

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

POPERY AT THE POLLS.

THE election of members to constitute a House of Assembly for Ontario, took place on the 27th ult. The decision of the voters has not satisfied either political party, the majority for the side which has been so long in power being dangerously small. The electorate seem to have said, "How happy should I be with either were t'other dear charmer away."

While we should deplore the diversion of the minds of our people from better, and their energies from more fruitful exertions, we cannot close our eyes to this disturbing fact, that the Papal Church exercises very great power in Ontario, power wholly political, and therefore illegitimate, wholly apart from such honourable spiritual influences as alone should be the forces of a Church. This arises simply because we Churchmen and the sects around us are without secular ambitions or aims and therefore without political organization.

Throughout Ontario the Romanist clergy and laity were under the direct command of Archbishop LYNCH as to their conduct in the late election. Our information comes from the highest possible authority, from a Roman Catholic layman whose education and better instincts compelled him to resent Dr. LYNCH's dictation. We learn from him that the Palace, Toronto, was turned from the home of those who serve at the Altar, into the headquarters of those who serve at the polls. Dr. LYNCH's letters and Dr. LYNCH's circulars were seen and were read, and were quoted, and were alluded to on the platforms in every constituency where what is called the "Catholic vote" is a factor worth securing.

Not only Dr. LYNCH but Bishop DUHAMEL thus sought to control the electorate. A daily paper says: "Bishop DUHAMEL commanded the reform candidate to retire from the contest, but Mr. O'KEEFE refused to do so and held out to the last. The result was that the Bishop turned the Irish and French Catholic vote against him." That word "commanded" is significant, is well put, for to the mass of the voter the wish of a priest, much more that of a bishop, is a command, so accustomed are Romanists to put their brains into custody. The Bishop, it says, "turned the Irish and French vote," just as though the Irish and French voters were dumb cattle.

Now, it is surely manifest enough that Dr. LYNCH would not go to all this trouble and incur all the odium which he must know will be brought upon his episcopate and person, simply out of respect to his political chieftain. Especially is it so manifest when we remember that the chieftain is a Presbyterian, a prominent Evangelical Alliance supporter, and a champion rider of the Protestant horse when the circus is anti-Romanist. No! No! Dr. LYNCH is not so large hearted, not so "Catholic" as to forget his Popery in love for a radical ultra Protestant political leader! What then was the motive for this Archbishop's zeal, why those urgent circulars, why turn a Bishop's Palace into a wire-pulling centre of political zealots, why exchange his Mass book for a voters' list, why use his crozier not to hook in the sinner from ways of naughtiness, but to drag voters up to the polling booth? The answer is that the Government Dr. LYNCH worked so hard to retain in power is a Government controlled by a Romanist,

who regards as nought any interest which is not Papal, and who bends the whole force of authority in Ontario to serve the interests of the Roman Church. The Honourable CHRISTOPHER FRASER represents Dr. LYNCH in the Government, and Mr. FRASER controls that Government by virtue of the votes controlled by Dr. LYNCH at election times. Thus as a matter of fact, Dr. LYNCH is the chief political power in Ontario. See how contemptuously the Rectory Lands Bill was treated by Mr. FRASER; see how the text books of our schools were interfered with by Dr. LYNCH, not the separate schools, which he has a perfect right to control, but schools where non-Romanist children are educated. See, as we have seen, how unscrupulously the agents of Dr. LYNCH strain the law, and where not closely watched, break it in grasping the taxes of the people to support their schools, taking the taxes even of families whose children are not educated at separate schools. See, too, how they withdraw from taxation large acres of valuable land nominally for religious purposes, but which are held for speculation from year to year to the grievous injury of others who desire to build up near to such spaces, and whose property is reduced in value by the Papal speculator's land policy, a policy they could not maintain if they were fairly taxed like others.

The whole power of the Roman Church is brought to bear to give Romanists these exclusive and unjust civil privileges and immunities at the expense of non-Romanists. The zeal of Dr. LYNCH, all his private appeals to his priests, all his dictatorial circulars to laymen, all the intriguing and scheming which has been going on for some time past to drive "the Catholic vote" all one way, are nothing less than an elaborate conspiracy against the rights and liberties of anti-Romanists. A high minded member of the Church of Rome said to us a few days ago: "The upshot of all this interfering of Dr. LYNCH will be the formation of a Protestant Electoral Defence League, and I for one should not be sorry to see it organized."

