

ing language. 'No one ever dared deny the loyalty of Irish Protestants, but though up to the present they have been loyal to the Queen and to the Government of England, if this Bill passes into law we will prove to the world that mere loyalty to earthly things merges into insignificance when compared to the loyalty we owe to our religion, handed down to us from God. The Orangemen of Ireland have sworn to maintain the Constitution of 1688 against all foes, foreign and domestic, at the risk of their lives; if need be, and if our birthrights are to be torn from us as if our feelings were of no account, 200,000 Orangemen will know the reason why.' He was justly applauded. Another speaker, the Rev. T. D. Gregg opened his batteries on poor Mr. D'Israeli. He referred to Lord Eldon's prophecy of the decline and fall of the British Empire, expressed a hope that some one would rise up who would reverse that issue, but said he was lamentably disappointed with the Conservative party, and especially Mr. D'Israeli, who had not risen to the height of the great argument, but, 'having embroidered the petticoat of Mrs. D'Israeli with a floss of orators he wrote up 'No Popery!' and ran away.' He should have said, 'Who knows what God may do before Parliament meets?' but he resigned without even daring to meet Parliament.

A special telegram, and also an editorial paragraph published in Thursday's 'Daily Express,' informs the public that the Church defenders have a most extraordinary project on foot. It is nothing less than to invade England, and march on London with a force something less than 20,000 Orangemen. 'Negotiations,' it seems, are pending with the London and North Western Railway Company for special trains, and the terms have been fixed. The only difficulty which has yet presented itself is that the Company wish to limit the number to be carried on the terms they have prescribed to 3,000, whereas it is known that 20,000 men are ready to come over. But what is the object of the invasion, and what are the three thousand or the twenty thousand Orangemen to do when they get to London. The Editor of the 'Express' says that the promoters of the expedition think that it would be of advantage if the English people saw and knew the Irish Protestants, and learned from themselves their earnest determination to resist Mr. Gladstone's measure of spoliation to the last. The correspondent uses similar language. The object, he says, is to show how thoroughly they and those whom they represent are impressed with the importance of having the gigantic issue raised by Mr. Gladstone settled, at least for the present, by the rejection of the bill. And they are to show this by a demonstration in Hyde Park, while the House of Lords are discussing the fate of the measure which has just been sent up to them from the House of Commons. Evidently the design—if there be any intelligible design in the matter at all—is to overawe the House of Lords, and compel them, by fear of getting shot, or having their heads broken, or the building wrecked about their ears, to reject the Bill. We greatly doubt that the expedition will realise the end for which it is being organised.—Nation.

