

of Christ and supreme head of the Church, the woman Elizabeth Tudor, the bastard daughter of Henry VIII. by his mistress, Anne Boleyn. A proclamation having been made that such of the clergy as presented themselves to the magistrates should be allowed to leave the kingdom, two Dominican monks, and forty others, mostly Cistercians, were taken on board a vessel of war for France, but were all thrown overboard when the vessel was out at sea. These are only a few of the atrocities narrated by the gallant O'Reilly in his Memoirs of those who suffered for the Catholic Faith in Ireland. Can anybody be surprised at reading this narrative, that the Irish people distrust the English Government, even when it comes with gifts in its hands?

IRISH INTELLIGENCE.

LETTER OF THE HOLY FATHER.—The Cardinal Archbishop of Dublin having sent through Mgr. Kirby the sum £2,000, an offering to the Holy Father from the diocese of Dublin, the following letter has been received from the Pope by his Eminence:—"Dear Beloved Son—Health and Apostolic Benediction.—What you assert concerning the grief of your people on account of those persecutions which we suffer for justice's sake, and in regard to the zeal with which they are endeavoring to obtain from the divine mercy peace and liberty for us and for the Church, is fully confirmed by the unshaken faith of the Irish, and the many testimonies of filial affection afforded us by them in this our present most trying situation, and especially by their continued liberality.—Certainly it is the part of a most ardent and noble charity to turn one's thoughts and feelings to the oppressed in difficult and woeful times, and not of one's own poverty to relieve their wants. Hence, though the offering presented by you to us is in itself most generous, yet the circumstances in which it is made greatly enhance its value, and give a new impulse to the sentiments of gratitude for your excellent people with which we are inspired. But it is to God alone who knows the heart that it is referred to require in a befitting manner devotion and love of so exalted a nature. That such a reward, worthy of the charity of the donors, and the infinite liberality of the Remunerator, may be the portion of these devout and faithful children, is our prayer.—But whilst we ask God to show Himself propitious to our petitions, we, as a pledge of His favor, and a testimony of our good feeling, impart with increased affection to you, our beloved son, to your clergy and people, and to all the faithful of Ireland, our Apostolic Benediction. Given at St. Peter's, 26th August, 1872, 27th year of Our Pontificate. Pius P., IX."

"THE 'IRISHMAN' AND THE 'FLAG OF IRELAND.'—The Dublin Gazette contains two newspaper warnings issued under the Peace Preservation Act. The first of these is directed against the Irishman, and is based on an article published in that journal on the 31st of August, entitled "The Dillon Demonstration," and an article paragraph entitled "Our American Letter by O'Donovan Rossa," containing, says the notice, "seditious expressions and expressions encouraging and propagating sedition." The second is directed against the Flag of Ireland, and based on an article, "Our National Honour." The effect of these notices is that any time the Government can suppress and seize either of the journals mentioned above.

The Flag of Ireland, referring to the warning it has received, professes to be unable to see anything seditious in the article complained of, and adds, "being accustomed to strong measures, we calmly await our fate. The moment this impression appears we may be seized, our type and machines confiscated, and ourselves, mayhap, handed over to the gaoler's tender mercies. Well, when the minions of power come they will find us on our guard, aware, and at our post." The Irishman says, "We venture, however, to think that the most daring of the minions of Government will think twice before they induce his Excellency, or, in his absence, the Lords Justices, to issue a warrant to seize the Irishman founded on this warning. It is not too much to say, we hope there is no sedition or treason in the phrase, that the warrant which authorized the seizure of our types would be the death of the organized hypocrisy that blasphemously calls itself a Liberal Administration." The same paper announces that a great demonstration will be held on Sunday week to "protest against the tyranny of the Government in warning the Irishman and the Flag of Ireland." It is added that Mr. Butt will probably attend and deliver a brilliant speech on the Press Laws of this country.

