FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the *Globe* states that the Emperor Napoleon, having recognised the soundness of the views entertained by the English Cabinet, has taken upon himself the task of expounding to the Russian government the necessity of its abandoning all claims on Bolgrad and Serpents' Isle. It is understood, says the writer, that the Russian government will offer no resistance to the observations of the Emperor, and that the complete execution of the Treaty of Paris may now be depended on. On the other hand, Russia and France will demand the immediate evacuation of the Principalities by the Austrians.

The Neapolitan Ambassador is still at Paris, although he has his passports.

There is one point in the speech of the Emperor of the French in receiving the Russian Ambassador, M. de Kisseleff, on Wednesday (says the *Press* of this day), specially deserving notice. His Majesty said he had learnt with pleasure that his Ambassador, M. de Morny, at the Court of St. Petersburg, had known how to win the esteem of the Emperor Alexander II.

The broadside of the French press is fairly swung round before England, the ports are open, and a sharp and well sustained fire is blazing out. This freedom of the French press to batter away at the quondam ally of France is remarkable, as it is well known they must have either orders or permission from head quarters. H. I. M. has acted very properly in thus allowing the French papers to return the raking criticism, the ungracious sneers and open insults which have been showered by the press of England upon France and her ruler since the conclusion of the war. It was rather too much to expect that the Emperor should allow England to have all the talk to herself. He complained of the press, and was told the government could neither silence nor control it. Well then, the plain course was to give the French press quite as much liberty on the same topic and bid them use it. They have gone at it with a will, and the alliance has already shown signs of the engagement. This week the *Assemblee Nationale* and the *Times* are at the head of their respective lines, and within point blank range.

"Never," says the *Nationale*, "in any opera have the scenes been more suddenly shifted than has British policy—to-day Liberal, to-morrow Absolutist—now taking the part of nationalities, and now ready to oppress them—in turn encouraging and interdicting religious propagandism—humble towards the strong, and insolent towards the weak—the ally of all powers and all rebellions, according to the interest of the year, the day, and of the hour even. Still, whether just or unjust, right or wrong, the acts of the government as respects foreign nations find a united phalanx to support them. One might imagine that England had borrowed from the two great rivals of antiquity their distinctive characteristics. Carthage has bequeathed her Punic faith, and the oracle written by Virgil on the cradle of the people's King has been taken for her motto—'Tu regere imperio populos Romane memento.'"—*Nation.*

It is said that the police authorities have obtained a clue by which to trace the origin of those incendiary placards which have latterly been found posted through the faubourgs. Enough to say, that the parties who made such puerile attempts to get up agitation in the working quarters, or rather who hoped to have it believed that discontent prevailed, such parties are neither Republican nor Socialist. That little bubble has burst, and it is not likely that for some time the trick will be renewed. The time, in fact, was ill-chosen, for, instead of the cabinet-makers and upholsterers of the Faubourg St. Antoine being idle and suffering, the fact is that, notwithstanding the pressure on the money market, and the restrictions on credit, their hands are full of work, and there are engagements enough to keep employment going for some months to come; nor is business confined to the particular class specified, but extends to all connected with the furnishing of houses, and of ladies' apparel. Other branches of trade are not so brisk, but, taken altogether, there is no dearth of remunerative occupation.

A Jewish family, consisting of a boy aged 12½ years, and three females, the eldest of whom is 23 years old, have made their abjuration in the Church of St. Jacques, in Amiens, into the hands of Mgr. Boudinet, the Bishop, who administered to the young neophytes the Sacraments of Baptism, Confirmation, and the Holy Eucharist.

SPAIN.

Despatches have been received at Madrid from Rome, which state that the conditions of reconciliation between Spain and the Holy See promise, if not an absolute restoration of the church property which has been sold, at least a large indemnity. Narvaez has replied to this demand by issuing a circular, which confirms all the sales issued prior to September 25.

ITALY.

