

it; and then he began again talking to himself and swearing away as bad as ever, and darting the awl into the leather, and going on so like a raging madman, that I think he'll do some harm before he stops."

"Something has gone wrong with him," remarked Father Dermot, pausing in a down-stroke upon a block of timber.

"Ay, that has it," affirmed Mrs. O'Kelly; "the man is easily roused.—I hope none of the Irish fell foul of him; I wouldn't like it."

"I know, Father Dermot, if you slipped down to him you could calm him for the night, for he's afraid of you, of all men."

"That's not it, Mrs. O'Kelly; it would be nearer the mark to say that he knows I'm not afraid of him."

"Father has good points in him as well as bad," remarked Angela, pensively.

"Bravo, my girl!" cried Dermot; "well spoken, child of your father! and just for that, I'll throw on my *cota-more* and see what the poor man is after."

Young Dermot shut up the workshop, and the little party retired to the parlor of the establishment where some preparations had been already made towards a Saturday night's supper—a luxury that O'Kelly, senior, always insisted on after finishing off the labor of the week.

The young people had their comfortable gossip in the corner, where they discussed freely the crowd of events increasing around them, not forgetting Angela's visit to St. Magdalen's chapel in the morning, and the little seven-beaded rosary that Father Scott gave to frustrate the machinations of the enemies of the faith.

Dermot, indeed, waxed hero-spoony on one or two occasions during their confidential chat, on account of his being in his own angle, and more at home with himself, so to say. But Angela was in no mood either to thwart him, or to listen to him or to his awkward love passages; and so some bold hits of his went for nothing, and some confident phrases and glances fell so short of the mark as not to be noticed, like arrows that missed the string and fell at the archer's feet.

Dermot was a good carpenter, but was too earnest and too honest to be anything like a dashing wooer. Angela, however, well knew the genuine character and intrinsic value of the fine, young, handsome Irish youth beside her. She saw that he was overwhelmed with love for her, and in his very blushes and blunders her woman's wit readily recognised the diamond hidden in the sand, and the dull clay that held the largest lump of bullion.

Angela would not have forsaken her dear Irish boy for the fastest fellow in all King Han's dominions.

At length Dermot Oge returned, and throwing off his great coat and hat, sat down to the supper-table.

"Well?" asked all the voices.

"That man is mad, if ever man was mad—that's what I have to say about him. Whammond and he fell out, I can learn; and the good bishop wants to get rid of him—perhaps Jim speaks too plain about his lordship's antecedents. At any rate, there is war; and I didn't care to ask anything of the particulars. Jim has finished off his belts and pouches, however, and has just gone home with them to the barracks. If he be paid, it's likely ye won't see him to-night, as he'll make his way to some of his old cronies to have a hearty cuss at his reverence, and to bring rebellion into the midst of his flock."

"I'll go home, at any rate," said Lina, "but if you can empty out a corner for Angela, I had rather leave her after."

"Hurrah!" cried out the young carpenter, beside himself with the idea of having his sweetheart under the same roof with him the whole night, and his mother soothing her up with all sorts of praises of her only son.

"Hurrah!" he cried again, "we'll have Angela after all; ay, in Bridget's gown and tucker once more, and in the old boat, and down at the little chapel, and we'll all hear Father Scott saying Mass, the same as ever. Won't it be grand—won't it be great, mother dear—won't it though?"

Everybody laughed at the young lover except Angela, but she looked quite demure and thought she ought to return with her mother. Angela was almost as natural in her loving tricks as an Irish girl. Of course, she staid where she was, and spent half an hour, at least, in tantalising poor Dermot before they parted for the night.

THE JEWISH CONSPIRACY.

INTERESTING GERMAN PAMPHLET ON THE JEWISH ORIGIN AND CHARACTER OF MASONRY.

