

Traveller," has this to say of France : " It is a fine distinction of the French national character and social economy that practical morality is more generally taught through manners among and by the people themselves than in any country in Europe." John Stuart Mill and Sir Archibald Allison have corroborated substantially the above high tribute to the French national character. In much the same terms must we speak of large portions of Switzerland, of Belgium, and an important part of Germany, in which countries Catholicity is the dominant belief. The last mentioned country however—the cradle of Protestantism—is not infrequently cited to show the superior influence of the latter creed, over Catholicity. In so doing a fact too often lost sight of, must be noted. The Catholic element of the population is ignored. Since the German occupation of Poland, Prussia has been largely Catholic, a brave, hardy and loyal race, as the commonwealth knows full well ; yet there was a time when no account was taken of the Catholics, except to depreciate them. Gratitude was no part of Luther's bequest to fatherland, else Germany would not so soon have forgotten the battles that were won for her with Catholic blood.

It is of interest at this point to call attention to a fact that history in all ages and in every country has greatly emphasized. Wherever society is deeply diseased, there is always at hand a principle to stay the progress of the malady. Contests take place, collisions occur one after another, but ultimately the principle of order prevails over that of disorder and continues long after to predominate in society. Germany has repeated history during the past three centuries. Contests bitter and fierce have taken place, and disorder struggled for the supremacy, but the one stable principle, Catholicity, has prevailed—weak a few years ago, to-day it is the swaying influence of the nation.

But let us turn our attention to some of the other countries of Europe. Scotland was once a sanctuary of piety, but now it is the most Protestant member of the British Isles. Her condition, we are told, is much in advance of what it originally was, and Protestants find it difficult to attribute the change to anything else than the Reformation. But if we are to accept the testimony of Walsh, the author of a

History of Scotland, this change is as great a falsehood as its presumptive cause was a bane. At any rate, it is more than the premises will allow, to say that the extension of trade and commerce, when accompanied by a train of evils, constitutes a change to be wished for. This view forces itself upon us when we read the words of Sir Archibald Allison, writing on the Scottish Reformation and the seizure at that time of Church properties. Allison was a Protestant historian, and he spoke as follows : " When we reflect on the magnitude of the injustice committed by the temporal nobility, in the seizure of so large a portion of the funds of the Church, we observe how completely all the evils which now threaten the social system in Great Britain, would have been obviated, if that noble patrimony had still been preserved to the poor." But, as if to emphasize their argument, Protestants point to Ireland as the other side of the parallel. The last mentioned place, once the home of learning and the focus of civilization, has now become poor and miserable, whilst reformed Scotland has outdone her mistress. Nothing is more fallacious. We have already seen that the so-called prosperity of Scotland in the early days of Protestantism, was but a step removed from the worst form of wretchedness, and even the few advances that she has made in the purely material order, are in no way the result of the religious belief of her people. What are the facts? She was united to England on a footing of equality ; English capital and English enterprise were introduced to give new life and vigor to her industries ; the cultivation of the arts and sciences and of the land was in every way encouraged, and free laws in England became freer in Scotland. Quite different, however, is the case of Ireland, the people of which country, according to Bishop Spaulding, fell victims to a code that placed them outside the pale of humanity,—a code which Edmund Burke denounced as " the most proper machine ever invented by the wit of man to disgrace a realm and to degrade a people." Where is the similarity of circumstances between Scotland and Ireland? How, even, was development in any direction possible in the latter country when confiscation of property, proscription of religious belief and protection of English trade