ROME.—The Government Committee on the Finances has just met and has held some sittings. The Holy Father has recently given audience to the deputies of the provinces and appealed to them for their support for settling the forthcoming budget. In concluding his address to them His Holiness congratulated himself on being able to present to the commission a budget the very small deficit in which presented a considerable diminution upon the last one, and allowed the hope that a perfect balance might soon be expected. In fact, the draught of the budget for 1850, which has just been published, shows a deficit which does not amount to one-twentieth of the revenue of the Pontifical States. Subtracting the sinking of the debt and unforeseen expenses, there would be a surplus. The indirect taxes, especially the Customs, thanks to the measures recently taken, exceed the expectations of the Government by the returns already made, and by those they still promise. The sum of these results is eminently satisfactory, and speaks well for the real resources of the country, and, at the same time, for the care bestowed by the Government in the regulation of the financial system.

NAPLES.—According to advices received by the *Augsburg Gazette* from Rome, it is positively known that the Neapolitan Minister of Justice is drawing up a new list of the persons who are to be amnestied. The Pope is employing all his personal influence on King Ferdinand II., and hopes to be able to persuade him to put an end to his misunderstanding with the Western Powers "by a judicious compliance with their wishes." His Holiness has made a strong appeal to the religious feelings of the King.

STATE OF NAPLES.—NAPLES, Nov. 10.—Opinions are facts, and those are almost the only facts which at present I have to communicate to you. It is, then, a very common opinion that we, the allies, cut a very sorry figure in this affair of Naples—not that we have undertaken something which we cannot accomplish if we would, for our power must be undoubted, but that we have been playing ghost to baby, and baby is not frightened. The consequence is that all parties laugh at us, even lampoon us, as I hear they did in some verses stuck upon Baron Brenier's door the day after he left; and one party, the Liberals, are angry, even indignant. "Why excite hopes," say they, "which were doomed to be disappointed? Why agitate Italy from north to south only to leave her more prostrate than before? The only result of your intervention has been to show the strength of the despotic principle, and our utter incapacity, because of your unwillingness, to struggle against it." I must confess that that the Neapolitans have too much appearance of reason in such remonstrances, unless the programme which England and France have laid down has some as yet undeveloped good within it. Of course, the Royalist party with their ridicule mingle also expressions of indignation at what they call an impertinent intrusion into the affairs of another man's house, and, if we are to judge from the openly declared opinions of the Russian Minister, his Government takes a similar view of the question. Instead, therefore, of pleasing or benefiting any one party, we have offended or disgusted all, and, to judge from appearances, the result of English diplomacy in Italy will be as usual.—*Naples Cor. of the Times.*

DENMARK.

The abdication of the King of Denmark is announced as certain and immediate. As the world goes on, thrones appear less and less comfortable resting-places to their occupiers, however brilliant to lookers-on. A King of Denmark is unpleasantly near to Russia, Prussia, Sweden, not to say England and France. The real importance of all events which touch Denmark is derived from the claims of the House of Romanoff to the succession, in the event of certain far from improbable conjunctures. The interest of Europe, and especially of England, requires the restoration of the Union of Colmar between the three Scandinavian Kingdoms, if it could be obtained without war and without injustice. To divide and dictate to them, is the no less obvious policy of Russia.—*Weekly Register.*

POLAND.

His Excellency the Right Rev. Prince Chigi, Ambassador from the Holy See to His Imperial Majesty the Emperor of Russia, on his return from his embassy passed through Poland. His Excellency's visit has been, for this noble but unfortunate nation, an opportunity of manifesting in the most striking and lively manner the deep-rooted faith and attachment which she has preserved, in the midst of so many and such cruel trials, towards the Holy See, and of showing towards the Vicar of Jesus Christ, in the person of his representative, a new testimony of its veneration and its love.

RUSSIA.

