

ends, bring about a general conflagration in Europe. What surprises us, however, is that political writers in England—writers like those in the 'Daily News,' for instance—should be so easily duped by the cunningly devised watchwords that have been set up by Russia. Such want of common sense and sober judgment is most deplorable, at a time when public justice, international law, the rights of treaties, and the interests of England, and all that these involve, impose upon all the duty, not only of condemning with one voice the policy of Russia, but of standing shoulder to shoulder in resisting its aggressive designs in what may, perhaps, prove as deadly a conflict as any in which England has ever been engaged.

We will not stop now to inquire how far at the present moment Russia is a willing agent in the war, for which, during the time it was acting in agreement with its Northern Allies, it had prepared the way. It may be that it cannot now with safety control the hopes it has raised, the passions it has excited; baffled fanaticism has deposed or assassinated Czars as well as Sultans. But of all the characters which Russia has assumed in the pursuit of its designs upon Turkey, the one it has least title to, is that of defender of Christian Liberty. How can Russia have the unblushing effrontery to appear before Europe in such a character, when its hands are still red with the blood of the Catholics of Poland? Does it think that Europe, that the Catholic World, has forgotten its sanguinary extermination of the Catholic religion, as far as its power went, in Poland? At this moment Russia keeps in exile, working in the mines of Siberia, or dispersed in villages, no fewer than three hundred Polish Priests; last year these victims of Russian persecution numbered over four hundred, but, during the winter, one hundred died from the cruel treatment which they were exposed to, from hunger and from forced marches through the plains of Siberia. The blood of these Polish priests calls to heaven for vengeance, and this inhuman persecution of the Catholics of Poland makes Russia's protest on behalf of the liberty of Christians in Turkey a mockery before God and Man.—'Westminster Gazette.'

THE PAGANS OF MERRY ENGLAND.

ENGLISHMEN have the coolness to send missionaries to all parts of the world to "convert" from the Catholic faith, to indifference if not to Anglicanism, any souls who, if left alone, might become Christian through the instructions of Catholic missionaries. At the same time there are two awful pagans within their own doors—the pagan child and the pagan man. We ask attention to this testimony from a Unitarian American writing to a New England paper, the 'Boston Christian Register,' and we ask, is Cardinal Manning's zeal for Catholic schools in England unreasonable?

Here are a couple of tit-bits which have come to us from the North and the South, and deserve to sit down, for a brief immortality, in the 'Register.' One of our friends, walking his rounds the other afternoon, met a little girl of twelve or fourteen, when the following took place:—

Coming from school, hey? Yes.

Is it a Board School or Church? Board School, sir.

What is geography? It tells about nouns.

Do you go to Sunday-school? Yes, sir.

Who was Jesus Christ? Our Lord.

What do you mean? [No answer.]

Where was Christ born? On the Cross.

No. He died there, did He not? Yes.

What did He die for? To save sinners.

How did he save them? [No answer.]

What good did Christ's dying do sinners? I don't know, sir.

What do you learn about the devil? (No answer, and question twice repeated. At length, expostulatingly, with a wild look all round):—"Please, sir, teacher says that if we talk about *he* (with great awe) we shall go to *he*."

Another friend, being from home when an afflicted, and yet a prudent, secularist called, received the following. If the above gives a glimpse of the hopeful conditions of our Board and Sunday-schools in this shining land, this letter illustrates the state of grace and trust arrived at by a large class of hard-headed worshippers, who know all about it, and call themselves secularists:—"Dear Sir,—This day I called at your residence to respectfully ask you to officiate at my father's funeral, which, unhappily, will take place on Thursday, the 15th inst., at 4 p.m., in—chapel yard—. I have asked permission of the minister, which he readily granted. If you accede to my humble request, as I have a mother and two sisters whom I most dearly love; and as I have six brothers who are equally beloved, and as we all tenderly, fondly, aye, and passionately loved our father; and further, as we shall probably all be there, do not, I beseech you, harass up our already lacerated feelings by dwelling too much on the emotional part of humanity. I can assure you that my father's Book of Life was so written that when, on the brink of eternity, Memory paused to review its pages, Conscience smiled, and folding up the volume marched on, having no fear of, and asking no favors in, a Hereafter. Hoping that you will come, and that your terms will be moderate, I am, etc., etc."

DRUNKENNESS AND CRIME IN ENGLAND.

ENGLAND boasts that it is a Protestant country, and from time to time our Protestant friends refer admiringly to its condition as an example of what Protestantism can do in the way of "enlightening" peoples and promoting morality. Now all must admit that sobriety is a virtue, and that drunkenness is not only wrong in itself, but is also the fruitful parent of other evils; and judging England by this test, Protestants will have to cease extolling the superior morality of the people of England

The Montreal 'True Witness' has recently taken the trouble to gather some statistics upon the subject, taken mainly from the "Blue-Books" of the English Government, and they are absolutely startling, revealing as they do, a most fearful amount of drunkenness and crime in England and a continuous increase of both.

