

RANDOM NOTES

For Busy Households.

Under the caption "Home Responsibilities" the "Home Journal and News" thus vigorously lays bare the tendencies of a certain class of "weaklings" who in their consuming desire to find reasons for things, go far afield, and place at innocent doors responsibilities that properly belong elsewhere.

"Whatever men and women go about seeking, there is nothing for which they search with more untiring assiduity than pretenses for bad temper, bad habits and bad morals. Instead of coming out frankly, fairly and squarely, and acknowledging that they did all of these things simply because their natures prompted them to do so, they claim that they didn't really mean to, but were influenced either by somebody or something entirely, beyond their control or else they fall back on that convenient excuse, heredity, and blame their fathers, grandfathers and a long line of ancestors generally, for something that they are too bad or indolent to correct. If the foundations of the family altar are built on pure and undefiled truth and sincerity, the superstructure must of necessity partake to an extent at least, of the same characteristics in order to be at all symmetrical. The slightest departure from truth should be gently but firmly rebuked, and all influences that tend toward vitiating the moral atmosphere of the dwelling should be punished."

Walter Lecky, in his weekly contribution to "The Weekly Boquet" says: "Somewhere. I cannot just now tell where, the great English Cardinal Manning, whose strange, thin, pallid face and piercing eyes won my ardent admiration in his bare London house years ago, has written that the world is not worthy of a child's tear. The man was worthy of the saying, and ever since I read it, have added his name to those to whose worth I have erected a tablet in the pantheon of my memory. The maker of such a phrase is a leader ahead of his times, ahead of an age that permits childhood to carry a thousand brutalities on its weak, young shoulders, turning what nature intended for a fair form into a shrunken, aching, shapeless thing, blinding the vision of the eyes, paralysing the liveness of the limbs, and filling the soul with canker. When I walk through the ghettos of our great cities, and behold some misshapen things speaking so keenly to my soul of the rapacious, blind greed of those who command, and the living tortures of those who must obey or die, I wonder if our age ever pauses to think what kind of human beings she proposes to give as a legacy to the future, for the child is father of the man, and the man will be father of the child, and so on, until in time the brute men, goaded by their matadors, will become as fierce as Spanish bulls, and the wrongs of the years will be adjusted in blood."

Much has been written regarding the methods to be employed in dealing with refractory children. The Baltimore "Sun" discussed the subject in a recent issue. It says:—

"Whether any small boy is naturally vicious may be doubted, notwithstanding the evidence in favor of the doctrine of heredity. The cases cited to prove the contention are very likely to have conditions of environment which may be sufficient to account for the effect without assuming that the boy is irretrievably bad. We know as a matter of fact, that some of the most mischievous and troublesome boys are not at all vicious, but are either thoughtless or are impelled by an excess of animal spirits to do things they ought not to do. We also know by experience that these troublesome and mischievous boys sometimes grow up into very good men by having their energies turned in the right direction. A boy with spirit enough in him to make him mischievous is, as a general rule, a bright boy and only needs proper direction to make him a good man. It is consequently an important matter to determine what are the best means of correcting his faults."

The rod, once so much extolled, is probably the worst known remedy, though there are occasions, when no other recourse seems open than to administer corporal punishment. At one time the whip was employed to train horses, but the best trainers have proved that it can be discarded altogether with better results than were obtained by its use. Anybody can use a whip, however, and it requires a great deal of intelligence and patience to train a horse without it. The same thing is true about training a

boy, only with this difference: That as the boy understands our language and the horse understands it, if at all, only imperfectly, our means of reaching the heart and mind of a boy are much better than those we can employ upon a horse. The latter has to be taught by pantomime that we are friendly and desire only that he should obey us for his own good. To the boy we can appeal through his reason as well as his affection. And that is what we should try to do.

When a lad exhibits restless energy we should try to find some useful or at least harmless way whereby he can expend it and not expect him to suppress it altogether at the mere word of command. When his mischievous pranks do injury to others we should reason with him rather than abuse him, if he has a generous disposition he will be much more amenable to appeals to his affections than to fears of punishment. Take any respectable middle-aged man who had the reputation of being a bad boy and listen to his reminiscences. He will chuckle over the pranks he played and protest at the same time that he meant no harm; that he was only thoughtless or burdened by animal spirits requiring a vent. That is true of the boy who is still bad, as well as of the boy who was bad, but has become respectable.

