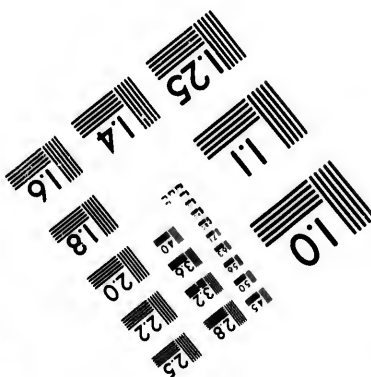
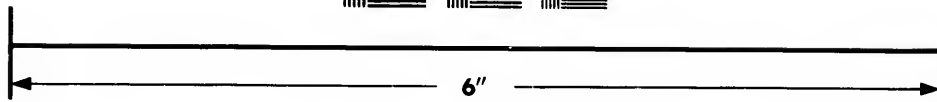


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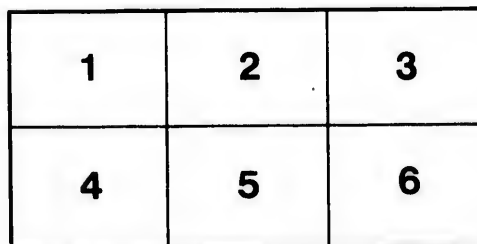
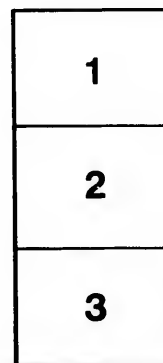
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Ry. S. Stephens

A COUNTER MANDEMENT

TO THAT OF THE R.C. BISHOPS; WITH REASONS WHY
SEPARATE SCHOOLS SHOULD BE ABOLISHED
THROUGHOUT THE DOMINION.

We should explain by way of introduction that, thinking a letter criticising the separate school policy of our Dominion Government might if addressed to Sir Oliver Mowat, tend to damp his zeal somewhat in the good cause of Romanism; which, in the past he has seemed much inclined to espouse, it was written and sent to him. And as this is a subject of very general interest at present, we have thought that its publication and circulation in pamphlet form might be a means of doing a much needed good to others.

With a very slight alteration in different parts, the following is a copy of the letter:—

* * * * *

The entire abolition of Separate Schools in the Dominion is the lowest position we take. The unequivocal, outspoken words of the Romish hierarchy touching its avowed and unchanging relation to Protestants and Protestantism, past, present, and future, would certainly seem to justify a still more advanced position.

Having before us the Dominion of Canada as an illustration, I would premise that a country which cannot as advancing circumstances may require, and wisdom dictate, alter its own constitution, what is it? It is either in a condition of servile dependency upon an imperial power, or it has, by its unwise conditions of federation voluntarily shackled itself, signed away its freedom, and with it its common sense! And as for this hue and cry about Manitoba "Separate Schools," why, in my judgment, as based on historical data relative to Rome's treasonable designs, past and present, every separate school in the Dominion should be closed and closed forever before the expiration of another year. If Federation made a blunder, that blunder should be rectified. And if a country hasn't power to do it, I again ask, what is it? Why it is, in this respect, in a state of moral and intellectual serfdom. To dispossess all successive generations of men of all power and

MS. 1896

freedom for all time to come to change constitutional law or confederate obligation, however unjustly or unwisely and imprudently made were an act worthy, not of statesmen, but of intellectual pigmies! A would be progressive reform that is thus fettered by a dead or mistaken past lies in hopeless chains and reminds one very forcibly of the churchly einbargoes and dungeon fetters of former times!

No my "Catholic" friend, not only should Manitoba not be allowed Roman Catholic Separate Schools, but to be just to Protestants in a Protestant country and under a reigning Protestant sovereign, as before observed, before the termination of another year separate schools in the Dominion, including the Protestant separate schools in Quebec, where the public schools are to all intents and purposes Roman Catholic, should be closed, and one uniform system of national public schools should be established in every province of the Dominion. And so far from its being a "grievance" to Roman Catholics to have their separate schools closed, they should regard it as a privilege, as well as an undoubted advantage to them to enter a public school of greater efficiency, and upon equal terms with the Protestant. Nor should the reading of a selection from the Bible and the offering of a prayer to the God of nations be excluded. A hierarchy that objects to this should enter into a compact and formal alliance with the infidels and atheists; they would then be consistent in their professionally expressed animosity to the Bible and anti-Christian opposition to the prescribed religious service of the public schools.

