

THE COMPARATIVE VIRTUE OF CATHOLIC AND PROTESTANT POPULATIONS.

ARTICLE III.—AUTHENTICATED AND UN-AUTHENTICATED STATISTICS.

The constant and persistent effort to circulate unofficial and unauthenticated statistics in England is one of the saddest phases of the anti-Catholic agitation among the English-speaking population. Between twenty and thirty years ago a number of tables were published, the one giving the number of murders in England and Wales and thirteen "Popish" countries, the other the illegitimate births in London and ten "Romainish" towns were manufactured somewhere. We are unable to trace their origin, but they came forward to-day as unblushingly as they did twenty-five years since. An agent of "The Protestant Evangelical Mission" pushed them into our letter box with their name a few days ago. At the top of them were the words—"For God and our neighbour," and at the bottom it was stated—we presume ironically—that the "object of the society" is "the maintenance of civil and religious liberty, by the defence and propagation of Christian truth." In his recent controversy with Father Williams the editor of the Cardiff paper used "precisely the same figures, professing to take them from a Turin Almanac of 1864, to the 'authority' of which we referred in our last article. He might have looked earlier and nearer for the author, for the figures were of home manufacture. The first-named controversialist might be excused for perpetuating the falsehood, but how the editor of a Liberal paper, whose duty it is (whatever his inclination may be) to sift slanders upon his neighbors, could swallow a set of figures which represent murders in the Papal States to be, proportionately to population, 237 times as numerous as in England and Wales, is past our conception to account for. Nor can we excuse him for propagating this and other untruths regarding the faith professed by between a fourth and fifth of the population of these islands, when he must have had in his own office ready tests of the slanders of which he was the vehicle. For instance, the average murders in a year in Ireland are represented in these tables as 130; we have only to turn to a blue-book to see that, throughout all Ireland in 1874, there were but 100 cases of homicide, including both murders and manslaughter. The Registrar-General does not say how many there were of one, and how many of the other. As to illegitimacy the editor quotes Vienna from his Turin Almanac of 1864, the figures—legitimate births 8,221; illegitimate 10,360. Mid these are quoted as 1864 figures. The pamphlet we have referred to, of which we may as well give the title, "Christianity the Fortress of Great Britain," quotes precisely the same figures 1849! There is just the difference of the figure 8 for 2 in the first number, a misprint quite excusable, considering what service the figures have done in last twenty or thirty years.

