Flowers Without Fruit.

Prune thou thy words; the thoughts:
That o'er thee swell and throng—
They will condense within thy soul,
And change to purpose strong.
But he who lets his feelings run But he who lets his recings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.
Faith's meanest deed more favor bears,
Where hearts and wills are weigh'd.
Than brightest transports, choicest prayers
Which bloom their hour, and fade.
—Cardinal Newman.

IRISH LITERATURE.

Written for the Catholic Record by D. O'Do-herty, of Windsor, Ont. The literature of any country is a means of education if properly devel-oped, so as to be based on its own merits, but we do not generally find it so, for the factors which produce it are liable to many changes as well as to various modifications by different circumstances.

English literature begins with the Anglo-Saxon period, noting down the prose writers and poets and other various vicisitudes. The object of literature in our public Schools is to sharpen and improve the faculties of the mind, both mentally and morally. Many Inspectors of Schools laud Shakspere as an inspired author, an ideal of poetic propriety, and the master-piece of his age. Therefore, his poetic language must be a test in those days of examinations, to try the grammatical ac-curacy of candidate or of pupils, to see if they can get at the poetic "Spirit of the author," (as they express it), and let the dry bones rest. But if we trace back his dry bones rest. But if we trace back his career, we will find it pretty hard to keep pace with his spirit, that has been so often carried about by stormy and impetuous transports. As for morality, we must seek for it in some other channel, for he was not a pattern of propriety and his passions were as precocious as they were reckless. The grand epoch in political eminence and literature in the early history of the Irish is e early history of the Irish is the reign of their great and favorite Monarch Ollamfodlah (a Wilesian) who reigned according to Keating about 950 years beaccording to Keating about 950 years be-fore the Christion era. Many are the gradations and shades of the distinctions of notions; true it is, that different politi-cal systems produce powerful effects on mankind; they go great lengths, but not the whole way, towards changing the in-nate genius, spirit and character of na-tions, but the original national character will manifest itself up to the reprotest will manifest itself up to the remotest antiquity, under the strongest influence of improvement or debasement. Yet Ireundoubtedly, stands prominently conspicuous amongst the nations of the universe, a solitary instance in which neither the destructive hand of time, nor the devastating hand of oppression, nor the widest variety of changes in the pol-itical system of Government, could alter or subdue, much less wholy extinguish the national genius, spirit and character of its inhabitants. Dr. Leland, whose history claims classical pre-eminence, has favored us with the following characteristics of the Irish: Robust, vehement, an elevated imagination, noble instances of valor, generous, benevolent, ardent re-sentment and vindictive. The latter characteristic happens sometimes to be unavoidable and excusable; when we consider how antagonistic the English are to is necessary. It is very true that English histories superabound with gross and wilful misrepresentations. If we were to make a comparison between the Irish race and that of the Anglo Saxon, the vindictiveness of the Irish is not a drop in the bucket to the savage ferocity and cruelty of the Saxons;-for instance: We are informed authentically that Harold hamstrung, scalped, or emboweled. (See Lingard's History of England 1, 164). Hundreds of like instances could be pro-duced. So, that in considering the bad qualities inherited in the descendants of the Northern barbarians, they cannot at all be contrasted with those of a people whose lineage may be traced to royalty, refinement, learning, and co scientious principles. The pride of ancestry has a peculiar effect upon the Irish. No nation, in fact, now upon the face of the globe, can boast of such certain and remote antiquity, none can trace instances of such early civilization, none possess such irrefragable proof of their origin, lineage and apartic origin. tragate proof of their origin, lineage and duration of government. The possession of a vernacular language at this day, which was in general use 3000 years ago, is a defiance against historical fiction and

The ancestors of the Irish were undoubtedly Phoenicians. The general be-lief that the Greeks, Romans, Carthagini-ans and even the Egyptians, received the use of letters from the Phoenicians, reconciles the mind to the early civilization land. Keating and other ancient historians agree that hordes of Scythans emi-grated to Egypt and from thence to Spain. The Irish have always prided themselves The Irish have always prided themselves upon having kept up a longer succession of Monarchs than any other kingdom of the world. This race of kings the Irish call Milesian, all of them having descended from Heber, Eremon and Ith, the three sons of Milesius who headed the expedition from Spain. In A. D. 1170, one of the Princes of Ulster boasted to Pope Alexander of an uninterrupted succession of 197 kings of Ireland down to his time. The moderate allowance of 10 years to the reign of each, will ful the space of 1970 years and 20 years being a moderate allowance for those reigns which exceed that duration. This nearly corres ponds with the time, about 1000 years before the birth of Christ, at which most of the Irish annalists date the arrival of the Phoenician colony from Spain under I have stated that the ancestors of the Irish were Phoenicians or Scythiof the Irish were Phoenicians or Scythians. Hence were they anciently called Scoti from an easy transition from Scythian, which appellation in process of time remained only appropriate to North Britain, which was inhabited by a colony from Ireland. This accounts for the Irih being called Scots by the venerable Bede, considering that Scots and Irish were identical terms. James I. upon his accession. tical terms. James I. upon his accession to the throne of England, boasted to the Rev. Father Hamel expressed the senti-Parliament that he derived his pedigree