At a Meeting of Presbyterians resident in the County of Tyrone, which was held at Omagh a few days ago, the Rev. John Arnold, Pastor of the Second Presbyterian Church, Omagh, who was in the chair, made a curious and, in a certain sense, an instructive speech. It was a defence of the *Regium Donum*, and a claim for its continuance, based upon such arguments as might be fittingly employed on behalf of a local militia or police force. We quote as follows from his address:—'Look at the army. Do any of you know what army there is in Ireland? What is the permanent standing army stationed in Ireland to keep the country? Twenty regiments permanently, and at present twenty-four. There are eighteen regiments of foot, and six of horse, and then, in addition to that, there are the artillery and various other military appendages. How much do these cost, think you? Between £50,000 and £60,000 a year each. Now, how many of these regiments have you in Ulster? Only one in Belfast, a couple of companies in Newry, and two in Derry. I say, therefore, that the Presbyterians of Ireland save the government five regiments, and all that we are getting from them is not the yearly sum expended on one. Further, the Rev. gentleman stated that there were very few Presbyterians in those expensive institutions, the jails and the workhouses of Ireland; and he informed his hearers that the Presbyterians of Ulster had made a garden of that province, though in natural fertility it was inferior to the South. All excellent reasons he contended, why they should have their *Donum* of £40,000 a year from the Government. Mr. Arnold seemed quite unaware that while talking in this strain he was simply making himself ridiculous. A child might know that when the relative order, loyalty, and industry of the Presbyterians of the North and the Catholics of the South come to be spoken of, there are many important facts to be taken into consideration which Mr. Arnold did not so much as allude to. It should be asked for instance, have the two parties had equal cause to be loyal? Have they had equal encouragement for their industry? Have they had equal reason to be contented and peaceable? The answer must be in the negative if any regard is to be paid to the facts of history. How would the Presbyterians of Ulster have acted if they had been subjected to such treatment as the Catholics of Ireland have been compelled to endure during a period of three hundred years? Would they submit quietly and in silence to persecution and plunder? Not unless they differ miserably in character from their co-religionists of Scotland, who reddened the valleys and hill sides with their blood rather than submit to tyrannical enactments designed to force them into conformity with the English Church. And what do we hear from Mr. Arnold's Irish co-religionists now when a measure which some of them do not like is being passed through Parliament—a measure which does not trench in the slightest degree upon their doctrines or freedom of worship, and which threatens merely to withdraw from them a certain amount of State pay of which they have for some time been recipients? Nothing less than threats of actual rebellion! And what is their statement with regard to the force that will be required to keep the Protestant and Presbyterian North in order, if the British Army will not be sufficient for the task. We do not believe their story, because we know the Protestants of Ireland cannot be unconscious of the fact that the Church Bill will inflict on them no injustice. Were the fact otherwise, however, were the Bill a real wrong and grievance, we would not find it at all difficult to suppose they would endeavour to fulfil all those threats of turbulent and disloyal action in which they are now so freely indulging. When all the facts of the case are thus looked into, it becomes a matter of surprise that men of years and of education should commit themselves to such absurdities of argument as are contained in the speech of Mr. Arnold, and are promulgated from Protestant platforms in various parts of the country.—Nation.

A DIABOLOGICAL SUGGESTION.—The bloodhound was an happy idea—not quite original, but just as good. They had the sleuth hound in Scotland, but, like the Irish wolf dog, the race is extinct. Indeed we doubt whether the true Peruvian bloodhound now exists. An Irish Protestant, writing from Weston Super Mare, improves on the suggestion of a morning contemporary, that Irish landlords should go about accompanied with a brace of Peruvian bloodhounds—not to hunt down but to warn 'assassins' of the danger they would incur from hedge firing. 'The Irish Protestant' was struck with the felicity of the idea, but he would considerably improve it. He casually met in Ireland, 'in a well-filled coffee-room,' an Englishman of grave, reflective aspect, and, of course, very benevolent, as his thoughtful face implied. He informed the well-filled room that the suggestion in the Irish journal was not new to him, as he had long advocated it as the restorer of peace and harmony! 'The Irish Protestant' had since made inquiries and

obtained the satisfactory information:—'Cuban bloodhounds, as ferocious as the Peruvian, and much cheaper, might easily be obtained from Havana, where they have been long used by the Spanish planters in hunting down and stragglers fugitive slaves. They were formerly imported into Jamaica for the same purpose, and to guard against strangulation, muzzled but as the recovered slaves were after seized with fever from the worry and the fright, the thing did not pay and was abandoned. It requires some adroitness to manage the real Cuban bloodhound. Instinctively ferocious, he will suddenly rush from his master's side, and attack a man, woman, or child. The Irish Protestant apprehending that numerous lawuits might ensue, proposes that the colored keepers would be brought over at the same time, who would instruct the police in the management.' He thinks one should be kept in every police barrack and the neighbouring landlords would be happy to contribute meal and greaves to the maintenance of so valuable 'an institution.' But without importing colored keepers, the animal may be trained to its duty by a simple but ingenious process. Have the figure of a man in basket work—such as we see in some of our shops—clothed in the ordinary farmer's and peasant's dress of Irish cost, &c. Put inside raw meat, first steeped in fresh blood, which will attract the dogs to pull it down. So that when they see the human object in the distance, they will rush at him in the hope of a gorge on the raw meat and fresh blood! If a landlord would require further information he is directed to 'Bryan Edwards' Maroon War,' or if he will drop a line to Weston Super Mare, he will have an answer by return of post. This excellent Irishman respectfully begs leave to draw the attention of all Churches of England and Ireland students to this interesting subject, though what divinity students have to do with the laceration of their fellow-men by Cuban dogs we cannot see. Is the letter a satire on the Irish landlords and journals who would introduce were gilds and bloodhounds as protectors of Ireland. And yet the letter has a serious and savage air about it. The race of human bloodhounds, *temp. Cromwell*, is not yet extinct in Ireland.—Freeman's Journal.

