

## A SCIENTIFIC VIEW OF CRIME.

The prevalence of crime in the United States is startling when statistics are advanced. It has been the boast of New Englanders that their section of country was the most law-abiding in the Union. But Mr. Angell of Boston thinks differently. He read a paper before the Social Science Association, in Saratoga, in which he stated that the proportion of crime to population in Massachusetts, is now thirty-three per cent. more than in Ireland. This votary of social science is not very well posted in criminal statistics. A little research would have convinced him that any comparison between the old Bay State and Ireland would be very odious to the former. Such a comparison would almost justify the conviction that total depravity does exist in the land of the Puritan. There are more murders committed in a single year in the city of Boston than have been committed in Ireland during the lapse of the last decade. Robbery is almost unknown. Its people have illustrated in real life what was said in poetry of the Acadian farmers—there are no locks to their doors (or rather, there is little need of them), and "their houses are as open as the hearts of the owners."

Every judge in Ireland, during the last year, has been compelled, when he opened the assizes, to express his wonder at the brevity of the docket, and the almost entire absence of great violations of law. No country in the world is more obedient to human law, because no country is more Catholic. This is the secret of morality which Mr. Angell has failed to learn. Had he studied the close connection between the Catholic doctrine and purity of public morals, he would not have been guilty of the ridiculous assertion that "the alarming increase of crime in this country was due to the adulteration of food and drink." According to this enlightened thinker, poor wheat, and coffee that is half chickory fill the jails and crowd the penitentiaries. Unfortunately for this learned theory, some of the most poorly fed nations of the world are the most virtuous, while those countries where the masses have all the comforts of life stand lowest in the scale of morality. These wise men of modern times, who cast religion aside, refuse to consider its beneficial influence upon society and fly to science to guide them, are the blindest fools, by their own showing, on the face of the earth. They are condemned out of their own mouth; they are the exponents of their own ignorance. Crime increases in this country because all sense of religion, all belief in a divine judgment and eternal punishment of sin is disappearing. Crime increases most rapidly in that part of the country where infidelity is now the popular religion, where Protestantism has reached its last conclusion. The flood, however, is rapidly spreading, and will soon cover the whole country.

Mr. Angell has found that Ireland is more free from crime than Massachusetts. He reads the fact, but if he had searched for the cause of the difference, he would have found it, not in the adulteration of food, but in the adulteration of religious doctrine. He would learn a truth, which Yankee school-masters and Yankee school systems are trying to expel from the human mind, namely, that morals and religious dogma cannot be separated, and doctrinal errors invariably lead to the total corruption of public and private life. A man of true science would have seen in the comparison which Mr. Angell made, that the Catholic confessional was the only power that could prevent crime and save society.—*Catholic Advocate.*

## PROTECTING BIRDS IN FRANCE.

The schoolmasters of France have had a new duty assigned them, viz., to teach the children to protect the birds. M. Waddington, the Minister of Public Instruction, has just addressed a letter to the Prefects of Departments in France, on the subject of the preservation of insect-eating birds. He calls attention to the alarming increase in the ravages committed by insects of late years, and to the fact that this may be chiefly ascribed to the wholesale slaughter of the birds which prey upon them. The Ministers request each Prefect to call the attention of every schoolmaster in his department to the subject, and to instruct them to teach the boys under their care how to distinguish between insects which are useful in agricultural districts, and to encourage them to destroy the one class, and carefully protect the other.

The evil effect of the destruction of birds, either by trapping them, or by taking their nests, is to be clearly pointed out to all the children, and they are to be reminded that under an existing law, they or their parents are liable to considerable pecuniary fines if detected in such offences. M. Waddington also suggests that when occasion offers, the parents themselves might be reminded of the ulterior loss to which they are subjected by permitting such destruction, and he desires the encouragement by schoolmasters of societies for the protection of useful animals among their pupils, such as have already been established in some parts of France, with the best possible results. By this official communication, the claims of small birds to protection will at once be brought home to each individual schoolchild in France; and though "boys will be boys" there, as elsewhere, it may be hoped that such an appeal to their good sense, or their fear of punishment, will do much to terminate a system of destruction which is as often due to mere ignorance or thoughtlessness, as to their innate love of mischief.—*Rural New Yorker.*

The 'Financier' says:—Calling upon a banker of our acquaintance the other day, he appealed to our sympathy by exclaiming "I have just had a great misfortune." "Indeed," we asked. "What has happened?" "Well," he replied, "an old customer has just called and left with me £100,000 on deposit." So much for a banker's misfortune. Our friend could not refuse to take money which was offered by an old and valued customer. A little incident of this kind portrays the state of the money market as well as anything that could be said.

