

the teachers are Christian, and the law-makers are supposed to be Christian. But it will be said: 'We want no union of Church and State.' Why? Is it a crime for the State to aid the Church? Does not the Church, unasked, aid the State? Remove the Church, and what becomes of the State? Why, then, should not the State reciprocate? * * * To exempt people who build and support their own schools from the burden of double taxation which they are now paying for education, or to give them back in subsidies a part of their own money, is not a union of Church and State. The doing of this would simply be an act of justice to 15,000,000 of Americans, a very large and efficient portion of the population. In many cities and towns Catholics are the majority of the inhabitants. Surely they deserve some consideration for all they are doing to prevent the spread of anarchy and socialism. No power in the country is so strong as the parochial school in enforcing the commandments, 'Thou shalt not kill,' 'Thou shalt not commit adultery,' 'Thou shalt not steal.' But there are people who say: 'It cannot be done. We cannot solve the problem. It is not fair, we know, but we cannot help it.' Such talk is an insult to American statesmanship. Germany has solved the problem and recognized the parochial school. England has solved it; Canada has solved it. Is it not an insult to American politicians to say that they cannot solve a simple problem which has been solved by other politicians? The solution is easy if you follow the natural law of justice. But whether it is solved or not, my dear friends, we shall go on building and supporting Christian schools to preserve Christian faith and morals. We believe them necessary for the good of the country, and we believe them necessary for the salvation of immortal souls; for 'what doth it profit a man if he gain the whole world and suffer the loss of his own soul?' Or what shall a man give in exchange for his soul?"