The Home Circle.

The tablem with his for some time engaged the attention of it moster minds to the Cathela transition in its dart of lay activity. Our Cytholic people are too much accustomed to hearing the shepiards of the flock to stand the least and burden of the day.

Their respect for ecclesiatical authority is so great and their convection of the divine mission of their superiors in Christ so thorough as to dwarf in them to a degree the sense of obligation and duty of assisting in the work of maintaining the Church upon certain it is not well, indeed, for tay men to be so deeply indeed with a sense of their responsibility as to imagine that upon certain the superiors and the control of the divine mission of their manes of their responsibility as to imagine that upon certain the struggle for eadstence, burely in its struggle for eadstence, burely in man organization depends upon the activity of their membership. Societies and seets rely upon combine deferred of sadividuals. The Church of Christ, however, is a divine institution and does not used the devotal exercise of sadividuals, and the devotal exercise of sadividual sadividual and the devotal exercise of man. From the number of deciples who were this co-laborers and the first members of His Church in These were the governing body of the carris Church. Their successors are the governing body of the Church at present and to come, Individual effort does not mean individual intelligence, Individual and Archibitop of the Church at present and to come, Individual effort does not mean individual and the sadi in receive mention of the component. The point which we wish to convey and people of his correlito cose.—"The Church is governed by a heary of seanous of the sadi of cardinal Vaughan that the full burses of connecti-

cess.—The Church is governed by a hearsely, not by a House of Commons."

It was far from the thought of Cardinal Vaughan that the full burden of responsibility and alabor connected with the work of the Church should be left solely and entirely to the hierarchy. A very large proportion of the responsibility and direction is the're, much of the labor should properly devolve upon the laity. The Church bears that in mind when she gives her consect and approval to such organizations of laymen as the Conference fits. Vincent de Paul. The force her approval of lay action is been remained in the strongholds of nation—in the Latin countries, where multitudes of laymen are engaged with great sail and practical ploty in the works of therity and man are engaged with great sail and practical ploty in the works of therity and man are engaged with great sail and practical ploty in the works of therity and surface and they are warmally encouraged by our Bishops and the deep verywhere.

Sceleties of laymen exist among us for similar objects and they are warmally encouraged by our Bishops and the deep verywhere. Sceleties to deter them from engaging in the work for which they are organized, agd our Catabolle young man should exteem it a proud miviling to he allows. The property work work of their Bearon. But more of lay activity mextmonth.

HINTS TO A WIFE.
't forget that though it is somedifficult to win a man's love itmore difficult to retain it, forg it implies considerable knowof man's nature, and also thelexof tack.

of actious attention.

Don't forget that he is tired and hungry, and that the sight of you'n a pretty gown and the refreshment of a well served and nicely cooked dinner will make him far more sympathetic and ready to listen to your talle of woe, it is must be told, than he was when he first came home.

It must be took than he was when he first came home.

Don't be too grave and earnest, but he cheerini and playful as you were before you took up the cares of matrilicity; your brightness is as much valuand by him none as it was then. So make the evenling meals a gay one, and afterward sing or play to him, or do brightness. The likes best by way of ammensent, and do not engross yourself in needlework or a novel, forgetfulof his pleasure. Bort work him the self of the pleasure. The property is the pleasure of the pleasure, and do not engrous your ammentally allowance, and never go beJonet worry him with bills. Persuade him hatead to give you a weekly or monthly allowance, and never go beJoned it.

THE GIRLS OF DONEGAL. THE GIRLS OF DONEGAL.

Sprigging, or embroidering on fine small man diluen, and knisting are characteristic bone industries in which our girls employ their imble fingers. The sprigging is done for the big Belast houses which export the work all over the world. Since America began imports this industry has fallen off of per cent. and the remuneration has fallen at least 33 1-3 per cent. Formerly a skillful girl, who d'd embroidery for a living, and sat at her work all ay, which means till 10 o'clock at hight, could carr from 25 to 30 cents, and coassionally even 35 cents; but from 18 to 20 cents a day is considered a big earning now.

Only a small percentage of our we-

The Home Circle, the cubrokery consists of handkers, the cubrokers of handkers are also wrought.

Throughout the winter sprigging compenser the order of a very gait tallon, and the days work has concluded, all the springer of the springer o

The fun is always great in the camp is house, and the greater period it consiste in witty backings—"secondary we will it. As they rapidly by their fingers and keep their cycle stead and the greater period it consiste in witty backings—"secondary we will it. As they rapidly by their fingers and keep their cycle stead fastly on their work the parts can cact over their shoulders a Robard for every Oliver given them by the boys. And wor be that they were streamed to the notest wits in the immine circle, comes off second outs. The boy's will be these access meapons with one of the notest wits in the immine circle, comes off second outs. The boy's will be these access in accessarily playing, yet gets home some effective little through but the girls have always a respiration of the boys, show aring the stock, convey the girls hom.

