

# THE STAR AND BANNER.

BY D. A. & C. H. BURHLER

"FEARLESS AND FREE."

TWO DOLLARS PER ANNUM

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## The American Girl.

Our hearts are with our native land,  
Our songs are with her glory,  
Her warriors' strength is in our hand,  
Our lips breathe out her story.  
Her lofty hills and valleys green,  
Are shining bright before us,  
And like a rainbow sign is seen,  
Her proud flag waving o'er us.  
And there are smiles upon our lips  
For those who meet her foe,  
For glory's star knows no eclipse,  
When smiled upon by woman.  
For those who brave the mighty deep,  
And scold the threat of danger,  
We smile to cheer, and tears to weep,  
For every ocean ranger.  
Our hearts are with our native land,  
Our songs are with her freedom,  
Our prayers are for the gallant band,  
Our strike where honor leads them.  
We love the fairest air we breathe,  
The freedom's endless power,  
We'll live for him a golden wreath,  
Who secures a tyrant's power.  
That full of freedom's bonities fair,  
Of Italy's proud daughters,  
Of Scotland's lassies—England's fair,  
And nymphs of Shannon's waters.  
We need not boast their haughty charms,  
Though lusty dream them lower,  
Our glory lies in freedom's arms—  
A freeman for a lover!

## HOME SCENES.

"I'll not live this way!" exclaimed Mrs. Lyons passionately. "Such disorder, wrangling and irregularity, rob me of all my peace, and make the house a hell, instead of a quiet home. Tom!" she spoke sharply to a bright little fellow, who was plumping away with a wooden hammer on a chair, and making a most intolerable din; "stop that noise, this instant! And you, Em! not a word more from your lips. If you can't live in peace with your sister, I'll separate you—D'ye hear! Hush this instant!"  
"Then make Julia give me my pin cushion," she got this in her pocket.  
"It's no such thing; I haven't," retorted Julia.  
"You have, I say."  
"I tell you I haven't!"  
"Will you hush?" The face of Mrs. Lyons was flushed; and she stamped upon the floor as she spoke.  
"I want my pin cushion. Make Julia give me my pin cushion."  
Irritated beyond control, Mrs. Lyons caught Julia by the arm; and thrusting her hand in her pocket, drew out a trinket, a piece of lace, and pen-knife.  
"I told you it was not his! Couldn't you believe me?"  
"This impertinence was more than the mother could endure; and acting from her inherent impulse, she boxed the ears of Julia soundly; ensued, at the same time, that Emily was chiefly to blame for all the trouble, by a wrong execution of her sister, she turned upon her, and administering an equal punishment. Frightened by all this, the younger children, whose incessant noise, for the last hour, had contributed to the overthrow of their mother's temper, became suddenly quiet and skulked away into corners—and the baby, who was seated on the floor, between two pillows, curved her quivering lips, and gazed fearfully upon the distorted face in which she had been used to see the love-light that made her heaven.  
A deep quiet followed this burst of passion like the hush that succeeds a storm. Alas! for the evil traces that were left behind! Ah, for the repulsive image of that mother, degenerated in an instant, on the memory of her children, and never to be effaced. How many times, in after years, will not a sigh leave their bosoms, as that painful reflection looks upon them from amid the dearer remembrances of childhood.  
A woman of good impulses, but with scarcely any self-control, was Mrs. Lyons. She loved her children, and desired their good. That they showed so little forbearance, one with the other, manifested so little fraternal affection, grieved her deeply.  
"My whole life is made unhappy by it," she would say. "What is to be done? It is dreadful to think of a family growing up in discord and disunion. Sister at variance with sister, and brother lifting his hand against brother."  
As was usual after an effusion of passion, Mrs. Lyons, deeply depressed in spirits, as well as discouraged, retired from her family to grieve and weep. Lifting the frightened baby from the floor, she drew its head tenderly against her bosom, and leaving the nursery, sought the quiet of her own room.  
There in repentance and humiliation, she recalled the stormy scene through which she had just passed; and blamed herself for yielding blindly to passion, instead of meeting the trouble among her children with a quiet discrimination.  
"To weeping calmness succeeded. Still she was perplexed, in mind, as well as grieved at her own want of self-control. What was to be done with her children? How were they to be governed aright? Painfully did she feel her own unfitness for the task. By this time the baby was asleep, and the mother, felt something of that tranquil peace that every true mother knows when a young babe is slumbering on her bosom. A book lay on the shelf near where she was sitting, and Mrs. Lyons, scarcely conscious of the act, reached out her hand for the volume. She opened it, without feeling any interest, in its contents; but she had read only a few sentences, when this remark arrested her attention:  
"All-right government of children begins with self-government."  
The words seemed written for her; and the truth expressed, was elevated instantly into perception. She saw it in the clearest light, and bowed her head in sad acknowledgment of her own errors.  
Thus, for sometime, she had been listening, when the murmur of voices from below grew more and more distinct, and she was aroused to the painful fact that, as usual, when left alone, the children were wrang-