ILLEGITIMACY IN IRELAND.—The proportion of illegitimate births to the total number of births in Ireland, is 3.8 per cent. In England the proportion is 1.4; in Scotland, 9.9. In other words, England is nearly twice, and Scotland nearly thrice, more than Ireland. Something worse has to be added, from which no consolation can be derived. The proportion of illegitimacy is very unequally distributed over Ireland and the inequalities are such as are rather humbling to us as Protestants and still more as Presbyterians and Scotchmen. Taking Ireland according to registration divisions, the proportion of illegitimate births varies from 6.2 to 1.9. The division showing the lowest figure is the western, where about nine-tenths of the population are Celtic and Roman Catholic. The division showing the highest proportion of illegitimacy is the north-eastern which comprises or almost consists of the province of Ulster where the population is almost equally divided between Protestant and Roman Catholic, and where the great majority of the Protestants are of Scotch blood and of the Presbyterian Church. The sum of the whole matter is that semi-Scottish and semi-Scottish Ulster is fully three times more immoral than wholly Popish and wholly Irish Connaught—which corresponds with wonderful accuracy to the more general fact that Scotland as a whole is three times more immoral than Ireland as a whole. There is a fact whatever may be the proper deduction.—Scotman.

GREAT BRITAIN.

A frightful disaster has occurred at Bingley, near Bradford. The boiler of a mill exploded in immediate proximity to the playground of an infant school. A number of children were close to the building in which the explosion took place, and many of them were buried in the ruins. No fewer than thirteen lost their lives by the disaster, and many others are seriously injured.

The following advertisement appeared in the 'Daily News' of Saturday. It is such a strange hush of good and evil tidings that it is difficult to understand whether grief or joy is expected to predominate in the bosom of the gentleman to whom it is addressed:—'If Samuel Bibo will call or write to Mr. Samuel Stern, Paradise-street, Liverpool, he will hear of something to his advantage. His wife is no more.'

Recently at Salisbury two married men, by legal agreement swapped wives and separated. They were soon, however, atraigned on charge of bigamy and punished.

In consequence of a wages dispute which has arisen between the owners of Monkwearmouth Colliery and their hewers, the latter have turned out on strike, and the pits are in consequence thrown idle. There are about 400 hewers, and when they cease work the whole of the men and boys in the pits are necessarily laid off, the total number being about one thousand.

Mr. Powell (a Welsh gentleman), with his wife, child, and servants have been murdered in Abyssinia, whether he had gone on a sporting tour.

The Lord Mayor of London has decided that the charges against the Directors of the English Joint-Stock Bank were not proved, but committed the late Secretary, Mr. Finney, for trial. Mr. Finney has also been held to bail upon a charge of perjury in respect of sums received from persons dealing with the Bank.

Betting.—The 'Saturday Review' fears that the real moral of the Derby is that the very elements of the science of betting are, to a gentleman and an honorable man, simply impossible. He plays, and plays fairly and honestly; but the dice are loaded against him. And though it is all very well to write affable hints to the crowds who throng Epsom Downs not to be quite so drunken, brutal, indecent, cruel, vulgar, insolent, and rowdyish as they usually are, after all this is but scratching the surface of the evil. The Derby day has more to answer for than the coarseness and license of the mob—the mob in mail phaetons, or herds of cads and cesters. It comes to this that we have very nearly got to this stage of the matter, that a great national race, even the Derby or the St. Leger, can hardly be separated in its results from a national disgrace and a national reproach.