The other industry, kintting hostery, gloves, and underwear, has grown in importance as sprigging declined. It is not nearly so trying an occupation as sprigging, and girls can make rather loss money at it. The kintting is always a respiration to a sprigging, and girls can make rather slows money at it. The kintting is one work of socks or two pairs of gloves in one day.

Splanning is now very far from being greater portions of the mean of the pair of the many of them their fattlers can afford no dowry. In cases where it can be fairly the first standard for the second for the local agents of English houses theirly. A girk will kint two pairs of socks or two pairs of gloves in one day.

Splaning is now very far from being the great home industry it was a generation ago, when every girl had her task of dar to do daily, over and above her household dutles; and after completing her task had for her own-heen-fit all she spun beyond. Those were the days when the linen trade flour-lahed before the introduction of free trade rained the Irish linen industry. The girls had then their splaning camps, and carried their wheels (rather their boys carried them) to the oamp house nightly.

camp house nightly,

In the busy days of Ware (the shrine time) the girls do their share in the planting of the orops-being always asked to perform the tasks that are not laborated. At the land hard, the planting of the orops with the hook of the are expert with the hook (sickle) and shear the corn, 'hint for hint,' with their father and grown forothers.

hint," with their father and grown brothers.

In those parts of our country from which the men migrate to win the Sootth harvest a great share of fisaid. Work falls to the women And there are a few fact of the western country of Mayo from which, ass, the women, through force of circumstances, must take their sickles and their little bundles and tramp off took their share in winning the Yorkshire (England) harvest. And these brave women never dream that they are heroines.

As our Douegal girls grow un there

dream that ther are heroines.

As our Donegal girls grow up there is need of doing something more for the family than the sprigging needle can be made or yield So, when they reach sixteen years of the register, like their brothers, have a little red bundle tied up for them, with which in their hothers have post from the house whose roof has protected them eyery night of their lives previous—they night of their lives and lone males of moor asid mountain to actend the hirror and their lives of the lingual, of Tyrone, or of Feeting, or elewance.

The girls range tiemselves in rows in

Pettigo, or elsewhere.

The girls range tiemselves in rows in the hiriog market, and stand there that day long while the blg farmers and wives pass along the lines antern and waves pass along the lines antern and was characteristic or the strong enough for the heavy which is strong enough for the heavy with their hired girl must do, another with the hired girl must do, another with the strong enough for the heavy tube for eattle, to lift and carry religity, and to feed the pigs, and—most important of all—what wages aloo expects a helf year. According to be religiously and the strong from \$16 to \$25. Her intendig from \$16 to \$25.

her after succedding in bringing down her price.

Before closing the bargain she in turn inquires how many mouths are in the household, how many orthe are in the household, how many orthe her in the household, how many characteristic how many place, and (as he can be in the household, how many place, and (as he can be in the household, how many place, and (as he can be in the household, how many place, and (as he can be in the household, how many place, and (as he can be in the household, how many place, and (as he can be in the household, how many place, how far a Catholic harper is generally a Presbyterian household, how far a Catholic harper is generally a Presbyterian household, how far a Catholic harper is generally a present the beautiful household, how far a Catholic harper is generally a present the beautiful household, how far a Catholic harper is generally a present the beautiful household, how far a Catholic harper is generally a present household, how far a Catholic harper is generally a present household, how far a Catholic harper is generally a present household, and in spirit, and household, how far a catholic harper is generally a present household, and in spirit, and household, how far a catholic harper is generally a present household, and in spirit, and harper is a present present household, and in spirit, and household, how far a catholic harper is generally a present household, and in spirit, and harper is a present a present household, and in spirit, and household, househ

Side in soul to our hungry nearts."

Our parts amoscements ance-most be emerted to considered with her work. But occasionally she enjoys plensor with reaction from duty. She at tends a dance or other spree in the next townstand, and they so hered to her heart's content-enjoyment that never has a heartacton next moran grover, hadowing it. The dance house is always packed, so for purposes of common, the receivers stone upon anothers kneess two then a immed space is left wacant in the course of the fred or only for danding; often only congent for one couple at a time to hop in the lig, which are the two favoritt forms of dance.

On bright and sumy Soudays the

On bright and sunny Sundays the boys and girts gather on some beautful hilitop, or in pictoresque gien, sit in couples and in groups, gavly chattering, laughing courting. And on the v-v summet of one of our nest difficure mountains boys and griss within a radius of ten miles come to gether or the first Sunday in June in each year, there the youth of one gien meet those of a distant one view they have not seen since that day twick most in bloom, and not mirequent little romainces ensue.

Ad to say the greater portions of

ashamed to return.

For those to do not leave Ireland, twenty-three, twenty-four, and twenty-five are the marrying ages. To very many of them their factiers can afford no dowrs. In cases where it can be afforded from \$1,000 to \$200 by considered a fair fortune. Sometimes the fortune is paid in kind-acattle and furnishing, or a piece of land, Opten the girl fortunes herself by the industry of hor fingers, investing as she goes along in sheep, a heifer, a cow.

along in sheep, a helfer, a cow.

