

Protestants and shun them as odious, that she causes to be repeated a thousand times in pulpits, in books, and in conversations, those words whereby God declares that it is His will that sinners shall not perish, but that they shall be converted and live; that there is more joy in heaven when one of them has done penance, than upon the ninety-nine just who need not penance. No, Catholics do not believe or teach that Protestants will be damned, for no man is damned so long as he lives. This idea has arisen among Protestants from the fact that when Protestantism first began to make its appearance, Catholic governments resorted to harsh and unjust means to stem its progress. This we do not attempt to palliate or deny. But they should also remember that, at that time, "Europe was Christendom and Christendom was Catholic, and the nations which then comprised the European family were fused and blended together, in spite of national prejudices and antipathies, into one vast confederation or commonwealth, under the supreme headship of the Pope, by the habitual force of common faith, and one universal system of polity and law." Heresy, as opposed to truth, was universally held to be a crime, and it was suppressed by popular consent. It was not merely a speculative error, or an offence against religion in the abstract, it was also a political crime. It was not merely an outrage on the universal belief, and a positive violation of the common law of Europe, but it endeavored to subvert all authority, and the very principles of law itself.

It is on this very same ground, of state necessity and the disloyalty of those against whom violence was directed, that the apologists of Protestant persecution have defended and justified their conduct, and it is on the self-same ground, that the nineteenth century finds England refusing to her Irish subjects their lawful and just rights. Well may England say—"tempora mutantur, sed nos non mutamur in illis." The idols of the Irish people, those whom they have unanimously chosen to fight their battles, and to lead them on to long-expected victory, differed from them in religion. Thus Grattan, Wolf Tone and Lord Edward Fitzgerald in the days when the voices of Catholics were silent in the country's government, Isaac Butt and

Charles Stuart Parnell in later days when these disabilities were removed, have each sought and obtained, and often obtained unsought, the love, confidence and admiration of a people, who are, above everything else, and above every other nation on the earth, truly Christian and Catholic. "It is mainly to the Irish Catholics," says the first minister of England, speaking in favor of Catholic Emancipation, "that we owe our present pre-eminence in our military career, and when I see them still branded with the imputation of a divided allegiance, still degraded beneath the lowest menials, and still proclaimed unfit to enter within the pale of the Constitution, I feel almost ashamed of the honors that have been lavished upon me. I feel that though the merit was theirs, what was freely given to me was unjustly denied to them, that I had reaped though they had sown, that they had borne the heat and burden of the day, but that the wages and repose were mine alone." Even the hero of Waterloo, the bitterest enemy of Catholicity, is forced to admit, that without Catholic blood and Catholic valor, the independence of England and the freedom of her institutions could never have been secured. Again speaking of the manner in which he was treated by the Catholics of Spain and Portugal while conducting the war against Napoleon, he says: "My known denial of Catholic doctrines, presented not the smallest obstacle to my advancement, neither my merit nor my capacity was weighed in the scale of speculative belief in religious tenets; it was my country and not my faith that was my title to approval." Still we hear it said that Catholics are intolerant—that whoever dares affirm, that out of the Church there is no salvation ought to be driven from the state—which means in plain English that Catholics alone must not be tolerated. England thought so three hundred years ago, and that same thought lives to-day in Protestant tradition.

Three hundred years ago, Catholics were cruel and bloody, as history clearly demonstrates, but to-day they are meek and submissive through fear and prudence. The Protestant heel is upon us and we dare not put in effect the desires of our hearts. But once give us the upper hand, and the flames of Smithfield will be repeated, test acts and penal laws will be