

this,—that you are not frequent and fervent Communicants. If you ask me for a rule I find, although I go to Communion every day of my life, I have enough to do still to conquer my spiritual enemies. And, if I, a priest, have enough to contend with to be saved after receiving the Holy Communion every morning,—how can you be saved? If you ask me for a rule I will give it in a few words. I believe every man who wishes to have the peace of Christ, and join in His Christian holiness; and have Christ brought forth in him,—that man should be, at least, a monthly communicant.

IRISH INTELLIGENCE.

THE BELFAST ORANGEMEN.—Disgraceful as the Belfast riots are to people and Government alike, they will not be without their use if they convince the public of the necessity for employing in the administration of the law in Ireland only persons whose impartiality is above suspicion. That is the lesson which these painful occurrences really teach, but we hardly dare to hope that it is the one which will generally be drawn from them. It is so easy to point the finger of scorn, and use the blood-thirsty spirit displayed in the leading commercial city of Ireland as proof that her people are unfit, not for Home Rule merely, but even for freedom, that we cannot wonder if so ready an escape from perplexing and not altogether pleasant thoughts is eagerly laid hold of. Yet an impartial study of the facts will lead us to very different conclusions. Most of our readers, probably, will remember the circumstance which led up to the passing of the Party Processions Act. A body of Orangemen assembled one-and-twenty years ago in Lord Rodon's park, and after being regaled with drink and the usual speeches in denunciation of the Pope and Popery, marched back through an exclusively Catholic district playing insulting tunes, firing shots, and otherwise provoking the inhabitants. The expected result followed. There was a collision; the armed Orangemen fired, and killed and wounded several of their opponents. Public indignation was aroused at the premeditation of the outrage, and in the following session an act, which the Duke of Wellington vainly strove to make more severe, was carried for the prohibition of party processions. The act was rendered necessary by the Orangemen, against Orangemen it was directed, and at their expense it has generally been enforced. It need hardly be said, therefore, that it was extremely obnoxious to them. But, however obnoxious, it would still be the law of the land had it not been for the Catholics. When the Church was disestablished and the Land Act passed, the landlords seemed no longer to have a motive for keeping up the Orange spirit. In the hope, therefore, of uniting all classes of Irishmen, the Catholics determined to give the strongest proof in their power to their Protestant fellow-countrymen of their desire for reconciliation. They decided to support the demand for a repeal of the Party Processions Act. This was conclusive. If Catholics had no objections to Orange demonstrations, Englishmen certainly could have none. Consequently, the Government last session brought in a bill for the repeal of the act. It passed so quietly that probably not one reader in five hundred was aware when it became law. Of all the Catholic members in the House, not even one opposed it. Thus, when the Orange anniversaries came round this year, it was legal for Orangemen to march in procession. The experiment to be tried was watched with eager curiosity. The 1st and 12th of July came and went and the Orangemen celebrated the days when Ireland's last great effort as a nation was crushed at the Boyne and Aughrim, and the penal laws, the most diabolical system, perhaps, ever imposed by one country on another, were fixed upon her; but the Catholics, with rare self-respect, showed no displeasure. Whatever they may have felt, they kept their feelings to themselves. Next came the anniversary of the shutting of the gates of Derry. The Government made preparations to preserve the peace. But the Catholic Defence Association announced that those preparations were unnecessary; they would not interrupt, and they kept their word. Three days after this came Lady-day, when the Catholics in their turn determined to hold demonstrations in various parts of Ulster in favour of Home Rule. We know the result in Belfast, Lurgan, and one or two other places. But, upon the other hand, it must not be forgotten that the "Princely Boys of Derry" repaid the courtesy of the Catholic Defence Association, that in other places also the day passed off peacefully, and that several leading Orangemen in public addresses called upon the brethren to be not less tolerant than the Catholics. Looking fairly, then, at these circumstances, there seem to us grounds for believing that the spirit of intolerance is dying out in Ireland. The conduct of the Catholics, indeed, throughout has been marked by a tolerance and respect for the prejudices of others which does them the highest honour. Unfortunately, the misdeeds of the Orangemen of Belfast throw into the shade the pleasing features elsewhere observable. We must not forget, however, that Protestants have been accustomed for centuries to carry matters with a high hand in Ireland, and to regard the Catholics as serfs, existing only for their convenience. Ulster especially, they have looked upon as their own peculiar domain, where, if Papists were allowed to dwell, they ought to be grateful for the permission and to order themselves lowly and reverently before their betters. We must not, therefore, take a darker view of those Orange atrocities than is warranted by the facts. With time they also will learn to be tolerant. Amongst the Protestants generally, indeed, the spirit of toleration and neighborly feeling is making the same rapid progress as among the Catholics. It is only amongst the Orangemen that the spirit of persecution yet burns. With regard to them our best hope is that the landlords, who kept up Orangism hitherto in the hope of bolstering up landlordism and the Established Church, having now no object to gain by keeping alive sectarian strife, will drop out from the organization, that it will thus become vulgar, and that the people, left to themselves, will yield to the influence of neighborly intercourse, and gradually forget their old animosity. In the meantime, it is clearly the duty of the Government to protect the peaceable inhabitants of Ulster from the turbulence of Orange ruffians. For this purpose they are armed with sufficient power. They maintain the peace in Cork and Dublin without difficulty. There is no reason why they should not do the same in Belfast. But for this purpose it is absolutely indispensable that the magistrates they employ to preserve order should be above suspicion of sympathy with either party. Orangemen in Belfast attack Catholic processions mainly because they believe that the magistrates look with disfavor on Catholicism. They would not be so ready to violate the law if they knew that their turbulence would be promptly and sternly repressed. The magistrates permit the Orangemen to keep arms, to drill, and to march in military order, while they punish without mercy Catholics who venture to do the same. Is it any wonder, then, that the one party should regard them as sympathizers, and the other look upon them with suspicion? The truth is that the system of unpaid magistrates, objectionable at its best is peculiarly mischievous in Ireland. But nowhere, even in Ireland, is it productive of so many and such injurious effects as in Ulster. There, the population is so evenly divided into Protestants and Catholics, and, as we see, is inspired with such mutual animosity, that a partial magistracy necessarily must do incalculable injury. But, from the very nature of the case, the unpaid magistrate must be partial. The agents in Ulster are almost without exception Protestants; a large proportion of them are enrolled Orangemen, and of the remainder it is safe to say that the majority sympathize with the objects of the