ling among themselves. Various noises, as of pounding tin, and throwing about chairs and other pieces of furniture, were heard; and at length, a loud scream, mingled with angry vociferations, smote upon her ear.  
Indignation swelled instantly in the heart of Mrs. Lyons; hurriedly placing the sleeping babe in its crib, she started for the scene of disorder, moved with an impulse to punish severely the young rebels against authority; and was half way down the stairs, when her feet were checked by a remembrance of the sentiment—"All right government of children commences with self-government."  
"Will anger, subdue anger? When storm meets storm is the most potent? These were the questions asked of herself almost involuntarily. "This is no spirit in which to meet my children. It never has, never will enforce order and obedience," she added, as she stood upon the stairs, struggling with herself, and striving for the victory. From the nursery came louder sounds of disorder. How weak the mother felt! Yet, in this very weakness was strength.  
"I must not stand idly here," she said, as a sharper cry of anguish smote her ears; and so she moved on quickly, and opening the nursery door, stood revealed to her children. Julia had just raised her hand to strike Emily, who stood confronting her with a fierce face. Both were a little startled at their mother's sudden appearance; and both expiating the storm which usually came at such times, began to assume the defiant, stubborn air which, when her temperate reprobs were always met.  
A few moments did Mrs. Lyons stand looking at her children—grief, not anger, upon her pale countenance. How still all became. What a look of wonder came gradually into the children's faces, as they glanced one at the other. Something of shame was next visible. And, now, the mother was conscious of a new power over the young rebels of her household.  
"Emily," said she, speaking mildly, and yet with a touch of sorrow in her voice she could not subdue, "if wish you would go up into my room and sit with Mary while she sleeps."  
Without a sign of opposition, or even reluctance, Emily went quietly from the nursery, in obedience to her mother's desire.  
"This room is very much in disorder, Julia."  
Many times had Mrs. Lyons said, under like circumstances, "Why don't you get things to rights?" or "I never saw such girls! If all the room was topsy-turvy, and the floor an inch thick with dirt, you'd never turn over a hand to put things in order;" or "go and get the broom, this minute, and sweep up the dirt." You're the latest girl that ever lived."  
Many, many times, as we have said, had such language been addressed by Mrs. Lyons, under like circumstances, to Julia and her sisters, without producing anything better than a grumbling, partial execution of her wishes. But now, the mild intimation that the room was in disorder, produced all the effect desired. Julia went quickly about the work of restoring things to their right places, and in a few minutes order was apparent where confusion reigned before.  
"Little Tommy, whose love of hammering was an incessant annoyance to his mother, ceased his din on her sudden appearance, and for a moment stood in expectation of a boxed ear; for a time he was puzzled to understand the new aspect of affairs. Finding that he was under the same, as usual, he commenced slapping a stick over the top of an old table, making a most ear-piercing noise. Instantly Julia said, in a low voice, to him—  
"Don't, Tommy—don't do that. You know it makes mother's head ache."  
"Does it make your head ache, mother?" asked the child curiously and with a plying tone in his voice, as he came creeping to his mother's side, and looking at her as if in doubt whether he would be reprimanded or not.  
"Sometimes it does, my son," replied Mrs. Lyons, kindly; "and it is always unpleasant. Will you try to play without making so much noise?"  
"Yes, mother, I'll try," answered the little fellow, cheerfully. "But I forget sometimes."  
He looked earnestly at his mother, as if something more was in his thoughts.  
"Well, dear, what else?" said she encouragingly.  
"When I forget you'll tell me, won't you?"  
"Yes, love."  
"And then I'll stop. But don't scold me, mother, for then I can't stop."  
Mrs. Lyons's heart was touched. She caught her breath, and bent her head down, to conceal its expression, until it rested on the silk hair of the child.  
"Be a good boy, Tommy, and mother will never scold you any more," she murmured gently in his ears.  
"His arms stole upwards, and as they were twisted slowly about her neck, he pressed his lips tightly against her cheek—thus sealing his part of the contract with a kiss."  
"How sweet to the mother's taste were these first fruits of self-control. In the effort to govern herself, what a power had she acquired. In stilling the tempest of passion in her own bosom, she had poured the oil of peace over the storm-fretted hearts of her children.  
Only first fruits were these. In all her after days did that mother strive with herself, ere she entered into a contest with the inherited evils of her children; and just so far as she was able to overcome evil in herself, was she able to overcome evil in them. Often, very often, was self-resistance only a light effort; but the feeble influence for good that flowed from her words or actions whenever this was so, warmed her of error, and prompted a more vigorous self-control. Need it be said that she had an abundant reward?  
It is better to be worthy than wealthy, in one's grave at least.

