

HOUSE AND HOUSEHOLD.

TREATING SICK HEADACHES.

There are varieties of headaches produced by various causes, as overstudy, or exhaustion; or by a peculiar state of the system, as the throbbing pain in the head which precedes apoplexy, but these should be prescribed for by a physician, writes Elizabeth Robinson Scovil in the Ladies' Home Journal. In many cases the cause of the headache is deep-seated and must be removed before permanent relief can be hoped for. Neuralgia in any part of the body implies that the nerves are starved and are crying out for food. This must be supplied before the pain will cease. There are, however, measures which can be tried to give temporary relief, and no one who has not suffered from the headache or neuralgia knows what this means to the victim. Camphor and chloral, rubbed together until they form a liquid, may be painted over the spot, or a menthol pencil used in the same manner. If these cannot be obtained, the face should be bathed in very hot water and a mustard paste applied, taking care not to leave it on long enough to blister. A wet flannel with wet chloroform liniment may be tried, and a hot-water bag will sometimes ease the pain. A cup of hot tea followed by a teaspoonful of valerine of ammonia may do good. A person subject to this form of headache should eat plenty of nourishing food, as fresh meat, all the cereals, vegetables, particularly beans and celery, and drink milk, hot or cold, and cocoa in preference to tea and coffee. These may be used as a stimulant in necessity, but not as regular beverage. Friction of the whole body by rubbing is valuable and it should be kept warm in cold weather by suitable clothing, with flannel next the skin, especially at night.

The teeth should be examined by a dentist and properly attended to. If these measures fail, a nerve tonic is necessary.

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HOUSEHOLD HINTS.

Always brush a carpet or rug with the grain—in other words, never brush it against the pile. Brushing it the wrong way makes the rug look rough and, I think, wears it out sooner. Dipping a broom in water before using brightens the rugs and keeps down the dust. If you use a damp cloth (one wrung out in water) in dusting the woodwork, window sills, &c., of your room you will find that it looks and keeps much cleaner than if dusted with a dry dust cloth. Even the wooden chairs and tables and almost all wooden furniture look fresher and brighter after being wiped in this way with a wet cloth.

As to rugs, does every one know that common kerosene oil sprinkled over a rug or carpet after it has been well beaten or cleaned is not only a sure preventive of moths but will actually destroy any moth eggs, worms or living insects that may have been left in the article?

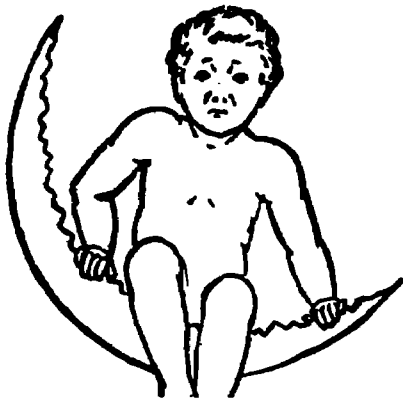
I know this from actual experience. Two rugs made of Brussels carpeting had been put away for some time. Upon opening and examining them it was found that the moths were there in every stage from egg to butterfly. We brushed and shook as well as we could, but it was impossible to be sure that all pests were gone.

So following somebody's advice I poured on the coal oil, thinking that in any case the rug would be ruined either with the moth or oil.

Three months later the rugs were again examined, having been put away in the meanwhile. To our delight and surprise there were no living moth to be seen. A few dead ones lay about and the rugs seemed brighter than before their coal oil showed both.

Now every year I put away not only Turkish rugs and curtains, but dresses, furs and hats—all with the kerosene. In the fall everything is whole and sound, only requiring a little airing to dissipate the slight odor of kerosene remaining. There is no stain or discoloration—an contraire—everything seems brighter and cleaner than before.

To those who will try this specific against the moth that corrupts I would suggest that will gowns, furs, coats, hats and other articles of wearing apparel the kerosene oil may be poured on newspapers, which can then be laid between the clothing, the whole pinned or sewed up in a cotton sheet or bag.—E. R. S., in Washington Evening Star.



On the Ragged Edge

—The clothes that are washed without *Pearline*. If you get them clean by the necessary rubbing with soap, they will soon get ruined by the wear of it. *Pearline* saves the wear, by saving the work—there is little or no rubbing. It does no harm to anything that it washes, and it washes everything. Use *Pearline*, and use less labor. Labor is useless, if you use *Pearline*, for it is unnecessary.

Beware of imitations. 240 JAMES PYLE, N.Y.

A NON-CATHOLIC TESTIMONY

To our Missions in Ceylon.

