

## Scotland.

Islay is now a favourite resort for tourists from Glasgow. Crops are looking well.

Telegraphic communication between Skye and the outer world is about completed.

The last Muir of Ork "heep market was poorly attended, but prices ruled high.

The hay crop this season will be better than for many years. The weather is now all that could be desired.

A wife beater named Wm. Macdonald, residing near Campbelltown, was sent to jail for 80 days for abusing his wife.

A Norwegian Brig named "Martin Luther" was wrecked at Cracadale, Skye, on Wednesday. The crew were saved.

A raid was made on the Roman Catholic buildings in Wick, by a mob numbering over one thousand of the populace.

The Oban Times announces the early appearance of a Gaelic monthly to be called "Bratach na Firinn" (The Banner of Truth).

A girl from Beaulieu, named Fanny Logan, was fined 10s. by the County Magistrate, at Inverness on Wednesday last, for having lodged a false accusation of theft against a fellow servant.

The Presbytery of Inverness met on Tuesday, when Mr. Anderson, on behalf of parishioners of Moy, withdrew the objections offered to the settlement of Rev. Mr. Simpson, presentee to that parish. The Presbytery thereupon resolved to take the usual steps for Mr. Simpson's induction.

The John O'Grout Journal says—"There is a probability of Mr. Laing coming forward for the Inverness district of burghs at next election in the Conservative interest. Mr. Laing has become a member of the Conservative Club, Inverness and some of his club speak of him as a likely candidate." We think that Mr. Laing is not at all likely to be a candidate.

A new U. P. Church was lately opened at Campbelltown, the new edifice cost £11,000, and is said to be one of the finest in the West of Scotland. The opening services were conducted by Dr. Aikman, Glasgow, Dr. Beith, Stirling, and Rev. Mr. Sprout, Glasgow. The collection at the door throughout the day to £2015 2s 8d, being the largest sum ever collected at the opening of a church in Scotland.

A Centenarian has just died in Caithness. Geo. Cooper, died at his residence at Dumet, attained the great age of 101 years and 4 months. The statement is authenticated by a certificate, bearing that he was baptised on the 3rd March, 1771. He was in possession of his faculties and in good health till about three weeks ago, when his appetite failed, and the day before death he lost the power of speech. He expressed hope of a blessed immortality.

Sir William Fairbairn, Bart., the distinguished Engineer, was in Inverness on Wednesday last, in the course of a Scottish tour. In early life Sir William resided some time in Rosshire, and accompanied by the Rev. Mr. McKenzie, of Ferrintosh, he has again visited parts of the country. Though in his 84th year, this venerable engineer—who was among the earliest iron shipbuilders, and is the greatest living authority on iron—its property and uses—is still full of intellectual vigor and animation, with a memory having full command over his rich stores of knowledge.—*Inverness Courier*.

## England.

In a recent contest in Yorkshire, England, for Parliament, the expenses of the successful candidate were \$58,616, and those of the unsuccessful one \$42,169.

An English chemist avers that the manufacture of wine is now conducted on such highly scientific principles that grapes are gradually being dispensed with.

Mr. Algernon West, private secretary to Mr. Gladstone, has been appointed a Commissioner of Inland Revenue, in the room of Sir Alexander Duff Gordon, who has been compelled by ill-health to resign.

The *Lock* says that among other movements to which the Bannett judgment seems destined to give a fillip, that for the interchange of pulpits between clergymen of the Church of England and their Nonconformist brethren is not the least important.

There is in England, it seems, an act of 1829, providing for the banishment of the Jesuits from the country. Mr. Gladstone was recently asked by a member of the opposition whether he intended to enforce the law, and replied that the subject must be taken into serious consideration. The law has been used only as a scarecrow.

## Foreign.

In Switzerland a law is proposed making it unlawful for any one under fourteen years of age to smoke tobacco.

The Japanese government has decided to promulgate a new form of religion, said to be "enlightened, simple, and adapted to common sense."

The French Protestant Synod voted on the test question of the Confession of Faith, sixty-one to forty-five—the minority being "Liberals," and opposed to any confession—that is Free thinkers of various grades.

Dr. Guthrie's health is much better than it was, and he is this winter to act as chaplain in the Free church at Rome. It is said he is looking out a series of sermons on the Epistle to the Romans, to preach in the Eternal City.

Denmark is said to be in mourning for the death of her greatest poet, Carsten Hauch, who died recently at Rome, in his 81st year. Danish poetry is but little known in this country, only fugitive copies as yet having been translated.

The new express from Paris to Rome began running June 1st. It consists of four first class cars, travels forty miles per hour, and completes the distance in thirty-four hours, starting from Paris at 8 a. m., and arriving at Rome at 6 p. m. of the following day.