A FLEXING JOY.—The Boston Transcript says that about three weeks since, two men by the name of Rufus M. Rose and Francis Godon, discovered behind a bridge abutment in Wicford, which they were repairing, seven pieces of copper pipe, filled with Mexican quarter-dollars, amounting in value to about three hundred dollars. The discoverers resolved to keep the matter secret, and Godon, buying the share of Rose, carried the whole to the Blackstone Canal Bank, in Providence, and exchanged it for gold. Subsequently, the Teller discovered that the quarters were remarkably well executed counterfeit pieces, and speaking out Godon, informed him of the fact, and effected a re-exchange and the poor man, who, a few days past, had been building castles in the air, found his bright hopes dashed to the ground as suddenly as they had been awakened. The Transcript says that several quarter-dollars similar to those counterfeit coins have recently been discovered in circulation in Providence, which leads to the supposition that the rogues are not far distant.  
A BLESSING TO THE COUNTRY.—A lady now on a visit to Paris, Tennessee, has written to a friend in this city, some particulars of a remarkable and most extraordinary man in that vicinity, which particulars have been communicated to us as worthy of a place in our columns. The man in question is a Mrs. D., now eighty-seven years old. She had twenty-three living children, and prayed to the good Lord to give her one more, to make the goodly and round number of two dozen. Besides these she has raised fourteen orphan children. She has educated thirty children—her own and a portion of the orphans—and for many years sent nine children to school in Paris, and their dinners with them. She says that none of these she has reared and educated have ever disgraced her or themselves. The girls have all married well, and are rich. The boys have all done well—one of her orphan proteges has been in Congress, several others in the State Legislature, and all of them in the constant habit of using Hooper's Smith & Co's celebrated Bitters.  
VALUE OF AN EDITOR'S TIME.—M. Hauser, who has been travelling among the Sandwich Islands and in Australia, gives the following idea of the value of an editor in Sydney:  
"A few days after my arrival, I paid my visits to the different editors of papers. At my first call I came to a place-like house, the ground floor occupied by the printing office. On the first floor, among other advertisements, I found a table, informing visitors that the editor cannot be spoken with unless paid for his valuable time; accordingly everybody, without exception, is advised to buy a ticket of admission at the door of the waiting room—one hour costing 10s; half an hour 6s; fifteen minutes 3s. Such were the contents of this singular price-current of time.  
CUSTARD PIE WITHOUT EGGS.—Will some of our fair readers try the following recipe and give us their opinions of its efficacy?  
Place a quantity of new milk, as much as desired, over a slow fire, and allow it to heat slowly until it boils, taking pains not to scorch it, so that it imparts a disagreeable taste. For every quart of milk take four table-spoonsful of flour, beat it well with cold milk to prevent it from being lumpy, and as soon as the milk boils, pour in the thickening and stir it well until it boils again, then remove it instantly from the fire. Sweeten to suit the taste, and flavor with nutmeg or cinnamon, and it is ready for use either cold or hot. Prepare the custard as usual for custard pies, fill them with the above preparation, and bake them an hour in an oven moderately hot. When sufficiently cooked, they will resemble in appearance a genuine 'egg pie,' and will scarcely be distinguished by the taste.  
A SECOND WHITFIELD.—Recent English journals mention that a young preacher of the Methodist church is creating as much excitement as Irving and Whitfield did in their day. The London correspondent of the New York Sunday Times says: "His name is Spurgeon, and he can scarcely have reached his 22d or 23d year. I should think. His eloquence is extraordinary—it overwhelms you with its force and brilliancy; and his voice has the characteristics which Whitfield's is said to have possessed—a ringing tone, and capable of being heard by an assemblage of ten thousand persons."  
THY WILL BE DONE.—The late Mr. Kilpin, of Exeter, writes, "I knew a case in which the minister, praying over a child apparently dying, said, 'If it be thy will I will spare.' The mother's soul yearning for her beloved, exclaimed, 'It must be his will, I cannot bear it.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two and twenty! O! it is good to say, 'Not my will, but thine be done.'"  
A Midshipman asked a Priest to tell the difference between a Priest and a Jackass. The Priest gave up.  
"One wears a cross on his back and the other on his breast," said the midshipman.  
"Now," said the Priest, "tell me the difference between a midshipman and a Jackass."  
The midshipman gave up, and asked what it was.  
The Priest said that he did not know of any.  
A GOOD TOAST.—Woman the morning star of our youth; the day star of our manhood; the evening star of our old age.—God bless our stars!