COLOMBO, 15th Feb., 1893.—I was born a Protestant, brought up a Protestant, and am still a Protestant. Whatever my persuasion may be, I am always an admirer of the Roman Catholic priest, and especially of the Oblates that work in Colombo and Jaffna. For some years, I was under the impression that the appendage "O.M.I." was a title earned by these priests in some universities in France. But a friend of mine, who is a Catholic, helped me to the true knowledge of the words of which these are the initials, Oblates of Mary Immaculate, for such is the appellation these Fathers go by, is a title which all clergymen are not entitled to: self-immolation, self-abnegation, and detachment without reserve from all cares and concerns of this perverse and transitory world, are dispositions which truly constitute an Oblate, and any Protestant or Hindoo, who is not under the sway of prejudice, can easily perceive these characteristic marks. Dr. Melizan is a jewel of a bishop, and his solicitude extends even to those who are outside the pale of the Catholic Church. The best education in Jaffna is imparted in St. Patrick's College, and thanks to His Lordship for having placed at its head, an Irish priest, the Rev. Father Dunne, an able English scholar and mathematician. Colombo itself is in the sunshine of prosperity under the Oblate Fathers. It is only eight years since they came to Colombo. Many churches were put up, schools opened, nunneries and other institutions established, and Father Lytton (whose ability and reputation I need not here mention, for they have already travelled through the length and breadth of the island), is transferred here to open a college for higher education, an institution long needed, which, we have reason to hope, will flourish under the able management of Fathers Lytton and Williams.

These good fathers have gained the affection and esteem of all classes of people, not by distributing money and holding out promises as others do, but by their spontaneous devotedness to every cause of truth and justice. Their congregation has gained a strong footing in the island. There are about one hundred Oblates working in Colombo and Jaffna, and year after year, new recruits of missionaries are sent from Catholic France. In addition to this, native Protestants are from time to time getting admittance in their order when they are quite free to become secular priests. On the 2nd of next Feb., six natives are going to promise their temporary vows in Colombo, among whom special mention should be made of Bro. Manuel Thyriar, of a very respectable family in Jaffna, who had a thorough course of English and mathematics in St. Patrick's College, under the late Rev. Fathers Smith and Murphy, and is well skilled in Tamil versification, having already

published many hymns in honor of the Blessed Virgin Mary at Madlin.

Pathitam, is the title of one of these Tamil poetical works, by Mr. Manuel Thyriar, now a Brother of the Congregation of Mary Immaculate. It is written in honor of the Blessed Virgin Mary at Madlin, and its style is the simple and elegant one peculiar to the best poets of old. Small as it is, it is very melodious and is pregnant with sublime sentiment. This is not the only work the reverend author has composed. He has written many hymns on various occasions, most of which are still in manuscript. He is also well read in English, and his writings in this language are much esteemed. Whilst a schoolboy his favorite study was grammar, and he has mastered all available grammars, so much so that even his teachers used to consult him in difficult points.—J. S. W.—*Illustrated Catholic Missions*.

LAID IN COTE DES NEIGES.

The Funeral of the Late Salvageman O'Rourke, Sunday.

To the roll of muffled drums and the solemn music of the Dead March the remains of Salvageman O'Rourke were borne to their last resting place by his brother firemen. Long before 2 o'clock Sunday afternoon, St. Gabriel Church, Point St. Charles, was crowded to its utmost capacity and on the arrival of the cortege the coffin was met at the door by the choir and priest and the grand and solemn funeral ritual was proceeded with. The corpse was borne to the cemetery on a salvage waggon covered with black and appropriately ornamented with hose, hydrant key, and other apparatus, while flowers were contributed by the different fire stations. Firemen Larocque and Daisy knelt on either side of the coffin.

The procession, over a mile long, was led by Sergeant Prefontaine, with ten policemen abreast. Next was the Manchester Unity Oddfellows Band leading the delegations from the Catholic Order of Foresters, of which the deceased was a member. They turned out over five hundred representatives from the following lodges: St. Patrick's, St. Mary's, St. Anthony's, St. Anne's, St. Lawrence, St. Vincent de Paul, and Sarsfield. The C. O. F. marched in two lines, two by two, and carried the handsome banner of the order, the next was the Veteran Firemen's Association, the following veterans turning out: Wm. Cunningham, Wm. Aitchison, W. J. Findlay, T. H. Waddell, James Knox, John Craib, John Conway, Captain W. Heelan, Wm. McDonald, T. Richardson, John Hasley, F. Freel, J. Beckingham, T. Jones, P. Leakey, D. Bickerstaff, J. T. Barlow, John Hudson, James Bowles, W. Dawes, E. Johns, C. H. Brown, John Allan, Allan Cameron, R. McBratney, Duncan McNaughton, and R. Walker. Twenty-five men from the Canada Rubber Company's fire brigade under Mr. Aitchison, dressed in uniform followed. The fire brigade was represented by 40 picked men under Chief Benoit, Sub-Chiefs Jackson and Beckingham, who attracted great attention in their handsome full dress uniform. They were preceded by the Victoria Rifles band. The Salvage waggon bearing the corpse followed, drawn by twenty-six men of the fire brigade. It was surrounded by Firemen Perrier, No. 4, Bisallion, No. 4, Murphy, No. 9, Espie, No. 9, Pressaud, No. 1, and J. Cloran, No. 4, as pallbearers from the brigade, and Messrs. James O'Keefe, Lawrence Power, Wm. Kennedy, David Mahoney, O. J. Ahern and John Kenna, from the Catholic Order of Foresters. Sergeants Egan, O'Donnell and Courtoise with thirty policemen, wearing white helmets, acted as an escort.