members of which consisted of the Druids and other learned men who represented the people in that assembly. The obscurity of the first period of Pagan Ireland was put an end to, by letting in the light of the Gospel, for with the introduction of christianity a new set of historians sprung up, new repositories of learning were established, foreign connections were much extended, and the learned languages were brought into use. Under the blessing of God, St. Patrick and his coadjutors in the 5th century applied coadjutors in the 5th century applied themselves with the utmost assiduity to the work of their mission, and their su cess exceeded all human expectations. In no land did the gospel make such rapid progress, in none was it so slightly op-posed at its first introduction. The peoreceived christianity with a spiritual sort of violence. It is truly singular that within the short space of 5 years after St. Patrick had opened his mission, he was summoned to sit and assist in the convention or Parliament at Tara. He was

tion of the States, or a Parliament, the members of which consisted of the Druids

appointed one of the famous committee of 9 to whom was entrusted the reform of the ancient civil history of the nation, so as to render it instructive to posterity. Literary establishments had subsisted in Irleand from the most remote antiquity and it has been remarked that talent and science had ever been in the highest estimation with the Irish nation. Christian schools and seminaries had been estab-lished in opposition to those of the Druids. From the 5th to the 10th century the Irish nation was pre-eminently distinguished above all nations of Europe as the first seat of learning and science. Friends and enemies, natives and foreigners all in unison extol the excellence of the learning of the Irish clergy, which attracted the most respectable of every nation in Europe to be educated in Ireland, and in the Vangaable Rede. In Ireland According to Venerable Bede. In Ireland did our great Alfred receive his education. The Anglo Saxon King Oswald applied to Ireland for learned men to teach his people the principles of christianity, and a foreign writer under Charles the Bald in speaking of the Irish as a commercial

Europe, shows to what a degree of conse-quence she is capable of rising when her native energies and powers are not crossed by internal divisions or damped by foreign power, oppression and intrigue. Windsor, Nov. 12th 1881.

Celebration of the Feast of St. Stanis laus.

LORETTO CONVENT.

From Guelph Mercury The feast of St. Stanislaus was cele-orated at the Convent of Loretto on Monlay evening by a musical and literary entertainment given by the puj ils of the Convent. The entertainment was held in the Separate School Study Hall, which by five c'elect (the head) five o'clock (the hour named for the open

ing of the programme) was comfortably filled with a fashionable and appreciative audience. Among those present were Revs. Father Hamel, S. J.; Father Fleck, S.J.; Father Du Mortier, S.J.; and Father Jones, S. J.; Father Plant, S.J.; and Father Jones, S. J., Father Frant, S.J., and Father McDonald, S. J. The guests in all numbered fully four hundred, and all that courtesy and attention, on the part of the ladies of the Convent could achieve in procuring the comfort of their visitors was

The stage, which was in the west end of are informed authentically that Harold Harefoot having seized his rival Alfred with 600 men, had them maimed, blinded, the centre window, all the windows being draped with lace and damask curtains, while the artistic arrangement of flowers and vases lent additional effectiveness to the whole. Two grand pianos and a harp were prominent features in the stage econ-omy, and before the entertainment closed, proved to be instruments productive of as much pleasure as any other feature.

