

HALF HOURS WITH THE SAINTS.

St. Basil. EVANGELICAL MISSIONS.—St. Basil had the glory of leading, by means of his devout exhortations, King Clovis to the saving waters of baptism. He accompanied the laughing prince while on his way to Rheims to join St. Remigius. Was it at that time was practicing the heretical life in a solitary spot near Toul. Having afterwards been raised to the see of Arras, he converted a multitude of unbelievers, and erected in different parts of his diocese a great number of new churches. His gentleness, affability and modesty won all hearts. The poor regarded him as their father, and never entreated him in vain; the rich looked upon him as their friend, as one who held their persons in esteem, and did not condemn the possessions; the unbelievers regarded him as a very oracle, and the Christians as a saint. After having exercised for forty years this ministry of charity, conciliation, and apostolic labours, frequently illustrated by miracles, he died on the 6th February, 560.

MORAL REFLECTION.—It is but a little matter to convince the mind, if the heart be not won over; to demonstrate the truths of religion does not suffice—it is more account to cause it to be loved. Let us adopt, then, as our guiding-line of conduct the counsel of St. Paul: "Be ye all things to all men, to gain all to Christ."—(1 Cor. ix. 22.)

St. Romuald. THE HOUR OF GRACE.—St. Romuald, born at Ravenna about the year 950, and brought up by parents who were Christians but in name, led a disorderly and worldly life during his youth.

MORAL REFLECTION.—The amount of grace should be so much the more prized, because, ordinarily speaking, it does not come easy; hence Divine Wisdom hath said: "Defer me from day to day to be converted to the Lord, for mercy and wrath quickly come from Him, and His wrath visiteth sinners."—(Eccles. v. 8.)

St. John of Matha. WORKS OF MERCY.—John de Matha, born in Provence, towards the middle of the twelfth century, of devout parents, and carefully trained in piety, dedicated himself to God from his youth, and devoted himself to the practice of Christian charity. During the course of his studies at Aix, and subsequently, while at Paris, he loved to set apart certain days in the week for the purpose of ministering to the poor and the sick. When he was ordained priest, after having completed his course of theology, he conceived, on the day of his first mass, the project of founding a new order, devoted to the redemption of captives. A number of Christians who had been captured by pirates were then kept languishing in chains by the Mussulmans in Africa and Spain, incessantly exposed to outrage and treatment, and to the loss of their faith. The new order was known as the "Trinitarians." John de Matha himself accomplished the first expedition for the redemption of the captive and finally succumbed under the weight of his labours towards the year 1213.

MORAL REFLECTION.—Works of mercy have been repeatedly and earnestly urged upon us by our Saviour. Let us bear in mind these words of His own divine lips: "The good ye did to one of these my least brethren, ye have done to me."—(Matt. xxv. 40.)

Remember This. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are constipated, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

"MOTHER SWAN'S WORM SYRUP" for feverishness, restlessness, worms, constipation, teething, etc.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures for Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.—Harkness & Co., Dundas St.

AN HO-EST ENGLISHMAN.

He Tells why the English in Ireland are Hated.

It is a painful thing to know that we are hated. Yet it is well to know the worst. It is always foolish to shut our eyes to facts, however humiliating to our pride. I have for many years looked at the English in Ireland with a certain respect, and I have become convinced, and I am sure you are, that the chief cause of the want of success of all our plans is that in the inmost heart of Ireland English is hated. Good laws, just concessions, the best intentioned legislation, all are spurned. There is something in the heart of the Irishman which cries against all offers of friendship. It is a deep but universal hate. The cruel oppression of Ireland from the time of Elizabeth down to the passing of the Catholic Emancipation Act has left a memory of wrong which Ireland refuses to obliterate.

Centuries of crime do not cease to bear fruit because it suits us to forget the past. As an explanation, I do not say as an excuse for this hatred, it is well to refer to the penal code. In Ireland a schoolmaster was punished with imprisonment, and rewards were offered for the discovery of his meetings with their people. A Protestant suspected of holding property in trust for a Catholic tenant, being a Catholic, could hold a farm if the produce exceeded the rent by more than a third. No person, being a Catholic, could own a horse worth more than £5 in value. Jurymen in such cases were always Protestants. Protestants who had landed property could not leave it by will to Catholic heirs. It passed to the nearest Protestant heir.

After a seven years' sojourn in the monastery, Romuald, driven forth by unjust persecution, withdrew, and proceeded to Camaldoli, there to found a new order, known as the monks of Camaldoli, the house of which observance multiplied greatly even during the lifetime of the founder. Romuald died about the year 1077.

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must keep the peace, repress crime, and restore the confidence which will make capital flow upon the lands left now desolate. Irishmen must be made to know that it is their affair more than ours that their country should be peaceful, contented, and safe. Why, sir, from the one town of Dundee has been sent to America as much capital as would have blessed her with new industries, and with flourishing farms, and herds and flocks.

We must abandon the arrogant assumption that we are the governors of Ireland, and make a good measure less half its power do good just because it emanates from us. The Irish hate us. It is a painful thing to write, but it is a fact nevertheless. Let us own it, and accordingly, and in some broader, wider than any politician has as yet dared to announce it, let us leave Irish questions to Irishmen, mind our own social evils (which we have been sadly neglecting), and with all our hearts, with Ireland's wisdom and guide, and success to crown her efforts to unshackle herself, which we have done so much to tangle, and which all our well-meant efforts have done so little hitherto to make straight.

A CHRISTIAN DEMOCRAT. —Sterling (Scotland) People's Journal.

THE STAGGERING SECTS.

Baltimore Mirror. There is no home, wrote the novelist, that has not a skeleton in the closet. That may be bad enough for the home where the skeleton is hidden, and when the skeleton comes into public establishments things are made much worse.

We really feel for the poor zealots who are thus annoyed, because there is added to it insult, outrage and disorder; but it all is in accord with Protestant theory, as we have often before shown. The "skeleton army" has as good a right to invade the world as the Salvation Army, according to the theory upon which that heavenly military force is founded.

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