Another serious loss to the Liverpool underwriters was reported on Wednesday. A telegram from Bombay, dated 6th ult., reports that the ship Great Northern, Captain Harry, which sailed from this port on the 13th December, for Bombay, had been wrecked that day at Bassein, a small place about 30 miles north of Bombay, and that fifteen of her crew had perished. The Great Northern was a wooden ship of 1451 tons, built at Miramichi in 1855, and was the property of Messrs. Fernie Brothers, of this port. She had as cargo 2000 tons of coal. Following so closely on the losses of the *Bancaster*, *Sarah Sands*, *Yecle*, and we might add, the *Incisfallen*, all from this port to Bombay, makes this a serious loss to the underwriters.

A labor dispute of considerable magnitude threatens the East Worcestershire district of the black country, the principal seat of the wrought nail trade. In the neighborhood of Bromsgrove about 2,000 nailers are already on strike, and the discontent is so great in the villages around Dudley and Stourbridge, that it is feared the workpeople in those parts of the district will be induced to join the movement, at Mass meetings are being held in Bromsgrove, at which the half-starved but resolute nailers express their firm determination to hold out. The wrought nail trade—on which some 25,000 persons in this dis-

trict depend for subsistence—has been revolutionized by the introduction of Machinery, and in many departments the wages of the handicraftsmen have been reduced to the lowest ebb.

The celebration of the centenary of the oldest Catholic College in England is a matter of more than local interest. Even though the privileges of primogeniture were abrogated, a special interest would always attach to the first-born by a sort of law in our very nature. The Academy of Old Hall Green, founded in 1769 under Bishop Talbot, was the seed which, in 1793, developed into an Ecclesiastical College. In this latter year Bishop Deane took down with him from London to the Academy of Old Hall a small number of Donny students; and arrived on the feast of St. Edmund, and from that day the institution, which was destined to give many priests to the Church in England, took the name of St. Edmund, Archbishop of Canterbury. The Very Rev. Dr. Rymer, the President, has determined to celebrate this interesting occasion by a festival which will extend over three days, viz, the 8th, 9th, and 10th proximo. Invitations have been sent out with the greatest liberality, and all friends of the College, whom a private invitation may not have reached, have been publicly invited by the President to take part in its festivities. The days are to be filled with a series of religious services and solemn processions which take place in the mornings and evenings, and with games, exhibitions, and various other entertainments which will agreeably occupy the course of the day. We congratulate all connected with the College upon the glorious growth which St. Edmund's has made during the past eventful century of its existence, and on the share which it rightly claims in the development of Catholic faith and piety in England. A crowning glory to the history of St. Edmund's happily occurs in this very year of its centenary. It is this, that so far from showing signs of decrepitude it is about to enter upon a new life of power and conquest, by planting, as an effshoot from showing signs of decrepitude it is planting, as an effshoot from itself in London, the first purely Diocesan Seminary which has been founded in England according to the prescriptions of the Council of Trent.