Rumors of a collision between the Russian and the English ships in the Black Sea are rife. An English gunboat has been fired upon while entering the Sea of Azoff, in consequence of some vessels trading in salt having been seized by the Russians. The Curacoa steamer has in consequence entered the Black Sea, with what object accounts differ. We have little doubt that all will end peaceably, for neither party can wish for a renewal of hostilities, yet it by no means follows that irritating collisions of this sort are harmless. They are a necessary consequence of the continuance of a British fleet in the Black Sea. Government may be able to show that there was no alternative, but the determination implies considerable responsibility. Lord Lyons, it is now announced, is to winter in the Bosphorus, so that the final execution of the treaty of Paris is at least so far postponed.—*Weekly Register.*

We clip the following from the *New York Church Journal*, an American Protestant paper:—

THE COMMON SCHOOL SYSTEM A FAILURE.—The Common School System is provoking a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfil these promises. The whole system, we repeat, is proving a lamentable failure; denying, by every day's experience, its former pledges. Is proof demanded? Proof will be found in the following pages. The prevailing system is lamentably defective in that it does not aim at the training of the whole man; neglecting as it does the moral and controlling powers of human nature and concentrating all its force upon the development of the intellectual. It has indeed achieved much in the improvement of this latter half of our nature. No one acquainted with the subject can deny that during the last quarter of a century incomparably more has been done in diffusing knowledge among the masses than in many preceding generations. The common watchword of the times has been "*universal education.*" Our vast country has been thoroughly districted; schoolhouses, constructed on the most improved plans, have everywhere sprung up in sight of each other; the press has teemed with the most approved books of elementary instruction; apparatus of every variety has found its way into the school-room to assist the young in their comprehension of the sciences; Teachers's Associations have been organized; Normal Schools have been established for the training of instructors; and governments have promoted the system with a princely liberality. And no one can question the success which has been achieved in giving intellectual acumen and secular intelligence to the masses. On entering a school-room, we are much impressed with progress;—so much readiness in arithmetical calculation is evinced; the events and dates of history are so wonderfully memorized; the affinities of chemistry, and the names of the stars are so thoroughly learned, and so much excellence in penmanship, and readiness in geography are evinced, as to prove very conclusively that the primary educational system in our country is possessed of no inconsiderable degree of efficiency in the work of a purely intellectual discipline. But while the intellect is so sharpened and informed, the moral powers are suffered to slumber and dwarf. The multitudes who leave school, so ready in figures, so skilful with the pen, so well instructed in the anatomy of their bodies and the mechanism of a steam engine, go forth into the world ignorant even of the Ten Commandments and the Lord's Prayer, with an uninformed and slumbering conscience, with impure minds and enlarged but ungoverned desires. Would not a careful investigation show that the Bible itself is not read in more than one-fourth of the schools of the land? Is it not the prevailing idea of a *good* school that it is a place where a boy may be prepared for the counting-room, and a girl for higher circles of society, rather than the place where purity of thought, honesty, temperance, and justice, are constantly engrafted upon character, and occupy the same prominent platform that do the secular branches? Does not the preparation of persons for teaching, as a general thing, simply mean their preparation to teach arithmetic, geography, grammar, and the kindred studies? And when the authorities examine candidates for teaching, do they not fail to inquire into their moral as well as their literary qualifications? Do they not keep silent upon the all-important question whether they are qualified to handle properly that most delicate of all machinery, the moral constitution of a child, to suppress evil tendencies by preventing their exercise, and to strengthen the good by encouraging them into activity?

Indeed the prevailing school system is daringly and criminally deficient. Yet if we could be assured that the multitudes of the young men were receiving a moral training anywhere outside of the school-room, at home or at church, it would somewhat extenuate the enormity which is now perpetrated. But the lamentable fact is, that *five-sixths* of the homes are irreligious, *five-sixths* of the parents of America do not even attend any place of public worship, and are therefore of course unqualified to give a moral bent and religious instruction to their offspring. It was lately reported to the American Educational Society, that there are two *millions* of children between the age of five and fifteen who are receiving *no moral education!* Ought not this alarming host, who are so unprovided for both at home and at church, to their daily school instruction, be made to receive some adequate moral and religious training? But the popular common-school system provides only for the communication of secular knowledge.

Now is it to be believed that such a system tends to the glory of God, to the security of human life and property, or to the prevention of crime in general?