Messrs. M. P. and J. P. Malone, W. J. Ryan, J. McCarthy and D. Ryan, cousins of the deceased, followed the hearse, and next were Alderman Stevenson, chairman of the fire committee; Mayor Desjardins, Aldermen Thompson, Nolan, Tansey, Desmarteau, P. Dubuc and Bumbray, ex-Alderman Cunningham, Doctor Cotret, and a large number of friends. The route of the procession was crowded from the church to Sherbrooke street. When the funeral procession reached Sherbrooke street the horses were attached to the waggon, and a large number of those present took carriages to the Cote des Neiges Cemetery, where the body was interred.

"Mammy," said Willy, "I want to ask one more question." "Very well, Willy." "Are sweetbreads made of loaf-sugar?"

THE LIBERTY OF THE PRESS.

The Hon. D'Arcy McGee, in speaking in Hamilton shortly after Confederation, said: "There are—I grieve to say there are—newspapers for example, printed and encouraged amongst us whose conductors seem to think they do God service by picking up and reprinting every disgusting anecdote, true or false, at the expense of the clergy or the members of other Churches. Against this habitual anti-crusade which poisons many credulous minds—which estranges so many good neighbors—which inflames so much true Christian charity, against this great evil and great danger to our internal unity, as a people, I beg to protest."

What Mr. McGee said on that occasion is equally applicable to some of the Canadian newspapers of the present day, and more especially to such professed calumniators as the "Toronto Mail." Whoever takes the trouble to watch its columns from day to day cannot fail to notice the avidity with which its editor seizes on every affair, trifling or otherwise, connected with the Catholic Church, or her clergy, especially in the Province of Quebec, and distorts facts to fulfil his peculiar mission of sowing strife and discord among the various elements of our population, and "break up Confederation into its original fragments."

An editorial appeared recently in one of its issues entitled the "Liberty of the Press" in which the writer strove hard and earnestly to prove that the Roman Catholic hierarchy of the Province of Quebec, interferes, on every possible occasion, with the liberty of the press, by preventing a free expression of opinion on ecclesiastical matters. It is well known to the majority of the readers of the True Witness that Archbishop Fabre found it necessary towards the end of 1892 to prohibit the Roman Catholics of his Archdiocese from reading or patronizing in any way certain French papers printed in Montreal, one of which is the notorious Canada Revue. Here is the way in which the Toronto Mail explains the matter to its readers: "The people were commencing to criticise clerical policy; and the press, in giving expression to the complaints, and in assisting in the general outcry, was making itself decidedly obnoxious." Now I ask is this a fair and impartial statement of the case?

The editor of the Canada Revue assailed and aspersed the Roman Catholic clergy of the Province, attacked the Sacraments of the Church with her most sacred institutions and functions and tried to "undermine the confidence of the faithful" by advocating Communistic principles, and "usurping ecclesiastical authority." They even went so far as to dictate a line of conduct to the hierarchy and because the Archbishop interfered to "protect his flock from the ravages of the wolf" the Mail sets up a howl about the Liberty of the Press. Archbishop Fabre did not attempt to prohibit the publication of the papers that were engaged in this disreputable work but he forbade the Roman Catholics under his jurisdiction to read or patronize them and every fair minded man who is conversant with the case will say that he was justified in doing so. If an occasional priest causes scandal by his conduct should the whole clergy be traduced and condemned on that account? Do the French Roman Catholic clergy render themselves more liable to censure than the clergy of other denominations of professing Christians? Why does the Mail defend the course of the Canada Revue? Is it actuated by motives of justice and truth or by a hatred of the French and their religion? Why does it give so much time and editorial space to articles misrepresenting Catholic affairs? Is it to assist such renegades as D'Alton McCarthy and Col. O'Brien and their narrow foreheaded followers in their nefarious undertaking and to keep alive the embers of religious and sectarian bigotry? Should the courts decide in favor of Archbishop Fabre in his contest with the Revue the Mail will set up another howl about Clerical and Catholic intolerance in the Province of Quebec. Let it howl. It is the old story of the dog baying the moon.

Brockville, 3rd May, 1893.

DEAFNESS CURED.

SIRS.—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Hagyard's Yellow Oil it restored my hearing and I now hear as well as anyone. MRS. TUTTLE COOK, Weymouth, N. S.

Next to nothing—One degree above zero.