Now, with regard to the first of these tables—the murders said to have taken place in Protestant and Catholic countries, we have searched in vain for statistics which would afford a means of comparison. Those who pretend to make the comparison go back, as we have shown, to a manufactured statement of which no one who uses it can give the basis, and which as we show from the case of Ireland is clearly false. Even if we had the figures, we doubt if they would be of service. The classification of crimes in different countries is so various, that what is set down as murder in one nation would be regarded as only culpable homicide in another. Again, at the same period, the circumstances of nations are so different, that a comparison between them would be simply absurd. Supposing we set down the executions which took place soon after the success of the Versailles troops and the establishment of order in France with the executions in this country at the same time, what would be thought of the result? It would be worthless. We can give facts as to the totals of crime, but even facts in some cases require a knowledge of the country to enable one to explain them. For instance, it was stated at the first annual Geneva Congress [Report, p. 88] that the number of persons prosecuted in France for crimes in 1870 was 4,189. In the same year in Protestant England and Wales, with a population not two-thirds that of Catholic France, the number of criminal "convictions"—not accusations—was 12,953 and the acquittals were 4,577,* so that the persons accused of crime in England and Wales were more than four times as numerous as in France. We cannot in justice to this country believe that such figures represent the real facts; but, if we were inclined to take advantage of our opponent on the ground of the comparative criminality of Catholic and Protestant populations, here is what appears to be an overwhelming argument in our favour. Again, if we went to Belgium for a comparison between Catholic and Protestant populations, we should take the only statement we can find of the criminality of that country;† represents that, during the ten years preceding 1850, the number "accused of crime" in Belgium was 4,570, and of these, 1,332 were acquitted, leaving 3,238 for ten years, an average of about 323 per year. Taking the population at about a fifth of that of England and Wales, the convictions in Belgium, at the same ratio, if its population had been equal to this country's, would have been only about 1,390. But, in England and Wales, the yearly average of the same ten years was 27,842; so that, according to these authorities, the Protestant population of England and Wales was more than twenty times as criminal as the Catholic population of Belgium. Here are facts, and our authorities for them are tangible. We are unable to explain them, though we can hardly be so uncharitable to Protestantism as to suppose there is not an explanation. Take even Spain—poor, maligned, and so-represented ultra-Catholic Spain. Here our case is very strong. The "authority" which professes to be "For God and our neighbour" put down the murders in Spain at 350 per million of the inhabitants; so that, with a population of over 12,000,000, at which it is set down by the same authority, the murders in that country would be over 3,000! As a matter of fact, in 1857, for all "offences against the person," 1,341 persons only were arrested.‡ How the 3,000 murderers can come out of the 1,341 accused of offences against the person we cannot tell. Perhaps Colonel Brookman, president of the society responsible for the statement, will do the sum for us. The total number of persons arrested for crimes against the person and property in Spain that year was only 6,000, while in England and Wales, more than 20,000 were arrested for similar crimes.§ The population of Spain that year was about two-thirds of England and Wales; so that to be equal with the Protestant population, the Catholic population should have produced about 14,000 supposed criminals. It only produced 6,000 persons accused of crime. In England in the same year 1857, English magistrates committed about 125,000 persons.¶ Spain to be equal, should have had similar commitments to the extent of about 73,000. But the total arrests by

the civil power throughout Spain, were but 28,000; and of them 13,035 were arrested on suspicion.† That 1857 was no exceptional year is proved by the fact that on the 1st of January, 1858, there were less prisoners of all kinds in prison, convicted and unconvicted in Spain, than were sent for trial in England and Wales in one year. So that Catholic Spain's accumulated crime was less than one year of England's.† These facts are all the more forcible because the comparisons between the two populations are for the same year. And as we are able to give in their case the totals of all commitments, we have a right to claim that ultra-Catholic and "priest-ridden" Spain, so often referred to as a hot-bed of violence and vice of all kinds is considerably less than half as productive of crime as England is shown to be by official and semi-official statistics. So that, as to criminality, here are three Catholic nations, the statistics of which show that there is not only less, but considerably less, crime committed by their inhabitants than by the inhabitants of England. There remain three other Catholic nations on the Continent of which we have no statistics on hand—namely, Portugal, Italy, and Austria. Italy we should ask to be taken out of the comparison. It would be an unfair one, because a Catholic population in name would be answerable for crimes committed by the secret societies, who, for a quarter of a century, and more, have fastened upon the Italian peninsula, and made it the home from which corruption and vice have emanated, as smoke comes from fire. But, as to Portugal and Austria, though we have not figures to show us what the result of a comparison will be, we would stake our position upon any fair deduction to be had from any official figures that can be produced. As to Portugal, especially, though we cannot give facts, we will guarantee that, as to its absence of crime, and its immorality, it shall stand at the head of the nations of Europe. How, then, is it possible to maintain that Protestant populations are less criminal than Catholic populations? The truth is, that the lie is so often repeated, that men have come to regard it, as we have said, almost as though it were an axiom of Euclid, and hardly dream of the possibility of the exact converse being, as it really is, the case.

