

would appear that the chief obstacles are, first, the objection of the Romish Church, in spite of feeble protests to the contrary in some countries and under some circumstances, to the free use by the common people of the Scriptures in the vulgar tongue. It is selections from these Scriptures which are authorized for use without note or comment in our common schools, and this Rome objects to. The late Archbishop Lynch, of Toronto, it was said, gave his assent to selections about which such a hue and cry was at one time made, but we have not learned that they have ever been used in a single instance in a Roman Catholic school. That shows plainly enough the attitude of the Roman Church toward the Scriptures. Second, if the Scriptures, or any portion of them, are to be used in the school it can only be as they are interpreted by teachers who will do this in accordance with the teachings of the Roman Catholic Church. This of course a school system which is to be common to the whole body of the people cannot do, and therefore Roman Catholics, the clergy especially, cannot tolerate it. It seems a pity and very wonderful that, if God has spoken to men at all, He should have done so in terms such that the great body of His children cannot, unless explained by one church, understand His teachings on matters of infinite importance to them. Yet this is the position of the Roman Catholic Church and one of the reasons why it cannot and will not accept a system of common schools. And a third reason, the strongest of all, is that the great object of the Roman Catholic Church in its religious teaching of the young in the day school is not simply, nor mainly to teach morality as founded on the scriptures and thus to make good citizens, but at the same time to ground the young in Roman Catholic

doctrine and thus make and keep them good Roman Catholics. This we venture to think is the one insurmountable objection of the Roman Catholic clergy,—for the difficulty arises almost wholly from them,—to a common school system in which the children of this Church shall be educated side by side with Protestants, and, as the latter are, simply in the fundamental principles of morality.

The reason of this is evident to all who know the claims of the Roman Catholic Church for itself; and, admitting these claims, or even that they are sincere in making them, which they undoubtedly are, they can scarcely take any other ground than they do towards a common school system. Theirs they claim is the only true church; salvation beyond its pale, if possible at all, is very rare and doubtful; to be outside of it is to be a heretic and to incur the doom of all heretics; to renounce it is to become a pervert and an apostate, and endanger the soul to all eternity. How can it do otherwise than seek by every means in its power to guard the young at the very outset of life; it is its most solemn duty to do it, as far as that is possible, against so appalling a calamity. However widely and strongly, then, fellow-citizens of a different religious belief or of no belief may differ from them, they are consistent from their point of view in seeking by every means in their power to obtain schools after their own mind where they may safe-guard the young members of their flock at the most critical period of life against the worst calamity, as they regard it, that can possibly befall them. From their point of view all schools which do not tend to make good Roman Catholics, if not Protestant, are godless or dangerous, and hence the conflict, one that will be irreconcilable, so long as Rome remains what it is,