Some parents fail to credit their children with the intelligence the latter possess. A boy old enough to be mischievous is generally intelligent enough to understand an appeal made to his reason, and it is consequently worth while to explain, even to the very young, why their conduct meets with disapproval. The affections of children are lively, and they can also be reached through the heart. This is especially the case where they have unwittingly annoyed old people or the sick by their boisterous behavior. A troublesome boy may also be controlled, temporarily at least, by appeals to his honor. Even very young children should be taught the principles of honor and given even an exaggerated idea of the trust reposed in them. All of this kind of training is better than the rod, which is more likely to make children hypocritical than good. But the corrective is not as easy to apply as a whipping. Any able-bodied man or woman can wield the rod; only the thoughtful, intelligent and sympathetic can train a refractory child in the manner indicated. But it is well worth one's while to try the experiment, for the mischievous boy who is not entirely vicious (as few are) possesses qualities that are worth preserving, provided they can be given proper direction.

"If you can't have tender beef, the next best thing is a sharp knife," said a chophouse proprietor "and a sharp knife and poor beef are much better than the best beef and a dull knife. I know from experience."

The conversation turned to the subject of carving knives, and the veteran said that "carvers" were harder to keep in order than the ordinary table knives because the one who carves does not make use of the steel as much as he should.

"It may be an acid in the beef, or it may be the moisture or the heat, or all three," said the expert, "but there is something about hot roast beef that takes the edge off a knife and makes it rip where it should cut, and the fact that the knife is not affected that way by mutton or by ham makes me think that the dullness is a result of the action of beef ingredients on the blade."

This view was confirmed by an expert, who said:—"I have handled carving knives as a manufacturer and at my table for many years, and I know that the best knives will not cut properly when used on hot roast beef unless the steel is used after every few cuts. The best way is to use the steel after every cut. The steel need not be rough, as some people imagine. In fact a well worn steel is better than one with a rough surface, and a few passes over it with the knife make a good edge. The man who rubs and manipulates a carving knife for five minutes against a steel before he begins to carve and thinks that now he has it all right and may send the steel away makes a great mistake. He should keep the steel handy, and pass the knife over it lightly a few times after every cut or two. And even then he will accomplish nothing unless he knows how to use the two instruments. A carver must be held at an angle of 20 to 25 degrees on the steel. One must be careful to have the angle the same on both sides; otherwise the knife will be made dull instead of sharp. The knife should be drawn on the steel from heel to point against the edge, and the pressure should be very light."

A carving knife gets "tired," according to the testimony of an old lun-

cheon counter man, and must be laid aside to rest for a while if the best service is to be got out of it. The roast beef eater," he said, "looks at the roast while it is being cut, and if the knife seems to pull or to halt he finds fault and, in many instances, kicks before the portion is served. To avoid this I put an edge on my knife after every cut, but even that will not keep me going all right, because the knife gets tired, and unless I give it a rest and take up a fresh one there's sure to be trouble."

"I usually have six knives in use. They are of different lengths, and I use them in regular order, so that each one gets the proper amount of rest. All this is unnecessary with cold roast beef, which is much less trying on the knife than the hot article. I can carve the best part of a big cold roast without using the steel if the knife is in good condition when I begin, and that seems strange when one considers that the cold roast is much firmer than the hot one. But it's the heat and the gravy that tell on the edge."

Cutlery have certain rules for sharpening razors, pocket knives, as well as carving knives. A razor must be laid flat on the hone, because it is hollow ground and requires a fine edge. But a pocket knife requires a stiff edge, and the moment you lay it flat on a stone, so as to touch the polished side, you injure the edge. It must be held at an angle of 20 to 25 degrees and have an edge similar to a chisel."

"A child should sleep by itself," asserts an authority on baby culture: "under no circumstances with an older person or another child. The mattress should be firm and soft. For young infants a heavy army blanket folded and laid on a spring bed is quite enough, and is much better than a mattress, and it can be thoroughly aired, disinfected, washed, etc. A healthy child up to 1 year old should sleep about two-thirds of the time, and until a child is 4 years old a daily nap should be insisted on. If a child is generally wakeful during the night shorten its sleeping hours during the day."

"Rocking and walking to induce

sleep is an extremely bad habit to form. Commence from the first day. Place the baby in bed, see that the hands and feet are warm, that there are no wrinkles in clothing or bedding; darken the room and leave the child alone. It rarely takes more than one or two nights to train an infant into good habits of sleep."

"Playing with children and excitement of any kind should be avoided, especially just before bedtime. Shaking rattles or anything else continually before a child, constant amusement of any kind is all very injurious, the mind being kept in a state of incessant activity with no rest and paving the way to nervous prostration when an adult."

"A certain amount of crying is indispensable to a healthy child—a fretful, worrying whine, but a good healthy cry. A baby who has not a strong cry is in a serious condition and must be made to cry, otherwise the lungs collapse and death results. Philadelphia Times.