The second branch of the subject is illegitimacy. Having before us an accumulation of facts on this subject, we see, in the policy of an attack upon the Catholic Church on this ground, something positively marvellous. The wonder is, that any controversialist who tried to make figures tell against Catholic populations upon the ground of their immorality dared to mention the word illegitimacy in connection with the comparison of Catholic and Protestant populations. This sin is an essentially Protestant sin. We say this in spite of the fact that in the department of the Seine the illegitimate births have been 28.8 per cent in Turin 18.9 per cent; and in Vienna 46.1 per cent.† These places and a few others must be excluded from a comparison. Why? For the same reason that the Registrar-General in stating the rate of deaths in a district excludes the hospitals. The death-rate in the district in which St. Thomas's Hospital, opposite the House of Parliament, stands would appear enormous. So would that in which the Manchester Infirmary is, or those in which the Northern and Southern Hospitals stand in Liverpool. The Registrar, therefore, in making his calculations always excludes these institutions. Now, Vienna, Paris, Turin and Rome are the hospitals of illegitimacy in the states of which they are the capitals. In every one of these cities there are not only founding hospitals to which the children when born may be sent, but there are houses for the reception of women about to give birth to children, to which admission is free and easily obtained, and where the unfortunate may conceal her misfortune from the world which knowing her sin would drive her down into deeper depths of degradation. The consequence is, that all, or nearly all, the illegitimate births in Catholic countries take place in the large cities. This is clearly shown by the very authority from which we quote. Although in Turin the illegitimate births were 18.9 per cent, Sardinia, of which Turin was the capital, stood best that time among all European nations with an illegitimate birth-rate of only 2.09. This included the 18.9 per cent of Turin. So in France. A table given at Volume XLVII of the accounts and papers presented to Parliament shows that while in the chief towns of that country the illegitimate births were 22.8 per cent, for the rest of the country they were only 4.48 per cent, the mean per cent being 7.51. The truth is that the chief towns in Catholic countries attract those who are the victims of this immorality, by the facilities given, not for a downward course of crime, but for the attainment of a standpoint whence they may be said to go and sin no more. Bavaria, on account of this, had to answer not only for the sins of her own people—but for those of a good many of the people of Protestant states of Germany, no inquiry being made at her founding and lying-in hospitals, as to the nationality or the faith of those who appeal for aid. But when we find that in Protestant Berlin the illegitimate births are 14.9 per cent (they are as high as 18 per cent; in Protestant Frankfurt they are 17.2 per cent; and in Protestant Stockholm they are 40.7 per cent,‡ what excuse can be made? There is a still more marvellous table made up from the official statistics of Prussia. In that country a record is kept, not only of the numbers of illegitimate births, but of the religion of those who are concerned. One of these tables, taken every three years over a period of twenty years, shows that one illegitimate birth occurred in Prussia for the following number of legitimate births:§

	Protestant	Catholic
1831	11.27	16.48
1834	10.97	16.05
1837	11.32	16.76
1840	11.57	16.73
1843	10.92	16.43
1846	10.87	16.09
1849	10.78	16.25

So that, while in Prussia, the illegitimate births among the Catholic population are less than six per cent, among Protestants, they are between nine and ten per cent. There can be no stronger recommendation of Catholic virtue than these figures afford, because the persons to whom they refer were of the same nation, under the same laws, and living under the same conditions. In the face of such a table let any assailant of the Church tell us that Catholic populations are not as moral as Protestant populations. On the contrary even Austria, which for some reason stands among Catholic countries lowest in the scale of illegitimacy, is considerably better than Protestant Saxony, and not as bad as Protestant Hanover, Denmark, Sweden, Scotland, and Wurtemberg, while the Catholic states of Sardinia, Ireland, Belgium and France, are among those at the top.¶

We have purposely left out of consideration the crime and illegitimacy of the Catholic and Protestant

populations of these kingdoms, in order that they may be dealt with apart in a concluding article.—*Liverpool Catholic Times.*

RUSSIA AND TURKEY.—II.

