

have strayed away may be brought back to the fold. Such is the political attitude of the Church of Rome, an attitude which may be called one of subtle aggression. And because of this attitude, because the Church must stand supreme and her interests be extended at any cost, we have that notable political phenomenon "the Catholic vote."

Closely connected with the aggressive political policy of the Romish Church stands their policy of religious aggression. The two, indeed, are indissolubly united. For every political victory puts her in a better position for pushing her religious projects, and every convert gained strengthens her politically. With characteristic acuteness, she recognizes that it is among the rising generation the hope for permanent and successful work lies. So her efforts are largely directed towards the matter of education. And here the influence exerted may be described as partly negative and partly positive. Negatively, it is attempted to keep the Bible, the foundation of Protestantism, out of the public schools. Positively, in the distinctively Romish institutions of learning (to many of which for various reasons, Protestant youth in large numbers are attracted) unceasing efforts are made to inculcate the doctrines of the "true church." The *Presbyterian Review* has made clear, as has often been done before, that this aggressive attitude is actually the attitude of the Romish Church. That the Church of Rome knows how to take advantage of our party strifes to accomplish her ends cannot be doubted, and that attempts in this direction have been made in Ontario seems evident. But it does not appear to be proven that she has succeeded in using the Government of that province to carry out her purpose.

In view of what has been said there can be no doubt that our attitude towards the Church of Rome should be one of unceasing vigilance, lest this body, whose claim to be the only true church we utterly deny, and whose doctrine that the Pope ought to overrule the allegiance of a citizen to his country we abhor, should gain an advantage over us.

But this suggests the further question as to how the attitude of vigilance is to be maintained and in what spirit. Certainly, it is not by the methods nor in the spirit of Orangeism which (whatever it may be in theory) in its practical out-