

of such happiness by prayer and patience. Go, my father; one kiss more, and may all the holy angels be with you on your way!"

THE COMPARATIVE VIRTUE OF CATHOLIC AND PROTESTANT POPULATIONS.

ARTICLE II.—THE EVIDENCE OF OPINION.

There are three ways in which those who declare that Protestant nations and populations are more moral and less criminal than Catholic countries and populations try to prove their position. They may give you the opinion of certain individuals or authorities, whom they themselves know, probably, very little about (whom most likely they quote from a quotation); whose opinion we believe, judging from experience, is generally not of the slightest value; but is usually given with such a show of importance and weight as to impose upon the reader. Secondly, they will give you statistics; but when you come to look into them you find they are not what they seem to be. The paper pushed into the letter-box of the writer the other day, for instance, quotes London statistics of 1851, and these are later than any others given, others going back to 1845. It is impossible to attempt to authenticate such figures; but then neither can your opponent authenticate them, and unless he does they are not worth the paper they occupy. You can simply laugh at them, and they are usually so preposterous that you may safely do this and tell your opponent to produce you something for which he can give you grounds for belief. Thirdly, he may do this, and give you official statistics. These almost invariably relate to this country; and if you will take him to the source from which he obtained them, you may, as a rule, either confute him by his own authority, or give reasons why you cannot, which would easily any impartial-minded man that there was, at any rate, something to be said on your side, which should make him hesitate to accept the figures as absolutely representing the facts.

number of convictions in England. Would Mr. Gladstone abide by the conclusion he draws from the same result in Italy, that there was a better Government in 1875 than under the Liberal Administration, or would it not be attributed by him as it should be in Italy, to other causes?

and the whole Irish-born population are to be the basis of the comparison, but the population among whom the Irish live with the Irish who live among them. This is entirely what we contend for. We decline to compare entire populations with entire populations. We want populations in certain conditions and circumstances, compared with populations in the same conditions and circumstances. If this is to be a comparison between numbers, which on one side comprise, say, the whole of Liverpool, and the mayor, and aldermen, and nine-tenths of the class they represent, and numbers which take in nine-tenths of the poorer classes, and probably nineteen-twentieths of all whose living is from hand to mouth, is hardly a just one. His lordship admits this (though he makes his comparison upon such a basis) nevertheless, by declining to accept the 25 per cent. and making allowances which reduce it to much smaller proportions. But he did not go far enough, nor even adopt his own principles. If he had gone further, and compared the poor with the poor, he would have reduced the proportions still more, so that, we believe, the advantages would have been on the side of the Irish. It is remarkable to see how quick his lordship is to seize upon the explanation we contend for when he has to account for the comparative superiority of the Welsh over the English. He says (p. 35) that Wales "rejoices in the absence of that combined pressure of poverty and temptation which exercises so fatal an influence on the inhabitants of our populous towns;" and he adds, "as these favorable conditions disappear, so the criminality of Wales increases;" and further on (p. 37) he speaks of pauperism as "the fertile mother of the crime;" and says "a little consideration will show that the expression is not exaggerated." In treating about this question we shall not attempt to say no more than Lord Aberdeen has said. We might paraphrase his words. If we find that in a few of our great towns, which are really answerable for a vast number of the convictions for crime which take place, the English, taken as a whole, seem, according to our criminal returns, to be superior to the Irish living among them, we shall show that the English "rejoice in the absence of that combined pressure of poverty and temptation which exercises so fatal an influence on the inhabitants of our populous towns;" we shall add that "as those favorable conditions disappear, so the criminality of Englishmen (compared with Irishmen) increases," and that of that pauperism which is the "fertile mother of crime," owing to centuries of misrule in Ireland, Irishmen are the chief victims.—Liverpool Catholic Times.

RUSSIA AND TURKEY.—I.

The subject which we lately began to discuss in these columns—the Protestant Tradition, and its effect on individual minds, though worthy of serious attention, may be treated as opportunely tomorrow as to-day. We postpone it for the present, in order to examine a more urgent question, which just now absorbs the public mind to the exclusion of every other. Catholics have a special right to be heard on such a question. It is not they who are responsible for the presence of the Turk in Europe. "Had the advice of the Holy See been followed," says an illustrious writer whose words are still respected in England, "there would have been no Turks in Europe for the Russians to turn out of it." (1) If they are not at this hour masters of all its provinces, it is to Catholic faith and chivalry that the world owes the benefit. There is no fact in history more incontestable. An ungrateful age may forget or ridicule the men who "fore up Europe by the roots to fling it on Asia," the valiant host who triumphed with Charles Martel, the expulsion of the Moors from Spain, and the crowning victory of Lepanto; but it cannot obliterate their glorious memory. It is still their debtor. While Catholics were contending with patient and successful heroism, at the bidding of the successors of St. Peter, against the armies of the false prophet, Greek apostates were recruiting their ranks by tens of thousands. That is the special infamy of the Photian communities. In our own day they still emulate the turpitude of earlier times. "Millions of Asiatic Christians," said Dr. Dollinger at the Bonn Conference, (2) "have become Mohammedans even in recent times." It was schism and heresy which opened to the Ottoman legion the gates of Constantinople. They were as palpably, in the order of Providence, the avengers of Greek perfidy as the hordes of Egypt and Assyria were of Hebrew infidelity. Long ago St. Hilary wrote to the Bishops of his time, "I dread the ever swarming heresies of the East." Many years later, St. Gregory the Great observed once more, that "all heresies had their source in Constantinople." As long as the Eastern patriarchs and saints were faithful to the Holy See, whose supreme authority they all invoked and proclaimed,—at one time by the voice of General Councils, at another by the devout confession of a St. Cyril, a St. Athanasius, and St. Chrysostom,—each new heresy was detected, condemned, and cast out by the apostolic vigilance of the Roman Pontiff, as the fourth Œcumenical Council avouched when it cried out "Peter hath spoken by Leo," and the sixth when it announced to all Christendom, "Peter hath spoken by Agatho." When the Eastern schism, which repudiated all Oriental as the Anglican disavowed all English Saints, was finally consummated, the Caliph made a breach through the walls of Byzantium, as Titus had levelled those of the City of David.

that the Romanoffs are the heirs of Constantine. We know when their house was founded, and it was not long ago. We are asked, indeed, to believe that the interests of liberty, religion, and civilization would be promoted by substituting the Tsar for the Sultan, and that is the question which we are going to examine. We have not a word to say in favour of the Turk. "Essential barbarism," as Father Newman says, accompanies him wherever he goes. "If the Turks," he adds, besides other formidable disqualifications, "are so ignorant as not to know their ignorance, and so far from making progress that they have not even started, and so far from seeking instruction that they think no one fit to teach them,—there is surely not much hazard in concluding, that apart from the consideration of any supernatural intervention, barbarians they have lived, and barbarians they will die (1)." No doubt; but is it quite certain that this description, with only partial limitations, does not apply equally to the power which wishes to eject them, in order to take their place? That is the question which at this moment Englishmen will do well to ponder, and to the solution of which we propose to offer our personal contribution.

will see reason to pause before they accept the advice which a reckless political school now proffers to them, or admit the possibility that Russia can promote in other lands the liberty, religion, or civilization which she has strangled in her own.

IRISH INTELLIGENCE.

Mr. Thomas Tighe, J. P., The Heath, Ballinrobe, has contributed the magnificent sum of £150 towards the establishment of the Christian Brothers' School in Ballinrobe.

(1) Historical Sketches; Lecture VIII., p. 206.