenel. It is given to poor families in Dauphine and throughout France; it is spent in restoring and reconstructing poor churches, and the reverend abbot has no small trouble in trying to meet the applications for aid which come to him from all sides.

Here are some other curious notes from M. d'Avenel's article. The manufacture of distillery of the liquor is in a village of the plain, the monastery being on the hill far above. The technical and commercial control of the manufacture of distillery is in the hands of one priest, aided by twelve lay brothers. The father director is one of the three Carthusians who know the secret of preparation handed down from Dom Garnier, whose name is still on the bottles, and who, after the great Revolution resumed the preparation of "White" Chartreuse from the recipe given to him by one of his brethren who had died. Besides the religious, there is a large colony of workmen who live in the village, and fresh samples or herbs from the mountain side, are brought to the distillery by peasants, who are paid for them. These herbs form the basis of the liquor, and must be fresh, not dried. Over forty different sorts are used, the principal being garden mint. When there are hyssop, mint, angelica roots, thyme, arnica flowers,

blossoms of the balm-poplar, coriander, sweet lavender, pine, aloes, and many Alpine aromatic plants. With these is employed the purest of eau-de-vie, which, combined with the fresh simples, reduces the celebrated liqueur which takes its name from the famous monastery founded by St. Bruno in 1082.

The Manitoba School Question.

Winnipeg Tribune, Feb. 15.—The business of the School Board on Monday night was almost entirely taken up with the streets to-day as the board made a mistake in discussing the question behind closed doors, for in such a case little can really be kept secret, and rumours which are foundationless are often believed, to the prejudice of certain parties. Besides this, the public have a perfect right to know anything and everything that is done in such a connection. However, it is little that cannot be learned. When the Tribune reporter went to the meeting last night his hurried glance around the tables led him to believe that only Mr. John McKechnie and D. A. Ross were absent. It, however, appeared that Messrs. J. H. Dalmage and H. Byrnes were present, while Mr. D. J. Ross was there part of the time.

When Chairman Bole spoke on the subject for which he had called the meeting together he was at once questioned as to whether the statements published in Monday's Tribune were correct. He replied that he could not imagine how the Tribune became possessed of the information, as there were terms mentioned of which he had heard nothing. The discussion following, however, proved that the Tribune was correct in every detail.

Messrs. J. F. Fowler and D. M. Home laid the opposition to the whole proposition, for which he had called the meeting together he was at once questioned as to whether the statements published in Monday's Tribune were correct. He replied that he could not imagine how the Tribune became possessed of the information, as there were terms mentioned of which he had heard nothing. The discussion following, however, proved that the Tribune was correct in every detail.

Dr. Benson said he understood if the terms were agreed to that Catholics of the city would, at their own expense, build a very large central school—one big enough to accommodate 600 pupils—on the condition that it be used only for Catholic children, and that only Catholic teachers be engaged to instruct the children attending. The Catholics wanted no further fight in the matter of education than this. In reply to questions by those opposed to the proposition it was stated that the Catholic board would insist on permitting nuns in their garb to teach the girl pupils. It was also proposed that all the Catholic schools, including St. Mary's Academy, be taken over by the board, and that separate rooms be reserved in Carlton and North Central schools for Catholic children; also, that wherever there was a sufficient number of children in any other district to fill a room, that one be reserved for their special use, and that in every case Catholic teachers be engaged.

One member is reported to have said that he had been informed that if the board would only agree to the proposition, the whole school question would at last be satisfactorily settled so far as they were concerned.

Mr. Donald A. Ross, who was only present part of the time, said he opposed having the children of Catholics or any other religious body together. Let them mix up with others—it was better for all—and have a proper system of national schools.

Mr. A. Browne expressed himself in similar terms, as also did Mr. J. J. Roberts and J. A. McKechnie, while Messrs. Carman, Bole, and Dr. Benson seemed inclined to favour the proposition, or at least to give certain concessions to the Catholic citizens in the direction indicated. The meeting broke up without any result having been obtained.

THE CATHOLIC CHURCH IN THE CITY OF HAMILTON.

Minnie Jean Nisbet is the writer of an article in the Canadian Home Journal, dealing with the early history of

NOTHING LIKE IT.

Dodd's Kidney Pills' Cures are Simply Marvellous.