If there is little reason to consider Russia the natural protector of even Slavonic Christians—whose limbs she has often bruised and crushed to make them fit into a Muscovite mould—there is much to regard her, in her administrative and political action, as the antagonist of Christian power of the modern world. Many dark phenomena combine to fix that character upon her. Only ignorance of the facts of Russian history, and the aims of Russian policy, can accept any other estimate of her place in the human family. Since her official Church received its formal and her national policy its direction from that colossal barbarian Peter the Great—of whom the servile Archbishop Theophanes said, "Behold, O Church of Russia, thy David—and thy Constantine"—a self-imposed interdict has cast its shadow over all her wide provinces. She neither has, nor desires to have, any communion with the Universal Church. She has no part in its works, no sympathy with its hopes, no share in its destinies. China and Japan have not been more isolated from the spiritual life of Christendom than Russia. Like them, she would close her hundred gates, if she could, against all who do not belong to the Slavonic race, or consent to minister to Slavonic interests. If they will do that, they may be of any religion, or none, and will be equally apt for her service. Using religion only as an instrument of policy, her pretended enthusiasm for what she calls the "orthodox" faith easily coagulates itself with the use of any agents whatever—Pagans, Moslems, or Protestants—who can promote the secular aims about which alone her rulers feel any real solicitude. If they can serve the Pan Slavist idea more effectually as Shamans, Mohammedans, or Lutherans, not only the State makes no attempt to convert them, but will not tolerate any such attempt on the part of others. The result of this inhuman policy, as the learned Dr. Latham observes, is, that Russia, presents at this day, in every region of the empire, but especially in the province of Kazan, which he calls "the great seminary for missionaries and for agitators in behalf of the religious and political designs of Russia," a truly horrible compound of Christianity, Islamism, and Shamanism. (1) How completely subordinate the religious is to the political idea even at the Russian Court, in spite of its affected zeal for what it calls "orthodoxy," but what others call with more reason "sarodoxy," and how uniformly one takes precedence of the other, is indicated by another writer, who says: "Two-thirds of the Cabinet Ministers, a large proportion of the generals of the Russian army, and of the immediate courtiers of the Emperor profess the Lutheran religion." (2) But they are devoted adherents of Russian policy, and ferocious persecutors of Catholics, and therefore the "orthodox" Church has no approach to address to them.

It is the hypocritical pretence of zeal for a particular form of religion, united with systematic indifference to any positive religion whatever, and the formal prohibition of all conversions unprofitable to the national policy, which compels us to regard Russia as essentially an anti-Christian power. But it has many other claims to that evil title, some of which we will now enumerate. The attitude of Russian princes towards the Universal Church on the one hand, and their national community on the other; their preternatural cruelty and injustice to all who belong to the first, and the arbitrary concentration in their own hands of the whole government and direction of the last; the announcement of the impure Catherine, humbly obeyed by the Russian Church, that the sovereign "is invested by God with the supreme authority in the Church,"—a principle which made the monster Ivan claim the right of saying Mass—and the impious oath imposed at this day by every member of the so-called Holy Synod, "I swear that the monarch of all Russia is himself the Supreme Judge of this spiritual college"; (3) the union in the same person of the functions of Cæsar and Pontiff; and the abject subjection of the spiritual to the temporal power; the invention of a special religion for a special race, and its habitual prostitution to purely political objects; the encouragement of Paganism and Islamism wherever their continuance is deemed profitable and the ruthless oppression of the very religion to which Russia owes her own conversion, and of which she still professes to hold almost every doctrine; lastly, the stagnation and corruption of the official Church, of which the limits contract every year, and the growth outside of it of multitudinous hostile sects, whose rapid progress neither caresses nor tortures can check; all this corresponds exactly with what Holy Scripture tells us of the temper, the policy, and the work of Antichrist, and the fatal fruits of that spiritual revolt which is visibly leading, in more than one land, to the final manifestation of "the mystery of Iniquity."