CARDINAL CULLEN ON THE FAILURE OF THE HARVEST.—The condition of the Irish harvest is causing the most profound alarm, owing to the continuous wet. Cardinal Cullen has issued a pastoral on the subject. He says that he has learned with profound regret that the continual rain was most injurious to the harvest in general, and that it has caused destruction in many places to the potato crop, the great means of support to the poorer classes of the population. Under these circumstances he fixes certain prayers to be said for fine weather, and implores his clergy to urge on their flocks the duty of thrift and industry, so that money, so often spent in reckless drunkenness, should be laid aside for the coming hour of need. The Cardinal appends to his pastoral a letter he has received from Pius IX., acknowledging the receipt of £2,000 Peter's pence, received from the diocese of Dublin. The Pope praises the Irish in the warmest manner for their unshaken faith, and for the many testimonies of filial duty afforded by them in the present trying position of the Papacy; and above all, the unbounded liberality which leads them out of their poverty to relieve the wants of the distressed.

THE IMPREPRESSIBLE REA.—Mr. Rea attempted to get up another demonstration on the occasion of his release from his second incarceration last week, but his modest design was entirely frustrated by a slightly despotical manoeuvre on the part of the authorities. The irrepressible advocate was escorted from the jail to the street in which he lives by a party of constabulary, under the direction of Mr. Orme, R.M., and as soon as his carriage had passed in, lines of the police were thrown across the entrances to the street at both ends, excluding the tag-rag-and-bobtail who were following the Orange hero. An attempt to force the lines was repulsed with such vigour and determination that it was not repeated, and Mr. Rea found himself left in perfect seclusion. The irrepressible was not to be balked so easily, and as the crowd could not get in to him, he got out to the crowd in a carriage decorated with Orange flags, but on trying to enter the congenial regions of Sandy Row he found the way again barred by the inexorable policemen. The coachman, seeking to force his way through, was first warned and then arrested, and taking the hint Mr. Rea tried several other routes, but with no better success. At half-past seven he re-entered his house in deep chagrin, having been completely out-manoeuvred by Mr. Orme.

On Monday, September 16th, an important Home Rule demonstration was made in the Corporation Hall, Londonderry, at which the chief speakers were—Mr. Martin, M.P.; Mr. A. M. Sullivan, and the Rev. Professor Galbraith, T.C.D. Mr. Martin said that when Home Rule, which had been taken up by almost the entire population of three provinces, was also adopted by Ulster, the cause would be virtually won; the Rev. Professor Galbraith said the resolutions on which the agitation was based were loyal resolutions, and argued that, if Ireland got what she wanted, England, in return, would acquire an army quite large enough "to lick her enemies into a cocked hat." Mr. Sullivan referred to the other provinces in which the Protestant minister and Catholic priest were going hand in hand. Cork, Clonmel, Waterford, Limerick, and Meath, all essentially

Catholic constituencies, had returned Protestant members in the Home Rule interest; but he had yet to learn that any Protestant constituency returned a Catholic. He dwelt upon the fact that Protestants would not suffer if Ireland obtained Home Rule; their object was not to give ascendancy of foreign rule which keeps all down: Protestant, Catholic, and Dissenter. A similar demonstration was held in Belfast on Tuesday.

LORD LISGAR IN IRELAND.—AN IMPORTANT SPEECH.—ON THE QUESTION OF EMIGRATION.—A speech which is likely to attract considerable notice, says the London Times, was delivered at an agricultural dinner in the county of Cavan, by Lord Lisgar, ex-Governor-General of Canada. The position of the noble lord, and the circumstances under which it was delivered, combined with the intrinsic merit of the speech itself, will secure for it more than ordinary attention. The speaker, an Irish landlord, well acquainted with the views and opinions held by his countrymen, has but recently returned from the occupation of a post which gave him an excellent opportunity of learning the true condition of a country which forms no inconsiderable portion of that great Western continent whither so many Irishmen have in past times turned their steps, and to which many still look as affording the only field open to them, in which they can effect an amelioration of their condition. The speech was delivered at a dinner given by the Marquis of Headfort to about ninety of his tenants at the close of a cattle show, the competitors at which consisted exclusively of his Lordship's tenants, while the prizes were his Lordship's gifts. Lord Lisgar was called on to respond to the toast of "The Lord Lieutenant and Prosperity of Ireland." Having remarked that Earl Spencer possessed all the qualifications and all the accomplishments which were necessary for the discharge of his exalted functions, Lord Lisgar briefly referred to his career while representing the county of Cavan in Parliament for twenty years. Now, after a long absence from Ireland, he had returned to it, and he was happy to think that he found it prospering and increasing in material wealth. Lord Lisgar then referred to the question of emigration. He did not believe that the Land Act would affect emigration one way or the other.—

