

been called Traditionalism, is worked out in detail and results in the dictum that law is the servant of morality and morality the servant of theology. Only Divine institution gives stability to any sovereignty, otherwise the latter would be exposed to continual change.

It is philosophically interesting to note that de Bonald finds the original and primitive instrument towards social order to be language, the spoken word, and that he considers this, together with the human intellect of which it is the first and most important function, to be a Divine revelation. We may incidentally note also that his contemporary in Germany, Herder, likewise looked upon the origin of language as one of the fundamental questions in the larger problem of humanity.

Still further in the direction of reaction proceeds de Maistre, who looks upon the whole revolutionary movement as a chastisement inflicted by Providence on the French nation. He does not believe in any form of government deliberately formed by human beings. Social order grows out of historical conditions, its best form is a monarchy, but above the monarch he places the religious Head, the worldly representative of God, the Pope, who has to act as a kind of supreme arbiter in case of international wars or of internal conflicts such as that between oppressors and oppressed. He believes in a general restoration of religion. His principal works appeared during the first twenty years of the century. He is considered to be the founder of what is now termed Ultramontanism.<sup>1</sup>

<sup>1</sup> The phase in modern thought usually termed the Catholic reaction in the beginning of the century, and represented in France by de Bonald, de Maistre, and Chateaubriand (1768-1848), had