The programme though not lengthy was

a splendid one, and the only regret at its close was that it was not longer. The first number was an overture on two pianos, by the Misses Holiday and Hughes, whose the misses frequency charming. It was indering was simply charming. It was illowed by a greeting —full chorus—in followed by a greeting —full chorus—in which the voices blended harmoniously and sweetly. Following this was an address of welcome by Miss Cummins, of Toronto, the rendering of which was as nearly perfect as could well be imagined. Then came a solo and chorus, the solo being taken by Misses Fielding and Doran, we o both sustained their parts admirably The chorus was full and effective. The The chorus was fun and enective. The fifth number was an instrumental duet—two pianos and a harp—by the Misses Holiday and Hughes at the piano, and Miss of this colony when they settled in the Coffee at the harp. The rendering was West, for it is now no longer doubtful grand and met with the greatest apprecitate a Phoenician colony settled in Irelation. This number was followed by a ation. This number was followed by a festal song and recitation by the little children. Nothing more pleasing than the effect of this rendering could well be imagined. These who have the state of the country of the c imagined. Those who took part were all little girls of from five to seven years of age, who represented nymphs. All were dre sed in white and wore pretty wreathes, and as they sang they moved in a circle round the steare seal in the stear seal in the steare sea and as they sang they moved in a circle round the stage, each in turn coming for-ward to recite a verse. Next was a tab-leau representing the ten wise and the ten foolish virgins, and chorus with response which was one of the best features of the evening. Following this came another evening. Following this came another instrumental selection—"Irish diamonds"—the Misses Holiday and Hughes again officiating at the piano, and Miss Coffee at the harp. The rendering was quite as effective as any of the former ones by these young ladies and was quite as much enjoyed. The ninth number was considered the gem of the evening. It was a recitation - "Robert of Sicily" - by Misses Cummings and Miller, which was graced

Parliament that he derived his pedigree from the Irish dynasty. Let us go back to Ollamfodlah to show that under him was instituted the great Festin at Tara, which was in fact a triennial conven-

IN THE MEANTIME.

In marriage is the vocation of the ma-jority of women. That it is a high and a holy one, deserving something in the way of serious training and prayerful pre-paration, is apparently, an unfamiliar thought to many future wives and mothers. Yet how much of others as well as of their own future happiness is contingent on how they spend the time between their attaining marriageable age, and their

marriage.

The Sacrament of Matrimony will not of itself, transform the frivolous, petulant extravagant girl into a model of Christian

womanhood.

The daughters of the worthy poor, who cannot shirk the wholesome discipline of work, generally bring into their married lives a store of patience and of industrious habits which oft-times fructify in their families' moral and material prosperity. It is among the daughters of the middle classes and of the rich, that there is risk of wasted girlhoods, and consequent unreadiness for after cares.

A thoughtful mind cannot but be dis-

mayed at the butterfly-lives of bevies of girls, who are, in society parlance, "out."
"When girls 'come out,' do they ever go in again!" asks a wise, but unworldly, pater familias, in one of the cleverest of current serials. The query is reasonable and significant elsewhere as in Washington indicing by the effective girls in the control of the co and significant eisewhere as in Washing-ton; judging by the self-same girlish faces persistently and continually to be seen in the public parks and promenades, and in all other possible places of display or amusement. Have these girls anything to do?—any aim in life?—one naturally questions. Yes; they all expect, nay, intend to marry, some time or other. Pending the hour and the man, they dress, drive flist costs or probability to the costs.

drive, flirt, gossip, mainly intent, it would seem, on killing time.

Many a girl's multiplied and beautiful toilets, pocket-money, and other fashion-able possessions, are a severe drain on the paternal exchequer, which has already so many necessary demands upon it; and the increased toil of many a fond and foolish increased toil of many a fond and room-n mother is the price of her elegant daugh-ter's plentiful leisure. The shallow-ter's plentiful leisure. The shallow-brained, short-sighted creature fears to people, says, "they resort to our coasts with a numerous train of Philosophers." This state of pre-eminence which Ireland so long enjoyed amidst all the nations of impair her matrimonial chances by doing anything more laborious than banging her hair or embroidering her handkerchiefs Nor are idleness and general inefficiency excusable in the daughters of the rich. Every young girl should become it istress of some one of the numerous and increasing resources whereby industrious women, however refined, may acquire a certain independence, and be, if not a help, at least not a burden to their parents; or be prepared, if already rich, against the sudden reverses which so often come to fami-lies, in this country of easily made and easily lost fortunes. No girl, whatever her condition or prospects, can afford to be ignorant of the details of domestic management, (which includes the secret of nome-happiness), of the value of time, of the importance of punctuality and an intelligent interest in the great questions of

the day.

In the meantime—the time of care-free girlhood—heart and mind and hands should be fitted to answer worthily to the grave requirements of after years, Society's claims would not hereby be ignored; but there would be no tolerance for the constant pursuit of pleasure, excitement, admiration, condoned by a faint intention

of settling down after marriage.

Many butterfly girls marry, we grant, for there's a dazzle about youth and beauty that ofttimes blinds men to the lack of the enduring graces. But by-and-by, the dream of love has a bitter waking. For vain, selfish, "hen-headed" woman is a dreary prospect; nor can he expect much compensation in his young children who are growing up under the misrule of an old child.—Buffalo Union.

