

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

CHURCH THOUGHTS BY A LAYMAN.

THE PROTESTANT SURRENDER.

ON each celebration of the victory at Derry, we are accustomed to see carried with triumphal pride, banners blazoned with the words; "NO SURRENDER," "PROTESTANT PRINCIPLES WE WILL MAINTAIN," and other phrases of like import. While these demonstrations have been going on in Ontario, the Papal authorities have been quietly working with characteristic craft, and with a cunning persistence for which the Church of Rome has an historic fame, to secure a "coign of vantage," which has practically brought about the surrender of these very Protestant principles, and that Protestant position which by banner and speech have by tens of thousands of our citizens been declared safe and inviolable in their keeping. While Protestant champions have been shouting defiance from the battlements, the Romanist leader by bribing the keeper of the gate, has walked into the fort and seized the stronghold! To-day the field of education in Ontario is held by the Papal chiefs as a conquered Province. There is not a Protestant public school in Ontario which is not controlled to a dangerous extent by the Papacy. There is not a Protestant in Ontario who is not liable to be compelled to pay taxes for the support of the Papal system embodied in Romanist schools. There is not a child in Ontario attending or likely to attend a public school whose education is not affected by Papal influences.

Let us see by what Jesuistical trickery this subjection of Protestant interests, this surrender of Protestant rights, this abandonment of Protestant principles has been accomplished. We must first affirm our most emphatic preference for denominational, religiously directed education. We hold that the principle on which Separate Schools are based is sound. The State *right* to educate a child is not supreme over the parental *duty* to direct its education, nor has the State any claims in this sphere worthy of mention in comparison with those of the Church. Against Separate Schools *as such* we raise not a whisper of objection. But against the schools of any Church being granted legal rights directly antagonistic to the equality before the law of all citizens, and the equality

before the law of all religious bodies, we lift up an indignant and unsilenceable voice of protest. What rights then has the government of this Province conferred, which give elevation to the Papal Schools over the just and equal rights of other citizens and other religious bodies? The answer is written in the statutes of Ontario, in acts formed, introduced, and passed into law by a nominal Protestant Premier. We need to say this because had a Romanist been in the chief seat of government, we should all have been on the watch, but in fancied security, by trusting to the instincts and relying upon the principles of a Presbyterian, Protestants have been betrayed. The gate was kept by a Presbyterian who for a bribe handed the key to Archbishop Lynch.

For the support of the Romanist schools the school tax is assessed, 1st "on those the municipal officers know to be Roman Catholics;" 2nd "on those who declare themselves Romanists;" 3rd, "on all persons whose taxes are demanded by a Roman Catholic priest, who is set apart for this work," and who prepares lists in sovereign contempt for Protestant rights. We speak from personal observation when we declare that Municipal officers are bullied by the agent of the Roman Church whenever they take any steps to protect ratepayers from being fraudulently rated as Separate School supporters. That third clause is the gate through which the Papacy has been let in to rob Protestants of their civil rights. In all our cities, towns, and incorporated villages are large numbers of citizens who are indifferent as to Church connections—these are placed by thousands upon the Separate School roll, and a Roman Catholic priest demands their taxes. Municipal officers cannot keep track of such people, *consequently the taxes of persons who know nothing as to what the priest has done, are seized by the Romanist authorities.* We speak from knowledge got at a Municipal Board, when we affirm that there is practically a very slight barrier to prevent the larger mass of Protestants being *unknowingly* rated as supporters of Papal schools. Indeed, if a Protestant lets a house to a Romanist the school taxes of that Protestant are seized by Papists. Or, if a Romanist lets a house to a Protestant the school taxes are also seized by Papists. The right of a Protestant to devote his property to Protestant uses is over-redded by the Separate School law. So, too, the right of a Roman Catholic to devote his school taxes towards a Public School is denied him by the law. Many intelligent Romanists prefer the far better schooling given in the Public Schools to the apology for education doled out in Separate Schools. But if they desire to exercise their freemen's right to place their children under whatever tutors they prefer, they are compelled to *pay double school taxes*, as citizens using the Public Schools they must pay towards them; as Romanists they are compelled by Mr. Mowat's law to pay also to Separate Schools which they condemn and do not use! But another outrage is common. In certain small towns there is no Separate School, but there are many Roman Catholics.

The law gives the Papal authorities power to collect the local school taxes of such Romanists and to send the money to a distant municipality towards the support of a Papal School not used by a single contributor to such a levy. In places the children of such Romanists attend the only school available—the Public School, hence Protestant ratepayers are burthened with the education of children whose parents pay not one cent towards the school where their children are educated. The law is framed with a cunning which betrays its Romanist origin—the voice of the school law is the voice of a Presbyterian Premier, but the hands which made the law he proclaims, are the hands of Mr. Fraser, the astute representative of the Papacy in the Ontario government. Protests made against this iniquitous discrimination which sets the civil and religious rights of Protestants at naught, have been made in past years. This has been denied by the Attorney general, but we speak of personal knowledge when we affirm that such protests have been insolently answered by a reference to the letter of the law. Take another fact. In counties the Ontario government pays *half* the cost of inspecting Public Schools, but pays the whole cost of inspecting Romanist Schools. In cities and towns the Ontario government pays not a cent for the cost of Public School inspection: but it does pay the entire cost of inspecting Romanist Schools. Is that civil liberty? Pray, upon whom falls the burden of this inspection of Romanist Schools? It is demonstrable that *four fifths are paid by Protestants!* Is that equality of all citizens before the law?

Had any English government dared to propose such legislation as that which gives the Romanists in Ontario such power over Protestant purses, it would have been hurled from power as being controlled not by regard for the interests of England but by the Papacy. Canadian Protestantism is oft times a noisy but toothless watch dog. Canadian Protestantism has lost its backbone, it maunders "No Surrender," while the Jesuit agents laugh at the helpless mutterer of what they treat as only a coward's motto.

A gifted German philosopher—Hartmann, ridicules Christianity because he affirms that when the tremendous issues of the religious life and of Christian principles that are said to be divine, are brought into conflict with the trumpery, temporary, interests and selfish interests of a political party, the miserable meannesses of the latter are always preferred by Christians to the solemn duties and claims of their religion. The scorn of this mocker is fully justified by those who profess and call themselves Protestants, who yet sink their principles as Christians and abandon their duties as free men, by suffering to rule over them authorities whose laws are equally an outrage upon civil as upon religious liberty. The "Catholic vote" is doubtless a valuable, marketable commodity, but those who desire its possession should not use their power as a government to compel the purchase money to