A Russian writer of our own day, attempting to defend his nation against the reproach of schism, begins by prudently disclaiming all sympathy with the degraded communities which constitute what is loosely and inaccurately styled "the Greek Church," "in whose frightful acidity," this ingenious pleader adds, "no one can fail to recognise the terrible effects of Divine justice." (4) They are at least as evident, we shall see, in his own land, in spite of its complete separation from the impure source whence the modern Russian religion was derived, but even Russians affect to dread its contagion. Europe has learned from such witnesses as Von Ranke, Dr. Dollinger, and Kohl, whose statements are confirmed by fifty more, what is the actual condition of the schismatic Patriarchate of Constantinople. The warnings of the early Oriental Saints, and the Apostolic admonitions of such sublime Pontiffs as St. Leo and St. Gregory, find their justification in the hopeless infamy into which the once faithful See of Constantinople, whose holy Patriarchs submitted all their acts to the judgment of the Roman Pontiff, has now fallen. "The Patriarchate at Constantinople," says Leopold von Ranke, "forms a commercial institution or bank, in which capitalists are well disposed to invest their money." (5) Dr. Dollinger, who has since formed a sect equally prostrate before the civil power, and whose chiefs, cut off from Christian community, now solicit fraternity with the very institution which he describes in such dark colours, says: "The Greek Patriarchate is in the most shameful and perishing condition to which an ancient and venerable Church has ever yet been reduced." Of the Patriarch himself he observes: "his whole administration has now been for hundreds of years connected with an unexampled system of extortion, corruption, and simony. Every Patriarch attains by these means to his dignity." He completes the picture of shame and degradation by adding: "the cases in which a Patriarch dies in possession of his dignities are extremely rare, for those who make a profit by bargains for the patriarchate make care that they shall be transacted as often as possible." (6)

But we have too much to say of Russia to dwell further upon the "terrible effects of Divine justice" in the fallen communities whose evil origin she shares, but from which she has completely separated herself, and persuaded Greece, Georgia, Bulgaria, and other independent national sects to separate likewise. We have only space to observe that the pretended "Universal Patriarch" has now, as Mr. Kohl, remarks, a swarm of more potent rivals, including the Greek Synod, the Bishop of Montenegro, the Archbishop of Karlowitz in Hungary, the so-called Patriarch at Etchmiadzin, the Emperor of Russia, and other imaginary Supreme Pontiffs (7); and that the three prelates who have fallen to his level are now, as Dr. Dollinger relates, "scarcely more than titular dignitaries, for the patriarchate of Alexandria has but five thousand, that of Antioch fifty thousand, and that of Jerusalem twenty-five thousand souls." (8) The nearly extinguished "Oriental Church," of which most of the members have become Mohammedans, and the rest have little more of the Christian character than the name, but of whom sympathising Anglicans speak as if they were still ruled by a Cyril, a Chrysostom, or an Athanasius, counts at this day fewer members than there are Catholics in the modern City of Washington, where five years ago there were none; and less than one-half of the Catholics in Boston and many other American cities; and less than one-tenth of the Catholic population of New York. Such is the contrast between ancient communities, withered by schism and its judicial penalties, and the robust vitality of new Christian societies, united with the Chair of Peter, and displaying the vigorous progress and unquenchable life of which that Chair is the providential fount. If there is no reason for Christians in such a contrast, there is none in the fall of Jerusalem, or the dispersion of the Jews.

