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THE

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TERMS: 20 cents per annum, in quantities.
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The numbers for March and April are
 now before us, and we are at once and attractive ap-
 pearance, especially the April issue. A comparison
 of the two shows decided progress, the articles in
 the latter being shorter, plainer and more readable
 for children than in the former. The paper is toned
 and both printing and illustrations are well exe-
 cuted.—*The Liberator*, 6th April.

The paper is good, and supplies a great desider-
 atum among the young. It should certainly meet
 with a wide circulation.—*Rev. Wm. Ross, Kirkcaldy*.

Specimen copies will be sent to any address.

C. BLAKETT ROBINSON,
 P.O. Drawer 219, Toronto, Ont.

British American Presbyterian.

FRIDAY, JULY 23, 1876.

MR. GRANT DUFF ON EDUCATION.

Mr. Grant Duff, the member for the
 Elgin Burghs, in the British House of
 Commons, is well known as one of the
 ablest and most accomplished of living
 British statesmen. His utterances are
 always well-weighed and suggestive, and
 the following remarks on education
 lately made at the distribution of prizes in
 St. Mary's Medical School, London, are
 noticeably of this character.

"The object of education," he said, "was
 to enable the person educated to make
 the most of his or her life. This was to be accomplished, 1st, by de-
 veloping all his or her faculties to the
 uttermost; 2nd, by endeavouring to do as
 much good as possible to his or her fellow-
 creatures; 3rd, by endeavouring to get as
 much enjoyment as is compatible with at-
 tention to these two objects. Passing to
 the question as to how education could
 help to these things, he observed that it
 would be helpful by forming a sound mind
 in a sound body. By good training of char-
 acter, by showing something of the con-
 tents, and leaving with the person educa-
 ted, when that education is done, the keys
 of the treasure-house of science, of litera-
 ture, of natural beauty, and of art. Ob-
 serving that he considered the training of
 character receiving decidedly more atten-
 tion than formerly, he said that he would
 confine his observations to the training of
 the intellect. The first thing, he said, that
 strikes me is, that, except in the case of
 persons who are destined to the great and
 beneficent profession to which you are
 destined, the observing faculties are hardly
 trained at all. Yet of all the faculties,
 they are the first to develop and the easiest
 to train. Until, then, our schools adopt
 some method of training the observing fac-
 ulties, there will be a fatal blot in our sys-
 tem of education. How they should be
 trained depends largely upon the particu-
 lar circumstances of the persons who
 are to undergo the training. In many
 cases, the study of elementary botany
 would be the easiest and most natural in-
 troduction to a wise use of observing fac-
 ulties; in other cases it might be geology,
 physiology, or some other science. There
 is no situation, however, in town or coun-
 try where some one or other of the sciences
 which depend primarily upon observation
 could not be taught with the greatest ease
 and the greatest advantage, if it were un-
 derstood that physical science
 was not to be treated as something apart—
 a branch of knowledge which it might be
 right to learn as it might be right, under
 certain circumstances, to learn Latin or
 Finnish, but also a means of knowledge,
 a training in the light of which all other
 knowledge would grow more valuable. I
 hold, gentlemen, that as soon as the three
 R's are secured, or rather while they are
 being secured, there should be a training
 in at least some one of the sciences of ob-
 servation, and that that training should take
 precedence, in point of time, over all
 others, except, of course, those inevitable
 three R's, and perhaps the very first notions
 of geography.

History in broadest outline should come
 next. Then the story of two French and
 German languages, with a thorough study
 of English, comparative grammar and
 Philology. On the study of physical and
 political geography Mr. D. said:—

But paramount amongst the studies
 which should go to make up a good general
 education in this country is a study for
 which, strange to say, we who need it most
 have not even a name—the study which the
 countrymen of Carl Ritter call compendiously
Erkunde, earth knowledge—but
 which we are obliged to describe very
 clumsily and very imperfectly as physical
 and political geography. Of all subjects,
 this is surely the one best fitted to train the
 youth of this great cosmopolitan power.
 There is not a single elector in this country
 whose vote may not at any moment seri-
 ously affect the destinies of millions and
 millions of men scattered all over the
 world; while there is absolutely no end to
 the careers that are open to Englishmen,
 whose natural love of enterprise is guided
 by a knowledge of the facts of the world.
 The one thing that you can, as things now
 are, almost always predicate about any
 Englishman's fitness in the State is, that he

