

## THE ARGUMENT OF THE POCKET.

THAT the way to men's affections is through the stomach is a common saying, it is not without foundation. That one way to the brains of most men is through the pocket is undeniable. This is especially the case in Canada, where we are all only too dependent in the pocket being replenished day by day to be independent of things that affect the flow in or flow out of the auriferous tide needed for daily bread. Now the pocket argument is likely to be a very powerful factor in the Jesuit aggression problem. In the Province of Quebec, the Church of Rome has power by law to assess a farm for Church building, and to exact tithes. If a farm is mortgaged, *the Church can assess the property and its claim takes rank prior to such mortgage.* It is possible for a mortgagee to have his security absolutely made of no value by the assessments of the Church of Rome, taking so much of the farm produce as to leave not a cent for interest. We repeat that the Church takes legal rank as first mortgagee of every farm in Quebec, owned or tenanted by a Roman Catholic, and can exact any terms it chooses from the mortgagor. Apply that to Ontario, and pray where would be our Loan Societies? Where would be the income now derived from the dividends of those companies? Where would be the improvements made on our farms, if the loan companies were paralyzed as they are in Quebec? Where would be the thousands of private investments in farm mortgages? The extension of the Quebec system into Ontario, which is the policy of the Jesuit party, would produce such a financial crash as would bankrupt every loan company, ruin all those who are dependent upon them, and go far to bring every Bank in the Province into the most imminent peril. Yet this is quietly being proposed, and most assiduously being worked for without our monied men realizing what the Jesuit policy means to their pockets. We ask the capitalists, small and great, who number tens of thousands in Ontario, to consider the effect of placing the Church of Rome by law in the position of a possible first mortgagee of any farm in Ontario? In Quebec we find Churches are built that cost as much as the aggregate value of all the farms in the parish, which are mortgaged to the Church for their outside value, so that all hope of ultimate redemption is lost to the miserable owners who are "bled white," for the assessments and tithes needed to pay for and maintain these costly edifices.

## THE DUTY OF THE HOUR.

IN a recent number we ventured to say that those who spent several days and nights in talking over the union question, would have been more opportunely engaged in organizing their forces to resist the Jesuit aggression. So far as the Church was concerned these meetings were held under instructions from the Provincial Synod, held nearly three years ago. A business that was left undone for near upon three years cannot have been regarded as very

urgent or important. But the Jesuit business is urgent, and a more important question was never considered by any nation. The question is, "Shall we rule Canada, who are its people, or shall we submit to be ruled by Jesuit conspirators—who are foreigners and aliens in the widest and truest sense?" It is a case in which we must speak now, or, when the annoyances we have brought on ourselves by silence have become unbearable, literally take up arms against this sea of troubles, and by opposing, end them.

We offer no objections, we have gladly contributed to discussions of the unity question. It is one which will bear very extensive debate. Several generations are likely to engage in it before any practical result is achieved. It is well to remember that a premature step may cause another breach of unity, as the notions of some theorists, dreamers we might say, would inevitably split the Church of England into fragments. Having been led out of the Egyptian bondage of Rome, we are not going, if we know ourselves, to settle down in the wilderness of dissent, as some desire. One of the Union Committee has been good enough to scold us for differing from his opinion, after the style of the illustrious pedagogue in Penderennis. But his whipping has been as harmless as the Archbishop of Rheim's maledictions—we are "not a penny the worse" for a correspondent having lost his temper over our contumacy. We still think there is a time for all things, and that the time now is more opportune for the formation of a real, active union to resist Rome as represented by the Jesuits, than for discussing those vague theories upon which some future union, a generation or a century hence, may be based—or may not.

We stand by our contention. If the Bishops of the Church, with its representative clergy and laity, and the leading spirits of the non-conformist bodies would organize to resist the movement being made by the Church of Rome to bring Ontario under Jesuit control, *they would do the work that now needs doing.* Providence is now, at this moment, calling them to fulfil this duty, and by working together they would learn much that would be helpful in promoting a larger and more permanent union. But by ignoring the duty which is most urgent, the duty of the hour, they are wasting a great opportunity, and shaking public confidence not alone in their prescience, and their wisdom, but in their fidelity to the principles which alone justify our separation from Rome. We are bastard Catholics unless we protest and fight against Rome.

It is mere midsummer madness for to contend that there is no such Providential call as demands the instant obedience of our religious leaders. The chief Priest's and the whole Sanhedrim could not see the catastrophe once impending over the Jewish race—but because *they* were blind, the catastrophe was not averted.

Our country imperiously and justly demands that every one of her sons clerical and lay, shall be loyal to her interests, loyal not in lip

homage only but in deed and duty done, as opportunity occurs. Church unity is a beautiful idea. But in times of crisis, strong-hearted men spurn the delights of pursuing what is beautiful, for what is necessary, even to sacrifices most trying to flesh and blood. The cry of "Peace, Peace," when the enemy is plotting, and mining, and so entrenching his forces, as to endanger the citadel of our religious liberties, is worse than folly, it is the treasonable cry of cowards who have not spirit enough to guard what their father's won for them by untold cost of blood and treasure.

The American *Church Review* some years ago, sounded a warning note to the States. Over and over again our Press has predicted that the Jesuits would secure in Canada the foothold and the properties they were deprived of by the British Crown, as one result of Wolfe's victory. This Order is like a locust swarm—it moves on eating up every green thing that shows sign of national freedom in Church or State—until it is stamped out. Now family union is lovely, but what should we think of a farmer holding family gatherings to promote affectionate relations amongst his kinsfolk when the help of every man, woman, and child, was needed to prevent the utter destruction of his crops by a swarm of locusts!

We repeat there is a time for all things, and the time is now upon us for union, organic union in defence of our Province and our country against foreign emissaries that are the deadliest enemies of all we in Canada hold dear and prize in our free civil and religious life! When that strife is over and the battle won, as won it will be, around the camp fire of victory we may discuss the question of perpetuating the unity that has led to success. Organic union will then, by the light of that camp fire, emerge from the dense fog in which it is now enshrouded.

## THE SPECTATOR ON CHURCH PROSECUTIONS.

THE proposal to establish a spiritual Court for trying such cases as arise from ritual disputes meets with strong objections on the ground of impracticability and of the great length of time that must be occupied in securing the needful legislation by Convocation and in Parliament. The *Spectator* says; That "for eight long years, from 1872 to 1879, the Convocation, under full sanction of Royal Letters of Business, were revising, or attempting to revise, the rubrics," and that "the 'Ornaments Rubric,' on which all our troubles turn, was, after interminable debate, neither rewritten nor explained," only proves that the Convocation spent 'eight long years' rather foolishly."

This very ably conducted paper suggests that "a short Act of Parliament be passed enacting that no Bishop shall be prosecuted without the consent of the Archbishop. It may be objected that such a statute would only apply to new prosecutions, and so would have no effect on the prosecution of the Bishop of Lincoln. This difficulty could be got over very simply. Let the proceedings at Lambeth go

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