

system of education half as favorable to Catholicity as that granted by the tyrannical English government to the much oppressed and sympathized with Irish." Since the time this was written, the condition of Ireland, with regard to freedom in religious and educational matters especially, has been greatly ameliorated, while the Catholics of the States can boast of or hope for little advance in their system of public schools.

A sentiment closely allied to that of liberalism, and hardly less deleterious, is the patriotism of the nineteenth century. Few feelings are more deeply rooted in the human heart, few are more noble, than a generous love of country and a fervent desire for its advancement. But the fanatical, intolerant development which patriotism has acquired, has made it one of the most dangerous enemies of public peace and of the progress of religion. As ordinarily understood now-a-days it consists in nothing more than a blind admiration of one's own country, a justification of all her actions, and a hatred or at least an intense prejudice against whatever is foreign. It sees but with a jaundiced eye the good in others. It is that of which the unprincipled politician so often makes use to further his sordid designs; it is that which feeds the flames of hostile feelings now so universal among the various nations of the world and widens the breach that separates them; it is one of the most remarkable features in which our civilization resembles that of ancient Greece and Rome; it is a relic of a barbarous age. Is it not much the same with us as with the nations of antiquity? The Greeks designated foreigners by the common appellation of barbarians; among the Romans, he only deserved consideration who bore the title of Roman citizen.

Unnecessary is it to say that such a species of patriotism is inimical to Catholicity, whose fundamental principle is unity and the removal of any impediments which tend to create or

preserve barriers between those professing her doctrines. It is this perverted attachment to country—this desire to admit in no respect the sovereignty of foreigners—that has robbed the Church of large portions of her flock, and still retains them without her fold. In union there is strength, and this must be the motto of all men; otherwise attempts to obtain anything but a mere nominal improvement of the social condition will prove futile. May the day soon come when, politically, the fervent dream of our late poet laureate will be realized:

"When the war-drum throbs no longer and
the battle-flag is furled
In the parliament of man, the federation of
the world,"

and when, religiously, all men will be bound together by an indissoluble tie of charity within the bosom of the Catholic Church. Then shall we have that ideal state of society to which all who would be called the benefactors of mankind must tend to conduct the human race. Broader principles must guide us, principles compatible with the teachings of Catholicity, which, peering beyond the boundaries of nations or races, will regard all men as brothers, admire good no matter whence it comes, and allow no motive to prevent the condemnation of evil.

Men should become more just, more cosmopolitan, more liberal in their views; not necessarily liberal in name, but liberal in act, doing justice to all and suffering none to bear injury,—not liberal in name merely, for that is no passport to equity in fact. Indeed, confining ourselves to the contemporary history of our own Dominion, and comparing the war-cry of those who style themselves liberals,—“We will do justice,”—with their unjust and infidel acts, we are forced to regard them as the pharisaical saints of politics. Like Judas they have given the kiss of peace and betrayed the confidence placed in them, nor can they hope that their political existence will have a more unenviable and ignominious termination, than that of him who sold his Master—