Dr. Seidelmann, of the eye clinic at the University of Breslau, has compiled from the books of the institution 223 cases of injury to the eyes in children that resulted in blindness. He finds that more than 20 per cent. of the accidents were caused by carelessness.

The objects with which injuries were inflicted at play were as follows:—

Knives, seven cases; forks, three cases; scissors, four cases; lights, one case; slate pencils, two cases; cart-ridges, seven cases, and powder, three cases.

About twelve per cent. of the injuries were inflicted on companions by children during moments of anger. Blows with the fist caused ten cases; stones, two cases; sticks, two cases; and whips, five cases.

"This record of injuries," states the doctor, "I consider in reality a record of sins. Nearly one hundred cases of blindness could have been prevented, as they had their origin in playfulness, in thoughtlessness, in malice or roughness." He cautions parents to warn their children against the serious results of such injuries.

TWO SHORT STORIES.

Here are a couple of stories—one taken from the Liverpool "Catholic Times," the other from the "Church News," which, while apparently ludicrous have their moral and serious conclusions. The first runs thus:—

"An Irish correspondent (says the "Church Times") writes to us as follows:—

"While lately traveling by train through part of Munster, I met a Northern Orangeman, who seemed rather a castaway in that region. Nevertheless, full of his object, he began to talk of St. Clement's, Belfast. I regret that I can do such imperfect justice to his remarks; but the following is the substance of them in the form of a dialogue, and as far as I can reproduce it in dialect:—

"A suppose ye've heard tell of yon Peoples in Belfast?"

"Yes."

"He's a terrible man. A went to his church twice meself."

"But with what do you find fault?"

"Find fault! why he comes into church wi' his hands pressed palm to palm, and his eyes lookin' afore him at naethin', an' he has two wee boys for a choir, an' ye'd think he was at the head of a regiment."

"But what is the harm in that?"

"Harm! Can ye no see the harm? He's jest like an out' priest. I tell ye the Belfast men wanna stand it."

"He giv' out a hymn to the Virgin Mary, too, and I hissed him myself, man I did that. There was some folk late comin' into the church; he took out his watch; half-an-hour late sez he, nice time to be attendin' divine service; jest for all the world like an out' priest."

"They sent roon the plate and they got tuppence; I counted it meself."

"Well, what else?"

"Well, man, he goed up in the pulpit and he never said a prayer, but he called out, in the Name of the Father, the Son, and the Holy Ghost. Amen. Was the like iver heard tell o' it? but I tell ye the Belfast people dinna stand it."

"He disna' preach the Gospel at all. He sez the Church sez this an' the Church sez that. That's the way wi' him. No' a word o' Gospel frae first to last; but I tell ye, man, the Belfast people wanna thole it; an' then, at the wind up o' the sermon, he turns roon' in the pulpit wi' his back to the congregation. Oh, it's jest dreadfu'. But I tell ye the Orangemen will blow the church up if he disna' stop this Popish work; they'll blow it up, mind, I'm tellin' ye."

"Man, do ye know Belfast yerself?"

"Yes, I know something of it."

"Dae ye know Dr. Murphy?"

"Yes, I do."

"Ah, he's very tight!"

"I know Canon —"

"Ah, he's an Orangeman! But I ha'e my doots o' him."

"But, man, I was in Limerick lately, an' oh! I went to Mass, A did, A did. I wanted to hear Bishop O'Dwyer preach. An' what dae ye think he said in his sermon? 'Ivery wan of ye' sez he, 'should read a chapter or two of the New Testament every day in Lent.' Jest think o' that frae a Roman Catholic! It nearly took the sight frae me eyes. An' he spoke to them, too, about confession. 'Don't,' says he, be wastin, the priest's time telling him other people's sins. Tell him your own sins straight.'"

About this stage of the conversation our train reached its journey's end and so did our conference."

It is not generally known that Henry Ward Beecher disavowed belief in the doctrine of eternal punishment. On one occasion while taking a summer outing up in the island of Nantucket, the well-known Ohio Senator, honest Ben Wade, happened there at the same time. On a Sunday morning Beecher had preached at the little church to a good congregation of the city fashionables, giving free expressions of his views on that doctrine. In the afternoon he and Wade were of a party invited to a clam bake on the beach. As ill-luck would have it the basket of clams had been washed away by the morning tide, and the chowder had to be served up minus the clams. Beecher and Wade were introduced to each other, and the preacher asked the senator how he liked the sermon. Honest Ben, who always spoke his mind right out, replied:—

"Wa-l-l, Beecher, you've got the gift o' gab, must say. You've knocked hell out of your religion right flat."