Pennsylvania Legislature.—Session '55.  
The following list of the persons elected to the Senate and House of Representatives of this State. The names of the Democrats are in Roman, Americans and Whigs in Italics.  
SENATE.  
1. Philadelphia County—Eli K. Price, Wm. A. Crabb.  
2. Philadelphia County—N. B. Brown, Horlan Ingram, M. O. Pratt.  
3. Montgomery—Thomas P. Knox.  
4. Chester and Delaware—James J. Lewis.  
5. Berks—John G. Bryan.  
6. Bucks—Jonathan Ely.  
7. Lancaster and Lebanon—John W. Killinger, Jacob G. Swabner.  
8. Dauphin and Northumberland—David Taggart.  
9. Northampton and Lehigh—Joseph Laubach.  
10. Carbon, Monroe, Pike and Wayne—Jas. H. Walton.  
11. Adams and Franklin—David Meltinger.  
12. York—W. H. Walsh.  
13. Cumberland and Perry—Samuel Wherry.  
14. Centre, Lycoming, Clinton and Sullivan—Abner Grigg.  
15. Blair, Cambria and Huntingdon—John Crosswell, jr.  
16. Luzerne, Monroe and Columbia—Charles R. Buckwalter.  
17. Bradford, Susquehanna and Wyoming—W. M. Platt.  
18. Tioga, Potter, McKean, Elk, Clearfield, Jefferson and Forest—Henry Southern.  
19. Mercer, Venango and Warren—Thomas Hoeg.  
20. Erie and Crawford—D. A. Finney.  
21. Butler, Beaver and Lawrence—Jno. Fryer.  
22. Allegheny—Jona. R. McClintock, Wm. Wilkins.  
23. Washington and Greene—John Flecken.  
24. Somerset, Bedford and Fulton—Francis Jordan.  
25. Armstrong, Indiana and Clarion—S. S. Jamison.  
26. Juniata, Mifflin and Union—James M. Sellers.  
27. Westmoreland and Fayette—Wm. E. Frazer.  
28. Schuylkill—C. Straub.  
29. Democratic 17.—Position 10.  
HOUSE OF REPRESENTATIVES.  
Adams—Issac Robinson.  
Allegheny—James B. Fulton, Samuel Smith, L. B. Patterson, Christian Magee, James Selinger.  
Armstrong, Clarion and Jefferson—Darwin Phelps, Philip Closer, Michael K. Boyer.  
Beaver, Butler and Lawrence—D. L. Imbrie, A. W. Crawford, R. B. McComb, Bedford, Fulton and Cambria—G. Nelson Smith, Jos. Bernard.  