The visit to India of the Prince of Wales, Grand Master of the English branch of Masons, has given spice to the following disclosures concerning the Masonic order which are made in India by our admirable Catholic contemporaries in that country. They certainly are not blind to the tendencies of the age, and, seeing, they speak out in exposure and condemnation. In one of them, the *Catholic Examiner*, contemporaneous with the Prince's cooperation in the Masonic celebration at Bombay, an invitation which Bishop Mervin spurned with becoming dignity, we find the following exposition of the Jewish inspiration of Masonry in its war against the Catholic Church:

PERTINENT QUESTION

Already for several years a strange movement has been going on in the German lodges against the Jewish Masons. From all that oozed out, an ugly part of the darkness in which Masonry necessarily keeps itself, has been brought to light, and gives an insight into the real tendency of that secret league, which even our common and honest Masons will be astonished to hear of. Whoever studies, even superficially, what is known of Freemasonry, must be struck at the number of Jewish expressions and reminiscences occurring in all that concerns the building of the "Temple of Solomon." Richard Carille's Manual on Freemasonry gives ample proofs of an intense hatred of Christianity, such as characterize at all times the wandering Jew, and which is the very soul of the higher degrees of the secret craft. Now the fact becomes more and more known, that the unknown highest superiors, to whom Masons bind themselves blindly by the most formidable oaths, and whose commands they execute with blind obedience unworthy of a free man, are Jews and sworn enemies of Christianity, whose final object is to conquer the empire of the world by means of their enormous wealth, by establishing a universal Masonic republic, in which the Christian religion would be entirely uprooted, and all nations made the "footstool" of Jehovah, that is of the Jew. Carille teaches us that "the original meaning of the name and distinction of a Jew was that of a wise and perfect man, by devotion to science. The word is of the same meaning as Jehovah—literally it is the God of man, the Holy Ghost, or inspired spirit of man." We know that the highest superior in the temple of Solomon is called Jehovah, in whom all Masonic wisdom, science and perfection are embodied. Jehovah and Jew are synonymous in the Masonic jargon. Is it really true, that Freemasonry is an attempt of the Jews to rebuild the temple of Solomon in a higher sense, namely by establishing their name all over the whole world, after hammering down all the thrones and altars? Is it really true, that there are two lodges in London, from which issue the threads that direct all revolutionary societies in the world, and that into these two lodges no Christian has ever been received, nor ever been permitted to cross the threshold? Is it true, that there are in the principal towns all over the Continent and America exclusively Jewish lodges, which refuse admission to any Christian?

Is it true that in the lodges secret Jewish societies exist with a peculiar aim of their own? We ask these questions, because they contain assertions of the Freemasons themselves; and because if they are to be affirmed, they give a clear explanation of the general revolution going on for centuries in the Christian world, and because they throw an immense light on the whole history of Europe since the time of the Crusades.

WHY MASONIC SECRETS ARE REVEALED.

Masons should not wonder that their secrets are revealed by their own adepts. Whoever has come to the conviction that he has committed a sin by swearing the Masonic oath, and that he commits another by keeping it, whenever the welfare, and even the existence, of throne and altar is at stake, does right and well to break the secrecy.

We have before us the text of a pamphlet of eight pages, which was "Printed as Manuscript" in the year 1862, by "A Br. Mason of Berlin," and of course, communicated only to competent circles. We give in our next issue a translation of it, and remind our readers not to forget that it is a Freemason, and not ourselves, whose words they read.

THE GERMAN PAMPHLET.

The pamphlet signed "A Berlin Free Mason" 1862 says: "A sign of the times, bearing a seriously dangerous character, is to be found in the Berlin elections of the 28th April, and 6th May 1862. One element especially has come to the front, and exercised a powerful dissolving influence in all directions, namely the Jews. What up to this time, ever since the Christian era began, has never been the case, is now presented to our view; the Jews at the head—as chiefs and principal agents—in all revolutionary enterprises, by writings, words and deeds, up to the building of barricades, for instance, in 1848, in Berlin.

