

Catholic children may be sent there, without endangering their moral characters." In New York, Massachusetts, and other states the Catholics have such complete control of the legislatures that this most unreasonable request has been granted. The real attitude of the church of Rome, toward our public school system, is well shown by an article in a leading Roman organ, the Cincinnati *Catholic Telegraph*, in which they declare, "It will be a glorious day for the Catholics of this country, when, under the blows of justice and morality, our free school system is shivered to pieces." Says Bishop Toebbe of Covington: "The public schools are infidel and godless, and must therefore be avoided." The bishop of Denver recently voiced the general sentiment of the Catholic church, when he said: "Taxing of Catholics to support the public schools is oppression."

But what is this free school to which Catholics are so hostile? Review the early history of our government, from the landing of the pilgrims to the adoption of the constitution, and evidence of its inestimable worth may be found on every page. By leading and guiding our forefathers, well did it earn its right to the title "Guardian Angel of the Infant state." Through our whole national existence our greatest statesmen, ablest politicians, brightest theologians, our worthiest citizens, owe their powers to early training received in the public school. Such is the institution, which the Catholics attack. This, it is, that according to their own utterances, they only endure because they lack, as yet, the power to destroy.

Does anyone imagine that the real attitude of Rome is favorable to education? Go to Catholic countries, where she is not compelled, in self defense, to provide for the education of the masses. In Italy, the seat of the Papal power, seventy-three per cent. of the inhabitants cannot read or write. In Catholic Spain, eighty per cent., and in Mexico, ninety-three per cent. belong to this class.

There are in the United States nearly ten thousand Catholic priests all of whom, with rare exceptions, are by birth, and by education, foreign to American institutions. All are sworn to obey the mandates of the Pope at Rome. Have Americans cause to fear their attempts to unite church and state? Look to New York, where the continued victories of "Tammany" tell to all the story of their strength. In Senator Hill's convention, of February 22, two delegates-at-large, thirty-nine of the sixty-eight district delegates, and forty-two of the sixty-eight alternates appointed, and a majority of the thirty-six electors nominated, were Roman Catholics. So complete is their control of the municipal government of Chicago, that they are enabled to compel all policemen—Protestant as well as Catholic—to pay a monthly tribute to the Roman nuns. In San Francisco, the only Protestants, who can obtain important municipal offices, are of the kind that give their sons away to the Jesuits, or their daughters to the nuns.

"The boy is father to the man." The children of to-day are the voters of to-morrow, and upon the early training of the American youth depends our nation's future. Knowing this, the church of Rome seeks to direct the instruction of the rising generation. Not content with establishing and maintaining a parochial school system, narrow and un-American in its aims and ends; not content with attacking and villifying the American schools; not content with obtaining, in parts of Missouri and Wisconsin, a division of the public school tax, it even seeks to obtain control of the public school itself. So effectual have its efforts been that, in Boston, Romish priests now dictate what books the Protestant children, attending the

bidden by Roman prelates to send their children to the American schools, and no less authorities than Archbishop Keene, and Cardinal Gibbons justify ex-communication as a punishment for this offense. In many parts of Iowa, the Roman catholicism is regularly taught in the public schools. In Troy, N. Y., at the bidding of Catholic priests, twenty-one experienced Protestant teachers of unquestioned efficiency, were recently replaced by Romanists. Over seventy per cent. of the teachers in the Chicago public schools are Romanists.

The parochial schools of Chicago, alone claim an attendance of over fifty thousand. These children are trained to become loyal subjects to the Pope—traitors to their native land, and all of the boys, over twenty-four thousand in number, are given a most thorough military training, in order that, as a Milwaukee priest declared, "when the time shall come the Pope of Rome will have but to stamp his foot, and there will arise, from American soil, an army of Romans." A few more Bennett laws defeated; a few more Governor Pecks, and Senator Hills; a few more triumphs of the Catholic vote, and the fate of our country is sealed.

Let the parochial school be banished. Let the political power of the church be broken. Allow to no one the powers and blessings of citizenship, while he submits himself to the dictates of a foreign power. Let American children be reared in the free atmosphere of American institutions, where they may learn to sing "Hail Columbia," and not "Hail Mary." Then may we rest secure, that our country is safe from the ravages, which always attend a union of church and state.

#### "Hero Worship."

In every age in which man has existed there have lived persons who, from some superiority of physical, of mental, or of moral worth, have been regarded by their fellows as living upon a higher plane where no common foot dare tread with impunity. Among the ancients whose knowledge of the natural laws was very limited this homage paid to superior beings is easily understood. That the untutored savage should worship a brave chieftain during his life and deify him after his death, is not strange to one who has witnessed the adoration bestowed upon great modern generals; but that civilized people should bow down before some idol, be it either man, woman, or poodle dog and worship it to the utmost of their ability, just because freedom of thought and of action is allowable in the nineteenth century, shows a mental condition in those persons that, in many respects, little excels the state of their remote ancestors.

The term "hero" is generally used of persons who by some act of bravery or of self sacrifice won universal admiration. The word may, however, be used in another sense—any prominent or extraordinary person is a hero. Such a hero is, to a great degree, the creation of his worshippers. But since the majority of worshippers exercise little discretion as to whom they worship, not all are heroes in the true sense of the word who receive universal admiration. One need not possess marvellous powers to be worshipped. The modern mind loves change and with that change excitement. It little matters what the cause of the excitement may be. Some divine causes an uproar by his utterances; an author writes a startling book; a pugilist clears the ring of his antagonist; and each finds thousands waiting in anxious expectancy to bring a new hero to the front. People perceiving this desire for the sensational and perhaps as anxious for their next meal as for the notoriety they will receive, make a good living off the gullability of the public. They swim the Niagara, they swallow swords, start new religions and write