Orange Association. The result is apparent in these Belfast riots. For a whole week the greatest industrial centre in Ireland has been given over to the licence of two murderous factions. And the magistrates, with almost absolute power, and with an immense military force at their disposal, did not care to restore order. They allowed murder and pillage to run riot in the town rather than take energetic measures against men whom in their secret hearts they thought right, though possibly a little too violent. It is to be hoped that the Government will take note of the circumstance, and apply the only sufficient remedy.—*Examiner*.

AN ABSURD CANARD.—The Protestants of Drogheda, as we are told by our contemporary, the *Express*, are in a sad state of trepidation. Some wiseacre has informed them that to-morrow, being the tercentenary of the affair of St. Bartholomew's Day, it would be celebrated by a general massacre of the Protestants. Hence the panic and dismay which rule in "Tredagh's ancient town," and hence is it that troops and police have been ordered thither by the score. We must confess that in all our experience of *gobemouche* stories we have never yet heard of any so nonsensical and so absurd as this. The massacre of St. Bartholomew was one of the fruits of a condition of things which will never, let us hope, occur again in the world. In the sixteenth century the Catholics and Protestants of Europe closed in deadly conflict. On one side were England, Holland, Scandinavia, Northern Germany, and South-eastern France. On the other were Spain, Austria, Italy, greater part of France, and Ireland. The dreadful contest raged from the Arctic Ocean to the shores of the Mediterranean. On German battlefields, amid Dutch bogmires, on Irish hill-sides, on the plains of Italy, and before the walls of Bechelie, the War of the Religions was fought out. The most famous captains of the age were arrayed against each other in this contest. Henry of Navarre, William the silent, Coligny, Conde, Sydney—such were the most famous names on the Protestant side. The Catholics were led to battle by the stern Alva and the proud Lorraine, by the gallant Don John of Austria, the brilliant Marquis of Spinola, and that pattern of sixteenth century chivalry, our own Earl of Tyrone. In this tremendous and world-embracing conflict deeds were done on both sides for which good men of either party must to-day blush. No Protestant can justify the horrible crimes which the soldiers of the Virgin Queen committed in Ireland; no Catholic can justify the massacre of Saint Bartholomew, though Catholics may with justice show that that lamentable crime has been made the subject of the gravest exaggerations. But three centuries have passed away since the streets of Paris resounded with the tumult of the affair of St. Bartholomew, and since that time, whatever else the world may have received in, at least the holy cause of Toleration has waxed great and triumphant. It is a deplorable and a lamentable thing that there should exist in Ireland a single Protestant in the gloomiest recesses of whose mind there should lurk the idea that the Catholics of Ireland would harm a hair of the head of any man for differing from them in religion. The fact is that Irish Catholicism presents the spectacle of a creed at once eminently religious and eminently tolerant. If the connection with England were severed to-morrow, if Ireland were loosed from her moorings in the deep and floated away to the centre of the Atlantic, does anyone seriously imagine that the Catholic majority would use their power to oppress or harass, or insult the Protestant minority? Let us look at facts as an answer to this question. In the city of Cork the Catholics not alone vastly outnumber the Protestants, but enjoy a great preponderance of the wealth, position, and influence of the city. The public boards reflect the Catholic preponderance, and are mainly composed of persons of that faith. The Corporation is mainly