The prevalent notion that mankind are vicious because ignorant, and that to make them virtuous it is only necessary to make them intelligent, is contradicted alike by sound philosophy and universal experience. The intellect is not the agent which gives shape to human conduct: desires and passions direct the steps of mankind; these are made our tempters; and unless they are brought under the restraint of a moral discipline and an instructed conscience, unless they be so educated as to take side with virtue and order, they will be sure to develope themselves in the commission of crime and the corruption of public morals. Mere intellectual illumination, by making known a greater variety of attractive objects, will inflame the desires, excite the imagination, and multiply cravings, which, though ever so unlawful, will be gratified, provided the chances of escaping with impunity can be devised. Besides, the more intellectual accomplishments and penetration a man possesses, the better prepared he is to execute villainous designs; his knowledge becomes his tools. Can any other than a thoroughly trained hand be successful in forgery? Could an uninstructed mind have practiced the stupendous knavery of Schuyler, the railroad defaulter? Could one, ignorant of chemical poisons, have carried on the wholesale murder that was committed in England, not long since?

Again, the greater intellectual acumen a man possesses, so much more capable is he of *devising a way of escaping the detection of crime*, and therefore will feel less reluctance in committing it. While he projects crime, he may, Iago-like, stand behind the curtain and play upon weaker men, making them the active instruments of his villainy, or he may arrange such a train of circumstances as will cause suspicion to fasten on others than himself.

No: Something more than the *head* of man must be enlightened in order to keep him from the commission of crime: moral principles must be established in him. His heart must be purified, his habits improved. It was the sagacious Lord Wellington who said, "Dissever Religion and Education, and you only make men clever devils." It was Francis Lieber, LL.D., who, in a letter to Bishop White, said, "It has been often remarked, that instruction, without the careful cultivation of the heart and religious instruction, leads to moral mischief rather than to good effects. *This is undoubtedly true.*" It was John Falk, the founder of the first House of Reform for juvenile offenders, who said, "Of what use or advantage to the commonwealth are rogues that know how to read, to write, or to cypher? They are only the more dangerous. The acquirements mechanically imparted to such men, can serve only as so many master keys put into their hands to break into the sanctuary of humanity."

It was Mr. Sergeant Adams, Chairman of the Middlesex Quarter Sessions in London, whose lot it had been to try no fewer than 28,000 of his fellow men, who gave the following strong testimony last year (1855), at the anniversary day of St. John's College, England. "He would speak," he said, "of the change his own views had undergone, because it might be of use to his hearers to know that, like many others, he had once thought that secular might be separated from religious teachings; nor was it till about five-and-twenty years since, when he came to hold his present office, that he ascertained by its practical results, *the bad effects of so bad a system.* One cause of entertaining his early opinion, had been that he had always understood, and taken for granted, that children necessarily received their religious education at home. But this was begging a most important question, for the fact was that at home they received no education at all. He was persuaded that education without religion was a most dangerous weapon. Knowledge alone could only furnish them with greater facilities, nay, with greater incentives to crime. He wished people could be brought to see that reading and writing were not education."—*The Guardian, May 9th,* 1855.

It was an eminent medical writer who said "there is no one characteristic of the present age more remarkable than its inclination to undervalue all moral education. The wonders which have been effected by the mechanical inventions of Watt, Arkwright, Fulton, &c., seem almost to have overturned the common sense of the times, and every power is stretched to its utmost to render the rising generation not a moral but a mechanical race. This is exactly the reverse of what ought to take place, inasmuch as the happiness of men depends far more upon the proper control of their internal feelings than their external circumstances; far more upon a mind void of offence than upon the highest intellectual acquirements. Neither can there be a greater mistake than the supposition, that knowledge is always in itself beneficial. It is indeed a tremendous engine of good or evil. With him whose mind is directed aright, it is an instrument of advantage to himself and to the world, but with him whose moral feelings are not decidedly virtuous, it is but an additional and terrible weapon of ill.' It was Governor Wolcott who, as early as 1826, in a message to the Legislature of Massachusetts, said: "As high mental attainments afford no adequate security against moral debasement, it appears to be indispensably necessary that we should unite with our neighbors, and with all virtuous men of the present age, in maintaining our share in the great conflict which is prosecuting, of virtue against vice."

