

covered in his cupboard. They are hardly an equivalent even for the smell of cheese. And this is all the opinion we have to offer our correspondent.

Scotch Notes.

"THAT this meeting of his fellow-countrymen tenders to Mr. Michael Flannigan its deepest sympathy in the painful position in which he has been placed by the uncalculated action of his Grace the Archbishop against which we most strongly protest; and we beg to assure Mr. Flannigan that his dignified and manly defence of his political opinions has raised him immensely in the estimation of his countrymen, not only in Edinburgh, but throughout Scotland." This is a resolution passed at a meeting of the Catholic Irishmen of Edinburgh on August 27, and it explains the purpose for which they were assembled. Mr. Daniel Donworth who took the chair alluded very forcibly to the action taken by Archbishop Smith the only dignitary he said of the Catholic Church between Land's End and John o' Groats who had acted in such a way in regarding the Papal decree although the other Catholic Bishops of England and Scotland were fully as much concerned for the morals of their people as was his Grace. He attributed the evil influence brought to bear on the Archbishop to the Rev. George Angus, at the mention of whose name a number of the audience began to hiss. Mr. Flannigan, however, stood up and begged of them to desist, as it should not be said that Catholic Irishmen had hissed at the name of a priest. The resolution was seconded by Mr. Sorden, who testified highly as to the respect in which he held the Archbishop where there was any question of religion, but claimed an unrestricted right to his own opinion in politics. The following resolution was also passed unanimously. "That this meeting of Catholic Irishmen, whilst willing to pay dutiful obedience to the teaching of the Church, respectfully submits that the Plan of Campaign has not been condemned, because the grounds on which the Holy Inquisition based its decree—namely, 'locatores and conductores,' or letters and hirers—do not exist except in a very few instances in Ireland, the law recognising a dual ownership in the soil; and therefore, in our opinion, the tenants are perfectly justified in combining for the protection of their interests."

The Rev. George Angus seems quite unable to confine himself within any bounds of decency. He now writes to the *Scotsman*, a becoming medium, no doubt, through which a Catholic priest may make known his mind on Catholic matters. The object of his letter is to explain what he would have said had he been invited to a conference of the clergy of the diocese of St. Andrew's, held to consider the manner in which Mr. Flannigan had been deposed by the Archbishop from the Presidency of the Young Men's Society, and the events connected with it. From this meeting, it seems, Father Angus was excluded, and evidently not without sufficient reason. Father Angus, as we perceive by this letter, is an old soldier, and not an examiner of the Kirk, as had been reported. It is a pity, however, that he did not leave the peculiarities of the barrack behind when he exchanged the sword for the soutane. In the letter alluded to, as in all his utterances, this singular ecclesiastic expresses his heartfelt contempt for the workingman. Mr. Flannigan, for example, is contemptuously described as the chairman of a sort of working-man's club, that is, the Catholic Young Men's Society, and as having taken part in the meeting referred to above, and about which Father Angus writes, with a journeyman tailor. But Father Angus wholly mistakes his position. The priesthood is neither gentle nor simple; it forms a class apart, and, while on the one hand it may claim equality with the *haute noblesse*, or even stand by the side of the throne, on the other it must needs be at home in the hut of the beggar. Thus the swineherd may, and has, become the Pope. It is related, for instance, of the famous Abbé Maury that one day when he was receiving in a noble mansion the congratulations on his eloquence and triumphs in the Assembly of a brilliant gathering of courtiers, a servant man with many excuses approached and told him a peasant at the door demanded to see him and would take no refusal. The Abbé, recognising his duty, and knowing that to him prince and pauper should be alike, hastened from the room. At the door he found his father, a shoemaker from a distant province, who, hearing of his son's greatness, and not being inclined to trust to rumour, had travelled on foot all the way to Paris to see for himself if they spoke the truth. Father Angus, no doubt, under similar circumstances would have turned his back on the old man and left him to the derision and rudeness of the lackeys. Not so the Abbé Maury; he took his father by the hand, and led him up into the brilliant saloon. There among the assembled lords and ladies of the court, he embraced him over and over again, and related with delight the old man's exploit. To the honour of the *vieille noblesse*, be it said, they entered thoroughly into the spirit of the scene, and admired the Abbé ten times more than they had done before. While all this sneering at the working man, therefore, is, in any case, indecorous and absurd, it is wholly out of calling with the profession of the priest, and throws doubt upon the vocation of the man who exhibits it. The letter to which we refer is an insolent taunt addressed to Mr. Flannigan, whom it sneeringly recommends to appeal to Rome. It is to be hoped, however, that it has not obtained the approval of Archbishop Smith, championed by the writer evidently with such an assumption. If his Grace identifies himself in any way with such utterances the situation must be serious indeed.

