

vant in the matter of educational arrangements with the English Government. She knew his private history well for many years; but she waited, as Rome alone can wait, for the supreme moment when she could come before the world with a specious reason for crushing one who would not be her tool. Here is another evidence of Rome's determination to make education her first object. I know, of my own personal knowledge, that if Parnell had been obedient to the dictates of ecclesiastical authority on the education question, his private character would have mattered very little. There is evidence enough even here that Rome is not particular as to the character of her political tools.

When do we hear of Protestant ministers who warn their flock openly and constantly of the danger to children from association with Roman Catholics, or who denounce them if they send their children to Roman Catholic schools? It is amazing how much wiser the children of this world are than the children of light.

I have often heard Protestants say, "What is the secret of the power which Rome has over her people?" The answer is not far to seek. She has secured her hold on the mind of the young, and she easily maintains it on the minds of the old. The manner in which the young are instructed in the Church of Rome has not received the attention that it deserves. In fact, the whole question of the teaching of the Roman Catholic Church should be studied far more carefully than it has been. Unfortunately, as I have said elsewhere, Protestants have too often been deceived by adventurers who simply wanted to make a living by sensation, and unfortunately, also, sensation is more interesting than fact. But it is time that facts were known, and that men who do not desire this country to become what France, Italy, and Ireland are to-day should see for themselves what Rome is doing to degrade America to the same moral and intellectual level.

It is never unjust to any church to

judge her teaching from her accepted formularies. Rome has left the world in no doubt about hers. Every catechism which she uses is approved by the Church, and is, therefore, infallible in its teaching. In these catechisms Rome begins with teaching the child the moment it has the use of reason that the "Church" is the one source of authority and the one means of salvation. No words can be plainer than those which are used to this end. Further, Rome teaches the child that every Protestant is eternally damned; and this in the very plainest language. Imagine how Rome would exclaim if there was a Protestant catechism published and taught in schools supported by public money in which these words should be used.

*Q.* Can any one be saved out of the [*mutatis mutandis* Protestant] Roman Catholic Church?

*A.* Out of the [Protestant] Roman Catholic Church no one can be saved, because Jesus Christ never gave, nor will He ever give any other church for the salvation of men.

This question and answer are taken from the catechism published in New York for the use of parochial schools, and authorized by the Pope in definite terms. Suppose that Protestants published a catechism, and insisted in having it taught in all their schools in which the Roman Catholic Church was thus denounced, what an outcry there would be and what denunciation of Protestant "illiberality"!

It will be observed that salvation is distinctly claimed to be *through the Church*. In order to show that the Church has this power, it is, of course, necessary to show in what way the Church obtained this power. To do this Scripture is quoted, though it is plainly stated elsewhere that the teaching of the Church has quite the same authority as Scripture. In fact, the teaching of the Church has far more authority than Scripture, for the Church claims the right to interpret Scripture, hence it is above Scripture.

The power of the Church is thus in-