We submit to our fellow-Churchmen the above, not to excite political feeling either for or against any party, but simply to inform them as to the fact and circumstances and active workings of an ecclesiastical conspiracy organized in the Province to obtain control of Ontario for furthering the interests of the Church of Rome. It is for Churchmen to say what is their duty in the presence of the most astute, unrelenting, powerful and unscrupulous foe the Church of England has to contend against, civilly as well as religiously.

THE WHITAKER MEMORIAL.

THE friends and supporters of Trinity College should not forget that a prominent feature in the present endowment scheme, is the establishment of some suitable memorial to the late Provost. All ex-students of Trinity will, we feel sure, take a warm interest in this project.

The saintly life, scholarly attainments, and gentle nature of the first Provost must be fresh in the memory of all who came into contact with him, while his long and faithful services in connection with the University, claim some permanent recognition at the hands of the alumni. The endowment of a professorship or fellowships would seem a suitable form in which to embody feelings of admiration and respect, and at the same time, would supply a felt want in the University and in the Church at large. The Canadian Church thus far has no literature of her own, and comparatively few men who are eminent in the fields of theology or science. The graduates of her religious University are plunged at once either into arduous clerical work or the routine and drudgery of a professional life. There is no time given them for systematic study or the careful maturing of ideas implanted during their college course. The clergy have no time for

the pursuit of their chosen lines of thought, and the laity are debarred from entering fields of literary or scientific research by the pressing demands of a business career.

To meet this defect it is proposed to establish three or more fellowships yielding an income of five or six hundred dollars a year each. These would be conferred upon the best men—those who show the highest and gave the richest promise—in their respective years. Thus they would be enabled to remain at the University for some specified time, assisting the professors in their several departments, and perfecting themselves in their various fields of study. In this way we should soon have alumni of our own University who were competent to fill the professional chairs when vacancies occurred; the Canadian Church would have a literature of her own, and men would be forthcoming who were thoroughly capable of dealing with the subtle questions of the day, both in the scientific and the religious world.

To attain such ends as these is the wish of the Corporation of Trinity College. Nothing would be more pleasing to the late Provost, were he with us now. Hence no more fitting monument could be erected to his memory than either a well-endowed professorship, or one or more fellowships bearing his name, and open for competition to the graduates of the University.

There can be no better evidence of the esteem in which Provost Whitaker was held, and of the enthusiasm which he engendered in the students on behalf of the College and the Church, than the speech of the Dean of Montreal at the Convocation in November last. "First of all," he said, "I cannot help referring to the absence of one whom all in the institution had learned to love. I allude to the lamented Provost. There are many graduates here who were under his kindly care, representing a shade of thought. However any of us may have differed from him in opinion, we all truly loved him. There is not a student who was with him who can not recall some act of kindness or some valuable advice which was a help on the rough road of life. Now that he has passed away I may add my testimony to his real and intrinsic worth." After referring to the busy activities of the present day, he went on to say:—"Around us there is everywhere a tremendous struggle to acquire knowledge, and from all quarters is heard the cry, 'Learn, learn, learn.' What shall we learn? The river main many a change before it reaches the infinite main; and we too must learn many a great thought before we know even what we desire to know. But I prize every institution such as this because it is a CHURCH OF ENGLAND INSTITUTION which stands forward in defence of the truth. When we are asked, 'Who are to be the teachers of the day?' I say that the Church of England has a primary right to sit in the chair of the teacher, and to teach her pupils the infinite wisdom which is from above. If I look upon the pages of history, rich with the spoils of time, I can see in that all departments of human attainment the members of the Church of England have led the van. I will not refer merely to the department of science, because you are all well acquainted with the fact of how many noble sons have done their part and urged the world to its material bourne. But I speak here, in the deepest and truest sense, of the right of the Church of England to be the teacher of the young, and to sow in their hearts the seed of eternal life. If we look back upon the troubled past, we will ask: 'Who was it that first gave the Saxon Bible to the people in a language to be understood by the people? Who was it that gathered up the magnificent truths that we have there before us, and which were once hidden in the deep Hebrew or unknown Greek, at least to the masses, and gave them in that rythmical Saxon, that sublime version, which has relieved the sorrows of mankind, and made thousands fight the good fight of faith, and at last fall asleep in the arms of the Blessed Saviour with the battle fought and the victory gained?' Far be it from me to detract from the merits of any others who may not have belonged to our communion, but I do say that the Church which has rendered the Bible into English, that

Church which has people is the Church feasible right to and the empire is ded: "Let us wish the prosp through my lot away, yet I will other considerations enervate the pov love." These words response in man feelings of the g soon these feelin vest and to the will find expres Rev. Mr. Starr to the Whitaker pondence as to bodying it in th ships in connect

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