The same contrast is equally visible among all the enslaved, corrupt, and sterile communities,—Greek, Bulgarian, or Russian,—which have fallen away from Christian unity and obedience, and accepted the savage and unhallowed domination of human rulers rather than the divine authority of the Holy See. "Let the turban of the Turks be seen in our streets," said the Greeks of the Lower Empire, "rather than the hat of a Roman Cardinal." They have had their wish. Whether in Europe or Asia the fate of all such communities has been the same—spiritual death or spiritual bondage. "Asia, its manners and its government," in the impressive language of Dom Gueranger, "begins in Europe wherever the Roman Liturgy ends." (9) Even free England supplies a memorable example. Everything within her borders is free, except the official sect which first taught revolt against the Apostolic Throne. When Dean Swift noticed Burnet's dishonest remark, that Francis I. and Leo X. "divided the liberties of the Gallican Church between them," he pleasantly added: "Our King Henry made a better bargain than his contemporary Francis, for the King of England seized them all to himself." (10) When Peter the Great replied to the Muscovite Bishops, who petitioned him to restore the Patriarchate of Moscow which Jeremias of Constantinople had sold (11) for a large sum, "You shall have me; behold your Patriarch," he claimed no more than all the Anglican Bishops allowed to Henry, Edward, Elizabeth, and James, and allow at this day, because they cannot help themselves, to the Parliament upon which their spiritual supremacy has devolved. Anglican Bishops assembled in Convocation in the reign of James I, pronounced sentence of excommunication upon all who "deny the royal supremacy," and assured their royal master that he had a right to claim and to use all the pontifical authority and jurisdiction which the nation, when Catholic, had attributed only to the Roman Pontiff. In England this monstrous function, though still inscribed in the statutes of the realm, has slipped from the Sovereign. In Russia the Tsar has held it with a more tenacious grasp. Leonard Choderko quotes the words in which Peter announced the policy from which his successors have never departed. "We must gather round Russia all the Greeks scattered by discords, who are spread in Hungary, in Turkey, and in the south of Poland, make ourselves their centre, their support, and thus found by anticipation, and by a sort of sacerdotal supremacy, a universal hegemony." (12) The project has failed, as we shall see, for the Greeks have learned to hate and fear Russia; but the Tsars have never relaxed in its pursuit, and still employ the fraud of the Asiatic and the violence of the Turk, not to promote the glory of God or the salvation of souls, but "simply" as an English writer observes, "to aid and cover the ever active ambition of the House of Romanoff." (13) Princes who thus act, and prostitute religion to their own purposes, are near kinsmen and willing precursors of Antichrist. To employ what is the most sacred to accomplish ends the most vile, and work iniquity in the name of God and the Christian religion, is a crime which no heathen ever conceived, and no barbarian Turk ever equalled.

The results of this infernal policy are just what might be expected. Russia at this day exactly resembles pagan Rome, on the one hand in savage persecution of Catholics, and on the other in the depravity and moral corruption of her own people and still more of her own clergy. Russian witnesses attest the identity in both points. Hommaire de Hell, an authority recognised and decorated by the Emperor Nicholas, says: "Nothing can be compared to the demoralisation of the Russian clergy, whose ignorance is only equalled by their vice. The greater part of the monks and priests spend their lives in shameful inebriety, which renders them incapable of fulfilling decently their religious duties." Of a "sacred mission" he adds, they have lost all idea, while "the very aspect of the popes, or parish priests, excites equal disgust and astonishment. To see these men, whose uncombed beards, wide-bloated faces, and filthy dress reveal a total absence of human respect, one cannot conceive that they are apostles of Divine truth." (14) Their degradation is so notorious that another Russian writer observed in 1850: "In all street ballads and popular ribaldry, the priest, the deacon, and their wives are always brought in as examples of the absurd and the despicable." (15) No testimony to their real character could be more decisive than this. Even the monks, from whom the bishops are exclusively chosen, Prince Dolgoroukow, though an ardent Russian, described in 1860 as "a lazy, depraved class, the most brutal to Russia after the bureaucracy." (16) Haxthausen deplores the "sterility" of the whole clerical order, and even confesses that their total unfitness for the sacerdotal office "is undoubtedly attributable to their separation from Rome." (17) Tougenoff notes the "haughty disdain" with which they are treated by the upper classes, who do not scruple to strike them, and even employ them, as other writers record, "in menial works." (18) Golovine, himself a Russian priest, admits that if a man of wealth "ask an Archbishop to make a scapular a priest, a priest he will be, even though he know not how to write; [19] and no one can be surprised when he adds:

(7) Austria. By J. G. Kohl. P. 250.
(8) Ubi supra. P. 126.
(9) Institutions liturgiques, t. iii, p. 112.
(10) Works, vol. iv., p. 158, ed. Scott.
(11) Theiner, L. *Elykie Schismæ in Russiæ*, p. 46.
(12) Quoted by Colonel Chacmas, *The Russo-Turkish Campaigns*, app., p. 462.
(13) *The Baltic, the Black Sea &c.*, by Charles Henry Scott; ch. xv., p. 245, 2nd edition.
(14) *Les Steppes de la Mer Caspienne*, &c., par Xavier Hommaire de Hell, t. 1, ch. viii., p. 120.
(15) Quoted by Dollinger, p. 138.
(16) *La Verite sur la Russie*, par le Prince Pierre Dolgoroukow, quoted by P. Lescurer.
(17) *Etudes sur la Russie*, t. 1, ch. xiv., p. 441.
(18) *La Russie et les Russes*, t. iii, p. 103.
(19) *Memoires d'un Pretre Russe*, par M. Ivan Golovine, ch. x., p. 202.

"every one knows that the number of unbelievers in Russia continually increases." A clergy at once so servile can only make religion contemptible and incredible: "They show a strong tendency," observes a capable witness, "to add infidelity to their immorality." (20) "The general tendency to religious incredulity, and the unbridled gratification of brutal passions," is admitted by Gerobitsoff. (21) Even in "the public educational establishments," with the connivance of those who conduct them, says another witness, crimes which would disgrace Turks are so common that "respect for my readers prevents me from giving any detailed account of them." (22) "In ignorance, vulgarity, I may almost say degradation," an English writer observes, "they are perfectly without parallel in any religion throughout the world, not even excepting Greece, the natives of which country themselves admit the minor orders of their clergy to be the most abandoned miscreants in the world." (23) "The mass of the Russian clergy," he adds, "are not possessed of the slightest shadow of influence or power in the empire," except for the ruin of morality and religion. How should they be, when they live only to cinge before the secular power, and make a traffic of the sacraments for their own gains, and in the space of four years, as the so-called Holy Synod itself reported officially to its president, one sixth of the whole clergy of the empire were under sentence of the tribunals "for infamous crimes"? (24) We might fill whole pages with similar testimonies, not only as to the state of the clergy in Russia, but in Greece, Egypt, Syria, Georgia, Armenia, Wallachia, Bulgaria, and wherever the Photian schism prevails, to the destruction of liberty and virtue. On the 29th of last month, to give a single specimen, the Bulgarian correspondent of the *Standard* reported in that journal, "the unexampled corruption, the revolting vices, and astonishing ignorance of the Greek priests," who even Turks despise. "Now, as formerly, he wrote, "the peasant has to submit to extortions of all kinds, so that the *Episcopate* may revel in luxury, and support a number pretty women and boys; now, as formerly the normal condition of the popes [lower clergy] is a state of drunkenness; now as formerly, a priest can seldom read or write." It was never otherwise in these frightful communities, compared with whose fatal influence, the same writer says, even "Islamism has a civilising and moral effect," but to which Anglicans, in order to palliate their own schism, point as creditable witnesses against the Holy See! As early as the sixteenth century, the celebrated John Buteki gave this account of the schismatic Ruthenian Church, which he knew so well, and was destined to restore to a purer life. In addition to a hopeless slavery, which in all these countries has been the punishment of schism, and a total absence among clergy and people of any religious feeling or knowledge, he observed that, "even in our monasteries we find neither doctrine nor any true interior life. As to doctrine, every one may see that God has chastised us by depriving us of it. That punishment which the Lord himself proclaims to be the heaviest of all is accomplished in us! "I will take away from the midst of you the wise man and the teacher of the law." If any such are found among us, it is the Latins who send them to us." (25) Since his day, in all the Photian communities, whether of Europe or Asia, the slavery has not diminished, the ignorance and corruption have increased. London Tablet.

