

half is born out of wedlock. On this Mr. Laing remarks, "Figures do not bring home to our imagination the moral condition of a population so depraved as that of Stockholm. In such a society, the offspring of secret adultery, and the births merely saved from illegitimacy by the tardy marriage of the parents, must be numerous in proportion to the general profligacy. If it were possible to deduct these from the one account, and add them to the other, to which they morally belong, what a singular picture of depravity on a great scale, does this city present. Suppose a traveller standing in the streets of Edinburgh, and able to say, from undeniable public returns,—'one out of three persons passing me is, on an average, the offspring of illicit intercourse'. . . The remarkably low feeling of this community appears from the following fact. In all large cities of the present age, brothels, where they do exist—are silently tolerated by the local authorities, as evils which the police must watch over, and which the growing sense of decency, of religion, of morality, among the lower classes,—their better education, their greater temperance, and higher civilisation, can alone remedy. But to openly establish them where they did not exist before, under the authority of government, and as one of its public institutions for the health or morals of the people; to hire such a hotel for such a purpose in a principal street; collect unfortunate females to live in it, and give out a code of regulations for their conduct towards the public, appears a trait scarcely credible; yet this was done within these three years here, and the establishment was only abandoned because the wretched inmates fell victims to the barbarity of the regulations."*—(See Laing's *Tour in Sweden*, p. 115.)

This you will admit is a lamentable enough account of the Protestant and non-confessing females of Sweden. But singular to say, the people of that country add hypocrisy to their other vices.—"For," says Mr. Laing, "you see no blackguardism, no brutality, no revolting behaviour. You may travel through the country, and come to the conclusion that the people are amongst the most virtuous in Europe." And again, speaking of Stockholm, he avers that "In walking through the streets, I never saw an immodest or even suspicious look or gesture, even among the lower classes of people' For propriety of dress and demeanor, the

* It is a fact not unworthy of attention, that in Sweden, where the people are now so immoral, the clergy were in the ages previous to the Reformation, singularly hostile to the Clerical Cebacy.—(Thomas, p. 1, lib. 2 cap. xv. No. 5.) At an early period, the Swedes embraced the doctrines of Luther, and the consequence seems to be, that, as they had formerly a not very edifying priesthood, they have now a most profligate people.—*What a man sows that shall he reap.*

town might be peopled by vestals, and yet one-third of the infants are bastards."

If from Sweden we accompany Mr. Laing into Prussia, we will soon perceive that there no the non-confessing females cannot rank much higher in point of morality than those of more northern climates. Listen once more to our honest tourist.—"Of all the virtues, that which the domestic education of both sexes obviously influences—that which marks more clearly than any other, the moral condition of a society, the home state of moral and religious principles . . . is undoubtedly female chastity. Will any traveller, will any Prussian say, that this index virtue of the moral condition of a people, is not lower in Prussia than in almost any part of Europe. It is no uncommon event in the family of a respectable tradesman in Berlin, to find a little baby, of which, whoever may be the father, he has no doubt at all about the maternal grandfather. Such accidents are so common in the class in which they are least common with us—the middle class, removed from ignorance or indigence—that they are regarded but as accidents, as youthful indiscretions, not as disgraces affecting, as with us, the respectability and happiness of all the kith and kin for a generation."

From these striking quotations, for which lengthy though they are, I make no apology, you may learn that the "devout sex" is, to say the least, not more virtuous in those countries where it has not to encounter the awful dangers of the confessional, than in those where these dangers are more numerous. If there be any difference, and assuredly there is a great one, between the morality of Catholic and Protestant females, this difference is all in favor of the adherents of Romanism.

You were struck yourself with the goodly and edifying appearance of the Catholic girls of France on two very solemn occasions—at a first communion, and at the funeral of one of their youthful companions. You were delighted with the innocence, candour, and childish simplicity of these charming creatures: did you perceive any thing in or about them to indicate their having found the dangers of the confessional, to which they must have been often exposed, fatal to their virtue? Would any one, on seeing these girls, so pious, and modest so well instructed, have been tempted to form a bad opinion of the lady nuns who trained them, and of the unmarried priest who shrived them?—Compare the state of morality, such as Mr. Laing describes it in Prussia and Sweden, with what you saw of the female portions of the Catholic world, and then say—whether a married or an unmarried clergy have been hitherto most successful in training up in the way in which it should walk.

ANOTHER PRIEST ILL OF FEVER.—We are sorry