has had what is to my mind very erro-
 neously called a good classical education—
 a classical education that is of the old-
 fashioned English type. I trust that the
 time is coming when the one thing that
 you will be safely able to predicate about
 every Englishman famous in the State is,
 that he has had a very large and thorough
 training in this earth knowledge, begun in
 his childhood by an intelligent study of his
 own immediate parish or district, and con-
 tinued partly by books and partly by travel,
 till he has the kind of command of this
 grand and truly menly subject which Can-
 ning had of the elegancies of Latin scholar-
 ship. We must assign, of course, a very
 large part to the passions and to the mis-
 taken reasoning of men in bringing about
 judicious political action; but, I think,
 we must assign even a larger part to mere
 ignorance—to want of knowledge of the
 facts of the world. Take two out of our
 own day—the Indian Mutiny and the
 Franco-German War. Will any one main-
 tain that either of these events would have
 taken place if the people who brought them
 about had known those facts of the world
 which it most concerned them to know? Hardly
 any one in France had the faintest idea
 of the military strength of Germany. Hardly
 any one in France knew how much more
 powerful was the German passion for
 unity than the counter force of provincial
 jealousies and dynastic intrigues. Hardly
 any of the persons who joined their for-
 tunes with the first leaders of the Mutiny
 had the faintest idea what the real power
 of England was. They thought they had
 only to kill all the Englishmen in India to
 give them command of the country, and
 were utterly astounded when the sea began,
 to use their own expression, to vomit up
 troops all round their coast. What is true
 of these two events is true of almost every
 great political blunder recorded in history,
 and, although I am as far as possible from
 maintaining that, by making a wide
 knowledge of the facts of the world a lead-
 ing feature of general education, we should
 estimate the cause of unwise political
 action, we should unquestionably very much
 diminish their numbers. It is impossible
 that I may be led to attach too much im-
 portance to this study as a part of the edu-
 cation of Englishmen generally, from see-
 ing daily and hourly the evil that comes
 from the want of it in public affairs. But
 I do not think so. I think there is no study
 that would better call out all that is best in
 Englishmen, or enrich so much our ordi-
 nary intercourse, extending its benefits far
 away into subjects which seem at first
 sight very remote. It was not without
 good reason that, under a picture of Carl
 Ritter, they put the words of the poet—

"Wouldst thou advance into the Infinite,
 Go into the Finite upon All sides."

On the study of ancient classics, Mr. Duff
 may be thought by some rather rhetorical,
 but after all, may there not be
 a good deal of reasonableness found
 in his remarks and suggestions, the more
 especially as not one boy or lad in ten,
 either in our Grammar Schools or Uni-
 versities, ever got for masters, either Greek
 or Latin, as to be able to read the
 "classics," of which so much is said, in any
 other way than as a task. While with the
 vast majority of those supposed to be
 "ingging" at what some suppose to be the
 key of all knowledge, the time and money
 so spent are really worse than thrown
 away? Let any one go into any High
 School in Ontario, aye, or even into our
 Provincial University, and note a good deal
 of what is going on there under the pain-
 fully absurd name of education, and he will
 feel that the following words of Mr. Duff
 are not without appropriateness on this as
 well as on the other side of the Atlantic.

"I hinted a little ago that I did not con-
 sider the old-fashioned English classical
 education a good classical education. On
 the contrary, I consider it a very bad
 classical education, altogether one-sided,
 failing to give anything like the cultivation
 that a classical education ought to give,
 while it occupies a most unreasonable
 amount of time. I believe that you could
 with ease, in very much less than half the
 time usually occupied in classical studies,
 familiarize the mind with everything that
 has come down from classical antiquity
 that ought to form any part of general
 education. I would produce these results
 in the following ways.—1st, By teaching
 Greek as what it is, namely, a living, not a
 dead language. 2nd, By considering that
 the only object worth learning in it is with
 regard to Latin and Greek, considered as
 a part of general education, is to enable your
 youth to read whatever exists in Latin and
 Greek that they cannot read as well in
 English, French, or German. To that
 end, I would immensely curtail the amount
 that is read, and even of the authors which
 must be read I would read in translations
 as much as could be with propriety read
 in that way. I would strike my pen re-
 morselessly through everything that was
 characteristic in a first-rate author, but,
 on the other hand, I would include in my
 list of books a good deal that is usually,
 but most unreasonably, omitted. I would
 wholly banish from general education all
 Latin and Greek composition whatever,
 except in prose. On the other hand, I
 would consider it just as necessary that the
 persons who were to go through a classical
 education should have their eye familiarized
 with whatever is most beautiful in
 Greek coins, statues, gems, and buildings,
 as that the ear should be familiarized with
 the finest passages of the language. When
 I was at school it was the fashion to learn
 by heart thousands and thousands of lines
 of Latin and Greek. To all that I would
 put an utter end, and never encourage a
 line to be learnt that was not sufficiently
 good to be treasured through life as a pos-
 session for ever.

