

# The Protestant

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## The Protestant

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TORONTO, AUGUST, 1892.

WE are sorry to be so late, but there has been a change made in the printing office since our last issue, and it has very much hindered the getting out of this issue, but machinery and all the preparation for rapid execution of work are about completed, so that we hope there will be no delay in the future on that account.

WE are glad to announce that we have arranged with Rev. J. Branston, a minister in good standing in the Methodist Church, U. S. A., to give his entire time to the advancement of our educational work and extending the circulation of **THE PROTESTANT**. He will be glad to render assistance to any of the Protestant ministers in the localities where he may be for the time being, by preaching on the Sabbath, or at any meetings being held. He has occupied several of the pulpits with great acceptability in this city. Any brother need not hesitate to give Bro. Branston the right hand of fellowship or to ask him to take his pulpit, as we would not certainly recommend him to the confidence of the Canadian public without knowing his standing. We bespeak for him a hearty welcome, as he is heart and soul in earnest in helping to rescue Protestant girls from the snare and deception of convent schools. We hope by this arrangement to have more time for editorial work on our paper. We do want the Protestant public generally to take our monthly, pay for it, and read it. Do not say you take so many papers now that you cannot increase the number, try it one year, only fifty cents. It is an investment that will pay. If you read it carefully for one year and pay for it and say you have not received value for your money, we will send it the second year gratis. Show that your Protestant principles are worth at least fifty cents by becoming a subscriber and by doing so promptly and cheerfully.

Some have spoken as though we were saying too much about our Toronto school in our paper; that it is used as an advertising medium for its interest. We did not know that it was a secret to anyone that our publishing **THE PROTESTANT** was really to give important information on the question of Romish aggression in Convent schools. We were not aware how little

this subject was understood by the public till we commenced our Toronto work. In the great activity of our day, when so much energy and so much application must be made in almost every branch of human industry to give success to the struggling masses, there is but little time for general reading. We live in an age of organizations in the Church and out of it. If we are religiously inclined we have plenty of demand on our spare moments there. If more secular in our habits, then other associations are usually sought, so that, as a rule, in city, town or country, we are too busy to give attention to the influences that are either building up or destroying the moral strength of our land, only as we are instructed by the churches that we are interested in.

We do not see the more secret operations of a system that is seeking to supplant the free institutions of this country and overthrow our educational system, that has accomplished so much in lifting the people of this western continent from an illiterate condition to stand equal to any of the countries of Europe, although with such a limited history.

Romanism, if it had the power, would wipe out at one stroke all these fountains of knowledge, and in its stead would lead the people back to the dark ages, commanding and compelling the acceptance of the lying dogmas of the church, which is full of marvels and miracles that have never happened but which must be accepted as Gospel truth, and bow down to the shrines and images that are placed before them. That mind which is destined by God to look up to the infinite, is brought down to grovel in the depths of ignorance and superstition. Is this language too strong? then we appeal to history to prove the influence of Romanism on the race where she can carry out her ambitions. It is no secret that where this church holds sway there is no liberty of thought or action, but all matters must be directed by the authorities of this soul debasing system.

These are the would-be educators of Protestant's daughters, in fact are the educators of large numbers. We write this to the disgrace of those who will, in this enlightened day and age, still hand over those that God has given into their care to such dangerous influences. Parents may not abuse their children by unreasonable severity. If they do the law steps in and punishes any cruelty practised on children, even of their own parents, and very properly so, but the higher interests, the spiritual, may be sacrificed and no one apparently seeks to prevent the destiny of these young souls that are eternal from being destroyed on account of the cupidity or indifference of the parents. We have come to a time when every Protestant should read and know the extent of these associations in our land. Our heart sickens at the almost constant recital of cases that have come under our notice of persons who are willing, on account of the assurances of the sisters that they would not seek to change the religious convictions of those placed in their care, but have commenced and continued their effort to lead them to Romanism as soon as given over to them, notwithstanding all their pledges to the contrary. As a very natural result, very large numbers of these young girls embrace the Roman Catholic faith and then the parents commence their bitter experience of knowing what it is when too late, to have their children estranged from them in their religious conviction.