a Catholic Corporation. The old Corporation was a stronghold of Protestant ascendancy. Does the new Corporation seek to set up a Catholic ascendancy, equally baleful? No; to such an extent does it push its absolute impartiality in religious questions that every holder of office of trust and dignity under this Catholic Corporation, with one exception, is a Protestant gentleman! Who ever heard of the Catholics of Limerick or the Catholics of Cork insulting a man because he happened to differ from them in faith? What Catholic gentleman would have a chance of ejecting from the representation of the former city its Protestant representative? Again, every man who knows Ireland, knows that in the heart of vast Catholic districts a Protestant clergyman can live alone unharmed—nay, more, beloved. Such a man was, till lately, the type of a dominant Church, the standing insult to the masses of the people; yet, if he bore himself in a kindly manner to the people, they always paid back his courtesy with affection. No race in the world are so devoted to their own religious opinions, and yet so tolerant of the opinions of others of the Catholic Irish. If we wish to find types of the religious fanatics of the sixteenth century, we must look to the conventicle of Roaring Hanna and the purlieu of Sandy Row, to the ruffian rout who have scattered ruin and bloodshed broadcast through the second city in Ireland.—*Evening Telegraph*.

Bryan Dillon's funeral at Cork, the forthcoming Londonderry election, the proclamation of Belfast under "the Coercion Act," and the renewed refusal of Mr. Gladstone to release the remaining Fenian prisoners are topics which afford scope enough for the comments of the Nationalist journals. The *Nation* does not say much on the first-mentioned topic. It describes the funeral as "one of the greatest open-air demonstrations that have ever been held in Ireland," and says that Colonel Burke's oration was "an impressive deliverance." The *Weekly News* says the funeral was "a splendid ceremony." The *Irishman* says the funeral "brought out all the latent sympathy of the Cork people with those who suffer and die for Ireland's sake," and comforts itself with the reflection that after Sunday last "there can be no apprehension that the national life of Cork is not sound and in full vigour." The *Flag of Ireland* regards the demonstration as sufficient to convince "the most sceptical that the aspiration of the people of this country for liberty has grown with its growth and strengthened with its strength; and will go on intensifying and strengthening until the happy time of its attainment arises. The proclamation of Belfast is taken advantage of by the *Nation* to twit the Belfast Orangemen with having in former times "cried out wildly for the Coercion Act," of which, now that they have got it, it thinks they will not be much enamoured; but the *Irishman* detects in the step taken by the Executive a design to do "an injustice to Catholics and a protection to the other party." It says:—"The fact is, and it is plain to everybody, that the determined resistance made by the Catholics of the North to the attacks of the Orange party has alarmed the British Government. They are affrighted at the bold front they presented to their assailants, and at the result of the contest. The proclamation is obviously and decidedly levelled against the Catholic community, because the Government saw that they were largely supplied with arms, and that they spiritedly used them in defence of their lives and property." The *Weekly News* observes that "it is not at all unlikely that under this new regime, the Government may take back from Orange hands the arms served out to them in '48, and employed since then in shooting unoffending Catholics!" All the Nationalist papers warmly support Mr. Biggar as candidate for Derry, and the *Nation* is glad to learn that the Home Rule party in the Maiden City are united, determined, and sanguine of success.—*Times Cor.*