"BE JUST AND FEAR NOT."

THE SOUND AND CHRISTIAN ADVICE GIVEN TO THE MEN OF TIPPERARY BY ARCHBIS-HOP CROKE-CONDEMNATION OF THE REIGN OF TERROR

The parish priest and men of Ballin arry, County Tipperary, recently pre-ented an address to Archbishop Croke, to

which he replied as follows:
"Dr. Ryan and men of Ballingarry, accept your very beautiful address with much pleasure, and feel highly honored by your presence here to-day. You were the first to compliment me at the outset of my episcopal visitation of a portion of this diocese last summer, and a great deal of what followed afterwards during the course of my progress, I may call it my triumphal progress from parish to parish, was due, no doubt, to the enthusiasm with which you greated me are which you greeted me on your fertile and historic hills. I do not wish, if I can help it, to be outdone in kindness. It is true, indeed, that I cannot bid you the same style of welcome that you recently gave me. Here we cannot have flags and banners and music, nor any of the other multitudinous and exciting circumstances which lent such significance, and even dig-nity to the Ballingarry display; but we can have, and I trust we have, as much of sincerity and of mutual self-respect concentrated round the humble board to day, as were conspicuous on the great and impressive occasion to which I have just referred. Strange and momentous events have occurred since then. The trusted leaders of the people have been clutched by the salaried supporters of "law and order," and cast into prison; the boasted privileges of the British Constitution have been practically cancelled, so far at least, as this country is concerned; liberty of as this country is concerned; liberty of speech and meeting exist no longer, except for a favored few, sick men are seized upon in the height of their malady—a reign of terror, in fact, not less certain, though happily less san-guinary than that which existed in France the days of its national frenzy exist in our midst, and no man, if free to-day,

formed a fitting crose to a first programme.

At the conclusion of the entertainment Rev. Father Hamel expressed the sentiments of all present when he congratulated the pupils on the success of their lated the pupils on the success of their than the pupils of the country, though fiercely spirit of the country, though fiercely assailed, has not been broken, or even impaired; the determination of the peo-

pie to win their rights has not been shaken, but rather strengthened, on the contrary, and consolidated by the very pressure by which it was sought to be subdued; and the great organization which has achieved such wonderful results both in educating and uniting the people, though prescribed and supposed to be annihilated, will, I predict, yet rise from its ashes, like the fabled bird that we read of, and give proof in reality that it was of, and give proof in reality that it was not dead but only sleeping. I have just said that there was one thing which had undergone no change—the spirit, namely, of the people. There is one man also that

ple to win their rights has not been

of the people. There is one man also that has undergone no c ange, and that man is myself. My views are not unknown to you. I have proclaimed and published them on many a platform in Tipperary. To-day I preach from the same text that then summarized my political creed—"Be just and fear not." Be true to each other. CLING TO YOUR CLERGY.

cling to Your clergy, as to your safest and truest guides. Be prepared to meet, if you can, all your lawful engagements, "Give to Cæsar what belongs to Cæsar," but keep for yourselves what of right belongs to you. Tender a fair rent to whom it is due. If accepted, well and good; if not, you have in so far done your duty, and be the consequences of refusal on other heads than your's. Offer no resistance to the constituted authorities. Discourage violence tuted authorities. Discourage violence. Let the wide world see that we can put up with insults, and even injuries, for our country's sake, without returning them. Put your trust in God and in the righteousness of your cause, and, as the Lord liveth, the hour of the people's legitimate triumph is at hand. Gentlemen, once more I welcome you here, and wish you and yours every species of happin ess."

DEATH OF AN EXILED BISHOP.

On October 20th, Mgr. Forster, Prince Bishop of Breslau, died of bronchitis, peace ul and resigned, in his castle of Johannisberg, in Australian Silesia. He was fortified with the Holy Sacraments. The Holy Father sent his blessing by telegram. It arrived on the morning of the day of Mgr. Forster's death. Two years ago, when a deputation from Breslau. day of Mgr. Forster's death. Two years ago, when a deputation from Breslau expressed to him the hope that they would soon felicitate him in his own palce, the Prince-Bishop replied: "As it will please God! The ways of Providence are past finding out. But do not give yourself up to the hope that the Kulturkampf will end soon. Ver I will one day return to the soon. Yes, I will one day return to Bres-lau, but it will be like my brother, the most reverend Conrad of Paderborn: I will enter Breslau dead—and this I ought to consider happiness." These words were

in a manner prophetic.