"The time is surely coming for some scholar
 of commanding reputation, or better still,
 for some committee of scholars, to put
 forth an answer to this question—consider-
 ing that Latin and Greek studies do bring
 the mind into contact with ideas with
 which it is not otherwise brought into con-
 tact, and considering that there are a vast
 number of other studies which it is absurd

and disgraceful to neglect—what is there
 that you insist upon as specially worthy of
 attention? I am persuaded that the list of
 books or part of books which would be
 written down in answer to such a question
 as this by scholars, who, in addition to hav-
 ing read widely in the classics and having
 made themselves acquainted with the chief
 treasures of classic art, had a wide know-
 ledge of modern literature, would not be of
 unwieldy length. I yield to no one in the
 desire to keep classical study a part of edu-
 cation, but you must remember that the
 place which classical studies now hold in
 this country is a mere accidental result of
 their having been introduced when there
 was hardly any modern literature. Of late
 they have been studied from a fantastic
 notion that they are a peculiarly good dis-
 cipline for the mind, that they are in some
 mysterious sense educative. They were
 introduced, however, for any such silly
 reason. Latin and Greek were in the days
 of the Renaissance the keys of almost all
 knowledge worth having. They were
 studied, not as being educative, but as being
 instructive. What I advocate is, that we
 should go back to the practices and prin-
 ciples of our ancestors in this matter, and
 not as they would have acted if the lan-
 guages which it was necessary to learn for
 the ordinary purposes of an intelligent life
 had been then, as English, French, and
 German are now, full of books which in-
 troduced the reader to the knowledge best
 worth having. If that had been so in their
 day, they would, I trust, have used the
 classics to do for them what other literature
 could not do—they would not, I trust, have
 used the classics to do what other literature
 could do better. There is another question
 which a committee of scholars might usefully
 answer. What are the best translations
 of the classics in English, French, or Ger-
 man, and what is there that must be read
 in the original? If those two questions
 were satisfactorily answered, if it became
 once understood that a classical education
 must include a familiarity with the best
 productions of classical art, as represented
 at least by casts, electrotypes, drawings,
 and other copies where the originals are
 not accessible, and ought if possible to in-
 clude a visit to the principal classical sites,
 I believe that the amount of classical cul-
 ture in this country would be enormously
 increased, while you would gain time for
 even more valuable studies which are now
 too often scamped, even if they are not
 omitted altogether.

"I want carefully to guard myself against
 saying a word against those studies—classi-
 cal or any of their adjuncts *per se*. The
 least useful of these adjuncts is probably
 Latin and Greek verse composition, but
 while I would utterly banish it from general
 education, I would endeavour to keep
 up the traditions of English success in
 what I admit to be, like fencing, an ex-
 cessively pretty accomplishment, by giving
 large rewards for it both at our schools and
 Universities. The best and most legitimate
 use to which you can put endowments is to
 encourage studies which will not, so to
 speak, encourage themselves, and I should
 be sorry if there were ever a time when a
 few persons of high quality could not write
 Latin verse as well as, as the late Professor
 Conington, or Greek lambics as well as the
 late Mr. James Riddell, not to mention the
 names of living people. It is a common
 thing to represent those who are opposed
 to the present system of teaching the
 classics as enemies to the classics them-
 selves, but nothing could, in my case, be
 more unjust. I wish, as you have seen,
 that the classics should still occupy a con-
 siderable place in the education of anyone
 who has any aptitude for literature, and who
 can carry on his studies to the age at which
 young men usually leave Oxford and Cam-
 bridge. Further, I should like to see such
 a rearrangement in the application of our
 University funds as to encourage a small
 number of specialists to give their attention
 to every one of the adjuncts of classical
 study. I cannot possibly make it too clear
 that what I want is, not to diminish the
 amount of classical knowledge in the world
 or of classical culture in general education,
 but by a wise ordering of classical studies
 to get time for other studies even more im-
 portant, without overtasking the strength
 of fairly intelligent and fairly healthy
 young persons. I believe that English
 boys lose at least five clear years of life be-
 tween seven years old and three and twenty,
 thanks to the unwisdom of our present
 system, in addition to what they may lose
 by their own idleness."