"The young, strong, and hopeful would naturally go abroad with the view of bettering their condition, while those who were contented with their condition in Ireland would remain, as they had done in times past. What would really stay the tide of emigration was the gradual assimilation of the wages and advantages enjoyed in Ireland to the wages enjoyed in Canada and the United States. They were now nearly on a par, for he saw in a Trans-atlantic paper that the farmers were hoking out against giving their laborers 5s a day, and he knew that no man could be got to mow hay for less than 4s a day at Bailieborough. He also knew that 4s a day here were worth more than 5s a day there. It was idle to talk of depopulation of the country, or of one class forcing another to emigrate. Why, he ventured to say that if they had a prize proposed for landlords who wished that people should emigrate, and that wages should be augmented, the judges would have a very small class to adjudicate upon. It was the interest of every landlord that wages should not rise very high, and therefore, it was not their interest so far that emigration should not be pushed forward. It was also idle to speak of depopulation of the country in that sense, or to say that the landlords and tenant farmers wished to see the people leave the country. Only those leave Ireland who think they have a better opening in those other countries than is to be found in this. The idea of supposing that it is in the power of any man or any set of men materially to alter the conditions of agriculture, or to alter the state of the markets, was one of the wildest and most imaginary that could be laid down. What is happening in Ireland now was the converse of what happened at the close of the last century and the beginning of the present. At that time there was a very high price on grain, and the prices of cattle were low, for the reason that steam navigation had not then come into force, and there were not the same facilities for transporting cattle to England. The grain, however, was high in price, and was easily transported.—

The consequence was that a great deal of land was broken up, and, with the great subdivision of farms, the population was greatly increased. Now, however, the conditions were all altered. The cattle were easily transported to the English market, while the opening of the English market to the grain of the whole world had reduced its price. There was no means, however, of keeping down the price of cattle, and, consequently, it was much more profitable to have cattle than grain in this country. The farmer bought out his neighbour because he wanted to have a larger farm. It was not that the landlord wished to turn the tenant out, and the man who was brought out went willingly and contentedly away with the money he got to seek his fortune elsewhere. That was what was going on at present; and blame could not be laid at the door of any class. It was even beyond the power of legislation, for if legislation were invoked it would only produce, as in many other cases, precisely the opposite results to those which it was called in to effect. He trusted the farmers in Ireland would not seek relief in any measure of legislation to further their efforts, but would depend on their own exertion, and that they would remember what was as wise counsel as ever was given to a nation—the counsel of the merchants of France to the greatest Minister of the day, who wanted to know what he could do for them—"Let us alone." So it was with traders, or farmers, or fishermen who were now making an outcry in Ireland; the best thing the Government could do was to let them alone—give them a fair field and fair play and leave them to their own ingenuity and their own efforts. (Loud applause.)

DISARMING THE ORANGEMEN.—Belfast is to be disarmed under the Coercion Act of 1870. Notice has been duly given that all unlicensed arms held in that town are to be surrendered at the police offices; and all who know anything of the Act we have referred to are aware that if the arms be not given to the police, the police are empowered to seize them wherever they can find them. They can break into the houses of the citizens at any hour of the day or night; they can ransack every nook and corner, pull down the wainscoting, tear up the flooring, rip open the bedding, and knock every thing to pieces, if they are able to allege that they suspect that arms are concealed there or thereabout. This is hard on all parties; it is hard even on those poor "Papists" whose possession of firearms was always looked upon as little short of high treason; but it is particularly hard on the Orangemen, who were always taught that it was their right and privilege to possess guns, swords, and pistols, to hang them proudly over their chimney-pieces, and to use them at least once a year in wounding and slaying their Catholic neighbors. Above all, it is hard on them when one considers that the very arms which the Government now demands back from them were given into their hands by that Government not many years ago for the very purposes to which they have ever since been applied. In 1848 cartloads of arms were sent from Dublin Castle to the Orangemen of Ulster to be employed in shooting down their fellow-countrymen. Some degree of secrecy was observed in the distribution of those weapons, but the fact of their having been so presented to the Orange organization was acknowledged in Parliament by members of the Government. A more disgraceful confession was never made by the rulers of any civilized country. The only parallel for it is the arming of the Red Indians of America by England in the war of American Independence. She gave to those savages rifles, tomahawks, and scalping knives, to be used against the uprisen colonists; but even the hideous atrocity pales