Ignoring and irrespective of all past legislation on the subject, Roman Catholic Separate Schools in a Protestant country should be forever abolished; and why? Because their catechisms and literature, with the general teaching of their "church" are anti-Protestant, and are therefore treasonable to our state and government. The justness and wisdom and safety of this principle of action and of government must, one would think, be obvious to all; since to sanction the existence of separate schools is to sanction the setting up of a Roman engine for the destruction of Protestantism. And that our very consistent Protestant members of parliament of the past have sanctioned it, and that our equally consistent Bowell-Tupper gentlemen of the present are inclined to sanction it, reminds one of certain heathen tribes who endeavor to placate their deity, the devil. The inspiring motive of the existing government is, no doubt, the "solid Catholic vote," which means to them continued power and pocket money—the "Catholic vote," I say, the very same vote, that by its "Catholic" representatives in parliament forced separate schools upon Ontario against the wish, both of the people and of the majority of their representatives in parliament at the time of Confederation. Thirty of its representatives at that time voted against the insane act. Moral sanity and political sanity or statecraft, however, are not the same, as the vote of the other representatives shows. But do Protestant members of parliament not know that in thus perpetrating a wrong for the sake of getting pecuniary or other advantage, they are one and all morally guilty before God? Their consciences enlightened by the Divine Word, they must know it and know also that they will be called to account for it at the bar of God's judgment.

As we have said, one uniform system of national, unsectarian schools should be established in every Province of the Dominion, not excepting Quebec. And if the Roman hierarchy desire to teach their children the rectitude and desirability of dethroning our Protestant sovereign and annihilating our Protestant government, with all the other little etceteras that might follow, they have, thanks to an unwise Protestant liberality, their priest-preachers, churches, and Sunday Schools wherewith to accomplish this end. Furthermore, in view of the unconcealed hierarchical anti-Protestant designs, it is obviously in accordance with reason and right that in a Protestant country there should be no eliminations from public text-books of passages which from a Roman Catholic standpoint, are objectionable. On the contrary, in view of what Romanism is, and what it unblushingly and treasonably inculcates, they should rather be, by set purpose, multiplied, and the books made much more distinctly Protestant.

There is, moreover, not a learned man among them but must know, if he has looked into the matter at all, that our English Protestant Bible is a better translation, more closely and faithfully adhering to the original text, than the Dowie; although very much difference in the two translations there is not. I have examined and compared the both, and there is not a man among them, learned or unlearned, who is a reader of his Bible—and he who is not a reader of it is so ignorant of these things as to be no judge in the matter at all, and so inconsistent withal in professing to be a Christian, a "Catholic" Christian, and yet not reading and becoming conversant with the Christian chart, the Divine Guide-Book given by God to men for the very purpose of ministering to their salvation and furnishing them with unerring directions as to how they may escape the wrath to come and secure a final home in heaven—but there is not a man among them, learned or unlearned, if a reader of his Bible but must know, if he has ordinary intelligence, that the Protestant prayers and ways of praying are more in accordance with the prayers recorded in the Bible, and their mode of delivery therein given as being acceptable to God and profitable to man than are the prayers and the manner of offering them that universally obtain in the Romish church. Away then with your impious nonsense about its being a matter of "conscience" with you not to read or hear read the Protestant Bible, or attend Protestant prayers! Nothing but an inspiration of the wicked one can have led you to take that stand.

Now, in view of stern facts of Romish aggression that are meeting us continually, do not fellow-countrymen talk partisan twaddle about stirring up sectarian strife; say rather, "do not use means to protect yourselves against the stealthy or more open and persistent approaches of the Roman snake in the grass;" for this would be hitting the nail square on the head, whether done by Grit or Conservative. Peace-to-day that there may be war with redoubled fury to-morrow is not a wisely conciliatory course of action to pursue except on the wholly selfish principle that so long as there is peace in our day, never mind what misery and suffering may be entailed on our posterity!