Advices from the City of Mexico represent the kidnapping which is at present prevailing in the vicinity as something dreadful. Numbers of gentlemen of rank and wealth have been gagged and transported from their homes, and only a few of the brigands captured.

Scientific men of Italy are of decided opinion that the recent eruptions of Vesuvius, terrible as they were, saved that peninsula from a most destructive earthquake. Their observations prove that there were great subterranean agitations under the whole of Italy, for which if there had not been a vent at the crater of Vesuvius would have undoubtedly resulted in more fearful calamities.

Extreme ritualism in London is getting less money as it ceases to be a novelty. The strangers who flocked to St. Albans to see Mr. Mackonochie have disappeared, and the offertory for the last year netted only £1,119, against £2,000 for the year previous. As the services have been getting higher and the mid-day communion has been turned into a mass, several of the leading patrons have withdrawn, including the two men who gave the site and built the church.

The hint to the Romish Cardinals that if, upon the death of Pius, they do not elect a suitable successor, the powers of Europe will do so for them, is not taken very mildly. The reply is that the church allowed the voice of Kings in their election when they were submissive children. Now that they are naughty she will recall the generous concessions, and pay no heed to outsiders. Certainly as a religious body, the papacy has a right to elect its own head without the intermeddling of the secular powers. But if the papacy be something more than a spiritual dominion, and its subjects are also subjects of other governments, it can make no just complaint if the secular powers should compel a suitable choice.

A correspondent writing to *The Independent*, from Rome, over the signature of "A Catholic," gives an account of the recent burning of Bibles by priests in Frescati, a town near Rome. During the last year missionaries have given away or sold many hundreds of copies of Bibles to the people of the town. The priests, finding it out, made it their mission to hunt them up, and when a sufficient number of them were found, to burn them in the Cathedral yard. One singular episode connected with the burning was that the boys and street ragamuffins who witnessed the act appeared to appreciate the impiety, and stoned the priests who lighted the fire. A portrait of Victor Emanuel was thrown on the heap of burning Bibles. The Jesuits of Rome combine treason to their King with treason to their God.

## United States.

Sadlier's *Catholic Directory*, for 1872, gives for the number of churches, 2,967; priests, 9,081; population, 5,001,000 in the United States.

Estimating that on the average it costs \$50,000 a mile for railways in the United States, the total expenditure on those constructed in 1871 would be \$225,000,000.

The Rev. James A. McEvoy, of Fitchburg, Mass., said to have been the oldest clergyman in the world, died a few days ago, at the great age of 111 years. He was born in the year 1761, which was eight years before Wellington and Napoleon were born.

## THE COST OF LIVING.

The rapid increase in the cost of labour and of many articles of consumption tends to produce great social changes. The causes of the general rise of prices, though they are difficult to ascertain or apportion, are for the most part natural, and therefore irresistible. Even were scarcity of production or lavishness of consumption results from moral or social habits, it would be a waste of time to preach against idleness and luxury. The growing pressure on income may be partly attributed to the multiplication of artificial wants; but unusual strength of character is required to resist the tendency of custom.

The simultaneous increase of the cost of living and of the demand of labour fully accounts for the rise of wages, whether it has been effected by voluntary concession or through the machinery of strikes. In some branches of industry, and especially in the business of coal-mining, the rise of wages, having greatly exceeded the increased price of the necessaries of life, has incidentally become the principle cause of an abnormal death. In many districts, including the great Scottish coal fields, it has been found that the efficiency of labour varies inversely with the rate of wages. The collier, like the West Indian negro, has proposed to himself a certain standard of comfort, with which he is for the present contented. Instead of earning more at the higher rate of wages, he prefers to secure his former income by a diminished amount of work. The coal-owners have in consequence been in many instances unable to accept orders, or to profit to the full extent by the extraordinary activity of the iron trade; but they have consoled themselves by adding to their prices a percentage which will probably compensate for their losses and disappointments. Customary incomes, as well as fixed incomes, though they admit of augmentation, generally lag behind the growth of industrial wealth. It is difficult for professional practitioners as a body to increase the rate of fees by which they are paid, although a fashionable doctor or a successful advocate may prepare the way for a general advance by judiciously increasing his demands. On the whole, a depreciation of the circulating medium tends to increase the collective wealth of the community by favouring productive debtors at the expense of consuming creditors, although it tends to impoverish still further a class which can ill bear reduction of its means. The advance in the value of land may perhaps tend in the opposite direction, as far as it accrues to the benefit of the non-productive owner; but the bulk of the profit will be realised by the occupier, because rents rise slowly and at distant intervals. The depreciation of the currency operates as a tax on all accumulations which are not invested either in some material property, such as lands or mines, or in reproductive undertakings. The tendency of the change would therefore seem to be favourable to capitalists and artisans, but it will cause much social discomfort and disturbance. It is highly probable that the working classes may, as their wages increase, prefer additional leisure to the mere addition to their income which they can command at their choice. Nearly all the economic changes which are impending are likely to tend to the disadvantage of the consumer.—*Saturday Review*.