before the infamy of arming the Orangemen of Ulster against the Catholics of that province. England was strong enough in 1848 to suppress without the help of these men any insurrection that could have arisen in Ireland; and the only object of letting that fanatical party loose on the country would be that they might perpetrate such horrors, such villainies among the Catholic people as she could not well bid her disciplined troops to perform. It happened that the "services" of the Orangemen were not called into requisition, and that the party themselves "hung fire" in some way, and did not set to work "on their own responsibility," as was, perhaps, expected of them. Since then, although those arms have been used in many a fray, their possessors have been unable to boast of any victories obtained with them; or it may be that amongst the Orange Society, at last, there has grown up a disinclination to make use of them for the vile purposes for which they were served out. And now England desires to recall her gift. She wants those arms back again from the men to whom she gave them. But we are disposed to think she will not get them. Into the stores of Dublin Castle they never again will go. But if they are retained, as we believe they will, we earnestly hope it will be with no view to such odious purposes as were originally contemplated by their donors. The Orangemen of Ulster must by this time be convinced that the English rulers of Ireland never regarded them otherwise than as tools wherewith to do the very dirtiest of their dirty work; and that in arming and disarming them the intent of the Government has been not their honor or advantage, but the advancement of a mean, selfish, and shameful policy, designed for the benefit of England. And it would be no way wonderful if now in every Orange Lodge in Ulster a declaration of opinion was publicly made that wherever arms may be got, whoever may supply them, and wherever they may be kept, the worst use to which they could possibly be applied would be the slaughter of citizens in civil strife, the suppression of national liberty, and the support of foreign domination.—Dublin Nation.

STRIKE OF KILLARNEY BOATMEN.—The boatmen connected with the principal hotels in Killarney have struck for an advance of wages. The men are receiving 2s. 6d. per day, and they demand 4s. The proprietors fix the rate at 3s. a day, but the boatmen will not accept the compromise, and remain out to the number of about sixty. One of the grievances complained of seems to us of rather unimportant character. The men state that they are prohibited from soliciting gratuities from tourists and they are not allowed to take money if it is offered to them by generous strangers. We have seen a good deal of Killarney, and we never yet heard of a case in which a proffered gratuity was refused. The strike threatens to put a stop to those pleasant expeditions on the Lakes, which are the great charm of the place, and if the parties do not speedily find a basis of agreement the consequences may be serious to both.

IRELAND AS A SOURCE OF COAL SUPPLY.—Attention is being directed, now that coal is becoming so dear, to the supply which may be obtained from the sister country, Lough Allen, in the county of Leitrim, about nine miles from Carrick-on-Shannon (a station on the Midland Great Western Railway), is surrounded on three sides by mountains, all of which contain mineral deposits, and, for many years, coal obtained from these mountains has been burnt in the village of Drumshambo and the town of Carrick, the country people being in the habit of paying 5s. per ton, and carting it themselves.

THE POTATO CROP IN IRELAND.—Special inquiries into the condition and prospects of the potato crop in Ireland do not confirm the gloomy reports which have been circulated lately on the subject. That the disease has shown itself extensively in different parts of the island, is beyond doubt, but there is reason to believe that the extent of the mischief is not greater than has prevailed for several years past, while the deficiency in this direction will be more than compensated by the excellence of the cereal and root crops.

