

of the Reformation itself, as by its logical consequence, - the denial of all authority; whereas in the latter, Protestantism has been preserved to a great extent in its primitive form; or rather England is continually becoming more and more Catholic and hence inimical to the spirit of freedom from restraint. We do not desire to excuse the French people for the numerous depredations against the Church of which it is daily guilty, by casting the culpability on the government, any more than we would allow him who destroys his own life to accuse the weapon with which he commits the deed as the author of the crime. That nation has for some time enjoyed the blessings of a republican form of government and relief from the tyranny of kings. The most natural conclusion we can draw from this is that at least the majority of its inhabitants are in sympathy with the general policy by which those in authority administer public affairs, a policy which is decidedly anti-Catholic and anti-Christian. Moreover, the system of holding elections in vogue in France by which the successful candidate must have an absolute majority over his opponent almost precludes the possibility of a government representing a minority of the people.

This sad state of affairs cannot be attributed to Catholicity, but rather to the preponderance of ungodliness and an utter disrespect for religion. It is the fruit of the atheistical writings of such men as Voltaire and that galaxy of false philosophers that France has produced and whose doctrines have done so much to convulse Europe and ruin its political systems. If we desire to see the influence of Catholicity on civilization and its tendency to ameliorate in every particular the condition of the different classes of society, we may take France when she was truly Catholic, and a mere superficial examination will suffice to convince one that she then attained a degree of national eminence never surpassed in either ancient or modern times. The

solicitous and soothing influence of the Church caused the rich to look upon the poor with an eye of charity and compassion, and her teachings imposed it upon them as a duty to assist those in misfortune and need; numberless hospitals and other charitable institutions were erected in all parts of the country and provided for the protection and maintenance of the indigent, the aged and helpless. In turn the lower classes regarded their superiors with respect and gave to authority that submissive obedience which the Church has always inculcated on the faithful as the right of temporal power. This, in a few words, was the peaceful and prosperous condition of France so long as she remained faithful in her allegiance to the Holy See.

But European nations have no monopoly on this tendency to overthrow or instigate the rejection of rightfully established authority. The sentiment seems to have got abroad even among a large portion of the people of the neighboring Republic that Canada should revolt against England and declare her independence,—or join the Union in the quality of a free state. Then would begin our golden era; manufactures would spring up, agriculture would be given a new impulse, our population would increase with wonderful rapidity, and we should become wealthy in the space of a few years. First, it might be remarked that it would require an extremely powerful microscope to detect the microscope of progress that annexation would produce. What advantages would accrue to us from such a union, even were there no insurmountable obstacles in the way? We are not a great nation; but we have hopes for the future. Our country is advancing slowly, but every step she takes is firmly placed, nor is she satisfied with that advancement which is merely external; and though our population is not large, we live in contentment and comfort, free from the slavery of multi-millionaires and mammoth combines, from those colossal strikes that cause general depressions,