The crofters' commission has brought to light further details relating to the condition of the people in Orkney, that show a very deplorable state of affairs. On the estate of the Earl of Zetland, for example, the unfortunate tenants have been ground down in a most disgraceful manner. Their wages for manufacturing kelp were one shilling a day. They worked constantly for ten hours, and had themselves to supply storage, cartage, and everything necessary to load the vessels with the produce of their enforced labour. The penalty

of refusing to work in this way was eviction, and it was unsparingly carried out. Has not the Irish agitation already had its good effects even in Great Britain? To it is the appointment of the crofters' commission primarily due, whence has resulted the letting in of light on this white-slavery.

The Duke of Buccleugh has explained that he holds his tenants in the highest estimation and has all possible commiseration for their position. He would be delighted he gives them to understand to yield them every assistance, but his circumstances do not permit of his doing so. The Duke, it seems, is swamped by the vastness of his possessions, which consist of 450,000 acres of land. Whether the tenants will accept his Grace's excuses as reasonable or accord him the pity he claims from them remains to be seen. But if they do, soft hearts will be proved to have still their existence in the human breast.

It appears to be the firm conviction of pious folk at Dunfermline, that the just value of a Sabbath day's, or at least a Sabbath evening's, service is threepence. And if a congregation are unanimous not only in estimating their service at that price, but also in determining to pay it, the result may be a very pretty sum. Fifteen hundred three-penny bits, in a word, were found the other evening in the collecting basins of a certain church in the town referred to. The result is, of course, looked upon as the proof of the congregation's estimation of their pastor's labours. No evil-minded gossip who attributes it to the fact that a threepenny bit is the smallest silver piece coined, is to be held deserving of credit.

An association called the Scottish Parliamentary Labour Association has been formed at Glasgow with Mr. Cunningham Graham as its President, and Mr. Kier-Hardie as Secretary. So far as the association is formed for the *bona fide* purpose of obtaining the representation of labour in Parliament, it has the sympathy of the Liberals and Irish Nationalists, but unfortunately it lies under the suspicion of having also an intention of domineering over the Liberal party, and, if that be impossible, of dividing it; so that many who would otherwise hail its formation gladly, are not inclined very favourably towards it. The suspicions in question are strengthened by the fact that the chief members of the Association are the men who took a sinister part in the Mid-Lanarkshire election and persisted in an attempt to return their candidate at the risk of keeping the Gladstonite out and returning a Tory member in his place. The proceedings of the Association will be anxiously watched.

Loyal Glasgow has been shocked in all its proprieties by a body of trades delegates sent from Paris to visit the Exhibition. Never before has a dour community been so rewarded for its hospitality. At a dinner given to these guests, as a matter of course the health of her Most Gracious Majesty was drunk, and "God Save the Queen was played." The guests, it seems, not being masters of the English tongue drank their wine without understanding the toast; and not being used to English music did not recognise the "National Anthem." On being enlightened their indignation knew no bounds. They had been made drink long life and success to a monarchy; they had been made join in a prayer for salvation for a queen. Were they not ready to barricade their city at a moment's notice and die on the barricades in resisting any monarchy. *Vive la Commune!* Salvation for a queen! They did not believe in salvation for anybody. There was no such thing in fact, but if there were a queen should have no share in it. She should have every bit of its direct contrary with something more added if they had their will. Not being able to throw up the wine they had swallowed but obliged to keep their involuntary monarchic libations on their stomachs, they vomited forth laudations of revolution and furious condemnations of all that was royal. The red flag was also improvised for the occasion, whether in the form of a pocket-handkerchief or a bannel shirt it is not possible to say, but in either case it was duly honoured. The consternation of the worthy citizens who entertained the party is not to be described, and French politeness has fallen considerably in the estimation of the public generally.

Another sign of the times has been given at North Ayr. At a meeting of his constituents addressed by Mr. Elliot the Unionist member for the Division, a vote was passed condemning the Irish policy of the Government. This makes it almost certain that the whole county will return Home Rulers at the next elections.

Edinburgh is not likely to gain much in reputation [from the testimony of visitors from foreign parts. It is not long since a minister from Canada dealt very severely with the religious services in the Presbyterian churches, whose attempt at ritualism met with his disapprobation. And now a minister from Pittsburg in the United States gives a deplorable account of the evidences of drunkenness to be seen in the streets. More drunken men and women, he says, may be seen in Edinburgh in a day than in Pittsburg in a month. Every second person you meet, he says, seems to carry on his face the emphatic marks of dissipation. But, perhaps the good minister is misled by contrasting the pallor of the Yankee countenances with the ruddy cheeks of the North Briton. Bad as the temperance advocates think things are in America, he adds, they are far in advance of those in Great Britain.

The French working men were not destined to leave Scotland without receiving proofs that, whatever may have been thought of their conduct at Glasgow, there were, nevertheless, people in the country by whom it was highly approved of. The delegates on their return journey reached Edinburgh on Sunday, September 2, where they were received and entertained hospitably by the Trades Council. One of the speakers, of whom there were several on the occasion, thanked them warmly for their action referred to. He said, in proposing the toast of the coming revolution, that he would ask permission to thank the citizens of Paris for not drinking the health of that very fortunate old lady who sat at the head of affairs, and was the