"Regarding Berlin we must ask, how is it, that here 217 Jews have been elected special electors, and in two districts even exclusively Jews and not a single Christian? That Jews are honored and celebrated, for instance Jacob in Koenigsberg on his last birthday, more than even reigning princes? That in the press they talk just as if 'the people' or 'the nation' were composed of only Jews and their followers, as if Christian subjects clinging still to monarchical principles, were no more existing at all?

"The answer to the questions is given by the *agitating Freemasons* of whom Br. Lamartine himself said that the Revolutions of 1789, 1830, 1848, and so on have been got up by the Freemason League; a confession confirmed by Br. Gartner Pages, Minister of the French Republic, who openly declared in 1848, "that the French Revolution of 1848 is the triumph of the principles of the Freemason League, that in 1848 France has received the Masonic initiation—that 40,000 Freemasons in France have promised their assistance to complete the glorious work begun of establishing the Republic, and to extend it over the whole of Europe and over the whole world." Ev. a. the Prussian Minister, Br. Count von Haugwitz, one of the chiefs of Freemasonry, denounced the order of Freemasonry as the *hiding place of all revolutions*, assuring the monarchs of Europe assembled in the Congress at Verona in 1822, that "all Masonic systems have one and the same aim: to govern the whole world—the thrones in their power and the monarchs their agents—that what began in 1789, and soon after broke out, the French revolution, the murder of the king & etc., had not only been decreed in the lodges, but also brought about by secret oaths and similar means, and the human race was more than ever threatened by this secret revolutionary power. . . . In like manner did the celebrated and high placed Prussian Freemason, Baron von Kottwitz, in the year 1834 bring before King Frederick William III. the gravest complaints against the Masonic order: "that since more than half a century the leading men in School, Church, and State, proceeded from the lodges, that the mighty impulses given by the order of Freemasons to the mind of the people was directed in the first place, towards the destruction of the religious foundation of our political life—that this criminal enterprise had received the seal of official authority and superior will, that the cry of the religious consciences had been ordered to be kept down, and that the dissensions and abominations appearing now are therefore to be attributed principally to Freemasonry."

"Where: wh: v: e: are not listened to, results of public opinion, such as we see now before us, are easily accounted for. As to Berlin, we see that all nine Deputies are Freemasons; among the 1703 electors of the four districts, there were no fewer than 1292 Freemasons, belonging to the twenty-three Berlin lodges, each with thirty-three degrees and their respective field of work."

"The same proportion exists in Breslau, Magdeburg, Stettin and in all towns where lodges flourish and Freemasons abound. That is why they wrote in *Latonia* (a secret Masonic journal):—'Our League wherever it flourishes, has become a power against which nobody can prevail, and which will triumph over all obstacles and all adversaries.'

"Oh! would that those noble and honorable men among Freemasons, whom the most exquisite system of hypocrisy knows to deceive and to use as a protecting cover, began at last to open their eyes! But let them remember, that there is also a secret reception—so that of many it is unknown to the great Masonic Brotherhood & that they belong to the Craft; they are thus enabled to serve the Revolution openly without compromising the Craft.

JEWISH BOASTS.

"The crown to all this is the political revolutionary Masonic power of the Jews; according to the words of the Jewish Masonic chief, Br. J. Weil (in a secret writing): 'We exercise a mighty influence on the movement of our times and the progress of civilization—towards republicanism all peoples.' And another Masonic chief, the Jew Lewis Borne, says in the same writing: 'We shook with a mighty hand the pillars on which the old edifice rested, so that they groaned. Yes, it is in the

'This state of things has, since 1802, grown only worse in Berlin; and the Jews number already one half of the Municipal Corporation; so that Berlin may be truly called the capital of the Jews.'