The Roman Catholics of Manitoba number about 23,000, the Presbyterians 40,000; the Anglicans 30,000, and the Methodists about the same. Now, have not each of these an equal right, on

doctrinal grounds, to apply for the privilege of sectarian separate or denominational schools? And in the event of either being refused by the Local Legislature, are they not equally entitled to the remedial legislation of the Dominion Government? But should similar application be made by the whole, to the manifest destruction of the educational interests of the province, would Sir Tupper and company be likely to accede to their requests by granting to them each and all, remedial legislation, and at the demand, in this case, of the majority of the people? They would not. On the ground of its militating against the general educational interests of the country, they would refuse it, saying, and saying truly, that such a concession made to meet the denominationally claimed interests of each, would tend to the utter destruction of the educational system of the country and be ruinous, both as to enormity of expense and to the general educational interests of the people as a whole. But this concession that they would thus refuse to each and all, in view of its general educational tendency, they grant to one denomination! and this to an apostate churchly firebrand whose distinctive watchword from centre to circumference, from popish throne to monastic cell is, "Live, but do not let live!" (By international law no such organization, not to call it a "religion," should be permitted to exist upon the earth). But is that fair? Is that granting equal rights to all? If Government support given to the whole would be bad as to its educational tendency, is it not identically the same in its tendency, although limited, when given to one section of the community? It might perhaps be well for the denominations in Manitoba to push the battle to the gate in this way, get up a "grievance," and stand out like the Romanists, for their alleged "rights" in this matter of sectarian education. Also in Ontario, where the "constitutional" services of Mr. Mowat would be again required in the interests of the Roman as against the other churches. Truly our nominally 'Protestant' political leaders are good Roman Catholic supporters. And they have their reward in this world, no doubt, with the prospect of a counter reward, for their criminal, unchristian cupidity, in the next. So far at least as based on his championship of the so called "rights" of Catholic minorities, I do not enter into the spirit of enthusiasm that Sir Oliver's proposed advent to the Federal Parliament seems to inspire. Mr. Mowat is said to have a "clean parliamentary record." but no man, I venture to affirm, has a clean record who has been engaged in the discreditable, not to say dirty work of extending separate school "rights," so called, to professional murderers by the authority of church canon and creed. Mr. Mowat is an honest man, no doubt, but honesty may be deceived, and upright intention may be bleared and blinded. Honesty is not infallibility, nor is apparent honesty of procedure always exempt from the prejudice that personal interests, political and otherwise, so frequently inspire.

We learn from the Globe that Sir Oliver is a "constitutional man," and therefore thinks it his duty to invariably adhere to and enforce the provisions of the constitution. Well, were I in his place, being opposed, as he was to the Confederate constitution when first framed, as embodying the system of Separate Schools, I should think it my duty to continue opposing the system in at

least every constitutional way that I could. And this would lead me, instead of granting privilege after privilege to the Catholics (as Mr. Mowat has done) which I was not constitutionally obliged to make, to limit and obstruct, and prevent the extension of privilege in this respect as far as I possibly could under the existing constitution. And Mr. Mowat, if consistent with his professed principles as an original opposer of Separate Schools in Ontario, would have done the same, instead of doing the very opposite from this which he has all along been doing! If the thing is in itself morally wrong, in view both of its treasonable and its anti-Christian tendencies, the Confederate constitution has not made it and cannot make it right. And Mr. Mowat, while having one judicial eye upon the constitution, has, I fear, had the other keenly, and not too innocently, set upon the clerical and "Catholic vote" which such a course of action has secured to him. But to thus sacrifice the very highest interests of the country and the world to ambition and the lust of sordid, worldly gain, is the characteristic not of a Christian, but of an enemy to Christianity.

I presume they have a "constitution" of some kind in hell; also that out of it constitutions are sometimes framed under its inspiration, and to sustain its principles—of this class is that which embraces Separate Schools for Roman Catholics in which to teach, presumably, the treasonable and soul-damning doctrines of their "church."

Mr. Forster speaks of different way of settling the Manitoba Separate School question; and, among others, a "revision of the constitution;" and this being the one which would strike directly at the root of the whole system of Separate Schools for the Dominion, it is the one which I would heartily endorse, and which I think every honest Protestant, be he Conservative or Reform, ought to endorse.