THE WAGES OF HARVEST LABOURERS AT MALLOW.—On Sunday there were great numbers of labourers for hire in the market. Mowers were hired at 5s a day without diet, 4s with diet and lodging; reapers 2s 6d a day; women for binding 8s to 9s a week with diet and lodging. The remaining wages of a harvest labourer range from 2s 6d to 3s a day.—Irish Times.

FOOT AND MOUTH DISEASE IN LEITRIM.—I regret to have to report a well-authenticated mourner that this disease has broken out in South Anagh and some other districts in Leitrim, and that several head of cattle have succumbed to the virulence of the disease. Every precaution should be taken to prevent its spreading over the country.

MUNICIPAL STATISTICS.—There are in Belfast, with a population of 174,000, 4,300 burghesses; in Dublin, with a population of 246,000, 5,500 burghesses; in Belfast there are 13,000 parliamentary electors, in Dublin 13,300. So that, with 79,000 more of population, Dublin has just an equal number of votes, in cluding 2,200 freemen.

The Lord Lieutenant has directed a letter to be addressed to the Royal Irish Constabulary, expressing his satisfaction with their conduct in the Belfast riots.

GREAT BRITAIN.

Judgment was delivered to-day in the New Ecclesiastical Court under the Irish Church Act on the charges of Ritualism brought against the Rev. Dr. Maturin by some of his parishioners. The Court found the respondent guilty of certain of the charges—namely, that he turned his back to the congregation during "Prayer of Consecration in the Holy Communion, the Lord's Prayer, and the Collect next following, and that during the Prayer of Consecration in the Communion Service in breaking bread, &c., he turned his back to the congregation, so that they could not see him break it. Some of the charges were abandoned, and on these grounds the Court gave no costs; but admonished the respondent not to repeat the conduct complained of. The Archbishop, in delivering judgment, paid a high compliment to Dr. Maturin's character. He said that, under certain circumstances, the Irish Church Act afforded important protection to clergymen entitled to annuities under the Act or other compensation who might duly express their dissent from alterations in the Articles, Rites, or Formularies of the Church. In the present case, however, the question of that exemption did not arise, but would have to be decided hereafter. All the Court had to do at present was to declare what the law of the Church of Ireland was.—Times Cor., Sept. 12th.

CATHOLICS AND INFIDELITY IN ENGLAND.—The agitation against the Athanasian Creed, and the deference paid to educated heathenism in London, are signs which can no longer be mistaken, that belief in a definite dogmatic Christianity is fast dying out amongst those who form and educate public opinion in England. Protestantism has abdicated the position it once held as guardian of the remnant of Christianity left uncorrupted by the Protestant Reformation. It no longer holds in check the daring and rapid advances of infidelity. Anglican dignitaries are conspicuous in what Archbishop Denison calls, in a letter which we print elsewhere, "the battle against the Sacraments," and the two Protestant Archbishops are foremost in the battle against the Creed. The Athanasian Creed is rejected by educated laity not so much in reality on account of the doctrines it maintains as because it requires, under penalty of eternal punishment, belief in a definite doctrine. Protestantism has ended in this, that no educated man is to be required, as a condition of his Christianity, to believe absolutely and undoubtingly in revealed doctrine; he insists upon the right of picking and choosing, of qualifying and

explaining away, or of accepting, in his own sense, any doctrine contained in the Christian Creeds. The Athanasian Creed denies this liberty, hence the Athanasian Creed is to be rejected. This Creed is intolerant of error, and Protestantism, as it is now understood, and as it is represented at its best in the Anglican Church, admits error and truth side by side in its system, and confers upon them equal rights. Such an admission is destructive of the principle on which Christianity rests. It is not now isolated doctrines touching certain great Christian verities, in which Protestantism has always been at fault, but the very principle itself of Christianity which is openly denied. This evil, we don't deny, was always latent in Protestantism, but it is now become an active principle. It speaks in the literature of the day with a distinctness and directness which is appalling; it prompts men to put on the same level the various systems of religious thought which occupy the Christian and heathen world; it interprets the Articles and formularies of the Anglican Church, and inspires Protestant Archbishops with a dread of so intolerant a profession of faith as the Athanasian Creed.—Westminster Gazette.