ARCHBISHOP MANNING ON NATIONAL EDUCATION.—His Grace the Archbishop of Westminster has issued a pastoral which is practically a plea for denominational education in England, not as absolutely the best possible system—that being really bloody where the whole people being of one mind in religion are religiously brought up in schools which are at once schools of the Church and of the State—but as the best of which the English people have the choice. The following passage fairly represents the import of the whole:—'Water cannot rise above its source. The State has no rights, therefore no duties, higher than those of the parents. Sacrodotium claims no such rights against the natural rights of parents. The Church claims and possesses the right and the commission to direct and by all moral power to constrain, its members to educate their children as Christians; and, further, to protect them in these rights and duties against all adversaries, from Julian to Voltaire, the State, when it exceeds its rights, is the worst. A Christian civil power educating by its public action a united people in sound Christian schools is the most perfect example of the moral character of the State. A civil power holding the balance of justice even in a firm neutrality among the religious sections of a divided people, assisting them to educate their children, partly by private and partly by public means, in schools proper to their respective religious convictions, is the less perfect, but the inevitable, condition of a State which has forfeited its religious unity. A civil power rejecting all religion from its public action, and abolishing it from its popular education, and nevertheless meddling with teachers, schools, and books, becomes the worst of social tyrannies, the tyranny of bureaus and of pedants. In such a system the State has no: only got rid of sacerdotium but has usurped the parental rights of the people. Its usurpation upon the office of the Church is a usurpation also upon the authority of every father and mother in the land. We cannot be to prompt in measuring the full extent of the conflict into which we may be entering. It is no less than a trial of strength between the traditions of Christian England and the demands of those who, while they strip the State of Christianity, claim for it a supreme control over the education of the people. They tell us that the time is come for enlarging our conceptions of the State, by claiming for it a right to exercise these functions which the clergy have hitherto regarded as their own. But these functions are essentially and exclusively religious; and the clergy claim a direction of education, because education in its essence is the religious formation of children by the law of Christian faith and morals. This, then, of the State, is equivalent to a State supremacy over the conscience. What was once claimed for kings is now claimed for States. But kings claimed a supremacy to direct their people in matters of religion; the State is now to claim a supremacy to strip the education of the people of Christianity, and to exclude the pastors and clergy from directing the education of children. Now, this is nothing else than the defecation of the civil power, which Christianity overthrew. It is the *lex regia* of ancient Rome, in which emperors were pontiffs—a true tyranny over body and soul.'

By the instinct and capacity of his villainous nature, the English blackguard, to say the barest truth of him, can reach with little apparent effort or direction, an unapproachable height of blackguardism. At Hanwell, the other day, a parish ceremonial, 'perambulation of the bounds,' was followed by a public dinner at the principal inn, and among the guests present were the Dissenting minister and the Catholic priest. The latter gentleman was crossing the road some time before the dinner, when, as we read, 'a party of the rougher sort surrounded him, demanded that he should be 'bumped' rudely seized him by the neck and arms, bore him forward amidst tremendous shouts, and in the presence of greatly increased numbers of people, notwithstanding his loud protestations, and even his repeated attempts to escape from the indignity, they thrice violently 'bumped' him against the sign-post which stands in front of the inn.' And he only escaped a repetition of the outrage by 'paying for a libation of beer.' We do not see that steps are taken to 'vindicate the law,' in consequence of the treatment given to the priest, but a policeman was subjected to similar rough usage, and 'the principal roughs' are to be brought before 'their worship's' for assaulting—not the priest, but the policeman. How this nice discrimination accords with that boasted law 'which takes no note of persons'!—Nation.

CHURCH BY WILL OF THE HOUSE OF LORDS.—Nearly all that can be said has been said by others as to the reasons why the House of Lords should pass the Irish Church Bill; but there is one reason on which a few words may advantageously be added, not because it is new, but because it was one which, in the present state of the constitution of the country, never can become old. They ought to pass it because they cannot do anything else. Let us suppose that they really were to try to sustain the Irish Church by refusing to pass this bill. It is conceivable that such an institution should rest on such a basis? It is now clear to demonstration that the general current of opinion in England is so strongly opposed to it that if the country were polled upon the subject the principle of Mr. Gladstone's bill would be carried by overwhelming majorities both here and in Ireland, and this must be remembered is not a by-question about which no one particularly cares, but it is the most characteristic and prominent question of the day. If the Lords should reject the bill once, they will have to reject it again and again year after year in the midst of clamorous continually growing louder and louder not only against the bill, but against its parliamentary protectors, until the final passage of the bill might be accompanied by consequences to which it cannot be pleasant to any quiet person to

