

the same mysterious truths,—the same severe morality, were to be announced to the people of the East,—so blindly attached to the superstitions of their fathers, so prone to sensual indulgence, and so prejudiced against the Christians, on account of the irregularities, injustices, and cruelties, of most of the Europeans, who had landed on their shores? Besides, no miracles have been better attested, or more scrupulously examined, than those of Xavier; and the mass of evidence, on which they rest, cannot be rejected without endangering the foundations of our moral certitude. But as this is a subject which would lead him beyond the legitimate limits of a prefatory introduction, the translator content himself with referring to the ‘End of Controversy,’ and ‘Vindication’ of it, by the Right Rev. Dr. Milner, in which the certainty of these miraculous facts is solidly established.

THE RELIGIOUS CONDITION OF LONDON.

If there be any proof required to show that the often-boasted pride of Protestantism—“judge and act for yourself,”—has sunk England to the lowest state of immorality, it is here given by Mr. Harris, a Protestant writer, in his account of Modern Babylon, in the *Christian Magazine* :—

“A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London in utter disregard of all religion, as half a million at the very least. ‘But,’ says a later writer, ‘my impression is, that the number is nearer 800,000’—more than one-half of the whole. Are three-sevenths of the remainder of the world’s population, Jews and Mahometans? About three-sevenths of the remainder of the population of London rank as heterodox, inconsistent, worldly professors of Christianity—a disgrace to the Christian name. Do only four sevenths of the human race profess the Christian religion? The small proportion of your city population—yes, and less than that—only about 300,000—a fifth of the whole—are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era—in the third of the Protestant Reformation—of favoured London is just its epitome.

“But do you ask for a brief description of the state of that first great division of 500,000 or 800,000, or, taking the middle number, 650,000 ungodly human beings? What is their state? It is a condensed mass of heathenism, which, if drawn out and diffused over a large space in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so

virulent that it might suffice to inoculate a continent—a world with vice. What is their state? It is as bad as the most perfect system of evil which the temper could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state? 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity: 3000 persons are receivers of stolen property—speculators, and dealers in human depravity: 4000 are annually committed for criminal offences. 10,000 are addicted to gambling: above 20,000 to beggary: 30,000 are living by theft and fraud. That this dreadful energy may not flag from exhaustion, it is plied and fed with three millions’ worth of spirituous liquors annually: 23,000 are annually found helplessly in the streets. About 150,000 are habitual gin-drinkers; and about the same number have abandoned themselves to systematic debauchery and profligacy. Such is their ordinary state.—Like the magic erections in Pandemonium, in addition to the 5000 temples of drunkenness and vice already existing, other ‘fabrics huge rise like an exhalation’ The statistics of evil are ever on the increase.”

(From the Tablet)

SPEECH OF THE COUNT DE MONTALEMBERT.

With the opening of the French Chambers, and the discussion on the Address in the Chamber of Peers, has come a most important Catholic manifesto—the Speech of the Count de Montalembert. This name is already not unknown to our readers, both in England and Ireland; though, perhaps, across the Channel it is less widely and emphatically known than amongst us. But, however this may be, one thing is tolerably certain—that if Almighty God gives this able and zealous statesman life and opportunity, in the course of a few years there is no lay name that throughout Western and Northern Europe will be more of a household word in the mouths of all true Catholics than that of M. de Montalembert.

It is difficult to exaggerate the important part in the affairs of Catholicity which opens itself before him, and which he seems destined to fill. Though he has already been before the world for some years, and has achieved no contemptible renown, he is yet comparatively young; and has made what, we trust, will turn to be only a few brilliant preludes to the greater achievements that are to follow. Already is he known in the world of letters for his great erudition, and a capacity for literary success, which, if he were to confine himself to this limited sphere, might easily raise him to a level with the proudest of his competitors.