## THE POLES AND THE SERVIANS.

On the 11th ult., the Polish Historical Society in London adopted the following address to the insurgents of the Turkish provinces:—"Slavonian Brothers: We have watched with deep interest the progress of your contest with Turkey, and we congratulate you on your brave defence of Saitzhar and Alexinatz, which has added a new and bright page to the records of Slavic glories. But, while we admire your valor; we think it our duty to warn you against the Government by whose advice and whose promises of assistance you were led to take up arms. We have a right to speak, because we know by sad experience at what price the arch-enemy of political liberty and national independence sells his aid to such as imagine they can obtain these invaluable possessions through his agency. You have been induced by the Russian Government, or by Russians acting with its permission, which under an absolute despotism implies the sanction of that Government, to enter into war with a power the superior resources of which could not be unknown to Russia. You have been freely supplied with Russian money, and with officers, and what is the consequence? Your country is devastated, your children are slain, and your army is converted into a Russian army, for it is commanded and officered by Russians; and for this end you have sacrificed a condition if not of nominal yet of real independence, secured by the guarantee of the great European Powers. You will do well and wisely if you now direct all your efforts to recover what you have lost. Poland fell under the power of Russia by the same subtle policy of which you are only now beginning to appreciate the danger. Under pretence of protecting the interest of dissenters from the established religion in Poland, she interfered in our internal affairs; she formed a Russian party, and eventually, by an overwhelming military force, took possession of the country. We were then at the head of the Slavonic race, in freedom, in civilization, and in military glory. We lived in peace with our neighbors, entering on no aggressive war. We had defended Europe against the then formidable power of the Mahomedans. We felt, through no crime, but through the folly of listening to the perfidious counsels of Russia. We expiate in exile the error of our ancestors; be warned by our example before it is too late. On behalf of the Polish Historical Society in London.—C. SZULCZEWSKI, President; A. GIELJUD, Secretary."

## MR FROUDE'S TRIBUTE TO THE ROMAN CATHOLIC CHURCH.

The following is from a public address by Mr James Anthony Froude, which appeared in the Manchester 'Times and Examiner.'

Never in all history, in ancient and modern times, that the world knew of, had mankind known out of themselves anything so grand, so useful, so beautiful as the Catholic Church once was. In these our times, well-regulated selfishness was the recognized rule of action, every one was expected to look out for himself and to take care of his own interests. At the time he spoke of, the Church ruled the State with the authority of a conscience, and self-interest as a motive of action was only named to be abhorred. Wisdom, justice, self-denial, nobleness, purity, high-mindedness—these were the qualifications before which the free-born races of Europe had been contented to bow, and in no order of men were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the apostles, they claimed in their Master's name universal spiritual authority, but they made good their pretensions by the holiness of their lives. They were allowed to rule because they deserved to rule, and in the fulness of reverence, kings and nobles bent before a power which was nearer to God than their own. Over prince and subject, chieftain and serf, a body of unarmed and defenceless men reigned supreme by the influence of sanctity. He did not pretend that the clergy were perfect; they were very far from being perfect at the best of times; and the European nations were never completely submissive to them; it would not have been well if they had been. The business of human creatures in this planet was not summed up in the most excellent of priestly catechisms; the world and its concerns continued to interest men, though priests insist on their nothingness. They could not prevent kings from quarrelling with each other; they could not hinder disputed successions, and civil feuds, wars, and political conspiracies; what they did was to shelter the weak from the strong. In the eyes of the clergy, the serf and his lord stood on the common level of sinful humanity. Into their ranks high birth was no passport. They were, for the most part, children of the people, and the son of the artisan and peasant rose to the mitre and the triple crown, just as now-a-days, the rail-splitter and the tailor become President of the Republic of the West. The monasteries of the Catholic Church are another vast feature of the middle ages, when they were inhabited by fraternities of men who desired to devote themselves to goodness; and who, in order to do so, took vows of poverty, that they might not be entangled with the pursuit of money; and of chastity, that they might not be distracted with the cares of a family. Their days were spent in hard bodily labor, in study, or in visiting the sick; at night they were on the stone floors of their chapels, holding up their withered hands to heaven, interceding for the poor souls suffering in purgatory. The system spread to the farthest limits of Christendom. The religious houses became places of refuge, where men of noble birth, kings, and queens, and emperors, and warriors, and statesmen retired to lay down their splendid cares and end their days in peace. Those with whom the world had dealt hardly and those whom it had surfeited with its unsatisfying pleasures, those who were disappointed with earth and those who were filled with passionate aspirations after heaven alike found a haven of rest in the quiet cloisters. Gradually lands came to them, and wealth, and social dignity—all gratefully extended to men who deserved well of their fellows; while no landlords were more popular than they, for the sanctity of the monks sheltered their dependents as well as themselves.