In the five years succeeding 1820, the police reports show 65,000 cases of crime. But in the five years succeeding 1870, the police reports record 406,000 cases of crime. Between these periods of time the population of England almost doubled, but the number of crimes, where convictions were reached, increased six-fold. This is the proportion of convictions or ascertained crimes. And the facts reported in the Government statistics show that the increase of offences committed, but where the criminal escaped, is still greater.

The 'True Witness' pertinently remarks: "This is, indeed somewhat lively picture for the Progressionists, and an ugly, fact for the Darwinites. It is literally going down to the dogs with a vengeance, rather than being improved from the dog upwards."

What gives the more point to these words is that this period is one of the most marked in English history for material progress and of the spread of "Liberal" ideas. Side by side, and step by step, Liberalism and Crime have moved onwards in England, as is the case, indeed, in every other country infested with Liberal ideas.

But the statistics in regard to the use of intoxicating liquors reveal still more clearly the "progress" of England in morality. "In the year 1829 there were in England 50,000 places where intoxicating liquors were sold; whereas forty years later, there were 135,000, and the probability is, that at the present time there are at least 150,000." Nor does this statement include the whole increase of drinking places. For no account is taken in it of grocers' license to sell intoxicating liquors.

The strength, too, and the character of the liquors drunk have changed greatly for the worse. Fifty years ago the chief liquor sold was beer; but this is not so now. The following figures will show the nature and extent of the change that has taken place: "In the five years ending with 1824, as compared with the five years ending with 1874, the population increased 88 per cent., the consumption of beer increased 92 per cent., and of British spirits, 237 per cent.; of foreign spirits, 132 per cent., and of wine, 250 per cent."

This shows clearly that the increase of liquors consumed was mainly those which are most highly intoxicating and deleterious.

The 'True Witness,' in the article referred to, also furnishes some figures which show the relative aggregates of the leading industries of England and of the consumption of liquor by its people. The aggregate capital invested in the iron, cotton and woollen trades is about six hundred million dollars, but seven hundred millions is the amount invested in the manufacture of liquors in England. And this is not all. "Seven hundred millions invested must give at least 25 per cent. interest to pay wear and tear, and a remunerative return on capital invested. This sum (eight hundred and five millions) must again give at least 25 per cent. to the tavern-keeper for wear and tear, and rent and remuneration. Here then we have upwards of one thousand million dollars poured down the enlightened Englishman's throat every year." We are confronted, too, with the astounding fact that in enlightened England the amount of capital invested in the manufacture and sale of intoxicating liquors exceeds by two-thirds the total amounts of capital invested in the iron, cotton and woollen trades, added together.—'Catholic Standard.'

SOLD FOR AN EGYPTIAN MUMMY.

We find in the 'Minerve' of Montreal, the following clipping from a French paper:

"About two years ago there died in Paris a wealthy Peruvian named Don Miguel de Cerdas. Immediately after the death of Don Miguel, his brother, named Don Augustino, applied to an embalmer of the Rue St. Ferdinand, M. Carpentier, to have the body embalmed. The price, \$1,500, having been agreed upon, M. Carpentier, furnished with the necessary permit, had the remains taken to his establishment in order to proceed with the embalming. But it so happened that on the very day that the process was completed Don Augustino received a despatch from his own country which obliged him to leave Paris immediately. The news he had received from home so wholly engrossed his attention that he embarked, troubling himself no more about his brother, and saying to himself that M. Carpentier would, of course, bury the remains, and he could pay the bill on his return.

"Nearly two years had passed before Don Augustino returned to Paris, and it was only a few weeks since that he presented himself to M. Carpentier, making all sorts of excuses, asked him for his bill, and requested to be shown the place where his brother was interred. M. Carpentier appeared very much embarrassed, stammered and hesitated, and at last confessed that, despairing of ever seeing Don Augustino again, he had sold the embalmed body to pay himself for his trouble. 'How! sold?' cried Don Augustino, angry and amazed. 'Why, my brother's body had no value for any one but me.' 'I'll tell you how it was,' groaned the terrified embalmer; 'I bound the body up in bands to make it look Egyptian-like, and sold it for a mummy, as one of the ministers of Sesostris. Why did you leave me so long without hearing from you?'

"Don Augustino, repressing his anger as well as he could, asked the embalmer to whom he had sold the pretended mummy.

"I do not know his name," stammered M. Carpentier; 'he was an Englishman'

"That was all that could be elicited from him. A complaint was lodged by Don Augustino against the embalmer, and when once the affair is decided by the court the Peruvian will go in search of the fraternal mummy."