The death of the Bishop of Breslau, says a Berlin correspondent, will not fail to awaken attention from thence to the limits awaken attention from thence to the films of this important Diocese. Mgr. Forster is the second Prussian Bishop of whom it can be said, as of Gregory VII., that he died in exile because he loved justice. Died in exile! Let us speak more expensely a speak of the said of actly. It was only a demi-exile, a half banishment, in which Mgr. Forster's life terminated. He, at least, died within the borders of his Diocese.

When Frederic II. made the conquest of Silesia, a part of this province rested in Austrian possession. The limits remained the same, though the political country was changed; and thus it is that Austrian

Silesia remains in the Diocese of Breslau, as a part of Prussian Silesia depends on the Dioceses of Prague and Olmutz.

The Bishops of Breslau have the custom of passing the Winter months in their chateau of Johannickers the Dioceses of Prague and Olmutz.

The Bishops of Breslau have the custom of passing the Winter months in their chateau of Johannisberg. After this deposition by the Court of instignt in the condition of the Court of instignt in the court of the Court of instignt in the condition of the Court of the tuted by the State, Mgr. Forster retired to this castle and continued his pastoral duties. This was the theme of denunciation in the Liberal papers, and for a time it was thought the distance. it was thought that diplomatic difficulties with the Austrian Government would ensue, and that an attempt would be made to obtain a rectification of the boundaries of the Diocese according to the political limits of the two empires. But, in the mean time, the Kulturampf relaxed, and the Government itself felt a secret satisfaction. faction that the violent troubles bred by these laws had not caused more evils in

the vast Diocese, which extends from the Carpathians to Mecklemburg. The banishment of the Bishop was a very irregular performance. Supposing that the tribunal would condemn him, the that the tribunal would condemn him, the Court of Justice—a court of appeal—had pronounced in advance the sentence of banishment, and shortly afterward the Bishop was exiled!

sel arrived at Limerick recently A vessel arrived at Limerick recently and discharged a large quantity of arms at the new docks. Private information was conveyed to the "peelers" and a strong guard went down from the barracks at the "double quick." "Halt!" cried the sergeant. They halted. "Ground arms," he shouted. The arms were grounded. Then a search was made and Then a search was made and sure enough several boxes measuring six feet by two were found just landed from the vessel. The boxes were opened and found to contain—stone pillars for the doorway of a new church! The sergeant bit his lips and the "peelers" marchel back, not at the "double onich!" "double quick" but at a tempo suitable for the Dead March in Saul.—Catholic

Feeble Ladies.

Those languid, tiresome sensations causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its elasticity; driv-ing the bloom from your cheeks; that continual strain upon your vital forces, ren-dering you irritable and fretful, can easily be removed by the use of that marvelou remedy, Hop Bitters. Irregularities and once, while the special cause of periodical pain is permanently removed. Will you pain is permanently removed. Will y heed this?—Cincinnati Saturday Nighi Hagyard's Yellow Oil

Is at the head of the list for all purpose of a family medicine. It is used with unprecedented success, both internally and It cures sore throat, burns scalds, frost bites; relieves, and often cures asthma.

Moreau, the condemned murderer at Rimouski, Que., still clings to the hope of a commutation of his death sentence. He is, however, very attentive to the admin-istrations of his spiritual adviser.

THE MARQUIS OF BUTE. Though Lord Bute has been born to

great possessions and an illustrious name, it is neither his rank nor his wealth that is in itself the cause of the extraordinary in-terest which has always been taken in him by all classes of the public. Perhaps no-body who has done so little in public life has been so much talked and written about and has won a reputation which is so familiar to large masses of his countrymen. A few brief speeches, a few lectures and pamphlets on antiquarian and historical subjects, a translation of the breviary—these are not the tutles to an extended reputation such as Lord Bute's. To the accidents of his private life and character, therefore, we must look for an explanation of his popularity, and we shall find that while the British public loves a lord for his own sake, and especially a lord with £-00,000 a year—the sum that has often been mentioned in the press, we know not with what truth, as Lord Bute's income—its finer feelings are moved at the sight of high rank and fabulous forfailing on the shoulders of a baby heir. The combination of youth and great social power has a pathos in it, and has affected many imaginations besides that of the late Lord Beaconsfield. And it was a combination which had plenty of time to make its impression on the public sentiment; for John Patrick Crichton Stuart was only a year old when he be-came Marquis of Bute, Earl of Bute, Earl of Windsor, Baron Crichten and Cumnock Viscount Ayr, Earl of Dumfries, Lord Cumbrae and Inchmarnock, Viscount Kingarth, Lord Mount Stuart, Baron Cardiff Viscount Mountjoy, a Baronet, Her-editary Sheriff of Counties and Keeper of Castles. And before he was 12 years old he had yet another title, one which, taken in conjunction with the others, was sure to win him a large share of public sympa-

to win him a large snare.

thy—he was an orphan.