look forward. Not to dwell, however, upon extreme and possible consequences such as those which must suggest themselves to every one who contemplates the subject, in what position would such a policy put the Irish Church itself? Is it possible to imagine a more undignified and wretched condition for any public body to be placed in than that of just retaining a sort of existence by the pleasure of a majority of the House of Lords? Can any one seriously contend that such a body could even plausibly profess to exercise any real moral or spiritual influence? The only intelligible conception of a national Church which can be found is that the nation, as a whole, thinks it desirable to form an establishment for the purpose of teaching to the individual members of the nation the religious creed which, upon the whole, and exceptions excepted, they believe, and of celebrating the form of worship which they, subject to similar exceptions, prefer. The force of establishments is, no doubt, very great—so great that so long as they really represent in any moderate degree what they profess to represent, they may survive much which at first sight might appear altogether inconsistent with their existence. As the cases of the Churches of England and Scotland show, they may survive a vast amount of internal disunion and of external opposition. The secession of the Free Church has not broken down the Scotch Establishment. The secession—for such it has practically become—of the Wesleyans, and the great increase of other Dissenting bodies, has not broken down the Church of England. The proportion of zealous adherents, and perhaps still more the proportion of lukewarm and formal adherents, retained by each of these bodies is sufficiently large to save their claim to be national Churches established originally by the national will, and still, upon the whole, representing it. They may or may not fall in time. That is not the question which we have now to consider, but they will certainly not fall till they have become, mere worn out shams, which it is impossible to continue to recognize in a character which does not and cannot belong to them. The Established Church of Ireland never was in this position, or in any position even faintly resembling it. It was always the Church of a small minority which was once dominant and persecuting. It never had the least real pretension to a national character or any real hold upon the affections of the nation at large. This fact was always notorious.—Pall Mall Gazette.

The Times, in its article on the passage of the Irish Church Bill to its second reading, says that the bill had passed by a large majority, and a peaceable termination of the session is now assured. The great triumph is not so much a triumph for the ministers as it is for the power of public opinion, and the machinery of the constitution looking back into the history of this question it is impossible not to be impressed with the fact that England is above all things well governed. The scandal will be removed that arose in a mistaken policy upheld by the whole people, and endured through the danger of public opinion were at length aroused, and the fabric instantly fell. The Post says the great debate must increase the people's estimation of the House of Peers; their judgement furnishes additional proof of the utility of the Upper House. The second reading is but a preliminary to moulding the bill into a form better suited to satisfy the nation.

Dr. Magee, the new Bishop of Peterborough, recently informed his flock that the great merit of the Anglican Establishment was its comprehensiveness, and that, if one school of thought succeeded in turning out the other, it would detract seriously from the claims which that Church has upon the nation. If elasticity of this sort is Dr. Magee's ideal, the meeting of 'Free Christians' must have afforded his lordship the most sensible gratification. The 'Pall Mall Gazette' informs us of the presence and performance of M. Athanase Coquerel, of anti-Athanasean celebrity, of Mr. Martineau, Unitarian, and Mr. Miell, Baptist Minister, but the gentleman with whom we have at present to do, and who appears to carry out Dr. Magee's principles to the full, is Mr. C. Kegan Paul, beneficed Anglican, and Vicar of Sturminster Marshall. He is reported to have stated, that 'those who had joined the new Society read the Scriptures under an entirely different light from that which the Church supplied,' and he volunteered an answer to the question, 'How it was that they could consistently hold their positions in the Church, instead of going out boldly into the pure Theism which Christ taught.' 'It was because they believed that Christ was a symbolical name for collective humanity, which they understood to be God.' A comprehensive communion certainly, which admits 'all Roman doctrine' side by side with the exaltation of humanity 'super omne quod dicitur Deus.' We suppose they are the positive and negative poles of non natural interpretation.

