

eal to his flock to stand firm by their schools. "Behold the enemy is now among us! Listen to his voice of warning: "Down with denominational schools!" . . Can there be a tyranny of conscience more odious and despicable than the one to say to parents: You *must* intrust your children to that very master upon whose impiety you look with fear and disgust. Let your beloved ones learn from his unholy lips, to scorn your principles of life, blaspheme with frightful audacity your God and trample under foot your very authority. We enjoin you in spite of Justice to expose to the mercy of an unavoidable wreck the innocence of your child, preserved to this day, that he may lose together with all sentiments of uprightness, his health, his honor and his virtue. If you do not give your consent obstinate and rebellious father, to the sacrifice of your most sacred duty both as a christian and as a father, of your loftiest interests, of your affections the most endearing and of your rights the most inviolable, then behold your son dragged to the tribunal of mediocrity, losing all political influence and bringing upon you and upon himself the everlasting curse of oblivion." Such tyrannical language perhaps, never dropped directly at least, from the enemy's lips, but pick-up one of those anti-christian magazines scattered by the thousand by the hand of Imposture and Fanaticism—read them—study their conclusions and what shall you see? Tyranny in disguise—the wolf covered with the lamb-skin. The very same men who hold that the State should have the upper hand in matters of education, and the exclusive control of schools, will illogically clamor for the liberty of the Press. But if the State can monopolize the education of boyhood and of youth why can she not exercise the same power over that of manhood? Is it because the State has rights over children which she cannot claim over adults? But this is bordering on absurdity; for what is the child with regard to the State? An individual forming a part of society?... Assuredly not, since a child is nothing by himself. His claims upon society, his thoughts and actions—nay his very life is a reality, only in as much as he is connected with his parents by the sacred ties of blood. Punish the son—it is the father that suffers in what is most dear to him. There is not in fact a single argument in favor of the monopoly of education which cannot serve the same