THE EVANGELICAL ALLIANCE AND PRINCE BISMARCK.—Mr. Arthur Kinnaird has just waited on the German Chancellor, charged with a special message from the illustrious Evangelical Alliance. The message is embodied in an address signed by many Lords, Members of Parliament, two live Bishops, and the President of the Wesleyan Methodist Conference. These gentlemen represent the Puritan part of the Church of England—the Low Church champions of a pure gospel and stout enemies of Popery and all its abominations. In their address they loudly condemn the doctrine of infallibility, and are indignant beyond measure at any man or set of men (except themselves) feeling sure of their being right in their religious belief. They sympathize strongly with the efforts of the German minister to combat the influence of the Jesuits, in other words with his driving them out of the country. They are perfectly consistent in doing so; but we hope they have instructed Mr. Kinnaird to proceed further. We trust they have commissioned him to congratulate the Czar on all that he and his predecessor on the throne of Russia have done to the Poles; and that they have desired the envoy to go as quickly as possible to the Hague, Amsterdam, or wherever the International Congress may please to sit, and return also hearty thanks for their strenuous resistance to Popery especially during the siege of Paris, when they shot the Archbishop and other Popish agents. Nor would it, we think, be amiss if, while he is about it, Mr. Kinnaird would take a turn by way of Constantinople, and put the Sultan up to a league with Germany; Russia, and Italy, against the Pope, the Jesuits, and any power which might presume to support them. Sultans in former days have done good service against Catholicism, and there is no reason why the Evangelical Alliance should not try and stir up the Ottoman Empire once more against their common enemy. Let them not lavish all their compliments at the feet of Bismarck, but give every adversary of the Catholic Church his due. If they should ever visit Pandemonium—an event by no means improbable—their gratitude to the ruling spirit of that assembly will doubtless exceed all bounds. Does it never strike these zealous Protestants that there may be enemies more formidable than Popery? That the Popes have ever committed infidelity, which is now growing rampant? That they—not to say they only—have, age after age, maintained the great doctrines to which Low Churchmen profess to hold—the doctrines of the Holy Trinity, the Incarnation, Redemption, Sanctification, the Godhead of Jesus Christ, and the equality of the Holy Ghost with the Father? If the Low Churchmen who congratulate Bismarck on his measures towards the Jesuits look to their own church they will find numberless foes to the Athanasian Creed and the dogma of the Holy Trinity which it teaches. Let them turn their arms against these unbelievers, and let the Jesuit fathers and Bismarck alone.

THE ANGLICAN PRESS ON M. LOYSON'S MARRIAGE.—Our excellent contemporary, the Guardian, does not flatter M. C. Loyson on his marriage. After speaking of his vows as a monk, from which "it does not appear that he has been released," the Guardian says:—"Pere Hyacinthe, however, seems to suppose that the breach of promise does not call for much regret, except so far as it exposes him to censure. There is no touch of the self-condemnation which dictated Becke's famous 'pauventien acturus, sicut pater postero,' still less of the hair shirt in which that penitence was probably an element. The Father holds that the fact of his having met with a lady of high merit for whom he has a strong inclination, and who has an equal inclination for him, is a Divine command to him, to make himself comfortable. All this is, of course, expressed by him, not in the dry fashion in which we have stated it, but after the passionate mode of an accomplished French orator. Right or wrong, the step he has taken is likely to close his career as a Catholic reformer claiming to retain a place in the Catholic priesthood. That trying position might possibly be maintained by a man who preached vow-breaking without practising it; but scarcely by a person who almost avowedly finds inclination too much for him. It he cannot be at rest, he must seek associates and a sphere of action further and further removed from the aspirations and traditions of his earlier life."