It may be thought by some that all the foregoing is mere theory. Would that it were *only a mere* theory. But the deplorable truth is that it is a theory now daily illustrated and confirmed by facts, facts everywhere, both at home and abroad. Take Massachusetts, which has led the van in popular and common school instruction, and whither therefore the friends of the system may look for its greatest achievements. What Governor Wolcot theorized before its Legislature a quarter of a century ago, Governor Briggs, lately in his message to that Legislature declared to be now realized, and earnestly called the attention of that body to the alarming increase of crime in that State. The Grand Jury for Boston (1853), in their report to the court, speak in the most forcible language of the increase of crime, especially juvenile crime. And Ex-Mayor Bigelow, of Boston, on a public occasion, lately said, "At the rate with which violence and crime have recently increased, our jails, like our alms-houses, will scarcely be adequate to the imperious requirements of society." Ex-Governor Clifford, in a letter to a gentleman of West Newton, Mass., used the following remarkable language: "I have a general impression, derived from a large familiarity with the prosecution of crime, both as District Attorney and Attorney General, that the merely intellectual education of our schools, in the absence of that moral culture and discipline, which in my judgement ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime; indeed without this sanctifying element, I am by no means certain that the mere cultivation of intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister through its agency to his sensual and corrupt desires. I can safely say, as a general inference drawn from my own somewhat extensive observation of crime and criminals, that as flagrant cases and as depraved characters have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and, in some instances, of the higher institutions of learning, as could be found by the most diligent investigation among the convicts of Norfolk Island or of Botany Bay."

Look next across the Hudson to the Empire State, which in common public school education has followed close in the wake of Massachusetts. In New York city itself, Justice Connolly, who last year sat upon the main Criminal Bench, reported that for nine months preceding October 1, he had himself disposed of *nine thousand three hundred and forty-two* cases, or an average of forty cases daily, excluding Sundays.

The Tenth (1855) Report of the Prison Association of New York to the State Legislature, reveals a most alarming increase of crime. The following table shows the arrests during each of the years 1853 and 1854:—

	1853.	1854.
Arrests, - - -	39,700	52,700
Embezzlement, -	20	78
Felonies, - -	57	114
Gambling, - -	77	161
Grand Larceny, -	691	1,113
Petty Larceny, -	3,216	6,630
Receiving stolen goods,	75	184
Picking pockets, -	261	375

And the convictions for arson were in 1854 about twice as many as in the previous year.

Courts of justice in that city furnish evidence of corruption which cannot but make the patriot tremble for the security and sanctity of law. An Empire Club there make its supremacy felt at the ballot box. Members of the Common Council, it is affirmed, are flagrantly venal and corrupt, in a single year raising themselves to great fortunes by the bribes they receive.

But let us come home to our own New Jersey, which has made no contemptible efforts in diffusing Common School education among the masses; and is virtue on the increase among us? Listen to the following Report which our Prison Inspectors made to the Legislature last January (1856:—"*We regret to have to say that we are of opinion, that the violation of law, by the commission of crime, is largely on the increase in our State, and as a natural consequence our penitentiary is full to overflowing.*"

But we need no statistics nor the opinions of others for our own observation supplies us ample enough conviction of the deteriorating morality of the country, and the increasing prevalence of crime. We excel every other country in sharpness and money-making. Yet among what other people personal violence so frequent in high places? Where is there any other nation whose general and local governments have so rapidly deteriorated in virtuous principle and legislative integrity? Where are the laws of the Statute Book more frequently unexecuted? Is there any other people among whom life is so unscrupulously risked and sacrificed in the prosecution of our various enterprises? Where is the other equally wealthy people, in the trading honor of whose majority there is less confidence to be placed? Where else is the people whose educated men would call for so many editions of a late auto-biography which is a systematic detail of the ways and means of successful dishonesty? Among what other people are filial affection and a due respect for superiors so unknown, or juvenile crime so rapidly increasing? What country is more distracted by isms and quackery? Where is the other civilized land *five-sixth* of whose population are habitual neglectors of public worship? Is not infidelity no longer disguising itself, but coming out boldly, revealing the whole of its cloven foot and brazen front, and infecting all classes of society to an alarming extent? And are not murders themselves becoming so frequent that our feelings have almost ceased to be shocked at their recital?