To the study of mathematics Mr. D.
 does not assign a high place except as a
 necessary introduction to physics. Physi-
 cology, study of the laws of England, poli-
 tical economy, politics, etc., were all dwelt
 upon as parts of a general system of edu-
 cation which could easily be got through
 by the time the student was 21. Here is
 the conclusion at which Mr. D. arrives as
 he summarizes what he had said:—

"Such a general education as I have
 sketched in rough outline would not occupy
 quite so long a time as the far inferior
 education through which the young man
 who takes honours at Oxford or Cambridge
 now passes. It will be seen to have some
 points of resemblance to the education
 which is tested by the matriculation ex-
 amination of the London University—the
 most serious examination meant to test
 general education which is, so far as I am
 aware, now held in these islands, if we al-
 low for the fact that that examination is
 one which may take place at sixteen, while
 the examination which I should contem-
 plate would take place at or after one and
 twenty. Such a general education would
 ensure the acquisition of a far larger num-
 ber of facts, and the formation of a far
 larger number of correct ideas, than is now
 customary. It would train the judgment
 far more effectually, and it would lay a far
 better foundation for that continuous self-
 education which should go on in every in-
 telligent human being to his last hour. It
 would store the mind with the most impor-
 tant truths that man has discovered about
 his environment, and with the most re-
 markable things he has said, while it would
 prepare the mind to receive the intensest
 pleasure at which it is capable from per-
 petual additions of these two kinds of
 knowledge, as well as from the direct in-

fluence of beauty, natural or artificial. It
 would, in other words, give the key of the
 treasure-house of science, the key of the
 treasure-house of literature, the key of the
 treasure-house of natural beauty, and the
 key of the treasure-house of art, while it
 taught the mind to work easily and power-
 fully, without ever overtaxing the body, or
 falling into the foolish mistake of treating
 its ally and instrument as if it were a
 slave."

Ministers and Churches.

HONOR CONFERRED.—Our esteemed coun-
 tryman, the Rev. J. M. Gibson, late of Bra-
 kely Church, Montreal, but now of Chi-
 cago, has been honored by the Chicago
 University with the honorary degree of
 D.D. The reverend doctor is worthy of
 the honor thus conferred, and his friends
 generally will give him their congratula-
 tions.—*Scottish American Journal*.

The formal induction of the Rev. David
 Mitchell as pastor of the Central Presby-
 terian Church, Toronto, took place on
 Monday evening, the 10th inst., in Shaftes-
 bury Hall, which was well filled, by not
 only Presbyterians, but by members of
 other Christian bodies. Previous to the
 regular services, the Toronto Presbytery
 held a meeting to receive Mr. Mitchell's tes-
 timonials from the Presbytery of New
 York, which were found satisfactory. After
 the usual call for objections to the in-
 duction, Rev. J. M. King took the chair. On
 the platform were a large number of min-
 isters and laymen, including Revs. Prof.
 McLaren, Dr. Jennings, J. G. Robb, R. D.
 Fraser, Wm. Reid, Burnfield, G. Gray, Petti-
 grow, Monteith, Breckenridge, Mr. James
 Brown, and others. The meeting was
 opened with devotional exercises, after
 which Rev. Mr. Breckenridge preached an
 eloquent sermon on the office of the Chris-
 tian minister from 1 Cor. iv. 1-4. The
 chairman then recounted the circumstances
 which had led to the formation of that con-
 gregation, and to the call of Mr. Mitchell
 to its pastorate, and the customary questions
 to minister and people having been put by
 the chairman and satisfactorily answered,
 Mr. Mitchell was duly inducted into his
 new position. After receiving the con-
 gratulations of his brother ministers, a few
 appropriate words were addressed to him
 by the Rev. Mr. King, while the Rev. Mr.
 Burnfield made an earnest and thoughtful
 address to the people. The proceedings
 were brought to a close by the Rev. Dr.
 Jennings pronouncing the benediction. As
 a tangible evidence of their regard for their
 new pastor, the congregation at the close of
 the service presented him with a quarterly
 salary in advance.