The early education of Lord Bute, if
it resembled that of Lothair, was not
it resembled that of Lothair. altogether a propitious one. "Lothair was a posthumous child, and soon lost a devoted mother. One of his two guardians—a Presbyterian and a Whig—was a keen, hard man, honorable and just, but with no softness of heart or mon-ner. He guarded with precise knowledge over Lothair's vast inheritance, which was in many counties, and in more than one kingdom; but he educated him in a Highland home, and when he had reached boyhood thought fit to send him to the High School of Edinburgh. Lothair passed a monotonous if not a dull life; but he found occasional solace in the scenes of a wild and beautiful nature, and delight in all the sports of the field and forest, in which he was early initiated and completely indulged. Although an Englishman, he was fifteen before he revisited his country, and then his glimps.ss of England were brief and, to him, scarcely satisfactory. He was hur-ried sometimes to vast domains, which he heard were his own, and sometime whisked to the huge metropolis, where he was shown St. Paul's and the British Museum. These visits left a vague impression of bustle without kindness, and exhaustion without excitement; and he glad to get back to his glens, to the moor and mountain stream."

But there was an end to the barbarous

influences of Presbyterianism, and "the rude plenty and coarse splendour of the Picts and Scots;" and Lord Bute, after a time at Harrow, found himself, like Lothair, at Christ Church, Oxford, where Lady Sophia Hastings, and who was a sister of Lady Flora Histings, of pathetic memory. The deep Protestant piety of that generation of the Hastings family was, however, wanting in the elements which make religion loved by the which make rengion loved by the young; and the career of Lord Hastings, Lord Bate's cousin, was one of the saddest possible illustrations of a religious training, which was so full of feeling, but so negligent of discipline. Its induced by the saddest possible and the sa luence on Lord Bute himself was as ineffective, but in quite another way; for he added to his belief those essentials of a perfect creed which are supplied only within the pale of a Divine communi Strange, indeed, are the ways of Provi-dence. In the place where the late Marchioness of Bute erected for the enlightenment of the Catholic population a Protestant church, and marvelled that it banishment, and shortly afterward the ordinary tribunal rendered a judgment acquitting the Bishop. Nevertheless, the is to-day the supporter of Catholic churches, convents, and schools. And, while he has contributed to the material building of Catholic churches, he has preached a sermon to a Protestant public preached a sermon to a Protestant puone that does not gather round those pulpits; for, by his reception into the Catholic Church at Nice on Christmas Eve, in 186 he delivered a message of faith, obedience and humility to a world which grows more and more in love with itself and in-

different to heaven.

The coming of age of Lord Bute, which only just preceded his reception into the Church, was the occasion of local manistations of an extraordinary kind, and of a quiet interest on the part of a yet larger public, who made no manifestations at all. Lord Bute ou the occasion won a tribute of admiration even from the cynics. "For a whole week," says the Saturday Review, 'grave magistrates and graver clergymen have been organizing addresses and regattas and fireworks and laborations. balloon ascents. In their wake some fifty thousand people have been roasting oxen, dining, dancing, singing, firing salutes, riding in procession, rowing in regattas, drilling in reviews, and halloaing gattas, drilling in reviews, and halloaing themselves hoarse with shouting 'Bute!' It is pleasant to find that in all this chaos It is pleasant to find that in all this chaos of absurdity one person at least has shown nothing but medesty and good sense. Lord Bute's replies to the fulsome addresses are not only thoughtful and temperate, but distinguished by a real nobility of tone and purpose, which lifts them at once out of the atmosphere of ridicule around them. It impossible for anyone who reads his quiet, manly for anyone who reads his quiet, manly words not to feel that one man stood in all those crowds resolute to understand

A Kehable Fact.

And, albeit there is little to chronicle about Lord Bute in the years that have intervened, there can hardly be a question as to the way in which he has known and done his duty as a landed proprietor.

A Kehable Fact.

