

lower than the Catholic districts. Protestant Ulster is vastly superior to Connaught from a material point of view—and anybody that has an idea of the geography of Ireland knows the reason why—but when morality is made the standard by which we are to judge, barren and rocky Connaught leaves Ulster far in the rear. In the former sense, England likewise stands higher in the scale than Ireland, but the reverse is strikingly apparent, when there is question of the number of illegitimate births in each of these countries. France also reveals a condition of morals highly flattering to Catholic influence. Statistics from the rural districts show the people to be possessed of an untarnished character, and if the same cannot be said of her great metropolis, Catholicity bears no portion of the blame. Paris is not a Catholic city, and the cup of her iniquities is filled from the four corners of the earth; but Protestants have no reason on this account to console themselves. Protestant Berlin has nothing to boast of over Paris, and Protestant London has still less. The greatest centre of Lutheranism to-day is the most immoral country in christendom. In the moral scale Stockholm is the lowest among the world's capitals. In fact Bishop Spaulding has collected figures to show that as compared with each other, the lowest among Catholic countries is yet higher than the highest among Protestant countries.

It cannot be denied that since the 10th century European civilization has shown life and brilliancy, but it is a mistake to attribute this phenomenon to Pro-

testantism. In order to estimate the extent and influence of a fact, it is not enough to examine the events that follow it, it is also necessary to see whether or not these subsequent events were prepared by any other cause. *Post hoc, ergo propter hoc*, is a method of reasoning that is justly declared to be sophistical and we must guard against employing it. We know that without Protestantism, and before it, European civilization was already very far advanced; its subsequent movement has been confined to the Northern countries, where existing climatic differences go far in explaining the uneven march of material development in Northern and Southern countries during the last three centuries.

There is much reason then for Catholics to hope for the future of the Church. Indeed the wonderful progress which Catholicity is presently making is a fact deeply consoling. It is daily gaining strength in the British Isles; Germany is just now making fresh concessions to her bitterly hated enemy, and the opposition to which the Church is subjected, is the strongest possible proof of her power. We have no dread about the future of the Catholic peoples. Protestantism, born of revolutionary enthusiasm, has met the fate of Arianism, and stands no longer as an obstacle to progress. The field is left to Catholicity and Infidelity. As between these two we are confident of the result, for our trust is placed in the words of our Master: "I am with you all days even unto the consummation of the world."

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