THE BISHOPS AND THE MASSES.—In the House of Lords the Bishops are representative men and stand as the embodiment of the State clergy. With the masses of the people the State clergy have no influence and no sympathy. Lord Shaftesbury says that not two in two hundred are under the influence of the Established Church. The clergy have no sympathy with the masses and no intercourse with them and the people look upon them as their oppressors. In the House of Lords, the Bishops are the enemies of all reform. No change can promise the Prelates good. They have all the honor, all the position, and all the wealth they ever can have. Any change proposed must take something from what they consider to be their rights. So they battle against every proposition for reform the enlargement of franchise, lifting of taxes, equalizing the burdens of society or any alteration of existing things. The Archbishop sits at the head of the Bench in the House of Lords has an annual salary of £75,000 and two palaces completely furnished. The Bishop of London has an annual salary of £50,000 a year, and two palaces completely furnished. The atmosphere in which they move is entirely above the masses as much so as that in which the royal family moves. The parish clergyman ranks among the gentry. They are one or two families he can visit and receive to his home. The great mass of the parish look upon the clergyman as a superior being, stand with their hats off in his presence, and fear him in the pulpit and out, for he is often a magistrate as well as a priest. The whole system of the Establishment is intended to alienate the people from the Church, and prepare the popular mind for anything that may present itself. In the city of London there are fifty or sixty churches capable of holding a thousand people in which you will find an audience of from 30 to 40. In the very heart of London last Sunday I heard one of the most popular preachers in the city go through the whole service sermons and all, to an audience of 21 persons one half of whom were children and servants. All these old churches are endowed, or possess a large area of land around the church on which have been built up stores and edifices which bring in a large revenue. It is no uncommon thing for a clergyman in the city of London to preach to 30 or 40 persons as a regular audience, while the parish has a revenue of from \$25,000 to \$50,000 a year regular income, from property rented. This state of things in the Establishment gives the Dissenters great power for they touch the heart of the masses. The winning triumphs of the Catholic Church in England grow out of the sympathy which the priest has for the common people.—English paper.

UNITED STATES.

The small crop is reported to be increasing again in New York city.

Wheat harvest has commenced in Southern Illinois.

New York, June 20.—The Wadding Mill at Riverdale, in the Town of Kinderhook, N. Y., owned by James and Samuel Benson and Robt. Trimmer, was destroyed by fire yesterday. Loss \$20,000, fully insured. The origin of the fire is not positively known.

Washington, June 21.—It is stated on good authority that at the Cabinet Meeting to be held on Tuesday, the Cuban question in connection with the recent arrests of the prominent revolutionary agents in New York last week, will be considered. The general feeling in Administration circles is that some definite policy in reference to affairs in that Island should be adopted.

Alexander H. Stephens thinks the country is drifting toward imperialism and that nothing can prevent the establishment of an empire but 'a determined effort on the part of the people to preserve free institutions. So he writes to a Washington paper.

A dispatch from Washington gives a summary of Minister Motley's instructions regarding the Alabama claims negotiations. The principal point is that he is to wait for the subsidence of the strong feeling provoked in England by the expectation that the British government will then make propositions for re-opening negotiations.

Drunkards in Illinois are likely to have a hard time. The new law classifies them with insane persons and idiots, and places them under the care of guardians or overseers of the poor, and when a man has been declared an habitual drunkard he has no remedy from guardianship until a year has elapsed.

In December last, Mr. McMahon, the United States Minister to Paraguay, arrived at the headquarters of Lopez, and since then nothing has been heard of him. Dispatches have been forwarded to him, but they have never been delivered, as Lopez refuses to acknowledge a flag of truce, and has shot several flag-bearers. The Italian Consul in Paraguay and the commander of an American vessel of war declare their belief to be that Mr. McMahon is a prisoner. Serious apprehensions are felt by his relatives, and they have claimed the interference of the State.