It is an established fact that Hagyard's Pectoral Balsam is the best cure for coughs, colds, sore throat, asthma, croup, bronchitis, and all troubles arising from neglected colds. Price 25 cents.

and a citizen. To his estates he has given that personal superintendence which his religion has probably taught him to re-gard as a duty—a superintendence which has not at all times been rightly under-stood. Cardiff has been angry with its lord, we think without reason; once and again though, it has lately rejoiced with him over the birth of a son and heir, and is now in expectation of a new evidence of commercial enterprise—a further ex-tension of its docks. The great men of tension of its docks. The great men of the day are, for the most part, men of great activity; but, if Lord Bute has been denied the restless energy which, more than extraordinary talent or thoughtfulthan extraordinary talent or thoughtful ness, distinguishes our public men, the fact will not, perhaps, be held in univer-sal regret, nor, in spite of his reticence, will it be asserted that Lord Bute has made no impression on his age. - Weekly

ANECDOTE OF FATHER NERINCKX.

Some idea of the perils and hardships which our early missionaries had to en-counter may be formed from the following story which is related of the saintly Father Nerinckz, of Kentucky. In one of his missionary tours he narrowly es-caped being devoured by wolves, which then greatly infested those portions of the State which were not thickly settled. While travelling to visit a dis ant station, he lost his way in the night. It was th dead of Winter, and the great that he could not hope to extricate himself from his painful situation. Meantime, whilst he was seeking a sheltered place where he could take some re-pose, the famished wolves scented him, and came in hundreds, howling fiercely. With great presence of mind he immedi-ately remounted his horse, knowing that they would scarcely attack him while on horseback. He hallowed at the top of his voice, and temporarily frightened them off; but they soon returned to the charge, and kept him at bay during the whole night. Once or twice they seemed on the point of seizing his horse, and rather Nerinckx made the Sign of the Cross and prepared himself for death the Cross and prepared himself for death the cross and prepared watched over him, and be escaped, after sitting on his horse all night. With the dawn the wolves disappeared.

INVOCATION OF SAINTS.

Dr. Murray, of Dublin, has just published a substantial work on the invocation of the saints where he quotes some amus-ing extracts on the cultus paid by Protestants to the relics of reputed

ties. We transcribe the following:
"He (Bunyan) was buried in Bunhill fields; and the spot where he lies is still regarded by Noncomformists with a feeling which seems scarcely in harmony with the stern spirit of their theology. Many puritans to whom the respect paid by Ro-man Catholics to the relics and tombs of saints seemed childish and sinful are said to have begged with their dying breath that their coffin might be placed as near as possible to the coffin of the author of the Pilgrim's Progress."—Macaulay's Life

of Bunyan. "A fragment of the rock on which the Deliverer (William III) stepped from his boat has been carefully preserved, and is set up as an object of public veneration in centre of the busy wharf."-Ma aulay's History of England.

"The arm-chair of Gustavus was pur-chased for 58,000 florins; Napoleon's coat for £150; that of Charles the Twelfth for for £130; that of Charles the Twellth for £22,000; the tooth of Newton for £730; a cane of Voltaire for 500 francs; the vest of Rousseau for 959 francs; the wig of Sterne for 200 guineas; Napoleon's hat for 1,920 francs,"—Very Rev. R. B. Vaug-han's life of St. Thomas of Aquin.

THE OPINIONS OF MEN.

The saintly Cure of Ars relates that on a certain day, he received two letters, one neaping insults upon him, the other call-ing him a Saint. Showing the letters to heaping insults upon him, the other calling him a Saint. Showing the letters to his Daughters of Providence, he said, see the danger of trusting to human feelings. This morning I should have lost the peace of my soul, if I had paid any attention to the insults addressed to me and tion to the insults addressed to me, and this evening, I should have been greatly tempted to pride, if I had listened to all those compliments. Oh! how prudent is it, not to dwell upon the vain opinions and discourse of men, or to take any account of them. On another occasion he said, I received two letters by occasion he said, I received two letters by the same post; one said I was a great saint and the other that I was a hypocrite and imposter. The first added nothing to me and the second took nothing from me. We are what we are before God and nothing more.

Our Progress.

As stages are quickly abandoned with the completion of railroods, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly aban-doned with the introduction of Dr. Pierce's "rleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly con-centrated vegetable extracts. By druggists.

Live on what you have: live if you can on less; do not borrow, for vanity will end

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Reconciliation

thou wert lying, cold and still and white If thou wert ying, cold and still and white in death's embraces, mine e-emy! I think that if I came and looked on thee, I should forgive; that something in the sigh Of thy still face would conquer me by right Of death's sad impotence, and I should see How pitiful a thing it is to be At feud with aught that's mortal.

