

ion 8 requires explanation, not comprehensible as it stands. Obscurity has been caused probably by alterations effected by the two named associates in theology.

In the Revised Statutes we see here two distinct sections; but if we go to their source we find that they form but one Section in 13 and 14 v. chap. 48 s. 14 (1850) Canada; and in chap. 64 s. 129 of the Consolidated Statutes of Upper Canada (1850). In the former Act the two clauses are united by the words: "Provided always; that within this limitation," and in the latter Act by the words: "but within this limitation." Showing, we submit, that it was the intention of our legislators in those times to have the religious instruction spoken of in sect. 8 given in school time as part of the daily routine.

But Ontario has made two sections out of two clauses of one sentence, and her rulers explain by circular, that the religious instruction to be received by the pupils, in sect. 8, is to be given by the clergy of the various Protestant denominations to their own pupil flocks, after the closing of the school by the regular teacher. The result has been, that so far as we can learn no clergyman has applied for this privilege. The city clergy are especially to blame for not making use of even what the law allows—but if they were allowed to form part of the regular staff of teachers, and instruct in the elements of morality or religion much good would be effected—the law as it stands is only an accomplice to a grievous waste of time.

Let us now consider the principles governing the question of education by the State assumed by the majority in the European legislatures whose laws we have quoted so far as bore on the religious instruction imparted or refused.

It is safe to begin with the postulate, of the nature of an axiomatic truth, that the state has a right to see to it that its citizens have such a degree of intelligence as may qualify them to exercise the functions of citizenship. The least, or according to some statesmen the most, that should be required is the ability to read, write and cast accounts. With these rudiments the experience gained by contact with the world will be sufficient. Popular education as now conducted in Canada makes the children of the poor dissatisfied with their lot, contemptuous of manual labour, and averse to the pursuits in which they are most needed and would be most happy.

Education is primarily the obligation of parents. Failing them the church asserts over the child the right of custody and education, its claim is inadmissible. Here is a collision of sovereignties, and the church must give way. No education can be allowed which tends directly to make a child a disloyal or bad citizen. Romish schools are inculcating the doctrine that the Pope has sovereign authority in temporal as well as spiritual concerns, with the prerogative of nullifying our national laws; the State is justified in forbidding such disloyal and destructive teachings. In point of fact Jesuit schools have again and again been suppressed throughout Christendom, as being inconsistent with the peace and stability of government. In other respects the Jesuit training is essentially weak as a system. Voltaire found out the rottenness of the Jesuit schools. "I learned nothing from the Jesuits," he said, "but Latin and rubbish." They never stood the test of modern criticism. They have no place in a national system of modern education.

But now comes the great question.—What shall the State teach? It should teach the elementary branches of knowledge, and fundamental and universal morals. The eternal obligation of truthfulness, honesty, justice in all its forms, temperance, frugality, and benevolence should be inculcated by all practicable methods. Shall our common schools teach religion? Yes, if it is religion pure, simple and undefiled. No, if it includes the doctrines, dogmas, rites and ceremonies of a particular sect. The vast majority of our law breakers are graduates from the godly schools of the Roman Catholic church. Modern civilization demands that common school instruction shall be purely secular, it only remains to supplement and re-enforce the school instruction by more vigorous religious teaching at home and through the various agencies of the church. The spiritual energies of the church must be summoned to supply the deficiencies of the State, and do what the latter cannot do from the nature of the case.

Now, "what shall we do about it" in Canada. What place shall be assigned to religion in the school instruction. Shall we hold: 1st, That the State should give nothing but secular in-

struction, or, 2nd, That an undenominational Christianity should be taught in schools, or: 3rd, That dogmatic teaching should be given in State schools.

The most civilized European states, and our American neighbour, by their trials, troubles, experience, laws and history decide this question for us. We are, at least in Ontario, a portion of the civilized world, we ought to be guided by other nuclei or aggregations of mental and moral worth. The vote in them is absolutely in favor of excluding the church, its ministers and doctrines from the Public Schools. One American writer goes so far as to say: "I dread the perils of general ignorance less than I do those of ecclesiastical domination." We would throughout the length and breadth of Canada sweep away the system of Separate Schools, remove from the public schools the Bible or any stumbling block to unity,—substitute for the present irritating but inadequate, homeopathic dose of religious instruction, the use of Whewell's or Haven's Elements of Morality,—and rigorously exclude any friar, cleric, or person in holy orders from the school building or council board.

Let the State teach our children their duty to their neighbours, and the church teach them their duty to their God. The Romish hierarchy will object to change, because they ever clamor for state support for sectarian education.

We say advisedly the Roman, Ultramontane, Papal or Jesuit priesthood of the present day will object; for the Old Catholics in their 6th Congress in 1877, in Mentz, adopted resolutions denouncing the efforts made by Rome to obtain a controlling influence upon the state schools as injurious to the best interests both of the school and the State.

