

CHURCH THOUGHTS BY A  
LAYMAN.

## THE PARABLE OF THE HALTER.

IT was once our lot to be sent with a halter, a few oats, and a carrot, to catch two horses for the waggon. Our efforts were in vain until a farmer called out "You'll never catch those horses while they are in the same field, drive the black mare into the lower meadow, then you can catch the bay and tether him up, you can then easily halter the black mare—one at a time, take your time, and you'll soon have them in the shafts." After isolating the animals we found their capture an easy task.

The wisdom of the farmer, the obtuseness of the horses so easily caught, when separated by a suitable bribe, are a parabolic picture of the history and policy of a certain politician, and of two classes of his countrymen. The interpretation is as easy as the parable of the sower. The two animals are the Protestant and the Romanist vote. The oats and carrot are office and power. The one halter is the halter of Justice which suspended Riel. The open field is Canada as a nation at unity. The separated fields, the lower meadow, is the Province of Quebec, divided from the other pasture by the fence of Race and Revenge bigotry. He who is now offering the "carrot" bribe to the Quebec horse, is he who spent untold energy, time, and talent in capturing the Ontario Protestant horse, which, having as he thinks, got securely tethered in the party shafts, he has left to spend untold energy, time, talent, and reputation in catching the Quebec Romanist roadster.

The process of catching these two animals with one halter is worth studying. The Church of England has been so ignominiously maltreated and humiliated by this clever catcher of two classes of votes, that we shall do well to learn how he brought us into shame, so that we may less readily be injured in the future. Hear, then, the story:—Some years ago the game of catching the Protestant horse began. The steeds were then both enjoying the large pasture of a free nation. To catch both while side by side was found impossible. A great opportunity arose to put them apart. The Romanist power had set its greedy eyes upon the North West, which it coveted in order to establish a western Quebec as a happy hunting ground for the Pope. "Rome," says Macauley, "in her lust for dominion, offers to the rapacious and profligate the plunder of fertile plains." An adventurer of this class was Louis Riel, by whom Rome hoped to control our North West plains. This rebel forbade the entrance into that region of the Governor sent by the Queen, as the representative of Canadian law and order. One noble hearted Briton, Thomas Scott, refused even when put in irons by Riel, to acknowledge the scoundrel who had usurped the place of the Queen, and trampled upon the rights of her Canadian people. Scott was tortured, and then barbarously murdered by the hands of Louis Riel, he died a martyr to loyalty. If Canada remains free

when her right senses come she will raise a monument to the memory of Thomas Scott, not so much to honour him, as to assert her own honour. Riel, in acting thus, was playing the game of Rome—the same Rome which stamped out the "most opulent and enlightened part of the great European family by merciless atrocity," so says the great historian before quoted. This rebellion and Scott's murder gave Mr. Edward Blake a grand chance to capture the Protestant horse, as the "black mare" was now isolated in the lower meadow. He brought forth a halter, dangled it before Protestants as intended by him for the neck of Riel, and at once was raised to the pinnacle of popularity as the great Protestant champion of Canada. At this time he entered upon a crusade against all Churchmen who declined to submit to his and his brother's demand to be worshipped as the twin Popes of the Church of England. Protestant passion was raised against Churchmen, solely because they held fast to the very same faith as our forefathers, who by thousands had shed their blood in the battle against Rome. So violent in his Protestant zeal became Mr. Edward Blake that he declared that "a stone wall" stood between us, loyal Churchmen, and his party, with whom we desired to work as brethren in charity and peace.

Thus with the halter intended for the neck of Riel Mr. Blake caught and led the Protestant horse into the shafts of his political party.

Riel's rebellion was suppressed, Mr. Blake's halter failed to reach his neck, it was, however, securely fixed so as to hold fast the Protestant vote. In a few years, Riel again sought to raise a rebellion by stirring up the Indians to wholesale massacre. His diabolical scheme was frustrated by the vigilance of the American authorities, who feared their Indians would also be driven into rebellion. It is impossible for us to account for Riel's popularity in Quebec save on the supposition that he was under Jesuit guidance. Why should the poor habitants of Quebec make a hero of Riel unless directed by their priests? And why should priests make him a hero unless his rebellions were undertaken in the interests of the Papal Church? A great writer says "the office of the Jesuits is to raise tumults, to inflame civil wars, to spread evil rumours." The Jesuits are in Canada, and we know they are unceasingly at work doing their "office," among their works being the concoction and spreading of those evil, false, and malignant rumors, which Mr. Edward Blake mendaciously uses to catch Jesuit support. Last year, Riel again raised a rebellion, although an outlaw and an American citizen. He revived the claims upon which he had based his outbreak and resistance to the Queen's authority in 1870, those claims being the ownership of the whole North West by Indians and half-breeds. He was willing, however, to settle with the Government for a vast territory, one hundred townships, in which the Papal Church would rule he demanded also vast gifts to found Romanist Schools, Colleges, and Nunneries, in a word Riel demanded before the last rebellion that a new

Quebec should be built up in the North West. These schemes were at least large and bold, they were worth fighting for. The plea that because about twenty half-breeds were kept waiting for scrip, Riel and Dumont roused the Indians and breeds to civil war is too silly to delude even an idiot, if that were true every rebel was a lunatic. Mr. Blake now for political purposes takes up this nonsensical plea, a plea which involves this, that if any Ontario farmer is kept waiting for his deed, he is justified in shooting his neighbors, looting their stores, and rousing to armed conflict with the civil powers every rascal he can influence who has a grievance. There are tens of thousands of the best citizens in every land who have far heavier grievances than the delay of delivery in deeds for land. There are in Ontario deeds not given yet for land bought ten or more years ago, but the owners do not take Mr. Blake's plea as a justification for wholesale murder of the local authorities. Riel's "Bill of Rights" hardly mentions the scrip delay, and it has been demonstrated that no single half-breed was disturbed, threatened to be disturbed, or even imagined he would be disturbed in his holding. Out of 21 leaders in Riel's rebellion not one man was without a title to his land. Before the outbreak Riel offered to clear away for a sum of money—so intense was that patriotism for which Mr. Blake adores the memory of the worst scoundrel yet born on this continent. We know the end; the halter which was first brought out by Mr. Blake to hang Riel, now did the work of Justice, it had caught the Protestant horse, and now Mr. Blake saw a chance to use this very same halter in catching the Papist horse. Mr. Blake felt that he must first pacify the Protestant animal. He said in London with much emphasis that he would not use the scaffold of Riel to help him into power. When he spoke those words he had in his pocket a plan arranged between himself and Laurier, Papal agent of the Race and Revenge party, which plan was a scheme to utilise that very scaffold in constructing a ladder to climb into power, up which would also ascend into power the Church of Rome. That fact is historic. It is as true as truth itself that when Louis Riel rebelled and murdered Scott, Mr. Blake put a price upon his head and covered the wretch with deserved ignominy, in order to catch the Protestant vote, and that when Louis Riel a third time rebelled and became the assassin of scores, Mr. Blake turned right about face and justified the atrocious villain, who was literally covered with the innocent blood of his victims, in order to catch the Romanist vote. The annals of the last century are black with the recital of political turpitude. But in those annals, nay, in no history, is there the record of a deeper plunge into dishonour than was taken by the man who first threatened a murderer and a rebel with the halter of justice, and then when the criminal had added to his guilt and fallen into a righteous doom, took the halter which did the work of justice, and used it as a scourge to punish the patriots who put into force the law of their country and the law of their God.

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