A SLIGHT MISTAKE.—In a fashionable Scotch church in London (the correspondent of the Dundee Advertiser writes) there has just been a "scandalous" little incident, very painful to one unfortunate man, and very amusing to many others. A gentleman well known in society recently deserted his wife, and she, poor creature, has since been roaming about the world in search of him. Having been informed that her husband "worshipped" pretty regularly in the church alluded to, she went there in a great rage, and during the services fixed her eyes on a highly respectable elder, who, though not her husband, was amazing like him. Immediately after the services concluded, the excited woman rushed from the gallery where she had been sitting, and without waiting to make certain whether she was right or wrong, seized the unfortunate elder by the whiskers, and poured a shower of blows on his head. Before her mistake was made known to her and an explanation given the poor elder's frontispiece was black and blue. He did not give the woman into custody, but, like a good Christian, took her home with him to dinner.

EMIGRATION FROM THE MERSEY.—The emigration returns compiled by the Government officials at Liverpool show that during the past month there sailed from the Mersey, under the provisions of the Emigration Act, 34 ships to the United States, with 2,433 cabin and 12,000 steerage passengers, and seven ships for Canada, with 459 cabin and 2,202 steerage passengers. In addition to these, there sailed in various vessels not under the Act 1,422 passengers. This shows a decrease of 492 as compared with August, 1871. A comparison of figures shows an increase of 19,837 in the eight months of this year over the corresponding eight months of last year.

A LADY BURNED TO DEATH.—A fatal accident occurred on Saturday night to a young lady visiting at Llandudno, at 6 Mostyn-crecent, Marineparade.—She was going upstairs, carrying a lighted candle, when her dress caught fire, and she was immediately enveloped in flames. A gentleman who was on the Parade seeing her in this position went into the house and succeeded in extinguishing the flames by rolling carpets around her. She died next morning from the injuries received. The lady's name is Miss Brown, of Prince's Park, Liverpool, who, with her two sisters had been on a visit to Llandudno for several weeks.

FOOT AND MOUTH DISEASE.—At Weston, near Bath, five fresh outbreaks of this disease have been reported. The animals affected included 35 cows, 17 heifers, 3 oxen, 1 pig, and 89 sheep. In Oxfordshire the returns for the week ending August 24, exhibit an increase in the number of farms and pigs affected, and a decrease in cattle and sheep. Total number of farms affected, 292; ditto, cattle, 1,750; ditto, sheep, 7,273; ditto, pigs, 293. During the previous week only 244 farms were under quarantine, showing the large increase of 48.

MORTALITY IN ENGLAND.—The Registrar-General reports the mortality last week in 21 leading places in the kingdom to be at an annual rate of twenty-four per thousand. London rate, 16; Bristol, 24; Wolverhampton, 20; Birmingham, 27; Nottingham, 22; Liverpool, 32; Manchester, 32; Bradford, 24; Leeds, 30; Sheffield, 27; Newcastle, 32. Births, 5,080; deaths, 3,417.

HIGHLAND MARY.—The Greenock Advertiser states that the monument to Highland Mary in the Old West Kirkyard, has been thoroughly and tastefully repainted and in general renewed. This has been effected through Mr. George Arbuckle interesting several gentlemen in the matter.

Messrs. Bell, Goodman, and Co., Walker Iron-works, Newcastle-on-Tyne, who have been working on the co-partnership principle for twelve months, have made a profit of 21 per cent, of which 10 per cent. goes to the firm and 10 per cent. on the wages earned by the men; thus a man who has earned £50 in the year gets £5 dividend.

The Sheffield police are negotiating for an advance of wages of 3s. per week and the eight hours system, alleging that they "cannot live decently with the present high prices."

A new Catholic Church and schools, were opened at St. Peter's, Jersey, on 11th ult., by the Bishop of Southwark.

A firm of opticians at Manchester have presented 1,500 pairs of spectacles for distribution to the poor of the workhouses.

The price of gas in Manchester has been increased by twopenny per thousand cubic feet.

The Forest of Dean Colliery proprietors again have advanced their coal 2s per ton.

UNITED STATES.

