

to the detriment of Irish industry, was the law for centuries? We cannot compare the two countries, for it is but a few years since they had anything in common.

In North America, where intolerance can scarcely be said to exist in the concrete, Catholics have proved themselves worthy and even successful competitors with their fellow-men, and this in the material and intellectual orders alike. Under different governments, and representing various nationalities, they have adapted themselves to the situation with an ease and completeness which raises them to the first rank among citizens. Canada and the United States are yet young, and neither has wholly undergone the test of time, but in both Catholicity has a brilliant past, and there is much hope for even a more brilliant future. But we need not the prospective consolation that the future has in store for us. Two fields of actual labor for Catholicity have yet to be mentioned, and in both her work bears the stamp of perfection. We refer to the development of a national sentiment and the elevation of the standard of education. Consult history, and we find few facts better established than this, that the Church has always been on the side of the State, whenever the interests of the latter were unlawfully attacked. France and Germany and England have seen national ruin averted through Catholic uprightness. The priest is at once the minister of the Most High and a citizen of the State and though charges of treason have spilled the blood of many a martyr, a candid posterity has admitted that if these were true servants of their Lord, they were no less loyal subjects of their king. In the field of intellectual development, nothing need be said beyond this, that the educational problem has a significance for the Catholic Church such as it has not for any other institution on earth. By virtue of a prerogative possessed by her alone she does what no other body is able to do. The knowledge of God and how to serve him, being the sole object of her endeavors, she throws down every barrier to man's progress. Here, he is absolutely free, for in such a field it is impossible to place a limit, the field itself being infinite. The elementary training of the child is not too simple to demand her attention, nor has science, philosophy or theology flights too elevated for her children to soar to.

Can Protestantism say as much? We are told that a desire for greater freedom called the new creed into existence, but it is well to bear in mind that if Luther broke loose from the recognized principles of his time, he falsely and unfairly invoked the name of liberty, for no sooner had he freed himself from the bonds of Catholicity than he attempted to fasten his followers with shackles of his own making. Great has been the abuse of that word liberty. The secession in the name of freedom of a large wing of the Church, under the guidance of men too proud to obey, is an anomaly without parallel in all history. What then can Protestantism expect to do for civilization? It is by its very nature a principle of disintegration; disunion and dissolution are its constituent elements. Wherever it has been introduced it has brought despotism and absolutism in its train. Germany was wrecked by the rage and violence of her subjects; they had been led to believe in a flattering prospect of unrestrained liberty, and they had to face the worst kind of inequality. The apple of discord was thrown among men who should have been brothers. What fury and violence did it not cause? Sects without number appeared; disputes, accusations and open quarrels ensued until finally, the only effect that could follow, was realized — royal authority became absolute and men were coerced into submission. England immediately after the Reformation was no better. The monarch that founded Anglicanism was distinguished for his despotism, and the parliament that ought to have restrained him was shamefully degraded. Denmark established Protestantism as the religion of the land and from that time absolute power has held deep root in the State. Sweden followed the example set her by Denmark and the result was precisely the same.

We have alluded to the moral standing of Catholic countries as compared with those in which Protestantism has been introduced. In a work of this scope, it is impossible to give statistics, but a reference to the records of the British Isles, of France, of Germany, of Italy and of Scandinavia, leaves little room for doubt as to which class is in the ascendant. In countries where the population is mixed, the non-Catholic districts are invariably