

We can understand that in a nation of consumers it is essential to obtain cheap food, and to admit corn and beef free; but we cannot understand how a nation of England's greatness can be so blind to the national prosperity as to allow the manufactured wares of other nations to have free admission, more particularly when we consider the fact that in such cases where foreign manufacturers are able to undersell the British, it is in consequence of the cheaper labour procurable among the foreign nations; and as a further consequence, the British artisan who is or should be better fed, better educated and better paid, has to lie off to make room for the produce of inferior foreign industry. Shame on such a course! Shame on the statecraft, or lack of statecraft, that encourages so injurious a condition of affairs! Free trade in theory is delightful and most easy to dilate upon; but like a great many other plausible theories, it is often disastrous to the nations who attempt it.

We are all well aware that, in times past, England could well afford to throw open her ports to the world, but those times have passed. She now has to contend not only with French, German and Belgian manufactures on much more equal terms for those nations (and in fact, owing to their cheaper labour, they now have the advantage) but also with American skill and energy, and even against her own colonies! In the old times, continental wars prevented commercial enterprise in the countries specified—whilst the colonies had no distinct existence. And assuredly it is a great piece of presumption even for England to stand out against all the nations of the earth—her own children included—on the commercial question. England must surely admit that the statesmen and people of Germany, France, Belgium, America and the colonies of the Empire must have some idea of commercial principles, and be as intelligent in their own interests as the English people are; and that they would not erect protective barriers against other nations save from national interests.

England must also be well aware that the past and present conditions of commerce have nothing in common.

Whenever England expresses herself ready to meet her colonies half way on commercial issues, she will make a grand stride in her Imperial destiny, but until she expresses her willingness to forego her free trade dogma, we in the colonies, from a national point of view, dare not hazard our prosperity and very existence by closer relations. What the colonies can, however, understand very clearly, is that whereas free trade against the world is a fallacy, and a fatal one at that; yet that free trade within the Empire, and a tariff against outstanding nations might be not only feasible but a tremendous benefit. Under such conditions, Canada and Australia could feed the Empire without increasing the cost of food to the consumer in the least; Britain could clothe the Empire; and trade even in manufactured wares, so far from being wholly monopolized by Great Britain's capitalist manufacturers, would, at least in those American specialties which at present find favour in the Antipodes and elsewhere within the Empire, fall into the hands of Canadian manufacturers, under a system whereby the American articles would be excluded. Then would the Canadian marine service and seaports receive an immense impetus towards prosperity. Then would the world be afforded the spectacle of 300,000,000 of British subjects allied imperially and commercially in the interests of peace and civilization—a very different one to the present, which depicts an Empire of 300,000,000 divided commercially, and loosely connected politically; and 40,000,000 only out of the 300,000,000 in commercial arms against the world.

ALFRED E. RIDLEY.

Sir Thomas Gratton Esmonde, M.P., begged for money to aid the Plan of Campaign in Ireland on the 7th in Ottawa. The address was flat, stale, but profitable—in raking in the silver. His manner was raw and nervous: the Gratton blood seems to have thinned to water—milk and water.

THE ROMAN CHURCH AND THE PUBLIC SCHOOLS OF ONTARIO.

SECOND ARTICLE.

The School Histories.

On May 21st, 1886, Collier's History of the British Empire, a work which had for some years been an authorised text book, was withdrawn, and a new manual—the Public School History of England and Canada, by G. Mercer Adam and W. T. Robertson, B.A. & L.L.B.—was officially ordered to be used in the schools of Ontario. In the preface to the new work, no objections of any kind were urged against the old one; and we are therefore justified in believing that apart from the natural desire of the authors and publishers to make a little money, no reasons, except certain secret influences, to which I shall presently allude, caused the Minister of Education to impose an unnecessary expenditure of 35 cents on the parents of every child in Ontario studying history, and already provided with the discarded Collier.

What were those secret, yet all powerful influences? To answer this question we have no external evidence to adduce. We must, therefore, depend on such internal testimony as a fair comparison of the two works will afford, and must also consider the time and circumstances under which the change was made. And let us remember that though 35 cents is to many of us a very small sum, yet that to many a struggling father in our backwoods, its unnecessary payment is an injustice as great as was that of the twenty shillings ship money, in protesting against which John Hampden risked both life and estate.

In May, 1886, the Ontario Legislature had risen, and Mr. Mowat was contemplating the dissolution which took place late in the fall. The Protestants of Ontario were pretty equally divided as to political creed; and it was as certain as any future matter can possibly be that the man for whom the Romish vote should be cast would retain or attain the Premiership of the province. Mr. Mowat is by birth and conviction a staunch and loyal Protestant, a true blue Presbyterian kirk elder of the purest Covenanting stock. No doubt the struggle between principle and the Premiership was for him a severe one, yet he yielded; thus affording another exemplification of the truth of the cynical Frenchman's aphorism, that every man has his price.

When the Premier fell, so also did his follower, the Hon. G. W. Ross, Minister of Education, another scion of the stern old Covenanting breed. The bargain was made, the price paid, and the goods delivered—the purchaser being Dr. Lynch, the Romish Archbishop of Toronto; the go-between, or broker, the Hon. C. F. Fraser; the price, the Romish vote; and the goods, the right to mutilate at the buyer's pleasure the sacred Scriptures, and the narrative of the struggles against the Papacy of the British ancestors of the children of Ontario. The more important portion of the price—the mutilation of the Holy Bible—was so ably and exhaustively discussed before, and during the Ontario general election, that I need only refer to it. The mutilation and suppression of important historical facts, in the interest and at the bidding of the Pope's representative, is the point which I propose to prove. With this object in view, I shall now proceed to compare the accounts of certain events as given by Collier—the discarded historian whose accuracy it must be remembered has never yet been denied—and those given by Messrs. Adam & Robertson, who wrote to please Archbishop Lynch.

Let us begin with the Christianisation of the English or Anglo-Saxons. It is perfectly true that Augustine and his forty companions, having been sent by Pope Gregory in 597, converted Ethelbert, King of Kent, and his people to Christianity, and that they also had a certain degree of temporary success in Northumbria, Essex, and Middlesex. But in the following generation the Roman missionaries were driven from every part of England except Kent, and heathenism resumed its sway. Another Italian mission under Birinus was afterwards sent, which converted Wessex,