Berks—J. L. Getz, Benj. Nungesser, Wm. Hoins, Geo. Shook.  
Blair and Huntingdon—J. M. Gibbons, J. H. Winter.  
Bradford—B. Laporte, Judson Holcomb, Bucks—Jno. Meagle, Alex. B. Johnson, John H. Lovett.  
Carbon and Lehigh—Thomas Craig, jr., Joshua Fry.  
Centre—Jacob Strubbe.  
Chester—Andrew Buchanan, Robt. Irwin, Jos. Dowdell.  
Clearfield, McKean and Elk—Seth A. Baucus.  
Clinton, Lycoming and Potter—Samuel Caldwell, John C. Magee.  
Columbia and Monroe—J. G. Montgomery.  
Crawford—Leonard Reed, Jos. Brown.  
Cumberland—James Anderson, William Harper.  
Dauphin—David Mamma, Jno. Wright, Delaware—O. D. Manley.  
Erie—Gideon J. Ball, Murray Whallon, Fayette and Westmoreland—P. A. Johns, J. Fausold, Samuel Hill, Henry D. Foster.  
Franklin—Jas. B. Orr, Jas. Boyd, Greene—Rufus K. Campbell.  
Indiana—R. E. Morehead.  
Lebanon—W. A. Barry.  
Lancaster—George G. Brush, Jesse Reinhold, Wm. Hamilton, P. W. Housekeeper, C. L. Hunsicker.  
Luzerne—H. Wright, Henderson Gaylord.  
Mercer, Venango and Warren—S. P. McCallum, Daniel Lott, Samuel Kerr, Mifflin—John Purcell.  
Monroe and Pike—Abraham Edinger.  
Montgomery—G. W. Hiller, D. Hibbs, Hanau A. B. Langaker.  
Northampton—John A. Innes, Jesse Pearson.  
Northumberland—S. H. Zimmerman.  
Perry—Kirk Baines.  
Phila. City—Aaron Coburn, Geo. Smith, E. Joy Morris, Jacob Dock.  
Phila. County—Charles N. Leisinger, John McCarthy, John Thompson, John Hancock, Townsend Yearley, Olan. Garity, Frederick K. Walter, Samuel A. Hibbs, John Roberts, Richardson L. Wright, Jos. Hannecker.  
Schuylkill—Samuel Hipple, W. B. Lebo.  
Somerset—Jona. Augustus.  
Susquehanna, Sullivan and Wyoming—John V. Smith, Thomas J. Ingham.  
Tioga—T. L. Baldwin.  
Union and Juniata—Geo. W. Strouse.  
Washington—G. W. Miller, D. Riddle, Wayne—Nathaniel W. Vail.  
York—Isaac Beck, Samuel Manner, Jas. Ramsey.  
Democrat 66—Opposition 84.

