

religious test shall ever be required as a qualification to any office or public trust under the United States." So we may conclude how helpless the Government there is, as long as it continues to abide by its constitution, to check the most licentious practices as long as they appeal to religion as a principle. Time was when the Puritan religion condemned a man for shaving himself or kissing his wife on Sunday; but the same people now, rid of religious establishment, can shave other people pecuniarily, and kiss as many wives as they like to have all day Sunday. A great question is now being mooted whether the Roman Catholics of the United States shall not have liberty to be

#### RID OF THE BIBLE IN THE PUBLIC SCHOOLS,

which the remnant of old Puritanism still insists upon retaining. Indeed, last summer I heard a public lecturer declare in a prominent Methodist place of worship in New York, the doctrine that the will of the majority (who were Methodists, Baptists, &c.) must prevail on such questions—precisely the fundamental argument for establishment of the chief popular religion, and upon which basis the Church of England here has all along rested hitherto. But in vain do they catch at straws—they must go down to absolute moral degradation. In like manner, after ridding the school system of Canada of religious control on the part of the Church of England, the aged (and he deserves to be called by such a laudatory epithet as "reverend, and venerable" minister who acts as Superintendent of Education, tried to stem the tide of immorality in the Canadian schools (almost identical with the new School Board system here) by introducing a carefully compiled "Manual of Christian Morality;" and behold he brings a nest of hornets about his ears in the person of Baptist and other objectors. So it must be. When you throw overboard the strong cable of a definite religion you may try to have any and every religion, but you must end by having no religion. And this brings me to the last phase of the subject. The ship has, after losing its cable, trembled a moment on the brink of the abyss, surged over the cataract the next moment, and it now emerges in the whirlpool of "No religion"—of absolute indifferentism, in which the wretched body politic is at last tossed in mid-air, writhing in useless agony, and anon whelmed beneath the surface of the flood of irreligion. This is the final act of the terrible drama—this is the only possible solution of the query, "Over Niagara—and after?" Once relinquish your national hold of religion—that is, the establishment of a National Church—or goad the Church already established by such tyranny as will impel her, for her own sake and safety to throw off and break from the ungracious and, to her, injurious union, and there is this mad career before the nation. First, frantically, the cry is, "Every religion;" then next with sad logical consequence, "Any

religion;" and lastly, "No religion at all," but irreligion reigning supreme and unchecked, till the nation be overwhelmed in its entire earthly perdition. But what about the Church all this time you will say. Where is the despised and cast off cable? I answer—It is anchored still firmly to the rock, to *terra firma*. It is rid of its ungrateful companion, it is free from the incubus of an incorrigible mate; it is more glorious than ever. To keep to those instances I have chiefly mentioned (passing the Irish Church as too recent to afford much historic example), has the Church in the colonies been injured by its disestablishment? Far from it. I speak for Canada; its Church vies with each and all those denominations of Christians that here jealously bark at her heels like curs in the presence of a chained lion. Take the extreme case of the United States—far over the cataract on the verge of the final whirlpool—how about the Church there? Amid contending elements of every nationality, of every description, of every religion and every form of irreligion, the Church there stands forth conquering and to conquer, the most glorious Church in the world at this day! Those developments of doctrine and Ritual which the State here puts its foot upon so ruthlessly, have there comparatively free course. No noise is made about it, but the thing is done, because the red tape of the irreligious State cannot interfere to trammel the free action of any religious community as it here notoriously does with the Church of England. And yet infatuated men demand

#### DISESTABLISHMENT TO FREE THEM FROM RITUALISM.

Upon the whole matter, then, I say better for every nation to have established that form of religion which commends itself most to the people, whether Church of England, Presbyterian, Roman Catholic, Methodist, or Baptist; better have some decent and definite form of religion than none at all, provided its authority be exercised with moderation and without excessive intolerance as to things disapproved. It is better for the nation at large that it should be so. As for the Church of England—the Catholic Church in Britain—whether established or disestablished—whether England become Methodist, Presbyterian, Romish, Mormon or heathen, she can flourish still, for she owes neither her life nor strength to State machinery. Yes, rob her of her schools, her churchyards, her churches, her endowments; give them to others as in Scotland, strew them to the winds as in the colonies, bestow them on infidels and heathens; she shall flourish still, but those who receive the stolen goods never flourish. Lastly, let me say one word in particular about this wretched school question which causes so much vexation throughout England. The Dissenters have persistently fought for the abolition of the Church's control over education; the State has given way where she ought to have insisted upon the sufficiency of the "conscience

clause." Henceforth Churchmen are, under the School Board system, at liberty to contribute as little to education as these clamorers have done, but they must face the melancholy probability, the moral certainty, that in course of no long time the tone of the schools will change with a perplexing variety; and, finally, through a phase in which morality is practically ignored, become positively irreligious and immoral in their tendencies, though science be well taught still. Braillagh has declared—and he with his infidel party is at the bottom of this secular education movement as its mainspring—that there will be no rest permitted until the Bible is entirely expelled from the schools, that "upas tree of superstition," as he called it. Already in Canada, after so short a time, no less than one quarter of all the common or Board Schools have neither prayer nor reading of the Bible in their regulations! With the Bible must go the very name of God, the sanction of the sacred Lord's Day, the whole Christian code of morality; warnings of which event have already been given in England. Churchmen, true to their colours through all changes—should prepare themselves soon to raise up alongside of this baneful system—the sooner the better—a thorough going system of voluntary Church schools, and they will in time be abundantly patronized by all persons who value the safety of their children's souls and the purity of their minds. My own experience and observation teach me that godly Dissenters will be here, as elsewhere they are, eager to avail themselves of such a refuge from the malign influence of mere secular education, and will not be slow to raise schools of their own also to counteract and atone for the evil of this present evil time. Not the least serious consequence of irreligion in the Schools must be the rapid sapping of public and national morality and religion. I dare say many people think that politics are now bad enough, but what will they be without religion, without sacred restraint? England in that case, may still retain her military prestige for a while, but that, sooner or later, must follow the loss of her political purity and her national reputation for morality. Gauge the state of political morality in America and its public religious sentiments, and you will see what a hundred years without a National Church can effect. Occasional crimes that make all England shudder for a whole generation are every day occurrences there, and not even a "nine days' wonder." So passes the glory of the so-called "Pilgrim Fathers," who were as intolerant as they had proved intolerable to others.

The Bishops of Lincoln and Ely wear crimson velvet copes, richly embroidered (as well as the Bishops of London and Ripon, as previously stated), according to the "Purchas judgment." The Archbishops of Canterbury and York continue to break the law by disobeying that part of the "judgment."

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