(To be contined.)

OUR PROSPERITY.—(*From the Nation*).—The English are a headstrong people; they "will be drowned and nobody shall save" them. If they take it into their heads that black is white, they blackguard every one who does not hold the same; if they change their opinion they assail every one who does not change at the same moment as themselves. One day it is a heinous offence in England to say a word in favor of "the despot of the Boulevard Montmatre;" the next it is a crime to deny that he is a wise, a noble, and a magnanimous ally—yet another day and we are called upon to hoot him once more. Ten years ago it was exasperating to the English to be told that their alliance with the Irish landlords was a mistake; now their *role* is to abuse the Irish landlords and lay at their door all the sins of the government along with their own. To day it suits the English whim to consider Ireland as prosperous—and prosperous too because of British law, a miracle which six hundred years has not brought us a day nearer to beholding. But our neighbors will have it so, and the man who attempts to hold the contrary—for, at least twelve months to come—must submit to an enormous amount of cackling from the Cockneys. It is amusing to behold to what extent the English hug their hobby opinions; they love self delusion. True, the insolence with which they pour abuse and opprobrium upon those who hold an opinion ten or twelve months in advance of themselves is galling in the extreme but then it is retribution to see them eat dirt so extensively and frequently as they do. There is not a day in the year that the English journals are not reduced to this humiliation.

A few years ago nothing was more calculated to provoke a sneer or a growl from the true bred Briton than to assert that there was in Ireland capital enough to buy the island back from its British-made landlords—that there was lying idle, locked up by prohibitory legislations, millions of money that would be invested in land, if opportunity were afforded of doing so with security from robbery by law. We bore our share of the penalties of holding this belief long before it became the British whim to proclaim, not to assail the opinion—even as we hold now, at the same risk, the equally indisputable truth not yet recognised in England, that there are as many more millions in the country which would be expended in tenant farming, were there security for tenant property—were the tenantry assured that their capital was protected by law. When, at length, the Incumbered Estates Bill was enacted, it was not with the intention of benefiting Ireland, or developing Irish capital; for the very good reason that our wise legislators ridiculed the idea of there being any such thing as Irish capital in existence. No one now thinks of denying that English statesmen and the English people seized upon the idea of Saxonising Ireland and so settling the great governing difficulty. Evictions were to be encouraged as one great agency in completing what the famine had, unfortunately for British purposes, left undone—the extirpation of the Celtic occupiers. The New Estates Bill was to do the work in securing that English or lowland Scotch should take their place. Indeed such a scheme would have appeared even to the concoctors, utterly chimerical, had not the failure of the potatoe supplied a grand excuse for removing the great obstacle—a population of nine millions, which would take years to root out by the mere eviction system. The famine, as it is called, suggested the idea. When three millions of the obnoxious race had been got rid of, all seemed ripe for introducing the English element. The government blindly rejecting the idea that there was capital enough in Ireland to frustrate their intentions, passed the Incumbered Estates Act, which had the unparalleled peculiarity of being welcomed as a boon by every friend of Ireland, while it was lauded to the skies by the English nation. The simple fact being, that the former, aware of the resources of the country, saw what its real effect would be; while the latter, blinded by their prejudices, saw in it only the engine of what they fondly hoped to effect. Who does not recollect the interminable talk about 'English capitalists,' 'English purchasers,' that filled the land from end to end? Once more, for the millionth time, a penacea had been discovered for all the ills of Ireland; English landlords, 'the infusion of English blood,' as the twaddle went, was to heal all our woes and bring about a sort of millenium. Ecstatic' Exeter Hall saints declared that now at last the days of 'Rome' were numbered, and it was in one of those rapturous moments the *Times* declared that, in a few years a Catholic Celt would be as rare in Ireland as a Red Indian in Massachusetts.