"Well, Mr. Wade, I don't believe in an eternal hell," said Beecher.

"On that point you and I kind o' disagree, Parson Beecher. Any religion without hell in it is like this 'ere chowder."

"Really, Mr. Wade, I don't see the comparison."

"Why, don't you see it's all codfish, pork, and onions, without any clams."

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Loose clothes and downy cushions bring only a negative sort of comfort to the woman who is suffering with some disease or derangement of the organs distinctly feminine. Some clothes and some positions make the pain and the discomfort seem less. Perhaps the nerves are most affected and this in turn disturbs the digestion. Nothing will ever completely relieve but a radical cure. The start of so-called "female complaints" may be a very slight thing indeed. It may be that in the beginning some small hygienic measures would stop the trouble. Certainly at this time, a little bit of the right medicine would stop it. When the trouble becomes worse, it is harder to cure, but still it can be cured. Dr. Pierce's Favorite Prescription will positively cure any trouble of this character. It may be absolutely relied upon. It affords lasting relief to a woman whose natural modesty has kept her from consulting a physician.

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Society Meetings.

Young Men's Societies.

Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated Dec. 1875. Regular monthly meeting held in hall, 18 Dupre street, first Wednesday of every month at 8 o'clock, P.M. Committee of Management meets every second and fourth Wednesday of each month. President, RICHARD BURKE, Secretary, M. J. POWELL; all communications to a address given to the Hall. Delegates to St. Patrick's League; W. J. Hinchey, D. G. Hinchey, Jas. McMahon.

St. Ann's Young Men's Society.

Organized 1885. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month at 8 p.m. Spiritual Advisor, REV. R. STUBBS, C.S.S.R.; President, JOHN WILKINSON, C.S.S.R.; Secretary, J. O'Neil, Delegates to St. Patrick's League; J. White, D. J. O'Neil and M. Casev.

Ancient Order of Hibernians.

DIVISION No. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, ANDREW DUNN; Recording Secretary, THOMAS N. SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and J. Connaughton.

A.O.H.—Division No. 3.

Meets the 2nd and 4th Mondays of each month, at Hibernia Hall, N. B. 2525, Notre Dame St. Officers: B. Wall, President; P. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Hawley, Rec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; T. Brown, Chairman Standing Committee. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where they will find Irish and other leading newspapers on file.

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President, H. T. Kearns, No. 32 Delorimier ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent street; Financial Secretary, P. J. Tomlity; Treasurer, John Traynor; Sergeant-at-arms, D. Mathewson, Sentinel, D. White; Marshal, J. Gorman, Delegates to St. Patrick's League, T. J. Donovan, J. P. O'Hara, J. Gorman; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1115 Notre Dame street.

C.M.B.A. of Canada, Branch 26

(Organized, 13th November, 1883.)

Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month, the regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m.

Applicants for membership or any other desired information regarding the Branch may communicate with the following officers: J. B. McNeill, President, 156 Manette street; John M. Kennedy, Treasurer, 32 St. Philip street; Robert Warren, Financial Secretary, 25 Brunswick street; P. J. McDonald, Recording Secretary, 52a Visitation street.

Catholic Order of Foresters

St. Gabriel's Court, 185.

Meets every alternate Monday, commencing Jan. 31, in St. Gabriel's Hall, cor. Centre and Laprairie streets.

M. P. McGoDRICK, Chief Ranger.

M. J. HEALY, Rec.-Sec'y, 46 Laprairie St.

St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m. Chief Ranger, JAMES F. FOSBERG, Recording Secretary, ALAN PATTERSON, 197 Ottawa street.

Catholic Benevolent Legion.

Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 p.m. MR. J. J. MCGUIRE, President; MR. T. W. LESAGE, Secretary, 447 Berri Street.

Total Abstinence Societies.

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ESTABLISHED 1841.

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St. Ann's T. A. & B. Society.

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SUPERIOR COURT, DISTRICT OF MONTREAL, N. B. 1206. Dumo Marie A. Normandin has to-day sued her husband, Joseph A. Martin, for separation as to property. Montreal, March 1st, 1899.

BEHARD & BRODEUR, Attorneys for Plaintiff.

NOTICE is hereby given that Albertine Raboin, wife of Edward Kierman, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorcement from her husband, Edward Kierman, of the said City of Montreal, on the ground of cruelty, adultery and desertion.

Dated at the City of Montreal, Province of Quebec, this ninth day of March, 1899.

WM. E. MOUNT, Solicitor for Applicant.