The attitude taken by the Neapolitan officers in the last Revolution (1860) is inexplicable to every one who does not know Freemasonry. All officers are bound by double oaths. They had to obey the Masonic superiors under pain of death by the dagger even in the open street, where the murderer is always sure to escape by the help of his Masonic brethren posted in the vicinity; the modern remedy for the punishment incurred on account of treason against the sovereign is: political amnesty. In Prussia very few officers belonging to the nobility have entered the lodges; and that is why they are the object of continual Masonic attacks.

The means used by the lodges have not changed since Louis XVI. fell their victim: Garcia Moreno, President of Ecuador, is the newest instance. When Mgr. Seraphin Vannutelli, the former Apostolic Delegate of Ecuador, took leave of the President to join his new post in Belgium, Garcia Moreno told him he had just received the news, that in a meeting at Lima of the Freemasons of Peru, etc., his, the President's, death had been decreed. Mgr. Vannutelli had not yet reached Rome, when the telegraph brought news that this decree of the lodge had been executed.

On another occasion we shall draw the distinction between the Brotherhood and the Order of Freemasons; for the present it suffices to say, that the Brotherhood has not even its place within the temple of Solomon, but only under the porch or in the vestibule.

Masonic halls where, under the cover of secrecy, noble souls of all classes, taught and realized the principles which in profane (!) society would be prohibited as heresies and criminal innovations.

"And another Jew, Mendizabal, the soul of the Revolution in Portugal in 1820, effected the taking of Oporto and Lisbon, and carried, in 1830, by his mighty Masonic influence, on the Junta, the Revolution into Spain, where he became Prime-Minister.

"The dangers for throne and altar, arising from the power which the Jews have obtained within the Masonic Craft, have risen to the highest point, and it is time to raise the voice against them, as we did some time ago, conscious of the pressing danger."

THE HEADS OF GERMAN FREEMASONRY TO THE GERMAN LODGES.

"The Jews understand well that the royal art [of Freemasonry, i. e. the art of becoming kings] was capital means to establish firmly their own *esoteric* reign. The golden key, which opens servile hearts and ears, had since long been proved most efficient in their hands, but now they gained even a solid basis for their machinations: a thousand new communications were opened to them, and they found themselves in possession of a secure centre for communications and observations. The danger from this side threatens, however, not only our order, but the States in general, and we wish, therefore, to raise our voices so loud as to rouse even the most unconcerned out of his indifference. How great this danger was, is, since 1848, fully proved by new facts; who ever moves daily in different spheres of the people and has there occasion to observe the doings of the Jews, knows also, that each Jew who talks politics, be he young or old, rich or poor, acts as a republican emissary, for he understands clearly that in a monarchy he can never remain for a long period at the head; he, therefore, works with a passion and rage, which reminds one of the curse which they have loaded upon their generation at the time of the condemnation of the Saviour, and under the load of which they rush now towards a new terrible divine judgment, now, that they repeat against Christ, living in the new order of the world, their old cry of 'crucify Him, crucify Him!'"

"A still greater gain falls to the lot of the Jews by a peculiar arrangement in a certain Masonic system, in which three Masons have the power to create another Mason, and the right to communicate the Masonic mysteries even outside the lodges and without the prescribed rite. The Jews belonging to this system are thereby enabled to propagate formal Masonry among their own people, be it for money, be it for other purposes, and thus to introduce into our order as great a number of their rabble as they think proper and advantageous to themselves. The disadvantages accruing therefrom to our institute, to the good name of true Masons, and to humanity itself, are incalculable. In the lodges they find many opportunities to practise on a large scale their well developed system of corruption, and to bring confusion into numbers of affairs.

THE FUTURE JEWISH EMPIRE.

"How dangerous must the influence of the Jews on Masonic enterprises appear, when the active part is remembered, which this people took in the crimes of the French Revolution and of the Corsican Uprising; when the steadiness is considered, with which they cling to the belief in a future Jewish Empire of the world, and when the immense influence is known which Jewish gold exercises on so many Ministers of the State! The Jewish people form a caste in hostile opposition to the whole human race: and the God of Israel has only one chosen people to whom all other peoples have to be given as footstool! (Innumerable examples prove that by means of their money the Jews have their spies even in the most secret and highest consultations—we have only to remember many facts that happened here [in Berlin] since 1848).