My soul, unfurling her white flag of peace,-Forestalling that dread hour when we may meet.
The dead face and the living,—fain would cry
Across the years, "Oh, let our warfare cease
Life is so short, and hatred is hot sweet;
Let there be peace between us ere we die."

FATHER STAFFORD'S EUROPEAN TRIP.

Educational and Social Matters in France and Italy.

Last Sunday Rev. Father Stafford continued in, as he stated, a somewhat discursive way his account to his congrega-tion of his recent tour in Europe. He first alluded to a number of parish mat-ters in the course of which he stated that he desired to see the Lindsay portion of the diocesay debt paid at once the diocesan debt paid at once.

Father Stafford remarked that when in

England he visited one of three Catholic training schools established in that country. Two of them were under religieuse. One is in Liverpool and is called Mount Pleasant Training School. These training schools are similar to our normal scho for teachers, and receive a contribution from the government for their support the same as the other training schools. He found that the Liverpool institution occupied a front place in the work of train ing teachers; and that their pupils were amongst the best teachers in England. It would be gratifying to him if we had one such school in this country, particularly for girls. In Ireland the Loretto sisters still held the leading place as teachers and were maintained mainly by the upper or better classes. Neither in England nor on the continent had he seen the schools so well supplied with maps, globes and other school furniture as in the province of Ontario. He had in his travels continually noticed things in relation to similar things at home (in Ontario) in order to make comparisons with them He noticed, for instance, that the people of Ops had better houses, farm building and farms than most of the farmers in the old country, and were far better sup-plied with agricultural implements. In France they had not made any progress at all since the age of Augustus Cæsar, and did to-day their ploughing in the same way as Virgil had described. He would not, if he were a fa mer, leave Ops for anything he had seen in the farming He might add in connection wit a remark he had made the previous Sun day that many people in the old country believed that over education was pro ducing a distaste for manual labor. was objected that a great many became unfitted for manual labor by the educa tion they had received; and he had heard the same objection stated in this country. It was maintained that it was not the duty of the state to provide superior education; that the state should simply provide the common or ordinary education and leave to the family or the individua the responsibility of obtaining or providing the higher classical or professiona education. There was not in Italy a gov ernment grant for superior education; and public opinion was moving in favor of this general policy. He was himself disposed to think that it was wrong to employ the public funds to give a special education; and that persons who were qualifying for the professions ought to do so at the expense of the family and not of the state. Of course there was a certain argument in favor of giving a superior education to boys of talent at the public expense; but that argument would apply to editors of newspapers as well It was undeniable that a good It was undernative that a government and a great newspaper was in many ways a great benefit to a community, but still there was no special education provided for him by the state. A great deal could be said in the same way in favor of educating clergymen at the public expense, for they undoubtedly exercise a beneficial influence, and had as good a right to a special education as lawyers or doctors, but they did not get it. . . In France when he was there they had passed a law, (now awaiting the concurrence of the senate) to com pel priests to serve in the army, so that every ecclesiastical student after he became a certain age would have to become a solder and spend five years of barrick life. The man who had been working to bring that about was Gambetta, the man of whom they had read as being opposed to the connection of church and state measure simply meant the destruction of the Catholic religion altogether, for the life of a soldier and the life of a priest was incompatible and impossible. In Austria and Switzerland they obliged those who wished to become priests to pay a certain amount which went to the nefit of an army fund. If the bishops and priests of France did their duty the would not submit to Gambetta's policy They should go to prison rather than allow themselves to be tyrannized over in that way in this vital matter. It was an act of down-right tyranny that would not be attempted outside of the land of "lib-erty, equal tv and fraternity." The fact was that the sooner the hierarchy of France separated itself from state con-

nection the better. The union betwee

the church and state, though in itself right and proper, where the state is Cath-

olic, becomes practically when the state is infidel, like the union of a live soul and a

dead carcass. In France it is like th

first revolution stripped the church of all its property in France, and the state now

doles out on allowance of about \$300

year to priests, and about \$1,000 to bishops. The priests in Canada frequently

receive a larger revenue than the bishops in France. It would be far better for the priests to fling the money back into the

face of the government, and rely upon the faith of the women and the liberality

of the men of France for support. The must come to the voluntary principl like us. They talked about liberty i

France, but they have not the remotest idea of what liberty was, such as we have

in Canada. The government wished to carry on its work of persecution ia order

to get at the remaining property of the church, and at Rome they expected fur-ther spoliation at the instigation of Gam-

union of the tiger with its prey.