Bay Street Presbyterian Church.

INDUCTION OF REV. MR. SMITH.

On Tuesday afternoon, the Rev. John
 Smith, late of Bowmanville, was regularly
 inducted into the pastorate of Bay Street
 Presbyterian Church. The services began
 at 2 o'clock, and were well attended.
 Among the clergymen present were Revs.
 Messrs. Monteith, Fraser, Sr., Fraser, Jr.,
 Carmichael, McLaren, Laing (Dundas),
 Reid, Gregg, Mitchell, Robb, Gourlay,
 Grant (Simcoe), Pettigrew, Gray, Mar-
 ling, Dick, Kennedy, of Doubartan, Ross,
 or Pickering, and others. The usual prelim-
 inary meeting of Presbytery having been
 held, Rev. Mr. Monteith formally called
 upon the congregation to state their objec-
 tions, if any, to the induction of their
 chosen pastor. The services were then
 proceeded with, the Rev. Mr. Fraser of
 Toronto, preached the sermon from Genesis
 xxviii. 20, 21, 22. In the course of his
 remarks he pointed out the reason which
 had actuated the patriarch Jacob in his
 vow, and showed how much stronger the
 motives were for Christian faithfulness and
 liberality in the present age of the church.
 The Rev. Prof. Gregg, who presided, then
 reviewed the course of events which had
 led to the induction of Mr. Smith, and
 put the usual questions to the minister
 elect. The right hand of fellowship was
 then extended to the inducted pastor by
 his brother clergymen, and he was after-
 wards briefly addressed by Prof. Gregg,
 who admonished him to instruct the people
 faithfully in the doctrines and precepts of
 the Bible, to preach to them in language
 capable of being understood by the most
 illiterate, and to be an example to the
 flock.—A living epistle known and read
 of all men. The congregation was address-
 ed by the Rev. Mr. Carmichael, who urged
 them to provide liberally for the bodily
 wants of their pastor, to aid in the regular
 preaching of the Word, to reverence their
 minister as a messenger sent from God, to
 sympathize him, to pray for him, to set him
 a good example, and to live at peace
 among themselves.

In the evening a social was held by the
 members of the congregation for the pur-
 poses of extending a welcome to their pastor.
 Over twenty ministers, representing all the
 Evangelical bodies in the city, were pre-
 sent. An excellent repast was served in
 the basement of the church to a large as-
 semblage of ladies and gentlemen, whose
 presence arrested the heartiness of their
 welcome to the clergyman who is about
 to begin his ministrations among them.
 The party (about 400 in number) then ad-
 journed to the body of the church, where
 interesting congratulatory addresses were
 delivered by a number of clergymen and
 others. The choir, under the leadership of
 the Proconator, Mr. Perkins, rendered
 several anthems in a first-class manner.
 Mr. Bain, on behalf of the congregation,
 read an address to Professor Gregg, thank-
 ing him for his services to the con-
 gregation as moderator of the session

during the vacancy, and for other services,
 accompanied with a purse of gold (value
 \$100), to which Mr. Gregg made a suitable
 reply. Mr. J. A. Patterson then, on behalf
 of the ladies, presented their new Pastor
 with a handsome pulpit gown, his reveries
 were witty and pointed, and evoked much
 merriment. Mr. Smith in reply, thanked
 the ladies and their representative, for this
 gift, and made a short speech full of good
 feeling, which won the hearts of all pre-
 sent.

M. De Lavaleye and Mr. Gladstone
on the Papacy.

It would be very difficult, if indeed not
 altogether impossible, to point to any pro-
 duction of similar compass (it is embraced
 in 71 pages) with which we should like bet-
 ter to see every Protestant controversialist
 armed than that which Mr. Gladstone here
 introduces to the British public in the fol-
 lowing prefatory letter:—

"My dear M. de Lavaleye.—I thank you
 for your prompt assent to my request that
 your tract on the relations of reformed and
 unreformed Christianity respectively in the
 West of Europe to the liberty and prosper-
 ity of nations might be translated into
 English."