"Now consider the 600,000 Jews [according to the newest statistics they are only half that number] among the seventeen millions inhabitants in Prussia, consider the convulsive zeal of this nation in its inextinguishable oriental vivacity, how they labor to get into their hands all possible means for revolutionizing the State to occupy by great financial associations even in the higher educational establishment, and to monopolize for themselves the governmental posts, consider also the insurmountable repugnance of those avaricious money dealers against all manual labor, observe lastly the oppression felt since long by our artisans from the pressure of Jewish speculation, and then ask, how heavily will weigh the iron chains upon those who eat their bread in the sweat of their brows?"

THE "ORIENTAL NOBILITY."

"To enter into the mass of the people, this Jew refuses, he does so only into the class of the gentry; the Jews want to become to the German nation the (oriental) nobility. They want to rule over us as ministers, as presidents, as governors, as officers, as mayors; but by no means to increase or to relieve the number of the working people.

"There exists in Germany a secret union with Masonic forms, placed under unknown superiors, and working for not Masonic aims. The members of this league are almost all Jews; they work in degrees and systems, with only apparently [Masonic] Christian rites and [Masonic] Christian symbols."

"The Jews thus make use of Christianity [in the Masonic sense] either for ridicule's sake or as a cover for secret aims and intrigues, which are equally contrary to Freemasonry and dangerous to the States. Every sincere Freemason and every government must therefore carefully try to prevent the Jews from making use of the Christian [Masonic] rites and institutions for other than Masonic purposes.

"Do not despise our warning in these dangerous times! There is not now question of ridiculous calumnies, which only stupid people believe in, but of an unheard of and most impudent fraud, which abuses the most holy things [of the Freemasons]. Those criminals do no more lurk in darkness, but they appear publicly as our brethren, and boast of the protection and fraternity of German Princes."

"This Jew Mendizabal promised a minister a restoration of the sunken Spanish finances; but in a very short time the result of his manipulations was a terrible increase of the national debts of that unhappy country and a great decrease of its revenues, whilst he and his friends had grown immensely rich. For this increase of their private fortune they had found a golden opportunity in the sale of 900 religious and charitable Christian institutions, which the Spanish Cortes, at the proposition of the Jews, had declared national property. Ecclesiastical property was dealt with in the most shocking manner; and the impudent derision of the people's religious and national feelings went so far, that Mendizabal's mistress ventured to wear publicly a beautiful and precious necklace, which but a short time before had been an ornament to a statue of the Blessed Virgin Mary in one of the Madrid churches.

We shall soon have occasion to speak of the relations between the Jewish banker, Bleichroeder, and Prince Bismarck, lately revealed by the ultra-Prussian *Kreis-Zeitung* to the greatest dismay of the whole Prussian ministry.

"Sit thou at my right hand: until I make thy enemies thy footstool. . . . The Lord will send forth the sceptre of thy power out of Zion: Rule thou in the midst of thy enemies. . . . The Lord at thy right hand hath broken kings in the day of his wrath." (Psalm 110).

The Jews form a Masonic State in Masonry, in the same manner as Masonry forms a State in the State.

[Thus far the superiors of the German Free Masons.]

SOME OTHER QUESTIONS.

