

FLOWERS OF CHRISTIAN WISDOM.

AMENITY, POLITENESS, CONVERSATIONS, LIBERTY.

No one is as happy, as reasonable, as virtuous, or as amiable as a true Christian.—*Pascal*.

Do you desire to be almost always amiable, and in good humor? Then be at peace always with God and with yourself.—*P. Marchal*.

I have both misty and fine weather in my own interior.—*Pascal*. Good conduct is the mother of gayety.—*Blanchard*.

You must convince yourself that virtue does not detract from amiability; but that piety will add to your qualities, will ornament and preserve them, and will itself be always the most amiable of all.—*Mgr. Rey*.

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—*Lacordaire*.

Impose on yourself the obligation of being affable, and remember that it is a real obligation, since we should act so that our presence, far from being a subject of trouble to any one, ought to be a pleasure and advantage to all.—*Silvio Pellico*.

Be good-natured, obliging, thoughtful, and open, and that will make you beloved and disarm persecution. Let them see that it is not through cant and gloom that you renounce the dissipation commonly indulged in by the young. For the rest, gayety, discretion, kindness, purity of intercourse, and never affectation.—*Fenelon*.

One may be unsupportable even with virtue, talent, and good conduct. Manners, which one neglects sometimes as little things not worthy of notice, are just those very things from which men often decide our character, whether it be good or bad; a slight attention to keep them gentle and polite prevents an unfavorable judgment. Almost anything is sufficient to cause people to consider us proud, uncivil, scornful, and disobliging, and still less will cause us to be esteemed quite the reverse.—*La Bruyère*.

Politeness is the flower of humanity. Whoever is not polite enough is not human enough.—*J. Joubert*.

Polite and engaging manners are perpetual letters of recommendation.—*Isabella of Castile*.

Amenity, and a hearty welcome, are notes of invitation which are in circulation all the year round.—*J. Joubert*.

Manners are like an art: there are perfect manners, praiseworthy manners, and faulty manners, but there is no such thing as indifferent manners. The science of manners would be more important to the happiness and virtue of man than they think.—*J. Joubert*.

If one studies these little proprieties which should be learnt rapidly, those beautiful manners which they wish to obtain will lose what is most agreeable in them—their reality and grace; affection being in this base, as in all others, always offensive.—*Bacon*.

Nothing hinders one more from being natural than the desire to appear so.—*La Rochefoucauld*.

The most ridiculous and useless thing is the wish to prove that one is amiable and witty.—*Vauvenargues*.

I have seen in the most rustic places in the world, on the most distant summits of the Alps, mountaineers in whom I have noticed a higher dignity and a gentler politeness than in the inhabitants of the towns. These honest people showed at the same time an ease and reserve full of charm, without improper boldness, without painful embarrassment; they were true, simple, good, respectful, useful, and obliging.—*Mgr. Dupanloup*.

He only is good who shows himself grateful for all benefits that he receives, even for the least.—*Silvio Pellico*.

Manners polish insensibly in holding conversation with those who are virtuous.—*St. Ambrose*.

I reduce the law of conversation to three principles. It ought to be a principal of instruction, a bond of society, and a source of pleasure.—*Formey*.

The art of conversation consists far less in showing much than in drawing out others. He who goes away from your society, pleased with himself and with his visit, is perfectly so with you.—*La Bruyère*.

When you do not see the gist of things, speak only doubtfully, and as if questioning.—*Vauvenargues*.

In the controversy of Ozanam was to be observed an extreme endeavor not to wound those who disputed with him, whatever their errors might be, but this mildness never was carried so far as to disguise his thoughts.—*Lacordaire*.

Begin by pitying the unbelieving, they are sufficiently unhappy. They should not be abused unless it be absolutely necessary, for abuse is hurtful to them.—*Pascal*.

Let us be affable, but never flatterers, for there is nothing so vile and unworthy of a Christian heart as flattery.—*St. Vincent de Paul*.

To know how to keep silence is a far rarer virtue than to know how to speak.—*St. Ambrose*.

Do not affect the mysterious and the important. Keep silence through moderation and prudence, and not by affecting the sage and the man of gravity.—*Bossuet*.

Ignorance is preferable to pretended knowledge.—*Boileau*.

Nothing is better able to inspire feelings of virtue and to thwart vice than the conversation of good men, because it insinuates itself little by little and penetrates to the very heart. To hear them, to see them often may do in the stead of precepts.—*Rollin*.

WORKMAN'S HANDS.—Many men in workshops use soft soap to remove the grease and dirt from their hands when they quit work. This they find, causes cracks to come; but if they dip them in vinegar just after washing with the soft soap, their hands will remain soft and smooth, and any cracks on the hands will immediately heal up. The reason is this: In the ordinary careless manufacture of soft soap, there is apt to be sometimes an excess of alkali or lye, above that necessary for complete saponification. This has a caustic action on the skin, making it rough, and otherwise injuring it. After using soap of this kind, washing in vinegar removes the excess of alkali from the hands. Vinegar, being an acid, combines with the alkali, forming a neutral and soluble salt.

