

THE FRENCH PROBLEM.

THE eyes of all intelligent Canadians of all classes, Romanists included, are opening to the prospect before this country of some very serious difficulty arising out of the aggressiveness of the French, who are being led by the Jesuits—the wisest fools on earth. Encouraged by the utter apathy of the Protestants of the Dominion, the French papers are urging on their people to consolidate their forces, to isolate themselves as a race, to press out the English from Quebec, and to build up a separate nationality within the Dominion. There is in all this a challenge to the rest of Canada, for it implies and involves a continuance and spread of a system of law and social order directly antagonistic to the growth of Canadian patriotism and the life of a free nation. A case has just been settled in the courts which decides that the English non-Romanist farmer can be taxed by the Papal authorities for the support of Popish institutions. *That claim will have to be crushed some day and will be probably by force of arms.* We are neither alarmists nor agitators, but we know what has been, and we know that the like stern resentment at such an iniquity as our forefathers showed, even at the cost of their lives, we their degenerate sons will have to emulate or sink into a condition of political servitude to the Papacy. The English in Quebec who are taxed by the Papist power ought to be made to feel that if they resist the imposition of this tax they will have their brethren at their back who in tones that will make the oppressor tremble, will tell the Jesuits that in Canada as in England of old, no Pope “shall tithe or toll,” save and except by the free will of the people! The so-called Protestantism of Ontario is a miserable sham, or the case we refer to would have roused the people like the cry of a foreign foe having set foot on our shore. But while we are sitting at our ease talking of the glorious Reformation, things are being done by the Papacy at our very doors to our own countrymen, equal in tyrannous audacity to any act which roused Englishmen into revolt in days of old. FREE PROTESTANT CANADIANS TAXED BY A POPISH BISHOP! Is it possible that such an infamous outrage can be perpetrated in this land without even a single meeting being called to express public indignation? Some English settler in Quebec will have the boldness to resist the criminal attack upon his property made by the Romish authorities, an outrage none the less a crime because committed under the forms of law. The blow has to be struck, and it is a dread of this crisis which is causing the movement to “crowd out” the non-Romanist families from the Province of Quebec. A prominent Quebec merchant said to us to-day, “Our only hope is annexation—the French are doing everything possible to annoy and injure English persons and English interests. The Jesuits know our weakness and have no scruples whatever in making us feel their power. They openly ridicule the notion that there is any nationa-

Canadian sentiment likely to be roused by Canadian citizens being outraged. They say that Ontario Protestantism is mere ‘platform rant.’” One of the leading bankers of Montreal said to us recently that a convulsion must happen ere long, his hope was that it would come from within the Roman Church from a protesting movement by their laity. But if not, then he thought either the English settlers would be all driven out of Quebec or they would organize a resistance to the tyrannous action of the Papacy. Such a movement he feared might be the commencement of a civil war; that is if the French Jesuits were mad enough to continue their present infamous tactics and to enforce those laws which even Englishmen in the darkest ages resisted by blood, laws which are defiantly in opposition to Magna Charta and so violently contrary to modern liberty and modern law that a revolution must come if they are not otherwise swept away. These views prevail among the educated citizens of Quebec.

THE ART OF STUFFING.

NO—we are not about to give a cookery lesson. There is an art of mental stuffing, however, much akin to that of the kitchen, and certain men can stuff their fellow mortals with foolishness as full as a housewife crams a goose with sage and onions. The city of Toronto has just had two gifted professors of this art, and to its utter shame as an intellectual centre hundreds of its most respectable citizens have sat and been crammed with falsehoods and gammon as quietly and as unconsciously as a Michaelmas bird. These persons were a distinguished American Presbyterian D.D., and an English Wesleyan divine, both fetched thousands of miles to perform the culinary process of stuffing the people in regard to Wycliffe and his times.

We had a short time ago the duty of exposing how very, very little those knew of Wycliffe and his writings and times who got up and spoke at the Wycliffe celebration. We demonstrated their absolute non-acquaintance with the writings of this hero.

One statement made by the two distinguished divines who recently lectured on Wycliffe is enough to prove their gross ignorance not only of the man—but of his times and of his Church and his surroundings. They declared in eloquent phrases that drew out the cheers of their victims that, “John Wycliffe was the first who struck a blow at the Papal power in England.” Such rubbish is the base of dissenting notions in regard to the history of the Church of England. Of course a Presbyterian and a Methodist are apt to regard the dawn of Christianity to be the Reformation, as that theory brings their systems some fifteen or sixteen centuries nearer the beginning of the Church than the facts of history warrant. They would like the period from the Ascension to the Reformation wiped out. Hence their refusal to read anything of our history prior to the Reformation; or, having

read it, their concealing its facts from their audiences. The dilemma is awkward. These illustrious lecturers either never read of the struggle between Rome and England which went on for centuries, never heard of such men as Grosseteste, or Langton, King John, King Henry II., or of Beckett and his slayers, never heard of the Constitutions of Clarendon, or of Magna Charta—or they told a deliberate falsehood in stating Wycliffe to be the first English antagonist of Rome. We wonder men who lecture on this hero are so fond of picturing the absolute illiteracy of the people in Wycliffe’s day? Cannot they see this—that if the people could not read at all, as they say, they could not have read the Wycliffe Bible, as they also say they did. And if the people were so held in darkness and so oppressed, how came it to pass that Wycliffe’s agents had free course and that he himself died quietly in his parish? Let our friends who are so enthusiastic about Wycliffe try their hands at doing his work in Quebec. We are satisfied that Englishmen were more free, were better educated, were more religiously enlightened in Wycliffe’s times than the Canadian French are to-day.

Had our forefathers’ Protestantism been mere vapid sentimentalism, or a mere cry for political purposes, like the Protestantism which is so blatant to-day and often so very silly in its attacks upon the Catholic Church of England and her teachings and worship, there would never have come redemption from Rome. But in those days, men’s lives were behind their convictions, and Rome, which laughs at Protestant eloquence, shook to its centre at the clank of English swords.

It is lamentable to think that the audiences at these lectures were of the supposed educated classes, and that numbers of dissenting ministers, D.D.’s, listened to this rigmarole rubbish, and not a word or a sound was heard protesting against such stuffing. We Church people are taxed to have a history taught us which is as false and slanderous as that John Wycliffe was the first to strike a blow in England against the Papacy. It is time we in Ontario shut our pockets against this robbery, and time, too, we helped our brethren in Quebec to strike a blow at Rome to free themselves and their properties from the infamous oppressions and exactions of a foreign tax gatherer.

PRESBYTERIANISM. NO. 3.

THE Scriptural evidence against the Presbyterian theory is not even yet exhausted. Thus Epaphroditus, named in Phil. ii. 25, is there called “your apostle,” wrongly translated “messenger” in the A. V., and is spoken of in terms denoting high position and importance in the Church, as St. Paul’s colleague; while in the joint Epistle of SS. Paul, Silvanus, and Timothy to the Thessalonians all three are called Apostles too (1 Thess. ii. 6). The Epistle to the Seven Churches in the Book of Revelation are addressed to the “Angels” of those Churches. Nothing in the context defines the meaning