The Privy Council has placed the capital of Ulster under the ban of some of the severest clauses in the Peace Preservation Act. As long as this order remains in force possession of arms may be punished by two years imprisonment, and midnight rioting by seven years' penal servitude. These, indeed, are stern and stringent clauses, but the Orangemen of Sandy-row have still some topics of consolation left. They can contrast the fate of their city under the British Constitution with what would have been the doom of Lyons or Cologne under similar circumstances. A stern military governor, a whiff of grape shot, a corpse encumbered street—such are the stern methods with which M. Bismarck or M. Thiers put down turbulent cities. The Orangeman can also hug to his heart the pleasing conviction that between him and punishment there stands a jury, and if on that jury there is a single member of the brotherhood he is safe though steeped to the hips in "Papist" blood. We cannot help thinking that the best security for the peace of the city is not the tardy action of the authorities, but the undoubted fact that the Orangemen have been very satisfactorily thrashed, an occurrence which we cannot even pretend to regret. The Catholics would have been more or less than men had they not resisted fiercely a deliberate attack on their lives and property, from which the authorities were unable or unwilling to protect them. The ruffianry of Queen's Island and Sandy-row has been long, like the Irishman in the story, "blue-mouldy for the want of a lating;" and the records of the hospitals and of private practitioners show that the recent affrays eventuated in a distribution among the Orangemen of so formidable a dose of broken heads, fractured arms, contusions, and other casualties, that the fiercest bully in the congregation of that mild preacher of the Word, Mr. Hanna, will think twice before he again "cries havoc, and let loose the dogs" of civil war in Belfast. At the same time, though the salutary lesson taught to Orange truculence must be a source of consolation to all respectable people of both parties in Belfast, these latter have a fertile theme for regret in the heavy losses which the riots have inflicted on the city. One of the Belfast papers estimates the claims for malicious injury at a total sum of between ten and fifteen thousand pounds, while we believe that, as in a famous international demand, the indirect will far exceed the direct damages.—*Dublin Freeman*.

'Tis so seldom that *Punch* says a civil word about Ireland that it is worth chronicling.—Our factions contemporary of this week contains "a proclamation," which concludes—"Now, We, *Punch*, desire and command all of you who have talked about a country, and legislated for a country, which can be reached in twelve hours, that during the present vacation you one and all, together with your wives and children, if you are married, and with your sisters, nieces, or intended wives, if you intend to marry, forthwith visit that part of the United Kingdom called Ireland, and that passing rapidly through the regular touring districts, which are the special property of hotel keepers, guides, and stage peasants and beggars, you travel in and about the more unfrequented parts—especially in the far West, where money is most wanted, and without patronage or haughty manner, that you go in amongst the peasantry, and make yourselves acquainted with their wants, their hopes, and their fears. And in default of your so doing, I hereby warn you that at the next meeting of Parliament, We, *Punch*, attended by our faithful dog Toby, will be present in both House of Parliament, and should you, or any of you who have disregarded this our mandate, attempt to vote or speak on any Irish question, our Royal displeasure shall be testified, in spite of the Lord Chancellor or the Right Honourable the Speaker of the House of Commons, by the aid of our *baton* and our pen—one or both—in such a manner that each of you who shall have disobeyed this our mandate will abuse the day when he became an Hereditary Legislator, or wrote M.P. after his name, as the case may be. Given at our Court, 85 Fleet Street, this 13th day of August, 1872."