ARCHBISHOP MANNING AND GLADSTONE.

The following comparison, taken from a Protestant source, and written before the publication of the ex-Minister's "famous" pamphlet, will show the height from which the late Premier has fallen by his bigoted illiberality:—

William Ewart Gladstone and Henry Manning have been lifelong friends, the latter standing as godfather to the former's eldest son. This friendship began at Oxford, when, though belonging to different colleges, they became members of the same debating club, and stood side by side in the contest for academical honors. After graduating Gladstone travelled for awhile, and then turned his steps towards public life, and gained a seat in Parliament for Newark; but Manning selected divinity, and was chosen one of the sect preachers of the University till he was appointed rector of Lavington and Graffham. Both wrote frequently for the reviews, and Manning published several volumes of sermons. Both rose steadily in public estimation as men of large culture, generous aims, and genuine power. Gladstone was chosen President of the Board of Trade in 1843, and was called to the Cabinet in 1845, and, on the death of Palmerston, became leader of the House of Commons in 1865. Manning was made Archdeacon of Chichester in 1840, but in 1851 turned Catholic and entered the priesthood, and, on the death of Cardinal Wiseman, in 1865, he was made Archbishop of Westminster. Mr. Gladstone has suffered a defeat which he naturally chafes under, and would gladly recover from, while Archbishop Manning rejoices in the favor of the Pope and hopes for a cardinal's hat. Both are eloquent orators, and both have devoted their lives to unselfish and public ends. Mr. Gladstone is identified with the Evangelical Protestantism, and is its recognised leader, while Archbishop Manning is the head of the Catholic Church in England, astute, far-sighted, respected for his talents and character and as remarkable for his churchmanship as for his learning.

ENGLISH CATHOLIC BISHOPS AT ROME.—LETTER FROM THE BISHOP OF BIRMINGHAM.

(To the Editor of the 'Times'.)

SIR—In the letter of your occasional Correspondent from Rome in the 'Times' of Saturday last there is a statement to the effect that the English Catholic Bishops now in Rome have submitted a scheme to the Sacred Penitentiary, under 47 heads, for arousing a strong Catholic agitation in England, and that through means detailed in your correspondent's letter. It is further stated that it is proposed to send monthly reports of progress to Rome, and that "the English Bishops had submitted their Pastoral to the approval of the Vatican, which, after they return to England will be issued to their clergy, and that the Pastoral recently sent out by Bishop Ullathorne was in great part composed at Rome."

I hope you will allow me to inform your readers that there can be no truth in these statements. The English Bishops do not transact their business with the Penitentiary, nor are the subjects referred to amenable to that tribunal. Our Roman business is transacted with the Congregation of Propaganda. I think it probable that the absurd rumors referred to have arisen from the fact that some Bishop has presented a report of the religious state of his diocese to that Congregation. In doing so he would enumerate the missions, colleges, and other institutions beneath his care, and any new works he may have in contemplation; but there the matter ends. As to monthly reports to Rome, that is simply ridiculous. All these things are, and have been for ages, canonically regulated. Proportioned to the distance of each nation from Rome, the term is canonically fixed for its Bishop to report on the religious condition of his diocese, and that term for England is from five years to five years.

As to pastorals being submitted to Rome before publication, that is contrary to all custom and practice. As to my Pastoral having been in great part written in Rome there is no truth in the statement; it had no inspiration but my own.—I am, Sir, your faithful servant,

† W. B. ULLATHORNE.

Birmingham, December 6.

Among the reasons assigned in England for Mr. Gladstone's escapade is this: That, twenty-three years ago, when Dr. Manning and Mr. Hope Scott entered the Catholic Church, their friend, Mr. Gladstone, was also upon the point of making his submission. Like most of those who have elected not to embrace truth after recognising it, he has been the more hostile, at least in words, on that account. And, as one relative and friend after another has become Catholic, this personal feeling has grown more and more bitter, until, with Lord Rord Ripon's conversion, he "fairly lost all self-control, and rushed into the excesses of his last manifesto." The result of that unwise performance, judging from the tone of the English Press, will be as uncomfortable to him as was that of hastily dissolving the last Parliament, under the conviction that his strength in the nation was far greater than it proved. Mr. Disraeli's comment on his blunder is, that "He will die either a Roman Catholic or in a mad-house"—a conclusion which we take to be prophetic.

A Calais journal states that shoals of herrings are now on the coast of that town. The fishermen, who had been doing a very bad business for some time, are now taking such a great quantity of herrings that their boats sink under the load. This abundance has reduced the price to the lowest rate known for many years.

It appears from a Copenhagen telegram that Mr. Disraeli's explanation of a part of his Guildhall speech has produced a painful impression in Denmark and Sweden. The entire Scandinavian press is described as being "intensely surprised," and, like some other newspapers, as unhesitatingly "attributing the explanation to direct pressure to Berlin."