People Read of New Cures Every Day—All are Genuine—Dodd's Kidney Pills Cured Mr. C. S. Griggs, of Hamilton, of Bright's Disease.

HAMILTON, Feb. 20.—"I never know anything like the way these testimonials to the efficacy of Dodd's Kidney Pills, in Kidney Diseases, appear in the newspaper," said a citizen, a couple of evenings ago, as he laid down his paper, after having read one of the testimonials.

"How is that?" queried his friend. "Well, no matter what paper you take up, you find in it the narrative of a cure of Kidney Disease, by Dodd's Kidney Pills. And, mind you, every time it is a new case that's talked about. They don't harp on the one case all the time, so, if they are all true, Dodd's Kidney Pills must be curing people by thousands."

"Don't you think the testimonials are true?" questioned his friend.

"Oh, yes, I know they are. Now here's a case that I've investigated:—Mr. C. S. Griggs, a carpenter, who lives at 101 Queen Street East, Hamilton, says he was told, eight years ago, that he had Bright's Disease. He couldn't get any relief, let alone a cure, till he tried Dodd's Kidney Pills. He used three boxes of that remedy, and was completely cured by them."

"I don't know how many Hamilton people have been cured of Kidney Diseases by Dodd's Kidney Pills, but the number must be enormous, for hardly a week passes that I don't see a testimonial from one of our citizens, in the paper."

"Dodd's Kidney Pills are a great medicine—the only Kidney Cure under the sun."

The city of Hamilton. Concerning the Catholic Church he says:—"In 1839 there was no Roman Catholic Church in Hamilton. There was one in Dundas, standing where the Market square is situated now, which was burned in 1861. It was built in 1839. The wife of Mr. McNab—afterwards Sir Allan McNab—was a Catholic, and attended service in Dundas every Sunday, being driven out in a lumber wagon. The priest, Rev. Father A. Cassidy, being old and feeble, returned to Ireland in the thirties. There were only a few Catholics in Hamilton, but they determined to have a place of worship. Sir Allan McNab presented the site with the lot upon which St. Mary's Cathedral now stands, and they erected a small frame church, which was not completed for two years. The first summer mass was celebrated whenever a priest happened along. At the time the building was covered overhead but not enclosed. There were no windows, no floor, nothing but the joists to sit on. A table served for an altar. The first permanent priest was the Very Rev. Vicar-General MacDonnell, who had been a chaplain in the army and was retired on a pension. The winter before he came, through the intervention of Lady McNab, they were allowed to use the police office on King William street, then a small room. The following year, by the aid of the vicar, the building was enclosed and an altar erected. Two small charcoal heaters with pipes leading outside, were placed each side of the altar—the first heating apparatus used in St. Mary's church. The next winter it was comfortably warmed by two stoves. The first voices ever heard singing in the church were those of an Indian and his little girl Christmas morning, 1839, when they sang a Christmas hymn. In 1839 they procured an organ, which was played by Miss Filigiano. Mr. Tracey, leading the singing. From that small beginning three fine churches have grown—St. Mary's Cathedral, St. Patrick's, and St. Lawrence."

THE CUSTOM OF KISSING COURT BIBLES.

Magistrate Pool, of the Morrisania Court, of New York, has turned the Bible out of his court. He is quoted as saying:—"I won't wear any one on the Bible, or tell them to kiss it. There is no way to compel any one to do so. In court all manner of persons kiss the Bible, which in such places becomes a breeder of disease." So in reality he will swear folks in his court by having them hold up their hands.

Court Bibles cannot be pious kissing, and a Police Court Bible after a day's work must be a thing to be handled with tongs, says E. S. Martin, in Harper's Weekly. There may be, and probably are, persons who feel that they can speak more truthfully after kissing the Book, and perhaps for them a Bible ought to be available. But the habitual kissing of Bibles in court is a dreary and unsatisfactory performance which ought to fade out of every court just as soon as civilization in the locality reaches a point where it can be spared. Oaths made by placing the hand on the Bible, or by holding up the hand, or by whatever form most influences the witness's mind, are just as effective and just as binding as those in which the Bible is kissed. In spite of the higher criticism, the Bible means a great deal to the average man, and perhaps its presence in courts is useful, but the formal kissing of it by witnesses is a fit custom to abolish.

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