

FRIENDLY  
ADVICE.

THE Roman correspondent of the *Times* finds a grain of comfort in the manner in which the Papal rescript has been received in Ireland. The *Times*, generally, we may add, has become a great Catholic authority,

and is, in particular, as well acquainted with the mind of the Pope as if it had attained to some share in his Holiness's infallibility. But the Roman correspondent says: "The English Government ought to be more than any content with this revolt against the decree, for it is destroying the illusion that the Irish are persecuted because they are Catholics, and the equally ill-founded idea that they are good Catholics." There it goes! At one blow the false reputation earned through ages is destroyed and the penal laws and all the villainy of the past and present are seen in their true light. They are recognised as measures taken against the Irish people, merely for something—because they were Irish, perhaps, and as having no religious significance whatever. How could they, in fact, when the people were not and are not good Catholics, but adherents to the Catholic Church through pure devilment alone. But let us recollect, for our consolation, that a "good Catholic" in the eyes of the *Times* and his correspondents, is a weak-minded, superstitious creature, degraded by false beliefs and idolatrous practices and daring to exercise neither a will nor a judgment of his own. Judged in this light the Irish people certainly are not good Catholics, and what is more they need not be ashamed to confess their failing. But can anyone be deceived as to the true mind of the *Times*? He told us a little time ago, referring to a certain sermon of Cardinal Manning's, that England was quite prepared to renew her ill-treatment of Catholics if she saw the least reason for it. He told us later on that it was a flaw in the career of the late Emperor William that he had made concessions to the Pope. And, therefore, when he accuses Irish Catholics of not being good Catholics, or of being "nominal Catholics," as he accuses them elsewhere, we can understand what he means, and gain courage from the straits to which he is reduced. When the *Times* preaches to the Irish people unquestioning submission to the Vatican on peril of spiritual damnation, he means that they are to submit to the Salisbury Government and relinquish the certainty of national salvation.

AN ANCIENT  
HEATHEN TO  
THE RESCUE.

If his Holiness cannot make his voice heard in Ireland it will not be the fault of the strange allies who are hastening from everywhere to his aid. And if it is not love of the Pope but hatred of some one else that is impelling them, sure it all comes to the same thing in the end. Here then is Mr. M. Monier Williams, Professor of Sanskrit at Oxford, who has rummaged back through all antiquity to find a maxim to sustain his Holiness. He has gone all the way back to the "Law book" of Manu, written, he tells us, before ever there was a Pope at all, and found something worthy of his search. Listen to this that comes down to us from the days before St Peter was born, and the like of which none of us, of course, ever knew a ha'p'orth about up to this time of our lives. "Law is rooted in religion, morality, and the practices of good men." Is not it worth the trouble of learning Sanskrit to discover all that for the first time? But what are the religion, the morality, and the practices of good men, connected with the average Irish landlord and the average Government official in Ireland in whose existence Irish laws have their *raison d'être*? If Manu had known anything about them, ancient heathen as he was, he might well have entered another maxim in his "Law-book" that would have been more to the point. If his Holiness, then, has any aid to receive from Manu, it will be in the way of learning that even the old heathen world itself condemned and abhorred the principles on which Ireland is and has been governed.

## NO GO.

THE Roman correspondent of the *Times* argues badly that the fact of the Irish people's being Catholics does not enter into the opposition of the Government against their cause. It has been distinctly admitted and persistently urged by the Government and their supporters that, because the Nationalists are Catholics, the Orangemen of Ulster have a strong case against them and rightly claim to be supported in opposing them. But if the Orangemen can be persuaded that the Nationalists, as the *Times* and its correspondent assert, are not good Catholics, but are nominal Catholics only, perhaps their attitude may become less determined and less threatening. What we believe is that the Orangemen will perfectly understand the situation, and will well interpret all that the *Times* or its correspondents have to say in preterred defence of the Catholic Church. Nevertheless, the Orangemen may possibly take a lesson from the palpable fact that Home Rule does not mean Rome rule. They would certainly do so if secular oursedness as well as religious bigotry did not enter into the essence of their constitution. But the argument of the *Times*' correspondent as to the freedom from religious bias of the Tory Government is completely proved a failure, as we see.

Amanda Taylor, a miss only 11 years old is teaching school in Owen County, Kentucky.