But there would seem to be an especial providence in store for Ireland notwithstanding all its misfortunes. The Irish race seems to baffle all efforts to destroy it; Elizabeth believed it squelched when a million or so alone of all the people were creeping out of caverns and hiding places to be shot like wild beast or starve in the desolated land. Victoria has made the same mistake; her Incumbered Estates Act has not worked for English purposes. Mr. Ormsby tells the tale of disappointment; *Irish* capital and Irish purchasers, says Mr. Ormsby, is 6,208; the number of English, Scotch, and all foreign purchasers, 283! The amount of English capital infused has been £2,510,306; the amount of Irish capital liberated £15,889,044! Clearly whatever else the Act may do it has failed to colonise Ireland with foreigners. But has the utter explosion of their self delusion in this respect with reference to Ireland made the English less dogmatical or less blinded by their prejudices? Not a bit; driven from one whim they take to another with the same bulldog pertinacity; the same amount of fatal absurdity. It is a spectacle to see the anxiety they evince to have it believed that at last they have made Ireland loyal and prosperous; that the Irish tenantry do not want Tenant Right—that the Tenant League is without support—that agitation is dead because the people are loyal, and that because they are loyal they are prosperous. "We did it all" is dinned into every one's ears. If any one ask what particular stroke of policy produced this "prosperity" and how came the farmers to get such high prices; it is answered "the Incumbered Estates Act!" The Incumbered Estates Act raised the prices for farmers? Bah! There is not a man in Ireland that does not know that the late war, the partial failure of the provision crop in Europe at the same time with a bountiful harvest in Ireland, together with the stoppage of the great corn supplies from the Baltic and Euxine, have made Irish farm produce worth treble its ordinary value—Ireland being a provision growing country. As long as these causes continue, Irish "prosperity," as it is called, will continue; no longer. But lest it should hold even a very little longer, we see the screw being put on the producers to make their prosperity an empty name—a mockery. It is enough to make a ghoul laugh to hear the English taking credit to themselves for causing this 'prosperity' in Ireland. 'It is a significant fact,' says one of these British Bats, the Edinburgh *Witness*, 'that the moment Irish agitation ceased, prosperity set in!' We have heard drunkards say that it is a significant fact that the potatoes rotted the year whiskey was given up and Temperance at its zenith! In fact, the logic of the British is as amusing as their dogmatism. As well might they declare that the Australian gold fields were discovered by their colonial legislation as that the Incumbered Estates Act, or any other British statute, is to be thanked for high prices in Ireland to-day.

SUICIDE.—A Literary and Scientific Society of Vienna has lately proposed a prize for the best essay in answer the following question—"What are the causes that render suicide so prevalent in modern times, and what are the best remedies against this evil?"

These learned men of Vienna need not go out of their own country to find an answer to these questions. Suicide is rife in the polished circles of Berlin and Vienna; it is met with even in the humbler classes of Protestant Germany. But who ever heard of such a case occurring among the sturdy population of Westphalia, the warm hearted mountaineers of Tyrol or the inhabitants of any other exclusively Catholic portion of Germony. And if they are not satisfied with this evidence furnished by religious geography (if we may use the expression)—let them turn to the history of their native land, and the same evidence will stare them in the face. Let them consult the comparative tables of crime given by Menzer and other statists; and they will find that suicide, like infanticide and other unnatural crimes, was unknown in Germany before the so-called Reformation.

In Spain and Italy, where the old religion was never changed, (because the people believed their hereditary Christianity too good to need *reforming*) suicide is rare, and confined, exclusively, to those who have drunk of the poisonous waters of modern infidelity. In Ireland it is absolutely unheard of, save in the Northern and Protestant portions of the island, where the Catholic faith is confined to a few—or in large cities, where a long life of habitual corruption has in some individual cases, succeeded in obliterating the impressions of early piety and religious education. Amongst Irish Catholics, who have come over to America, no suicide can be found, except amongst young males of "La Jeune Irlande," who have exchanged their national Faith for the chimerical theories of continental Infidels, or young females, who have turned their backs not only on their native land, but also on that piety and purity, of which its very atmosphere is redolent. And even such cases are comparatively rare.

Suicide is the fruit either of a false religion or of a corrupt civilization. Hence its frequency in Pagan and Protestant countries, and in those few Catholic portions of Europe, where a fashionable irreligion has demoralized the higher and middle classes of society. If Protestantism choses to boast, as she not unfrequently does, of having brought about the present