## THE LIMITS TO PARTY ALLEGIANCE.

There is not a little in the influence and bearing of what has come to be called a political campaign to occasion serious anxiety to the friends of truth and the best interests of the country. Undoubtedly party organization and action is, to a certain extent, a necessity. Men must come to a common understanding as to the measures which it is wisest to adopt, and the persons to whom their execution can be most safely entrusted. Personal prejudices or sympathies may indeed be set aside, and sometimes perhaps must be as a matter of duty, but there is a point at which the encroachment of party assumptions and claims should be met by a stern resistance. Party itself becomes a faction when it is not subordinate to country, and even the interests of country—as they are sometimes interpreted—must sink before the imperative obligations of truth that is native to no single country or globe or system, but to the whole universe of God.

The editor of one of our political journals recently, in affirming his allegiance to party, did not hesitate to magnify the sacrifices which he had made to that allegiance. It is not for us to define the items of the sacrifice made. The language seemed to us to imply the surrender of some things that a man has no right to part with. We felt that we could not have used the language ourselves, without a consciousness of betraying our convictions, and violating our self-respect. The claims of party are exaggerated when they are made to rob one of his manhood. Goldsmith pronounced on Burke a criticism far more severe perhaps than his good nature really intended, when in his memorable lines he pointed to one

"Who, born for the universe, narrowed his mind,  
And to party gave up what was meant for mankind."

Party becomes itself an unmitigated despotism—however willingly its subjects surrender themselves to its control—when it attempts to dictate to conscience, or override by considerations of expediency, the plain mandates of duty. What the country needs is not so much the success of any party, or the perfection of party discipline, or masses on whom party leaders may rely, as intelligent citizens, honest and independent voters, men who place party interests in the back ground of country, and own themselves loyal, not to party lacks or organs, but to their own enlightened convictions, and to His will "by whom kings reign and princes decree justice."

As the tide of party enthusiasm sweeps over the country and the passions of men grow heated by discussion, they are led to act without reflection, to commit themselves to ill-considered opinions, and thus to merge in the action of the mass around them their individuality. A political campaign is, to a certain extent, almost necessarily demoralizing. It confuses and complicates moral as well as political questions. It exhibits the community divided into two camps, with good men as well as bad men in both, misrepresenting and misinterpreting each other, until questions of grave duty seem to be dwarfed to the dimensions that belong to matters of personal preference.

It is not strange therefore that we should feel disposed to deprecate political excitements, when they imply party collisions, or threaten to elevate party itself into a despot. Society is the worse for it. Morals and religion suffer by it. To escape some apprehended political danger that might yet leave our common republican liberty and privileges unimpaired in their integrity, men set up over themselves an arbitrary rule, the rule of party, compared with which the impositions of Athenian tyrants might seem light. We can never be free men, in the full sense of the word, so long as any external authority that does not find a repose in our inward convictions governs our actions, and political campaign so prosecuted as to make party and party claims paramount to all other considerations, can be accounted only as a public calamity, sadly and bitterly to be deprecated. We trust that we shall never be visited by such an access of party zeal as to witness with any, even the least satisfaction, the sacrifice of independent manhood to party dictation, or the access of any party to power over a causeway built up out of the fragments and rubbish of the public conscience.—(*Am. Exchange*.)

## FATHER SEWELL AND THE COLLECTION.

He could not help being absent from the meeting, but his heart was there. His feet would have carried him down to the chapel two hours before, only duty forbade. As soon, however, as he had concluded his business, off the old gentleman walked, saying to himself: "I shall at least see how they have got on. The Lord grant a blessing on the meeting and the work in hand!"

It was Father Sewell—an Israelite indeed—the very image of Old Honest in Bunyan's Pilgrim. There had been a meeting to raise money for home mission work, and the collection had just been made when the old gentleman entered, and the deacon had brought all the plates into the table-pew. The pastor no sooner caught sight of his aged friend than he said:

"Our friend, Mr. Sewell, will, I am sure, close the meeting by offering prayer for God's blessing on the proceedings of this evening."

Father Sewell stood up, but he did not pray. He did not shut his eyes, but, on the contrary, seemed looking for something. He did not clasp his hands, but put them into his pockets, and fumbled there with much perseverance.

"I am afraid," said the pastor, "that my brother did not understand me. Friend Sewell, I did not ask you to give, but to pray."