## Scotch Notes.

THE common sense and value of a strike have had an exemplification in a statement made the other day in Glasgow, at the annual meeting of the Broxburn Oil Company, to the effect that the cost of their action to the late strikers at the shale mines had been a loss in wages alone amounting to be woen £60,000 and £70,000. In this way the working man who strikes, as the old saying is, bites his nose to vex his face.

Scotch thrift is proverbial but even that has its limits. It is rumoured, much to the discomfiture of squeamish people, that a large proportion of the bones lately imported as those of lower animals, camels and such like, from Egypt for manuring purposes consists of the skeltons of men killed in Arabi Pasha's revolt, and the rebellion in the Soudan. Some of the "uncle, guid" are inquiring how it will look on the last day, to have a lot of black pagans rising among the glorified bodies of the Covenanters,—though the colour may perhaps form a sufficient distinction. It is generally agreed, however, that thrift should draw a line at raising food by the disposal of human remains. Of the two cremation appears the better way.

There are other methods, however, of manuring the ground besides those that make use of human bones, which seem also objectionable. A labourer has been killed at Nigg in Ross-shire by the fumes of some chemical stuff that he was employed in spreading on the soil, and five others who were with him, narrowly escaped sharing his fate. Whatever the crops so produced may be, and they can hardly absorb anything deleterious, such methods must be widely unwholesome. The question of this chemical treatment of the land is also in itself a doubtful one.

Mr. Winans the American monopolist, is about to give up the forest at Kintail, in Ross-shire, rented at £1,600 a year from Lord Lovat. It is also announced that Sir William Cauldiffe Brooks has purchased, in addition to the forest of Glentanar, in the same county, Lord Huntly's Aboyne estates in Aberdeenshire. Faith in the monopoly of the land is therefore still extant.

Professor Flint has caused great excitement by issuing a circular to the ministers of the Church of Scotland in which he makes grave charges against the Church's foreign mission. The special charge is that of neglecting to cause an examination into the moral condition of the Female Institution at Calcutta, concerning which it may be remembered a shocking scandal occurred some few years ago. The Professor accuses the General Assembly of being "guilty of an act of deplorable immorality" in condoning the laxity of those in charge of the mission. He says, moreover, that a Commission sent out to Calcutta in 1855 was a "dis-honest sham." The *Scotsman*, in commenting on the matter, says, "If Professor Flint is right, much of the money given to the foreign missions of the Church of Scotland—and things are not materially different in the Free Kirk—is wasted or worse."

The inquiry of the Crofters' Commission, sitting at Aulbea, into the condition of the tenants on the Lothian estates, has revealed great injustice and hardship. After the bill was read it had been taken from the crofters, for example, they were still obliged to pay the same rent for their holdings. The farmers who "grabbed" their pasture, seized their sheep, which were put by him in a "fark," where they nearly all died, the crofters receiving not one penny in compensation. They had only been able to keep out of debt by fishing and going South to work.

Some amusement was caused at Aulbea by the description of a fruitless effort made a little time ago to pump a pond, named Loch na Beiste, dry. The motive was the discovery by an old man in the water of a monster endowed with two horns, and rather suspected in the neighbourhood to be the old gentleman *in propria persona*, although water is not generally considered to be his elemental element. Every one about the place was afraid to pass the loch. But all efforts to land the enemy proved in vain, and the only effect produced by a lot of lime thrown in, to make things unpleasant for him and remind him of home, was to kill a number of trout. Killing the devil, however, can only succeed on ballow-e'en.

Those who do not look to old age as likely to stretch them on a rack of this rough world would do well to take up their residence in Wigtonshire. It is said to be the abode, *par excellence*, of longevity. A Miss Kerr, of Stanger, is announced to have just completed her hundredth year, and to be still almost as young and merry as any miss in her teens.—The deaths have been recently reported, moreover, of two farmers, one in the parish of Kirkcubbin, and the other near Portpatrick, who had each attained to almost similar length of days, and who were found hale and vigorous when death came thus untimely upon them.

The Rev. Jacob Primmer is playing Old Harry with the Pope at Dumfriesline. It is, however, a wholesome sign of the times that his congregation do not follow him with enthusiasm. After a mountebank display in this line made by him on a recent Sunday evening, they stood up and left the church without waiting for the benediction.

The Catholics in Shettleston are triumphing over the election for the first time of a member of their body to the School Board. Mr. E. Murray, the gentleman in question, headed the poll by a large majority.