## THE PAPAL SYSTEM.

The following article, which we take from the September number of "THE AMERICAN AND FOREIGN CHRISTIAN UNION," differs so much from the usual mode of discussing the question of Protestantism and Catholicism, that we are induced to overstep an ordinary rule and give it to our readers notwithstanding its length. It is with the question of religious faith as in all other things; facts and figures are worth a world of theoretical and abstract discussion, and it is, therefore, that this article commends itself to readers of all classes and all professions:  
POPERY AND FRATRY.  
In our July number, we gave a brief article on Popery and Paganism, which attracted some attention, and was translated to the columns of some of the printed, both secular and religious. The subject is a sore one for the Jesuitical casuists of Rome. When compelled to admit the too palpable fact of the poverty of Popery, as compared with Protestantism, they gloss it over by saying, with sanctimonious airs, that "the Gospel is preached to the poor," and among them finds its sincerest and most exemplary disciples. "This is true. But it is not their purpose, unless they can show that it is the intent and tendency of the Gospel, to make men poor, keep them poor, and render them poorer and poorer to the very brink of starvation. So far from this, it can be morally demonstrated, that the religion of an enlightener of the mind, and a refiner of the heart, promotes intelligence, virtue, industry, and health; and therefore has a natural and necessary tendency towards temporal comfort and prosperity. Ignorance is neither the mother of devotion nor of thrift. As to devotion, the ignorant worship they know not what, and as to thrift, it is truly said by Solomon, 'Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.' Not ignorance but the knowledge of the true God and his revealed will is the parent of thrift. But Roman devotion is the direct source of popular ignorance, resulting in much squalor and beggary, pauperism, and in general, a condition of moral degradation. Having heretofore briefly discussed the former of these results, we go on now to the consideration of the latter.  
The great and insoluble difficulty in the way of the Popes, is that the poverty which prevails among his religiousists, and prevents most where his Church is most powerful, is not a virtuous and honorable, and venerable, and pious poverty, and the rich treasures of grace divinely bestowed. On the contrary, it is that style of poverty which is made sordid by laziness, by untruth, and by dirt; and is allied to brutish sensuality, to vice, and to impudency. Let us be understood. We say not that there are not upright rich men among Romanists; nor do say there are not virtuous poor among them. We fully concede that there are many individual cases of the one class or the other. But what we say is, that, as compared with Protestantism, popery, there is a vast preponderance of low vice and crime of every grade chargeable to the whole body of Romanists.  
In pursuing our remarks, we shall first state the facts in the case, and then trace this state of facts to its origin and cause in Popery itself as a system of religion and morals.  
As to the facts, we shall abide by a rule early learned and sound in general application. Let us be understood. We say not that we will be drawn from responsible and reliable documents.  
The most conclusive mode of treating this branch of the subject would be to institute a series of comparisons; as, for instance, between the republics of Southern America and the United States of North America; or between the Papal canons of Switzerland and the Protestant canons, all being under the same civil government; or between Popish Ireland and Protestant Scotland, both of these also being under the same civil government; or even between those counties of Ireland itself where the papacy prevails, and those in which the Reformed religion predominates; or the comparison might be made between Popish Austria and Protestant Prussia, lying side by side; or between Roman Belgium and Protestant Holland, also next-door neighbors. But this would require a view so extensive as to take up a volume in its description, and is altogether too wide a scope for the space we can spare. Who wishes to survey all this ground will find it laid fully open to him in a most valuable work by Rev. Napoleon Roussel of Paris, entitled, "Catholic and Protestant Nations Compared in their Three-fold Relations to Wealth, Knowledge, and Morality;" translated into English, and recently reprinted in this country in a beautiful octavo. It is a perfect thesaurus on this subject. We would also refer to Dr. Dill's "Irish's Miseries;" and to Mr. Wylie's treatise on "The Papacy."  
But here we must go a shorter way to work, confining ourselves with a brief but conclusive array of facts bearing upon the question. In England the population is twenty-one millions. Of these, less than a quarter of a million were Romanists when the last census was taken. By Parliamentary returns, obtained and printed by the zealous Poping Lucius in his jail in England on the 25th of September, 1854, was twenty-one thousand six hundred and twenty-two (21,622). As to six hundred and sixty-two (662) of these the religious belief was not known. Of the rest, two thousand nine hundred and fifty (2,950) were what are called Roman Catholics. That is to say, the latter, though but one eighty-fourth part of the population, furnished a seventh part of the criminals, or twelve times as many as they would have done, had the morals of the Romanist part of the population been as good as those of the Protestant part. In Ireland in the year 1851, in the