"Ay, ay," said the straightforward, bluff speaker, "but I could not pray till I had given. It would be hypocrisy to ask a blessing on that which I did not think worth giving to."

There was not a bit of ostentation in the old man; it was his honest heart pouring out its true feelings, and odd as his behavior seemed, his conduct preached the whole congregation such a sermon as they will not soon forget. Prayer unattended by effort is, before the Lord, as when the churl saith, "Be ye warned and be ye filled," to a hungry man. It is a mockery and no more. Clasp in supplication hands that have been free in offering. Let none of us appear before the Lord empty. To be allowed to give to the eternal God is an honour so great that none but brutish worldlings will decline it. If we are liberal in serving the Lord's cause with our substance, we may expect him to grant the prayers in which we ask him to establish the work of our hands upon us.—*Sprygeon*.

## GIRLS, DON'T TALK SLANG.

Girls, don't talk slang! If it is necessary that anyone in the family should do that, let it be your big brother, though I would advise him not to adopt "pigeon English" when there is an elegant systematized language that he can just as well use. But don't you do it. You can have no idea how it sounds to ears unused or averse to it, to hear a young lady, when she is asked if she will go with you to some place, answer, "Not much!" or if requested to do something which she does not wish, to hear her say, "Can't see it."

Not long ago I heard a young miss' who is educated and accomplished, in speaking of a young man, say she intended to "go for him!" and when her sister asked her assistance at some work, she answered, "Not for Joe!"

Now, young ladies of unexceptionable character and really good education, fall into this habit, thinking it shows smartness to answer back in slang phrases; and they soon slip flippantly from their tongues with a saucy pertness that is neither lady-like nor becoming. "I bet" or "you bet" is bad enough among men who are trading horses or land; but the contrast is startling and positively shocking to hear those words issue from the lips of a young lady. They seem at once to surround her with the rougher associations of men's daily life, and bring her down from the pedestal of purity, whereon she is placed, to their own coarse level.

## REVIVALS.

It is no evidence that a man has wings and can fly because a tornado puts its suction upon him, lifts up, and hurls him across the street; and it is no evidence that a man is converted because a tremendous physical excitement has lifted him for a moment out of the slough of his bad habits, blown the mud off of him, and crazed him, so that he talks and screams in the language of virtuous insanity. In a well-conducted revival, where the word of instruction is duly honored, and not entirely supplanted by fervid exhortation; where the judgment, and not the passions, is addressed; where God is heard in the "still, small voice," and not in the tempest and thunder of men's shouting; where the convicted person takes each step deliberately, and only as it is plainly perceived to be a duty,—in a revival so conducted, I say, I cannot conceive that any would be "deceived;" and the converts would come into the church as buds and blossoms come to a tree,—because the latent stages of floral preparation have been experienced, and the hour of revealed beauty and fragrance has arrived.—*W. H. Murray*.

## HIGH HEELED BOOTS FOR LADIES.

A London surgeon, Mr. P. Hewlett, reports several cases of serious fractures of limbs indirectly caused by these heels, which had tripped up their wearers; and he refers also to the distortion and injury to the foot that they often induce. He says: "Last year I was sent for to see a young lady in one of our London hotels. She wished to consult me about her foot. On seeing it I thought its state depended upon her boots, and I asked to see them. The boots were brought in by the lady's maid, but the only thing I could observe about them was the immensely high heels. I said: 'It is the high heels of your boots that cause the mischief, and unless you diminish them I can do nothing for you.' She became quite angry, and said she could not alter them. 'I cannot do it and will not.' Suddenly she again toned down, and said: 'Pray, sir, what would people say if they saw me walking about the park without high heels?' I said: 'It is simply heels versus brains. If you have brains you will cut off the heels; if you have no brains, you will continue to wear them.' She fortunately had brains, cut off the heels, and her foot got quite well."

## THE FLAVOUR OF BUTTER.

The German *Agriculturist* says that a great portion of the fine flavour of fresh butter is destroyed by the usual mode of washing, and he recommends a thorough kneading for the removal of the buttermilk and a subsequent pressing in a linen cloth. Butter thus prepared is pre-eminently for its sweetness of taste and flavour, qualities which are retained for a long time. To improve manufactured butter we are advised by the same authority to work it thoroughly with fresh cold milk, and then to wash it in clear water; and it is said that even old and rancid butter may be rendered palatable by washing in water to which a few drops of solution of chloride of lime have been added.

The *Saturday Review* reckons the art of writing prayers among the lost arts. It says that this art existed only for a few years in the middle of the sixteenth century in England. Since then it has been on the decline. It is true that no supplications framed of late years, and in print, are equal to those ancient prayers of the church.