

an angry Malay, with knife in hand, running a muck.

What a similarity of sentiment between Unitarians and Calvinists ; they might form a union yet, a kind of marriage, between the adder and the scorpion.

Dr. Clark asks, why do Catholics come among us with a foreign religion ? The same question was asked by the Romans in the days of the Apostles. They accused the early Christians of bringing a foreign religion among them, which threatened to subvert their institutions, and bring destruction to the Empire. Hence, laws were enacted against them ; they were put to the fire and the sword, and obliged to flee into the caves and fastnesses of the earth. But the God whom they served, in His own good time and pleasure, brought them forth, like gold tried in the furnace, full of faith and the Spirit of their Master. Their cause triumphed in the end, for theirs were the principles and practices of virtue, truth and godliness ;

while their persecutors fell to rise no more, to either power or dominion.

The Doctor further says, "we tolerate Romanists, and yet they are not satisfied." Now, who is this "we" and "us," who seem to form a copartnership with the reverend lecturer ? Does he mean the descendants of the Dutch settlers and the Plymouth Colony, or the sectaries in general, such as Presbyterians, Dutch Reformers, Baptists, Unitarians, Universalists, Spiritualists, Free Lovers, Free Thinkers, Infidels and Atheists ? If this is the firm of which Dr. Clark is a leading member, we do not envy him his associates : they are all chips of the same block — they cannot be mistaken, because of their strong family resemblance. Let me tell that firm, that if it pursues an aggressive and unjust policy toward its neighbors, it will become bankrupt, and will not be able to pay one per cent out of its spiritual treasury.

This assumption of the Doctor's is laughable, to say the least — it is nonsense and

worse—it is simply ridiculous. Let him study the Constitution and the laws of his country a little more before he comes forward again with such balderdash.

We spurn his toleration, and laugh at his threats; we shall act as freemen should, and demand equal rights with him. We will take part in all questions relating to the public weal, and stand up like a wall of brass against the encroachments and injustice of Protestant tyranny.

CHAP. IX.

THE FRENCH REVOLUTION AND THE PROTESTANT EDUCATIONAL SYSTEM—EDUCATION IN ENGLAND BEFORE THE REFORMATION—THE CHURCH IN THE MIDDLE AGES—MR. KAY'S TRAVELS IN EUROPE—HIS ESTIMATE OF CATHOLIC AND PROTESTANT EDUCATION—STATISTICS—THE PROSPERITY OF CATHOLIC COLLEGES AND UNIVERSITIES DURING THE MIDDLE AGES—EDUCATION IN ENGLAND AFTER THE REFORMATION—CATHOLICS DO NOT HATE THE BIBLE—PROTESTANT BOASTING.

THE French Revolution had more to do in bringing about public instruction, or a State system of schools, in the Protestant countries of Europe, than any movement Protestants had set on foot toward that end. The sovereigns were frightened into it, fearing the consequences which would be likely to follow, if man's nature was allowed to give way to the passions, uncontrolled by education and religion; for, as the *New York Tablet* affirms, it was the result of godless schools, and the spirit which conceived and planned them, that brought Louis XVI to the guillotine.

The Church has not existed for eighteen centuries without taking cognizance of passing events. She has seen the rise and fall