Mr. Andrew Carnegie, in his *Triumph of Democracy* writes:—"The United States have not escaped entirely the religious difficulty in their march to universal free education, but fortunately opposition to the system has been confined to one sect—the Roman Catholic—all others having united in giving to it enthusiastic support. The dissatisfied Catholics have not been strong enough even in the city of New York, where they are much more powerful than elsewhere in the Union, to disturb the complete exclusion of dogmatic teaching which everywhere characterizes the public schools of America. A few verses from the Bible are generally read without comment in the schools as a public exercise once each day. At this no one takes offence, and every one, with the exception of the Roman Catholics, is satisfied, as all feel that the public school is not the proper place for religious instruction."

Right you are Mr. Carnegie, let the clergy forswear lawn tennis, croquet parties, bazaars, socials, sewing guilds, friendly societies, and devote their time and energies to the Bible and catechism classes. If the young will not attend these classes in the church, pursue them to their homes, Bible and Catechism in hand. Christ came into the world to raise the standard of morality and they must follow his example and precepts. Throw every child in the Dominion, between 6 and 14 into the great crucible of our Common Schools. One of the most beneficent services of our schools will then be their influence in moulding the heterogeneous elements of our population into something like a patriotic homogeneity. They will constitute in our body politic the most effective organ of digestion and assimilation. If such a course fails to satisfy our Papist fellow citizens, they must bear the hardships incident to a corporation which exists for the benefit of the directors alone—a sect feebly tinctured with true religion in which the shareholders are dupes.

The Oddfellow Standard.

We have been favored with a copy of the first issue of "The Odd-Fellow Standard," the official organ of the Canadian Order of Odd-Fellows (Manchester Unity). It is published at Trenton, Ont., by the authority of the Grand Lodge, and will be issued once a month. It is a spicy and neatly printed eight page paper about 10x14, and is edited and printed by Mr. Roland Woolsey. Such a publication will, no doubt, prove a source of strength to the noble fraternity, and had it been published ten years ago would have helped to sustain and invigorate many lodges now defunct. However, it is better late than never. Ottawa, at one time, had one of the most flourishing lodges of this order in the country, and many of the old members are still residents. We wish the *Standard* every success and a long and useful life, and are pleased to place it among some of our most useful exchanges.

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NOTES AND COMMENTS.

It will please the Orangemen to learn that Mr. Frechette, the Poet Laureate of Quebec, calls them: "A blood-drinking, flat-footed, narrow-brained crew." In French poetry of course.

Dr. Sullivan, the Bishop of Algoma, in answer to an admirer who congratulated him on his sermon to the Orangemen in Toronto, writes:—"As to my sermon, I only wish it had been more worthy the theme and the occasion, for I have never, I think, been more indignant or felt my blood boil more hotly than on the question of this Jesuit Bill."

A Vicar of the Church of England, Yorkshire, in a letter to a S. O. E. acknowledges that there have been some perversities made by Rome, but they are men of no note or standing. On the other hand some of their most eminent priests are continually becoming converts to the Church of England. The latter church is advancing by strides, and disestablishment is likely to be postponed indefinitely.

Dr. Philip Schaff, the learned Biblical commentator, of Boston, in a letter to a S. O. E., writes:—"I direct you to an authoritative work by Dr. Dollinger on Jesuit Morals, just published in German and to be translated into English. He gives the documents of the moral controversies in the 16th and 17th centuries. Dollinger, you know, is the most learned Catholic Church historian of the century."

The Rev. John Langtry, (Anglican) of Toronto, the learned author of a very excellent little work entitled, "Catholic versus Roman," in a letter to one of our subscribers says:—"My real object in writing the book was to work into the mind of the Reader some true conception of what the Catholic Church is. I thought that people outside would be much more likely to take this wholesome medicine in the form of a controversy with Rome than when presented as a naked statement of positive truth." This work is forcible, interesting and convincing.

To Lodge Secretaries.

The following additional lodges have renewed their lodge cards for another year to September, 1890:
Britannia, No. 8, Hamilton.
Leicester, No. 33, Kingston.
Middlesex, No. 2, Toronto.
Nelson, No. 43, Almonte.

Toronto.

September 25th, 1890.

Mr. Editor,—Permit me to congratulate you on the improved style and appearance of the *ANGLO-SAXON*, which is doing a great work in opening the eyes of many lukewarm Protestants among the Sons of England order.

A. SPENCER-JONES.

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4. The Courts have decided that refusing to take newspapers or periodicals from the post office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

DIED.

SATCHELL.—On Thursday the 5th September, Emma Crack, beloved wife of Mr. Frank SatCHELL, aged 44 years and 8 months.

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