On a mature deliberation of all this we ask:

If the Jew Mendizabal, after directing, as Provincial Grand-master of all Spanish and Portuguese Freemasons, two Revolutions in those two countries in 1820 and 1830, became President of the Spanish Ministry:

If the Jewish Grand-master Cremieux became Minister of Justice in the French Republic of 1848 [and again in 1870 and 1871]:

If the Hungarian Provincial Grand-master Kosuth became ruler of Hungary:

If the Italian Grand-masters Cavour, Garibaldi, Mazzini, Victor Emmanuel, etc., are the chiefs of the Italian Revolution:

If Von Bismarck of Hannover directs as Provincial Grand-master of the German "eclectic Freemason League," the German National Alliance, for obtaining a German Parliament, and openly offends his king in his ministers (von Bismarck), especially since the king has joined his lodge:

If Verhaeghen, the Provincial Grand-master of Belgium, established already in 1854, on the feast of St. John, in the grand-logic of Brussels, as a new principle that: "The old law: Be loyal to your king—is no more acknowledged as a Masonic principle, but is to be abandoned as incompatible with the present views of Freemasonry."

If the Provincial Grand-master Fichte, whose triumph the German revolutionary power celebrated on the 19th of May, 1862, puts the crown on all we have said by his prophecy of "the German Republic of the nineteenth century."

If we ask, in consideration of all this:

Whether the monarchs of Germany, who desire to preserve their thrones to their families and peace to their peoples, will not at last begin to distrust a league, which 200 millions of Catholics justly fear as the greatest enemy of throne and altar?

We do so in remembrance of King Louis XVI., who, on hearing his sentence of death read to him, exclaimed: "All this I knew already eleven years ago, how is it, that I did not believe it?" and in remembrance of the Berlin Grand-master Union, who sometime ago, openly explained to our present king; "that modern history furnishes numerous warning examples in which, under the cloak of Freemasonry, aims, dangerous to the State and criminal, are pursued."

JEWISH LODGES CLOSED TO CHRISTIANS.

"To this must be added a circumstance very little known, that the Jews, who were from time to time excluded from several lodges, are now received in all lodges of the world, also in Prussia, except in Berlin, where in the face of the royal house Freemasonry has to show a Christian tendency. However, by the help of a high personage near the throne, who was frequently found with the Jew Lessing, the Jews succeeded, after the death of King Frederick William, IV., in entering the Berlin lodges by a back door, inasmuch as they were allowed to enter in case they had already been received in some other place.

"But whilst no Christian lodge is now inaccessible to the Jews, there are Jewish lodges, to which Christians are under no condition admitted. In London, where the real focus of revolution under the Grand-Master Palmerston exists, there are two Jewish lodges, in which no Christian is ever received, or even permitted to pass the threshold. Into these run the threads of all revolutionary elements that are to be found in Christian lodges. From there the other lodges are directed—as by the secret superiors—so that most of the Christian revolutionists are blind puppets of the Jews. And this is done by means of secrecy. Under the pretext, that in the lodges everything is a secret, the 'Knowing Brethren' direct all Freemasons towards their own end. During the Leipzig annual fair a Jewish lodge is permanent in that town, which, strange to say, is never opened to any Christian Freemason. On learning this many Freemasons open their eyes; but the power of secrecy and of the oath, and the practice, that a Mason of a certain degree is not allowed to speak of the labors on his field with a Mason of another degree—not even by pantomimes as the oath says—keeps every member of Freemasonry, as if it were, in a dark cellar, where he feels himself shrouded and lifted up, but unable to make use of his intellectual powers otherwise than the like one who is bound and fettered on all sides.

"To the Jewish lodges at Frankfurt and Hamburg only emissaries have access. The name of the latter 'Absalom to the three nettles' betray its high political burning tendency. (Nomen est omen). May the All-merciful alleviate the heavy trials which are threatening the heads of the nobles and princes in consequence of their indulgence and unweariness with regard to the real 'hypocrites!' May he enlighten them and clearly show them the tendency of the secret revolutionary working of Freemasonry, for republicanism all people in the interests of the Jews; may they remember the prophetic words of Napoleon I.: 'In fifty years Europe will be a Republic or . . . and those of Burke: 'A time will come, when the Princes will be forced to become tyrants, because their subjects have become rebels on principle.'"

STATISTICS OF CRIME IN ENGLAND.