THE FATAL EFFECTS OF PAINTING—GIRLS NEWS.—No one can ride or walk through the fashionable portion of New York city, attend any place of amusement, or go to an evening party, without becoming aware of the horrible fact that many women, of whom better things might be expected, have fallen into the pernicious habit of applying to their skins the enamels which under various attractive names are advertised and sold in all parts of the land. Not only faded faces, but countenances so young, plump and pretty in outline, that they must, in their natural condition, be attractive, are acquired over with an unnatural polish of fine porcelain, producing an effect such as one might imagine if a china doll was afflicted with consumption. This practice is pernicious as it is disgusting—the seeds of death or paralysis being hidden in every attractive pot or jar of these mixtures, which are supposed not only innocent, but also to possess the virtues of the undiscovered fountain of perpetual youth. Some who use them will suddenly have a severe illness; and, receiving a private warning from the family physician, will cease the use of the poison, and, recovering, go through life with an extremely bad complexion, as a reminder of their folly. Others will drop suddenly, with their features twisted to one side, and perhaps deprived of the use of their limbs. Others will die outright, no one guessing why. The effect on particular persons cannot be calculated. What one suffers fatally from may kill another outright. The only safety is in having nothing to do with any of these baleful preparations.

Washington, June 24th.—The Agricultural Department has issued its reports for the months of May and June. The returns show the average condition of wheat and corn, and good prospects for an abundant crop. The largest increase is in barley, in the States west of the Mississippi, partly in California, while a slight enlargement of area is reported in the Ohio valley, in New York, and elsewhere. Latest reports as to cotton are unfavorable. Good weather is producing a wonderful change in the prospect in a good many cases. A few hot days have made a great improvement. Sorghum will be cultivated more extensively than for many years. The yield of small fruit is unusually abundant.

Washington, June 21.—On the 12th ult., Secretary Fish addressed an official letter to the British Minister, informing him of the action of the House of Representatives, at the last session, recommending the renewal of negotiations for the arrangement of trade with Canada, and inviting Mr. Thornton's cooperation, with a view to the negotiation of a convention covering the interchange of products free, navigation of the St. Lawrence, freedom of the Gulf and inshore fisheries, and such other matters as may be embraced in the general subject of trade relations between the United States and Canada. The British Government has given the Canadian Authorities the practical control of these subjects, so far as they are concerned, and it is expected that Canadian Commissioners will arrive here immediately, to confer with and assist the British Minister in the consideration of the proposed convention.

The settlers in Northwestern Kansas have become panic-stricken, and are fleeing their homes to escape murder by the Indians. The savages are devastating the settlements on the Solomon and Republican rivers, and are assembling in large numbers in the vicinity of White Rock and Lake Sibley, killing the whites and destroying everything. Four hundred Ojibwees and a large number of Arapahoes are at Camp Supply hungry and out of ammunition, waiting the disposal of the goods which a Superintendent has at that post for their benefit.

An Indiana paper tells this story of a jealous mother. She had several children when she married her present husband, who was then a widower, likewise blessed with a large flock. Not long ago, leading in family prayer, the good old man asked for blessings on his children, but did not particularly refer to those of his wife. The mother had, however, been watchful, and as soon as devotions were over mentioned the omission. A slight quarrel followed, at the close of which the old lady bit her husband on the head with a fire-shovel, and since that time there has been no discrimination.

A TRAGIC STORY.—News of a sad and almost unparalleled tragedy reaches us from Fish River Lakes in the northern part of the State of Maine. On one of these Lakes was a lumber camp in which were thirteen. One Saturday night almost three weeks ago, the 'bos' of the camp left for the settlements, leaving behind him provisions to last the men for several days but giving them instructions to come out on the following Monday. Monday, Tuesday and Wednesday passed with no tidings from the camp, when a party set out to see if anything was the matter. Arriving at the camp they found all quiet and apparently deserted, but on entering saw the bodies of the twelve men lying on the floor cold in death. Being somewhat exhausted by their journey, the relief party were about to warm some tea that was already made in the kettle, but on examination they found a large lizard in the kettle, which had been boiled with the tea. It is supposed that the drinking of this tea was the cause of the death of the twelve men.—Frederick Farmer.