When a young man goes formally to ask a wife, he brings with him a friend whose ducy it is to bargain for the fortune with father and mother, while he courts the daughter. Though a hard enough burgain is driven it is not always done in the split of old Tammas Conaghan, who warned his son's Iriend (when seeing them off to make the match). "If she's a vary good girl, Coual, an 'very respectable, an ilkely to be well-dolin an' wise, why' had a spass of heroic generoeity—in a spass of heroic generoeity—if or they shift in the short of the bargain for a difference of thirty shiftings (\$6) or so in—Seumsa McManus, in Nov York Sun.

CATHOLIC NEWS.

This year in Rome the Pacchal Communion was carried to the sick publicly in the streets, under the beldacchino, and with a procession and lights and children strewing flowers. The custom, which had been disused since 1870, was resumed three years ago.

Regarding the rumored litigation over the interment of the late Dr. Mivart in unconsecrated ground, the "London Weekly Register" says,—"We can state that there is absolutely no foun-dation for the suggestion that any suit of the sort is before the Congregations of the Holy Office. Nor has there ever been, on the part of the Irlends of the Late Dr. St. deorge Mivart any idea of litigation in the Roman courts."

One sections Sulpittan in Canada, the Rev. Martin Callaghan, hav received into the Clurch with the last fourteen years 1,068 converts.

Don Juan Rule a wealthy mining man of Mexico, was received into the Church recently. He was baptised by His Grace the Archbishop of Mexico.

to the Church recently. He was baptized by His Grace the Archbishop of Mexico.

M. Huyamans, the auther of "En Route," was recently received as a lay brother of the Benedictine Order. His reception into that order he describes in a letter to the Abbe Mugnier. He cyrites: "My dear Abbe,—The ceremony of taking the habit took piace on the 18th, after the first Vespers of Saint Joseph. It was simple and entirely private. It was held, in order to avoid idle gazers, in the Novices' Chapel, where not even a priest is allowed to enter. Imagine a small chapel at the end of a fobly. There, upon the altar, in a silver-gift beain, was piaced the Henseldtine habit, strewn with violets and anemones. The well-known historiam, Dom Francis Chomart, Prior of the Abbey "ficiated, and, after opening with very beautiful liturgical prayers, he put the habit on me, saying.—Induat te Domane hom-leem novum, etc. Then, from the midset of the contraction of the novices are the following morning after Matthis Facilies Base, the director of the novices. There, my man Analytic of the novices. There, my man habe, you have the brief account of the recreasing which, says the monks, no-body was allowed to attend."

THE 'ONG OF THE WOMAN.

(Frank L. Stanton, la the Saturday Evening Past).
They Trouver have show with the fight-life on 1 and and over seq.;
Coverament—two craiments, what does it cover for me? Bugies must bown an 'flago must wave, on' the mulipel drams most beat, an' what to a lass is a lover when they lay hum dead at her feet?

They'll aover have done with the lightin'. Forward the columns sweep;
I hear the shout o' the Captains as I
toud the hearth an' weep.
Far off air faint-but I hear it; an'
a white, dead face I see
Under the soel in the grave that God
an' doverament make for mo!

His hair was like the ravey's wings.

If yo, that my lips have prest,
As it fed in its footing beauty, this
dark lock on my breasty, this
lis brave, bright eves looked love
to mine—the ever I shall never see
"Fill God at the great white Judgment
Day shall give him back to me,

Bible they've got for battles; For men baye fought an' deel Ere the Prince of Peace said strife should ecce-the Prince that they cruelffed. Though a woman's tears below the Yetts, shall they stay the crimson tide?

What can you do with Government with Bible on its side?

Men must fight the battles; lover an' lass must part;
But what is a star of glory to a wo-man's broken heart?
Governments right, they tell me, an' the wrong must righted be
Give the lass then to her lover—an' my dead love back to me!

IRELAND

It is good to live in Ireland 'mid green and pleasant meadows,
Where the brooks go lduking, singing through the sedges and the grass,
Where the skies are soft and tender and the rapid lights and shadows
Oor the amethystine moortands and the heath-clad uplands pass

Nowhere else are woodlands greener; long in them the cuckoo lingors. Sweet's the hawthorne in the hol-lows and the gorse upon the bills; Birds in many a clime sing sweetly, but the sweetest of all singer. Is the lark that from the bogland mounts with loyous shakes and trills.

Every Irish glen or valley has its legend or its story.
Fairy rath or haunted glade is not in Ireland hard to find:
Ob, 'tis good to live in Ireland 'mid her ruins old and heary,
For the Irish tongue is tunefull and the Irish heart is kind

And 'tis good to die in Ireland, where the faith that Patrick brought us is as green as are the shamrocks on its hills and leas to-day; Good to the 'and status and ranges, where the prayers our mothers taught us

Will by Irish lips be uttered oft above our lifeless clay.
—Magdalen Rock, in Donahoe's,

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