"I need hardly say to any—least of all
 to you—that this request did not imply
 adoption of your precise point of view, or
 of each of your opinions in detail. You
 have not, I believe, been governed by
 theological partialities in the judgment at
 which you have arrived, nor have I in the
 desire to give currency in this country to a
 tract which includes your rather unfavour-
 able estimate of its Church in comparison
 with the other reformed communions. But
 I have felt that desire very strongly, be-
 cause within a compass wonderfully brief
 you have initiated in a very vivid manner,
 and have even advanced to a certain point
 the discussion of a question which hereto-
 fore could hardly be said to have been pre-
 sented to the public mind, and which it
 seems to me high time to examine. That
 question is whether experience has now
 supplied data sufficient for a trustworthy
 comparison of results in the several spheres
 of political liberty, social advancement,
 mental intelligence, and general morality
 between the Church of Rome, on the one
 hand, and the religious communities cast
 off by or separated from her, on the other."

"Mr. Hallam stated many years ago the
 difficulty of arriving at a conclusion on the
 ethical section of this question, but much
 that in his day remained obscure has been
 considerably elucidated by recent experi-
 ence, and I trust that the brief but signifi-
 cant and weighty indications of your
 pamphlet, especially if they should be fol-
 lowed by a fuller treatment from your own
 pen, may turn the thoughts of other stu-
 dents of history and observers of life to a
 thorough examination of this wide and
 most fruitful field."

"There are other features in your mode
 of handling the case, from which England
 in particular may derive much instruction.
 With reference to the political and social
 fruits of religion we have been accustomed
 to regard Belgium as the one-choice garden
 of the Roman Church, and it has afforded
 a ready answer to many who entertained
 strong suspicion of her workings. It will
 be well for us to have a few words on this
 subject from a Belgian of known liberality
 and tolerance, who knows what and under
 what difficulties the wisdom of two suc-
 cessive kings has done for Belgium, and who
 is too acute either to undervalue the power
 and fixed intentions of the Ultramontane
 conspiracy, or to find comfort in the vision-
 ary notion that any security is afforded to
 European society against that conspiracy
 by any system of mere negotiation or reli-
 gion. This last named error is widely
 prevalent in England. There is an im-
 pression, which is not worthy to be im-
 pressed, but which holds the place of
 one, that the indifference, scepticism,
 materialism, and pantheism, which at the
 moment are so fashionable, afford among
 them an effectual defence against Ultra-
 montanism, but one has truly said that the
 virtues of that system have three elements
 of real strength, namely, faith, self sacrifice,
 and the spirit of continuity. None of the
 three are to be found in any of the negative
 systems, and you have justly and forcibly
 pointed out that those systems, through the
 feelings of repugnance and alarm which
 they excite in many religious minds, are
 effectual allies of the Romanism of the day.
 The Romanism of the day in a measure
 repays its obligation by making its censures
 of these evils sincere, no doubt, but only
 light and rare in comparison with the
 anathemas which it bestows upon liberty
 and its guarantees, most of all when any
 tendency to claim them is detected within
 its own precinct.—I remain, Dear M. de
 Lavaleye, most faithfully yours,

"WM. EWART GLADSTONE."

"By your fruits ye shall know them," is
 a test of truth, which, if fairly applied, is
 of all others the most irresistible, and in
 this pamphlet M. Lavaleye puts this dictum
 —the dictum alike of revelation and reason—
 to the test of use. In a series of pointed
 propositions he contrasts the social results
 of Protestant belief and Roman Catholic
 dogma, while indicating as he proceeds the
 insufficiency of infidelity or of a merely
 negative position as a basis for human so-
 ciety. M. Lavaleye's first proposition is
 that the progress of the Latin nations is
 less rapid than that of the Teutonic peoples
 in consequence not of race but of creed.
 "It is admitted (he says) that the Scotch
 and Irish are of the same origin. Both
 have become subject to the English yoke.
 Until the sixteenth century Ireland was
 much more civilized than Scotland. Dur-
 ing the first part of the Middle Ages, the
 Emerald Isle was a focus of civilization,
 while Scotland was still a den of barbarism."
 "Since the Scotch have embraced the
 Reformed religion they have outrun even
 the English. The climate and the nature
 of the soil prevent Scotland being as rich

"Protestantism and Catholicism in their
 Bearing upon the Liberty and Prosperity
 of Nations: A Study of Social Economy."
 By Emile de Lavaleye. With an Intro-
 ductory Letter by the Right Hon. W. E.
 Gladstone. London: John Murray, Albe-
 marle Street.