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Editorial.

WHAT NEXT?

The Protestants of Ontario have been startled by the announcement that the Council of Public Instruction has appointed Archbishop Lynch and Professor Goldwin Smith to revise the books on history taught in our public schools, with instructions to expunge from these books such passages as are offensive to Roman Catholics. The fact is of so grave a character, and so pregnant with important consequences, that no man with a single grain of love of truth, of liberty, and of the well being of Canada, can be indifferent or unmoved at the news. If the question at issue, and on which the Professor and the Priest were asked to adjudicate, were a work of taste, or fancy, or art, then we could understand how it would be right and fit that every thing offensive to Roman Catholics should be expunged. If a painting were to be made of some ideal scene, to be hung up in all the schools of Ontario, then we can understand how it would be right to submit the picture, before it was engraved, to the Archbishops of Rome, with the understanding that if there were an offensive figure in the ideal group it should be removed to please the Archbishops. But history is not art or fiction, which can be made to order or liking. History is the photography of the

past, and must not, cannot, dare not, admit or exclude, extenuate or exaggerate beyond the facts that have passed before the glass at the time of the picture. Our history is no longer history, but a connected prolonged lie, if there is excluded from it every fact that offends Rome, and that points to that church as the foe everywhere of human progress, the intolerant bigot which enacted St. Bartholomew, "which" in the very language of this same Professor G. Smith, "recalled the edict of Nantes, which inspired the Dragonades, which, in the abused name of the religion of love, murdered men." Let us suppose that Archbishop Lynch expunged from the history of Macaulay, or the history of Froude, all passages that exhibit the conspiracies of Rome against the liberties of Britain; of what value, in that event, would these histories be? It is as impossible to write a true history of Britain that can please the Church of Rome as it is impossible to advance true evidence in a court of justice that can please the criminal on trial for a horrible crime. The Papacy is on its trial before the world, and before the youth of Britain, and of this Dominion, as the foe of the reformation of 1517, and of the revolution of 1688; as the disturber of the peace in Europe for centuries, as the persecutors of our ancestors, and the robber of their