six Protestant counties of the North, Antrim, Down, Londonderry, Tyrone, Fermanagh, and Armagh, with a population of 1,700,000, the number convicted of crimes was 2,038; or eighty-six less than were convicted in the single and thoroughly Popish county of Tipperary, with a population less than one fourth as numerous.  
By the last census of the United States, the whole population was returned at almost twenty millions, (19,984,347.) Of these, 2,216,878 were foreign-born. The number of criminals in confinement at that time was about twenty-seven thousand, of whom more than half, or fourteen thousand, were foreigners. Hence the latter furnished about ten times as many criminals as they would have done, if the standard of morality had been as high among them as it was among the natives. By prison statistics of the four cities of New York, Albany, Buffalo, and Brooklyn in 1853, it was found that out of 5250 criminals, 4005 were foreigners, and of these last 2600 were of Irish birth. A very striking case is afforded by the returns made last year by the City Marshal of Jersey City, who states the whole number who have been committed to the city prison from the beginning of four thousand and one hundred, (4100.) of whom only seventy-five were natives. Of the rest, three thousand five hundred were from Ireland, the other foreigners being but five hundred and twenty-five.  
Now the religious connections of all this population are not given. But as the whole number of Romanists in this country, according to their own statements, say three millions, does not very greatly exceed the number of foreigners here, and as it is known that the vast majority of immigrants who land on our shores is Popish, especially of those from Ireland, the inference is irresistible as to the vast inferior morality of the Romanists.  
But our labor in this inquiry, is greatly lessened by the investigation of the Rev. H. Seymour. This gentleman was a clergyman of the Church of England, and standing in Plymouth, "that cross-road to Rome," he went over to that vast "Satan." Visiting Rome itself, where, in his sincerity and exalted fervor, he expected to find the very air fragrant with the odor of sanctity, he found the atmosphere redolent of corruption, heavy and dark with the foul stenches of Papal pollution. Shocked and astonished, he reviewed his religious convictions, and as the result, went penitently back to the Church he had forsaken. Moved by what he had felt of this practical argument upon his own mind, he busied himself in collecting authentic statistics of crimes of various European countries, culled from himself offices against the Sixth and Seventh Commandments, or offences against life and chastity. From an able review of this pamphlet in the "Bulwark," we give the following condensed summary:  
1. As to Murder.—From tables laid before Parliament, and published by order of the House, in 1852, it appears that the total number of criminals for murder in England and Wales, for the ten years ending 1851, was 718, which gives an average of less than 72 for each year—not four to each million of the population.  
Again from a return laid on the table of the House of Commons, it appears that the number of criminals for murder in Ireland was 645—being a yearly average of 235, or THIRTY-THREE murders to each million! And it is a remarkable fact, that within the last ten years, just since the relative proportions of the Protestant and Popish populations of Ireland have begun to change in favor of the former, Ireland's moral condition has been getting so much better that according to another return laid before Parliament in 1851, the average of criminals for murder in the previous seven years was only 130, or about NINETEEN to each million!  
Again, from the last return laid before the King of Belgium, by the Minister of Justice, and published in 1852, it appears that the yearly average of murders in that country is 84, which gives thirty-two murders to the million, or four and a half times more than in England.  
Again, from the "Compte general de l'Administration de la Justice criminelle en France, 1851," presented by command to the Emperor by the Minister of Justice, and printed in 1853, and also from the "Statistique moral de la France," by M. Guerry, himself a member of the Church of Rome, which has been approved and adopted by the Royal Academy of Sciences in Paris; we find the annual average of criminals for murder in France is about 1089, which gives THIRTY-ONE murders to each million, or seven and a half times more than in England.  
Again, the statistics of Austria are most carefully kept by an Imperial Commission for Statistics. From the latest of these published last year, in two volumes, and entitled "Die Statistik des Oesterreichischen Kaiserstaates," we find that the yearly average of murders in Austria, one of the most intensely Popish countries in Europe, is 1325, being THIRTY-SIX murders to each million, or nine times more than in England.  
Further, the governmental return of crimes in Bavaria, which are also regularly published, and the latest of which are entitled "Heirage zur Statistik des Kaiserreichs Bayern, von Herold, München, 1853," shows that the yearly average of murders in that country is 311, which when compared with the amount of the "Tablet," the whole number of prisoners in the jails of England on the 25th of September, 1854, was twenty-one thousand six hundred and twenty-two (21,622). As to six hundred and sixty-two (662) of these the religious belief was not known. Of the rest, two thousand nine hundred and fifty (2,950) were what are called Roman Catholics. That is to say, the latter, though but one eighty-fourth part of the population, furnished a seventh part of the criminals, or twelve times as many as they would have done, had the morals of the Romanist part of the population been as good as those of the Protestant part. In Ireland in the year 1851, in the

