

far superior to the former in every respect, the complaint is made that the Bible has a place in the American schools. This objection should never have been made, it should have been deemed valueless, in view of the fact that Romanism claims to base its teachings on the Bible. However, to make the public schools unobjectionable, they are to all intents and purposes secularized. The Bible is thrown out of them. To accommodate the Roman Catholics who seek a home in Protestant America, the schools are made, not "irreligious," not "Godless," but non-religious.

Are the opponents of the common school system now satisfied? By no means. They feared those schools when they had the Bible; they fear them now that they have had the Bible removed from them. And why? Is it because Protestantism is taught in them? No. The subject of religion is ignored, Protestant children being left to the care of their various churches and Sabbath-Schools, and Romanists or others that may chance to be there, to their own spiritual guides.

Why then do they oppose these schools which have done so much to make New England great among the nations of the earth? Is it because they are "headless, heartless, Godless schools of immorality in which divorces originate," as the priests have lately declared them to be? The reason lies in this: These schools do not teach popery. They are not fit machines to manufacture papists or adepts to that system of error. Did they teach pure religion, did they inculcate those great principles of the Puritan fathers to which the United States are indebted for much of their greatness, still would the clergy call these institutions "Godless," because, in their judgment, nothing but Romanism is religion.

It is when viewed from this stand point, which is the true one, that the question becomes more serious for the American Republic and for Protestant Ontario. It becomes quite manifest, to all those who reflect a moment, that Romanism is a system of politics and religion that stands opposed to the spirit of freedom, of growth, of onward progress which has everywhere characterized Protestant nations and among them the United States. The fact that a few so-called Romanists do not agree with their clergy on these matters does not destroy the strength of our position. The parochial school system has for its chief object not to make educated men and women, but devoted papists. The shrewd Jesuit knows well that his Church cannot maintain itself on American soil, or where education and truth