THE BELFAST TROUBLES.—As the clouds of dust clear away from over the "Belfast riots" we can discern the motive power that begot the trouble. The North was declaring for "Home Rule," and the English interest in Ireland could not afford the Home Rule question so unqualified a triumph. So a row must be got up in some way or other to bespatter with dirt or blood the sublime movement of the people. But the people, especially the Catholic people of the North, have gained their point. They have met, and marched, and demonstrated their unshaken resolve to have their own again; and when it is considered that but for the five thousand government forces brought into Belfast, the Home Rulers would have cleared out all the Orangemen in Belfast, the inference is plain enough that the Irish people have physical power enough to make a nation and preserve it. The London press, from the *Times* down, acquit the Home Rulers of blame in creating those riots. They admit the conduct of the Home Rulers to have been most exemplary; allowing the Orangemen to move and demonstrate as they pleased on their favorite day without the slightest opposition, and expecting the same tolerance for the national demonstrations, which would have passed without any disorder or scandal had good faith and fair play been observed by the Belfast Orangemen. Now, these Belfast Orangemen have shown their strength, or rather their weakness, and so we Home Rulers shall regard them as we regard the old Tories and Bigots of England as a small obstructive quantity that can be dealt with readily if they break the laws or the peace of society.—*Cor. Irishman*.

A SCANDALOUS AND MALICIOUS SLANDER.—The *Daily Express* published the following paragraph a few days ago:—"It was rumoured in Drogheda last night that it was intended to massacre the Protestants of that place on the eve of the tercentenary of St. Bartholomew's Day. Precautions of an unusual character were accordingly taken by the authorities. The military were confined to barracks, while the constabulary force watched the town during the night." On Monday, the local magistrates met, and their chairman said that having made enquiries he was enabled to brand the falsehood as one of the foulest character. The *Mail*, a Protestant paper, generally prejudiced enough, gives the following candid and fair elucidation:—"Propheys of evil, too often, become instruments for securing the fulfilment of their predictions. We trust there will be no proof afforded of the truth of this aphorism in any result following upon a rumour which disquieted Drogheda yesterday to the purpose that the tercentenary of the miserable day of St. Bartholomew was to be celebrated in that vicinity. With deep shame and regret, but in a confident belief that plain speaking is the best method under the circumstances, we have to say that we have evidence before us that the evil memory which has disturbed Drogheda has been awakened by persons who profess, and ought to be influenced by, very different motives. A disgusting tract now before us, which we are requested by a person living in Hampstead, London, to notice, 'as timely and much needed.' It is a trulent summary of a great crime, all the actors and abettors of which have passed to their account nearly three centuries since. Such events must and ought to be studied in history; to use them to influence popular passion under pretence of furthering the cause of religion is an offence scarcely inferior in guilt to the original crime."

THE ALLEGED ATTEMPT AT ASSASSINATION NEAR KILLARNEY.—Thomas Galloway, Esq., J. P., writing from Killarney to the *London Times*, with reference to the reported attempt to assassinate Mr. Hussey, a Kerry land agent, says:—"I have the pleasure to inform you that, after a patient and minute investigation by the local magistrates, I being one of them, and the police, we have arrived at a decided and clear

opinion that the occurrence reported as an attempted assassination was the result of a hoax, perpetrated by some young gentlemen sojourning at a neighbouring hotel. Neither Killarney nor any other part of the county of Kerry has within living memory been stained with the crime of assassination, or an attempt to commit it. You will, therefore, allow me, I feel confident, the opportunity of stating that the latter occurrence, arising from folly, in nothing detracts from the fair fame of the good and kindly people residing in this neighbourhood."