THE TRUE ISSUE.—We have constantly urged on our non-Catholic readers, says the Brooklyn Citizen-Review, not so much in our interest as in theirs, a truth which we fear they do not fully recognize, that the only real fight to-day is between the Catholic Church and infidelity. With amazing fortitude and singular inacquaintance, either with the past or the present, innumerable Protestant papers which we are compelled to see weekly gravely inform us that "Rome is their worst foe." Perhaps so, in the event that human reason and common sense aided by faith had wiped out the absurdities of modern Rationalism, and the snare of Indifferentism, but as it is, "Rome is their best friend," for if the great and unfolding Church of Rome should or could bend before the storm, Christianity would disappear. There is not as much strength in the lifeless branches which have been broken from the True Vine as would keep them together for half a generation, if there was not one great force to do battle for the Gospel against infidelity. Though this is as clear as the noon-day sun in an unclouded sky, we greatly fear that our Protestant brethren will not comprehend it; but that all of them are not blind to it we have encouraging evidence in a letter written some time since to the London Standard by its German correspondent. This testimony, we think, cannot fail to suggest to every prudent Protestant the inquiry, "in the interest of Christianity, would it be prudent, even if we had the power, to destroy the Catholic Church?" Here is what the correspondent wrote:—"In Germany and the Vatican we recognize, though perhaps unconsciously, embodied in their most distinct forms, Positivism and Ideality, the conflicting doctrines of which have for years past, and under various guises, been gradually drawing the populations of Europe into two hostile camps, and we are thus unable to direct ourselves of the belief that on this issue of the struggle now imminent hangs the future mystery over Europe of the principles involved in one or the other of these doctrines. If I am right, then, Englishmen who believe that religious faith is the only true foundation of a nation's prosperity would do well to hesitate before throwing into the scale with the party at present paramount in Germany the whole of their sympathies. It is not my wish to defend the principles of the Jesuits, nor will I deny that the power invested in the Catholic clergy is often grossly abused, but at a moment when the whole Christian Religion is threatened it behooves Protestants to regard the Church of Rome in a broad and generous light. It is surely better to fight in the van with Orthodoxy against infidelity than to bring up the rear of an army composed of the blasphemous scum of society—better to join issue with a Cullen, a Dupanloup, or a Kremetz than to run at the heels of a Bradlaugh, a Felix Pyat, or a Pebel. But people will say, 'You cannot compare the great Liberal party in Germany with the men of the Commune.' Most certainly I do in so far that the watchword of both is 'Away with religion; and will any one assert that this outbreak of the whole fabric of society once gone the weak and unprotected in Germany would have less to fear from their stronger neighbors than in France or any other country?'"

Recently there was an article in the Christian Intelligencer, warning Protestant parents against Catholic schools, which calls forth the following comment from Mr. Beecher's Christian Union:—"The praise which the Intelligencer conveys somewhat cautiously to these teachers, we are compelled after some personal observation, to award without much qualification. There are not a few particulars in which the conduct of their schools might be emulated to advantage by the managers of our own. That spirit of courtesy and kindness, that recognition of age or superior station on the part of youth, which is so glaring in these establishments, is generally regarded in Protestant schools as too subservient to the spirit of the age, or the dignity and independence of Young America. What is it that turns all the young Protestants who attend these schools into Catholics? Is not the question worth putting? And is it not possible that some of the elements of this fascination may be worth studying to acquire? We knew a blind lady once who, in placing her daughter in a New York convent school, stipulated that she should not be made a Catholic. 'I can assure you,' said the lady principal, with a smile, 'that there shall be no interference with her religious belief; but we cannot help her being surrounded with a Catholic atmosphere.' It is this 'Catholic atmosphere' whatever it may consist of, that does the business; and while we heartily agree with the Intelligencer that he is a very careless Protestant who subjects his children to it, we would not refrain from vilifying the Catholic educators on account of it, but we would fain have it analyzed and appreciated by our own."

In a late number of Health and Home we find the following:—"The people who stay at home in summer are left without their weekly supply of gospel. A popular Brooklyn preacher in opening a free church, declared his intention of preaching to those who couldn't get away in summer. 'If he had to sleep in a station-house.' But when the hot weather came, and half his congregation departed, even the charms of the station-house could not hold him, and his church-doors are closed." We would like for Health and Home to tell us how many Catholic clergymen left their congregations during the heated term? When the fashionable people have all left the city there is but little use for the fashionable preachers.