Statistics of crime are never a pleasant subject, unless they point to a steady diminution. It does not appear that English statesmen have much reason to be happy, when they read the statistics which have just been made public in regard to the year 1874. If it be true that education has achieved giant strides, it is evident that the strides in the national virtue have not been consistently parallel. It was observed by a great authority, when writing to the Times, so far back as the year 1840, that more secular knowledge is in itself no guarantee of moral or of social improvement; and if the blue-books of 1874 be consulted, along with the reports on education, there is not much ground to conclude that the fruits of education have comprehended diminution in crime. In such a huge population as that of England, it would be affectation to expect that the masses in the great towns could be brought under complete supervision; all that could be looked for would be a general permeation of better principles and less vitiated tastes, and if this could be realized there would be no real discouragement in a certain proportion of offence. But it does not appear that there is any satisfactory improvement in the habits of the masses of the people; that there is more honesty, or less of lax morality, or even a disposition to rise. Take the habit of drunkenness, which ought by this time to have been repressed, considering how much has been proposed and attempted by statesmen, and philanthropists, and clergymen. The special bane of this vice is that it leads to other vices; that it is the parent of more than half of those misfortunes which conduct to the dock and to the prison. In 1873, the number of persons who were registered as having been drunk and incapable was 182,941; but in 1874 the number was increased to 185,730. The number of men who were proceeded against summarily, or who were apprehended for indictable offences—that is, in the year 1874—and of whom it was satisfactorily demonstrated that they were of the class "habitual drunkards," was 32,836; while of women who were similarly dealt with, there were 11,741. Moreover, 345 men and 151 women, died in the same year from intoxication. More than fifteen hundred suicides were also recorded; and of these it is certain that a very large proportion were superinduced by the same evil habit.

We have to remember that in England but few persons are apprehended by the police for a vice which is nationally prevalent, and that, conse-

quently, the number of drunkards must be almost too large for computation. It is impossible for the police to do more than to take in charge such persons as come under their observation; nor are they all predisposed to be severe, but on the contrary, to be lenient and kind. If it is apparently even possible for a person who is found inebriated to get home without official assistance, the police are always willing to permit the attempt, and not to make a charge without necessity. Every one who has walked much in the poorer districts of London must have observed the predisposition of the police to form an amiable estimate of excess. They will even lift up a person from the pavement, and urge him to a strenuous endeavor, so that he may reach his home without legal impeachment, though with "a sinuous and divergent ambulation." Now, this being the case, it follows that the statistics which are given in the blue-book for last year may suggest, but do not strictly define, the real extent of the national vice. We are informed that throughout the whole of the country there are only 28,870 constables; so that the proportion of custodians to the population is but one in every eight hundred. In 1873, the force numbered about 28,000; but in 1874 there was a slight increase of 300 men. The population being over twenty-two millions, the number of the constabulary is not large; and it would be ungenerous not to allow that they are an able body of men, who discharge painful duties very charitably.

England has a host of "professional thieves," who adopt their profession not always from necessity, but quite as often from tradition or choice. What is called a known thief, is generally a person whose relations and friends have sympathetic ideas, if not quite identical habits, and who live in haunts which are familiar to the police, but who manage to run their course freely. It is computed that the number of known thieves and burglars, receivers of stolen goods, and "accessories," is from forty-three to forty-four thousand; and, though the number is slightly decreasing, it is impossible to obliterate the class. In the metropolis—that is, within a radius of fifteen miles around Charing Cross—there are more than three thousand of these persons, or one to twelve hundred of the population. Courtesy forbids us to add to this number the hosts of persons who are engaged in queer business, and who pursue the trade of what has been happily designated as "strictly legitimate felony." Waiving this invidious reflection, we must content ourselves with the statement that thieves are diminishing, from the professional if not the moral point of view. The whole number of the criminal population, including all those who were in durance, in the year 1874 was 76,219: which was less by thirteen hundred than the same item of the population the previous year, 1873. The decrease in "bad houses" within the last few years has also been extremely satisfactory, the number having been lessened by one-half.