THE POTATO DISEASE.—The potatoes were doing remarkably well until the terrific thunder weather of July arrested the progress of ripening, and caused the tubers to burst, through absorption of excessive moisture. Potatoes lifted before the latter part of July were of the finest quality, and the crops were heavy; but now it is found that disease prevails extensively, so that many a field already exhales an offensive odour. On lands lying high and dry, however, the disease has, as yet, made but little progress, and it is particularly worthy of remark that, in damp valleys, where it has proved particularly destructive, the late planted crops are scarcely at all hurt, having escaped almost as completely as those which were lifted before the middle of July. Two conclusions may be deduced from these facts. In the first place, the disease originated at a time and in a way to which we have long been accustomed, though it is seldom it acquires such virulence as in the present season. From the 20th of July to the 10th of August may be regarded as the time of danger for the potato crop. Should heavy rains occur at that time, and especially if the atmosphere is much disturbed by electricity, the tubers which are fully grown and in the process of ripening will be very seriously damaged, while those that are already dead ripe, equally with those which are still growing vigorously, will in great part, or wholly escape. It is, of course, impossible to forecast the season, but it might be possible to select the sorts and the times of planting, so that potatoes should either be ripe or growing at the season when the disease usually appears. So far as we know, it is equally impossible to prevent the disease or cure the tubers which are attacked, but it may be possible to circumvent it, and so escape the severe ravages to which the root is subject when it is caught in the ripening stage by disease-inducing conditions of the atmosphere.—*Gardener's Magazine*.

THE CASE OF THE REV. P. WALSH.—The Protestant papers have stated that the Rev. P. Walsh, of Castlebar, was suspended by the Archbishop of Tuam, and has interpreted his statement that he had been deprived of the emoluments of his cure to mean that he was forcibly deprived. Mr. Walsh has written to the *Freeman's Journal* to say that the resignation was altogether his own act, in consequence of his ill health, and that he feels grateful to the Archbishop for the kind manner in which he accepted it.

DEATH OF THE DEAN OF ARDAGH.—The Very Rev. Dr. Dawson, Dean of Ardagh and P.P. of Carrick-on-Shannon, formerly V.G. of Longford and Clonmacnoise, died on Wednesday. Dr. Dawson was much beloved, not only in Carrick, but throughout the diocese of Ardagh. R.I.P.

THE BELFAST RIOTS.—Two men, named Macready and Moffatt, were charged, on the 30th of last month, at the Belfast Police Court, with the wilful murder of Sub-Constable Morton during the late riots, and some evidence for the prosecution having been taken, the hearing of the case was adjourned.—Morton's representatives have lodged a claim for fifteen thousand dollars for his loss.

The claims for compensation in connection with the recent Belfast riots still continue to be sent in to the Town Clerk. They now amount to a very considerable sum, £18,800 to £12,000. Many of the claims, however, are preposterously large.

There are rumors that the Messrs. Guinness, the celebrated Dublin firm of brewers, are about to work extensively one of the Kilkenny coal mines, at first for their own use, and if successful, on a large scale.

REPRESENTATION OF LONDONDERRY.—Joseph Biggar, President of the Belfast branch of Home Rule Association, has been accepted by the Home Rule party of Londonderry as their candidate.

The master bakers in Waterford have been compelled to make concession to their men in order to avert a strike.

Drunkenness in Dublin has diminished almost one-half since the introduction of the new licensing law.

GREAT BRITAIN.

