

thing in this world is the awakening of intellect among her votaries, the birth of the reasoning powers, and the resolve to think, to reflect, and to decide in spiritual as well as temporal matters for oneself. The young Romanist, who on Friday at noon sees his schoolfellow enjoying a substantial lunch of cold beef or pork while doomed himself to pick a herring, will very probably think a good deal, even if afraid to ask many questions, as to the reasonableness of his involuntary self-denial. Then, too, he forms strong, if not very lasting, friendships with some of the lads whom he has been taught by the priest to regard as heretics from their cradles, and enemies of the only true church; and finding that they are first-rate classfellows and playmates, he begins to think that notwithstanding all his Reverence says, heresy cannot be such a very bad thing, nor heretics such very bad people. And when he gets a little older, and begins to feel interested in razors and shaving soap, all the priests and bishops in the world with the Pope at their head cannot convince him that the heretic girls across the schoolroom floor are not as nice to look at, as pleasant to talk to, and as feminine and modest in voice and manner as the girls of his own creed. And in a few more years hence comes the supreme moment of danger from the priest's point of view; for when this "lamb of the church," who has passed his boyhood and youth in a public school, reaches maturity, he is just as likely as not to select a bride from some heretical sheepfold. In such a case, if not entirely lost to Mother Church, his affection for Her is often greatly weakened, and his willingness to contribute to Peter's pence, Papal jubilee, and other lucrative sources of income proportionately diminished.

If keeping the children of her communion under her own care be the first great object of Romish policy, her second aim, viz: the expulsion of the Bible and of definite religious and moral instruction from our schools—is pursued with almost equal ardour. If she can only succeed in making those schools, through which the masses of our people must pass, godless and bibleless, she knows well that Protestantism like a house deprived of its foundation, must fall, and that between herself and Atheistic Materialism the rich spoils of the ruined edifice will be divided. For this end she joins hands with Infidels and blasphemers, and alike from the lips and pens of those who believe nothing and those who believe too much, issues the outcry to secularise our schools. For Protestantism resting on the Bible, is the only enemy she really dreads. The Bible ignored or despised, Atheism may indeed prevail for a season; but Rome knows well that human nature needs and must have a religion of some kind, and that Protestantism once destroyed she can with ease step into the place left empty and desolate by Materialism.

And her third aim is like her second, for history is the handmaid of the Bible. Dr. Cleary, I believe, complains that the history and origin of the Papacy is not taught in our public schools, and I for once agree with him. The only objection that I see can fairly be raised against teaching Papal history, is that the minds of the young might be polluted, and our girls made worse than Dr. Cleary says they are, by reading of the hideous and filthy monsters who have at various periods filled and defiled St. Peter's chair. Will Dr. Cleary kindly translate and publish an unabridged edition of the deeds of the Popes as recorded by Cardinal Baronius and other Romish writers. Dr. Cleary knows well that the true details of the lives of such Popes as John XXII, Alexander VI, and others, are so indescribably filthy that no Canadian publisher dare issue an English copy at the risk of being prosecuted for obscenity. What indeed is the history of the Popes and Popery but a record of foulness and corruption, of lust and murder, of bribery and nepotism; and, during the struggles of the Reformation, of torture and burnings, of racks and dungeons, of massacres and religious wars. These are the facts which cause Romanists of more prudence and better judgment than Dr. Cleary, to discourage as much as possible the study of history, and where they cannot get rid of its unpleasant truths, they place a false construction

on its facts or assign wrong motives to its actors. This they have done in the history now used in our Ontario schools, as any intelligent Protestant parent can see for himself by examining the way in which in his boys or girls are taught the facts concerning the Reformation, the martyrdoms under Queen Mary, the Spanish Armada, the attempts of the Jesuits by authority of the Pope's Bull to murder Queen Elizabeth, the Gunpowder Plot, the Irish massacre of Protestants in 1641, the siege of Derry, the battle of the Boyne, the conquest and cession of Canada, the Quebec Act, and other events of the highest importance in British and Canadian history.

But the mutilation and perversion of our school histories is a subject which I reserve for a future number of the ANGLO-SAXON.

A. SPENCER JONES, Ottawa.

"COMMERCIAL UNION" ALIAS "ANNEXATION"

If ever there was a period when a combined effort was necessary on the part of loyal British subjects, regardless of politics, for the purpose of maintaining the union of the empire, and openly asserting the indomitable determination of the people in this portion of the empire to keep their liberties and traditions (often blood bought on the part of our ancestors) unimpaired—it is now. The enemies of Canada and the Empire are alert beyond precedent, and their machinations are unceasing and vigorous in the extreme. These Ismaelites dare not come out in their true colours, with their battle cry engraven on their banner, but secretly, and under false colours seek to undermine the affections of the people; and to trade off a sham article in the interest of the enemy. Never in the history of any country or people was a more brazen and shameful proposition presented for endorsement, than is now presented to the Canadian people by a clique of soulless politicians and enemies to the Empire, in the proposition of Commercial Union now on the tapis.

In substance we are asked to hand over to a foreign nation the control of our revenue; and to yield up to the manufacturers of that nation our resources and markets for slaughter.

In return for this we are afforded no other satisfaction or reasonable substitute than a moral serfdom, since we are to have no word practically in the control of revenue affairs, but taxation without representation.

This at least is the truth if the Commercial Union advocates are sincere in their assertions and maintenance that Commercial Union does *not* mean annexation—for it necessarily follows that if we are to have a revenue we must be taxed directly or indirectly, and if only indirectly by means of a revenue tariff on British and foreign imports, subject to the American rate of tariff on such, and immediately and absolutely under American customs officers' supervision and the dictation of Congress, then we at once have taxation without representation, whereas if we are to have direct taxation as a substitute for the loss of millions of dollars on American imports, then had our agriculturalists better look "in" to it!

No matter from what point of view this precious Yankee dodge is "taken," infamous treason to our country and Empire is depicted, and sheer folly and vice are its characteristics.

It is well also to enquire into the quality of the originators of the scheme, and we will at least glance over the handful of agitators who started the ball rolling.

We observe our friend Erastus Wiman as the chief cook and bottle-washer. A man who, while a Canadian by birth, is an ardent American by sympathy and the nature of his surroundings. No sane man supposes he is agitating the union without some aim and object separate and apart from the welfare of Canada. No man who loves his country will seek to degrade it. There is our own Professor, Mr. Goldwin Smith. A man who has spent the best part of his life in seeking to alienate the affections of Canada from the