With regard to the total number of persons who were charged with indictable offences during the year to which we are referring, it is given as—males, 16,836; females, 5,495: or a total of 22,331. Of this number, 5,324 males and females were set free through insufficiency of evidence; so that it becomes difficult to form a just idea as to how many were innocent or guilty. Through lack of prosecution another fourteen hundred escaped without any commitment. It is stated, however, that 13,850 were committed for trial. On the other hand, it is conceded that 48,000, who were arrested and known to be guilty, were let off from defect of legal process. Thus we find that we must take the statistics of those who were furnished as only intimating—forcibly, yet insufficiently—the real number of moral delinquents. It would appear that the crime of murder is on the increase in England, 28 more instances being recorded in 1874 than in the year which immediately preceded it; and it is reasonably supposed that in the year 1875 the number has been more terrible still. There was no shooting and stabbing during the period to which we allude, with 94 more cases of assault. 151 murders were committed in 1874; while out of 773 cases of wounding many were committed with the knife. This is a bad feature in English crime; it is, too entirely new. We had hoped that the use of the knife was as un-English as it is certainly ferocious. Robberies are also on the increase, as well as attempts at robbery with violence; so are burglaries and cases of larceny. Shoplifting has remarkably fallen off; but it is easily accounted for by the greater precautions which are taken to frustrate attempt, and specially by the new patent shutters. Moreover, the plan of leaving many shop-fronts without shutters, while lamps are kept burning through the night, is really a better carelessness than the old bolts and bars, which being broken gave no sign to the police.

Once more, it is lamentable to be informed that aggravated assaults on women and children, and also what are called common assaults, are more numerous than in preceding years. There should have been a diminution in a character of offence which depends largely on the tone of public feeling, and which "education" was supposed to have modified. It is obvious that the tone of the English mind is not rising in virtue or refinement; that the classes which contribute to "statistics" are no higher, but rather lower than they were. What is the real cause of this decadence? No one can assert that some advance in education has not been made within the last fifteen years, no one can say that philanthropists are idle, or that statesmen have not digested the subject. Might we hazard that a low kind of literature, and also a low kind of amusements, combine with the licensed victuallers in producing a grossness which culminates in penal offences? Nothing can be much lower than English Sunday newspapers, unless it be Saturday night music-halls; and as for the public houses, they destroy mind and body, by their allurements to indulgence and sloth. With regard to literature, the scepticism of the higher "walks" is provocative of the coarseness of the lower. A polished infidelity may be decorous in a drawing-room, but in the poorer classes unbelief must be gross. In Mayfair there is no temptation to break law, but only to amplify enjoyment; in Whitechapel there is no temptation to be refined, but only to make the most of coarse pleasures. And the distance between Mayfair and Whitechapel is far greater in sympathy than mileage. The rich classes know no more of the working classes than they know of the occupations of the angels. They care probably less. The barrier between wealth and hard industry is impassable in English routine. This is one great reason why the industrial classes feel reckless of conventional esteem. The rich employ them; but with employment all sympathy is at an end. Not until the selfishness of the wealthy is converted into Christian sympathy, will the statistics of crime in England be broadly or appreciably lessened.—*Dublin Nation*.

YOUNG FROGS IN A MASS OF SANDSTONES.—An extraordinary discovery has just been made in Sheldermire Pit, near Motherwell, belonging to the Summerlee Iron Company. While Mr. William Wilson the manager, was superintending the driving of a mine through sandstone, at a depth of 330 feet, he was surprised to find, on dislodging a solid piece of stone from the mass, that several dozens of young frogs were lodged in a cavity of the stone. The animals, apparently true to their natural instincts, after their long confinement, took to a pool of water nearby, where they seemed quite at home. No crevice or fissure could be found in the stone, though carefully searched for; and it remains a mystery how the animals came there, and how they could live under such conditions.