OUR NATIONAL PROSPERITY.—The *Billionaire* does not think it is always in good taste to be boasting of our national prosperity. At present undoubtedly great activity of commerce exists, and money is abundant. Exports and imports, estimated in money values, have within the last year or two enormously increased. In 1869 the value of the exports, Customs-house estimate, was £199,000,000, therefore the highest recorded. During the last two years the increase in this item has been upwards of £33,000,000. The war, no doubt, and the demands of the two belligerents have contributed to this result, but not to such an extent as might be supposed. Neutral nations have taken a great deal more of our manufactures than previously. Raw materials imported and then re-exported figure not inconsiderably in this account. This consists chiefly of colonial produce, and England is becoming more and more the emporium of the commercial world. But it is to our own manufacturers that the advance is due. The strikes in every branch of labour all over the country would tend to show that we have been recently working at high pressure. Money is plentiful and labour is getting scarce. The best of our artisans are leaving our shores partly for the superior attraction of the colonies or of America. The prices of every article of food are rising; at the same time the so-called necessities of life are advancing; and what used to be called luxuries, are indulged in only occasionally and moderately, are now habitual and excessive. People with more money than they know what to do with spend fifty times more upon their pleasures, which they really do not enjoy, than the cost of them. The unbridled luxury of both men and women in what is termed the higher classes, is not only a scandal but a danger to society. We ought, therefore, to abate somewhat of the exultation expressed of the unparalleled progress of the commerce of the country.

TRAT OF INTOXICATION.—The genius of a workhouse master has solved a problem which, ever since the invention of strong liquors, had sorely puzzled magistrates and the advocates of sobriety. How can one know for certain when a person is intoxicated? The police, we are well aware, attain extraordinary proficiency in this respect; they have an ascending grade of terms, nicely discriminative, of which, while the positive is, "He had been drinking," the comparative runs, "He was the worse for liquor;" and the superlative says, "He was disguised in drink." Seeking tests for these varied states, we find the analysts of inebriety ranging loosely from incapacity to walk straight, to that shameful condition when a man "cannot lie upon the ground without holding fast." Yet, still the problem arises—what general and unfailling test can we apply to decide whether a drinker be drunk? At sea there is an easy ordeal: the suspected tar is directed to "walk a plank," if he diverges to this or that side of the narrow line, the boatswain's mate clasps the iron upon him. Now, the master of the Islington Union has invented what may be called a terrestrial touchstone as distinguished from this maritime standard. He makes any over-enthusiastic and suspected pauper pronounce the formula "truly rural," and, if

the liquid syllables degenerate into "tooral-tooral" or "trooral-room," he knows his man is guilty. We are half reluctant to publish this ingenious device—which has been, by the way, officially sanctioned by the guardians—because we foresee that cunning wots will practise the shibboleth, so as to roll it off correctly from their glibly tongues, even when palpably far gone. If that should prove the case, we are anxious to lay at the disposal of the ingenious master a new word which would be decidedly a puzzle for the inebriate, seeing that a testotaller and a *suant* can only just get creditably through it. The chemists have lately announced a new compound to which they give the name of "metamonomonitromonobrombenzene." Let this awful vocable be demanded from the dubious person; if he can pronounce it, Sir Wilfrid Lawson himself would be satisfied as to his sobriety.

The Bishop of Manchester, in an address a few days ago, referred with great solicitude to the condition and tendency of things among the working classes, in view of the fearful prevalence of the drinking habit. He said this neutralized all efforts to improve them. He rejoiced at their getting better wages, but it alarmed him to see how they spent it. The demon of drink and the love of pleasure, and of extravagant expenditure, after all that was done to better their condition, "broke his heart thoroughly."

Lady Burdett-Coutts has an income of £200,000. It is told of her that recently a certain bishop, with whom she had been acquainted for many years, applied to her for money to help to build a church. She had so much confidence in the bishop that she signed a blank check and gave it to him. She had no doubt that he would fill it up with as much as two or perhaps three thousand pounds. The bishop filled it up with thirty thousand, and that was the last money or the last word he ever got from Lady Burdett-Coutts.

LONDON, September 16.—The London journals this morning rejoice over the conclusion of the Alabama claims controversy, and express a hope that the foundation has been laid for a permanent good understanding between the two nations now that all necessary reparations have been made to America. The *Standard*, however, thinks the Tribunal should have awarded damages only for the deprivations of the Alabama.

Memphis, the highest authority on all matters connected with Sunday-schools, states the annual conversion of scholars in England as only one per cent. Whatever the cause, such a lack of conversions is certainly a lamentable feature in the result of Sunday-school work in the old country. We trust that statistics would show a better state of things in this respect here.—*Mont. Witness*.