[20] *Dissertations on the orthodox Church*, by W. Palmer, p. 293.
[21] *Histoire de la Civilisation en Russie*, par Nicholas de Gerobitsoff, t. ii., ch. xii., p. 519.
[22] *Recollections of Russia during Thirty-three Years Residence* by a German nobleman, ch. ix., p. 321, ed. Wrasall.
[23] *Personal adventures in Georgia, Circassia, and Russia*, by Lieutenant-Colonel Poulett Cameron, C. B., vol. ii., ch. 5, p. 205.
[24] Theiner, ch. vi., p. 138.
[25] *Saint Joseph Archeveque de Polock*. Par le Dom-Alphonse Guepin, t. 1, introduction p. six.

IRISH INTELLIGENCE.

W. J. Fitzpatrick, J. P., M. R. I. A., the eminent Irish author, has been appointed Professor of History and Archaeology in the Royal Hibernian Academy.

In the chapel of the magnificent convent of Trim, county Meath, there has just been erected, over the high altar, a stained glass window, the magnificent gift of Miss Gorey, of Trimleston.

Lord Francis Conyngham, M.P., has been visiting his constituents in France recently, and was well received at two large meetings, one held at Scariff and the other at Ennis.

FATHER O'KEEFEY AGAIN.—It is stated that Father O'Keefe has instructed counsel to take legal proceedings against Cardinal Cullen for the recovery of the value of the living of which he declares he has been unjustly deprived.

We are much pleased to know [says the *Clare Advertiser*] that the culture of oysters, which has been so long overlooked in this part of Ireland, is at last about being taken up in a spirited and scientific manner by R. W. C. Reeves, Esq., of Beaborough House, Burrane.

The guardians of the Cork union have received from the Local Government Board a sealed order authorising them to borrow £10,000 for the construction of new buildings. The clerk was directed to apply to the Public Works Loan Commissioners for the money.

THE BETTER PLAN.—If England will insist upon keeping the Government of Ireland in her own hands, let her at least endeavour to govern not according to English notions but according as was once suggested, to Irish ideas. We believe, however, it would be better to place the matter in our own hands.—*Cork Examiner.*

The Most Rev. Dr. Moran, Lord Bishop of Ossory, conferred the order of priesthood on the Rev. James Carpenter on All Saints' Day, in the chapel of the Presentation Convent, Kilkenny. The Rev. Mr. Carpenter commenced his studies in St. Kieran's College, Kilkenny, and completed them with distinction at Maynooth.

The potato disease has recently spread with great rapidity through the county Cavan, fully half the crops being tainted in the bottom lands, while the uplands have not suffered to quite the same extent. However, the field is so poor in that after removing the tainted potatoes there are more sound ones left than there were good and bad last year.

On the 27th ultimo, one of the largest funeral demonstrations ever witnessed in the locality took place at Glenhest. The deceased, to whose remains this testimony of respect was paid, was a young man of the name of Thomas O'Boyle who died in his 18th year. Over five hundred stalwart young men of the farming class walked in procession to the beautiful cemetery of Annagh, on the shore of Lake Beltra.

On the 1st ult., the members for the County Galway met their constituents at Ballinasloe, and rendered an account of their stewardship during the past year. Mr. Mitchell Henry delivered a long speech, in which he glanced generally at the various Irish questions of importance, and alluded particularly to the Eastern Question. Captain Nolan's speech was mainly a resume of the work done by the Home Rule party during the last session. A vote of confidence was passed in both members.

Contrary to all anticipation, the potato disease has now decidedly made its appearance in the

* Eleventh Annual Detailed Report of the Registrar-General for Ireland.
† Statistical Abstract No. 23 p. 130.
‡ Encyclopaedia Britannica, Eighth Edition, Article "Belgium."
§ Crime in England and Wales, by William Hoyle, p. 37.
¶ Report of Prison Congress, Spain.
§ Statistical Journal, vol. 23, p. 439.
|| Statistical Journal, vol. 23, p. 439.