sources, is obliged to pass them by. But in order to give some proximate idea of the state of crime in that peninsula, he quotes, in passing a French authority, who states that in Spain the murders attempted at murder amount, on the yearly average, to about 250 to each million of the population!  
And now as to the Italian States. The first of these is Bardinia, which is at present distinguished above all the rest for its progress in free institutions. And it appears by the returns of crime given him in Mittermaier, that in that kingdom the yearly average of murders is 104. So that the moment we come to a Popish country in which the atrocities of the people have somewhat relaxed the Papal yoke, the proportion of murders instantly drops down to twenty in the million. The next Italian province is the two Lombardies, where the Pope is still supreme; and accordingly the proportion of crime instantly rises again for by the returns of Mittermaier, the yearly average of murders in the Lombardies is 225, or about twenty-five to each million of the population! Next in order is bigoted Tuscany, in which, according to the same authority, the returns of all crimes for the nine years ending 1838, give 84 murders on the yearly average, making thirty-two murders to each million, or twelve and half times more than in England!  
And now as to the Papal States. The Pontifical government, naturally anxious to enshroud in darkness the dreadful state of the country, have taken care to publish no official returns of crime. But, happily for our subject, from the statistical information which Dr. Hovving procured some time since, by order of the British government, for commercial purposes, and which has been printed by order of Parliament, the annual average of murders in the Papal States can be safely reckoned at 339, which, as the population is only 2,908,116, gives about ONE HUNDRED and THIRTY-two to each million of the population, or twenty-eight times more than in England! But it seems that Popery owns a more fearful Areddiana than this. For in the neighboring kingdom of Naples, which is, if possible, more Popish than the Papal States themselves, and in which, in 1848, the Pope took refuge when flying from his own subjects, the criminal calendar of one year, as given in Mittermaier—and that the year 1832, long before the scenes of the last revolution—contains the awful number of 1045 murders; which, as the population was then little over 4,000,000, makes one hundred and seventy-two murders to the million, or forty-three and a half times more than in heretic England! What in the whole of Italy, which the Church of Rome is supreme, and where neither Bible nor heretic is tolerated, we gather from the same authorities that the yearly average of criminals for murder in England and Wales, for the ten years ending 1851, was 718, which gives an average of less than 72 for each year—not four to each million of the population. And yet there are still found Popish priests and new-paper-editors who have the ignorance, or the audacity, or both, to raise the question of the comparative morality of Protestant and Popish countries.  
2. As to breaches of the seventh commandment.—Mr. Seymour takes first a few of the great cities, commencing with London. The Registrar General's return to Parliament of the number of births in England and Wales for 1851, gives 78,300 for the London division, which contains a population of 2,362,237. Of this number 75,097 were legitimate, and 3308 illegitimate, which shows that only four per cent of the births in that great metropolis of the world are illegitimate; and the returns for the previous year give the same proportion.  
Now, in Paris, twenty years ago, according to M. Guerry, in the "Statistique Morale," the proportion of illegitimate to legitimate births was 1 to 177-100; and the Prefect's returns for 1850, published by the Bureau des Longitudes, give the total number of births in Paris for that year as 29,628, of which 19,921 were legitimate, 9707 were illegitimate. In other words, in the capital of France, twenty years ago, 25 per cent, or more than one third of the native population were bastards!  
Turning next to Belgium, the constant boast of Popery! The government returns for 1850 give the total number of births in Brussels at 6281, of which the legitimate were 3448, and the illegitimate 1833, making the illegitimate births about 35 per cent, or nearly one-third of the whole! Yet, even this deplorable state of things is better than the condition of Popish Munich, the capital of Bavaria. By the returns for the year 1851, the total number of births in that city was 3461, of which 1702 were legitimate, and 1759 illegitimate. In other words, forty-eight per cent, or near one half of the population are illegitimate!  
Turning next to Vienna, we find from the statistical tables prepared by the Imperial Commission, and published there in 1852, that the total number of births in that city in 1849 was 19,241; of which 9001 legitimate, and 10,240, or considerably over ONE HALF, were illegitimate; and from the same tables, it appears that the