In giving an increase of 17 1/2 per cent. to the colliers, the South Yorkshire coal proprietors have at the same time advanced the price of coal 2s, making the increase nearly six shillings per ton since the 1st of June. Coal is now more than double the price it was twelve months ago.

It seems now to be admitted that, so far as this northern part of the Kingdom is concerned, the present harvest threatens to be the latest, and also perhaps the most unsatisfactory, that has been experienced since 1816.—*Seaford, Sept. 5*.

Sixty-six deaths from violence were recorded in London, during a late week, of which 45 were the result of negligence or accident. Four cases of murder and three each of infanticide and manslaughter were registered.

UNITED STATES.

FATHER BURKE.—We are glad to be able to propounce that the health of the great Dominican preacher continues to improve, and the audience that are now anxiously expecting him in a number of places are not likely to be disappointed of leaving him.—*Irish American*.

MARYLAND'S CONSTITUTION.—A Correspondent of the *New York Herald* reproduces a very interesting passage in one of O'Connell's speeches, as follows:—"It is perfectly capable of proof that the Jesuits have done much for the advancement of liberty and civilization, though the very opposite is persistently but falsely maintained by those who will not allow themselves to see the truth. The Jesuits have been identified with the freedom and independence of America. At a meeting held in the city of Waterford, Ireland, on the 30th of August, 1826, I cited O'Connell stating the case of the Catholics, and demanding their enfranchisement from the penal code, made use of the following language:—

"Behold the epitome of the history of Maryland. When the Presbyterians had power, they persecuted Papists and Prelatists; when the Prelatists were in power they persecuted Presbyterians and Papists; when the Catholics were in power they persecuted neither Presbyterians nor Prelatists, nor any sect, but gave perfect freedom of conscience to Christians of all denominations. There is one fact not told respecting Catholic liberality in Maryland which I wish I had a trumpet loud enough to call on all England to hear. Who was it that wrote every letter, word and line of that statute? Is England prepared to hear the answer? It was one of that class who have been persecuted and are still calumniated, but who in my judgment, deserved to be placed among the benefactors of the human race. It was, hear it, calumny!—it was a Jesuit!"

"These are the very words of Daniel O'Connell, taken down at the moment by the Reporter of the *London Morning Herald*, who attended the meeting specially to give a full and accurate report of his speech. O'Connell was in favor of the emancipation of the negro from bondage. It would be well if the American people, who are so intelligent and who read so much, would bear in mind, when they are discussing questions affecting the Church and then our liberty, that it was a member of the Society of Jesus who drew the liberal public law of Maryland in 1649—a law that protected the conscience of every citizen of that State, no matter what might be his religious opinions, from oppression or wrong. That good work was the work of a Jesuit priest; and I appeal to the justice of the *Herald* to publish the fact to the world, so that it may go to mitigate, if anything can mitigate, the hostility of men who work themselves into a fit of religious passion and seem to think that the world is coming to an end and public liberty on the brink of destruction, because a few Jesuits, whose mission is to instruct and enlighten youth, are permitted to dwell in this country, where, we are told, all men have equal rights."

IMPROVING THE LANGUAGE.—In the days when man was everything and woman nothing, it was correct enough to say, "A person whatever his beliefs may be, can do so-and-so." But, as woman has forced her way up, she has rebelled against the masculine possessive, and demanded that we should use the phrase: "Whatever his or her beliefs may be." This is not only cumbersome, but unmelodious. We are not, however, prepared to endorse the remedy proposed by an eccentric philologist. He says that a new word should be formed, equivalent to "his or her," and suggests "hizer" as the most suitable one. This hybrid is to be declined: "Hesh, hizer, and himer." The circular which contains this proposition closes with the words:—"Should this addition be acceptable to persons speaking and writing the English language, I will subsequently propose a number of new words, as analogous improvements." For the sake of preventing any "analogous" we trust that all persons speaking and writing the English language will hasten to signify how unacceptable this addition to it is.—*Chicago Tribune*.