Of course we are all interested in the question of economic government, tariff reform, etc.—every change made in the tariff, however, whether protective or otherwise, is a reform in the estimation of those who make it—but the great question of questions for Protestants, both Conservative and Reform the world over, to grapple with in the present day is, "Romish Aggression." I voted for Dr. McDonald, member for Huron East, at the last general election, not because he came out on the "Reform" ticket, but because he was one of the "noble thirteen" that took an heroic and praiseworthy stand in the House against the Jesuit Estate's Act. And I purpose voting for him again at the coming election, not because he made a long speech before the House on the finances of the country and tariff reform, but because he voted against the "Remedial Bill" recently introduced and pushed forward to the second reading by the interested Rome-trucklers of both parties.

The question of Romish aggression, however, these men will, it is to be feared, push aside and ignore until it is absolutely forced upon them, and this probably at the point of the aggressor's sword! When, in Rome's estimation, the fitting moment has come, there will probably be a confederate Roman rising the world over, to punish and if possible fetter the Protestant simpletons for their short-sighted temerity in thus tolerating, through so many years past to the present, Roman intolerance! And this

too, when they doubtless had it in their power to crush it entirely out of the Protestant world. In 1829 there was neither a monastery nor a convent, and very few Roman churches in England; now the country is dotted over with them, and they may be counted by hundreds! And such is the degeneracy of the times in which we live, that the Anglican church itself is now largely Roman Catholic in its doctrinal teaching and idolatrous ceremonial.

Considering, I suppose, that no investigation was needed, the Government previous to the dissolution of Parliament, proceeded on the assumption that the Catholic minority of Manitoba have a "grievance," but they have free access to the non-sectarian public schools and this surely cannot be a grievance. And refusal to accede to the priestly desire for sectarian schools at the public expense (to the great inconvenience of some Protestant families living among them) and in which to inculcate their anti-Protestant dogmas, surely cannot be legitimately construed into a "grievance." Had the Dominion Parliament, instead of handing it over to the Privy Council for decision, taken it upon themselves to consider whether, all things considered, it was a "grievance" for the Roman Catholics of Manitoba to be without Separate Schools—unwarped by selfish desire and the hope of personal gain, they would doubtless have decided that they have no grievance to complain of, facilities being made for the efficient education of their children in the public schools and ample provision being also made to meet the scruples of the "Catholic" conscience; and of which the people's representatives who legislate in the interests of the people should be the sole judges and not the interested priests of the hierarchy. Personally, I may add, I have very little sympathy for their tender, anti-Bible, anti-praying consciences! They are a priestly product and hence purely man-made. Genuine prayer and the unadulterated word of God are too real for them—too real to suit the popish requirements of idolatrous worship and service!

If the "public schools," so-called in the province of Quebec, were as non-sectarian as are the public schools in Ontario the Protestants there would not require and would not ask for separate schools. A selection from the Bible, though it were from the "Douay," and a suitable prayer offered to God (not to the Virgin or the "Saints") would not be construed into a "grievance" by them. And Langevin and the rest of the clericals who are going about whining and prating about a Catholic "grievance," and who thereby provoke me and the rest of us to oppose them know this very well. They evidently want to keep the children of the "faithful" isolated, and bring them up a distinct people for their sinister popish purposes!

But if, I would say, the foregoing is all "unconstitutional" under pressure of the dictum of the hierarchy and in view of complaints of "grievance" being made by the minority, the Dominion Parliament, at the demand of the majority of the people, should see to it that it be made constitutional by an appeal to the Imperial Parliament. And in the event of its being denied them, have recourse to independency of action and make it constitutional themselves. A constitution should be made, remade, and amended at any time to suit the requirements of the times. If a

revolution can do this at any time, a nation's representatives in Parliament should surely be able to do it. And if a reigning Autocrat is a constitution in himself, surely the people's representatives who represent the wisdom and will of the entire nation should be the same. The justness of this position cannot, I think, be disputed. The makers of law should in their collective capacity, be above law, (all statutory enactments being by them subject to change,) and hence above Privy and all other Councils emanating from them. Human law, past and present, made by the representatives of the people, should always be subordinated to the people's will, and hence always subject to change as advancing knowledge and experience may dictate and changing circumstance may require.

But Protestantism, it is said, is tolerant. True, and right and proper that it should be, under reasonable restrictions. But should it be tolerant of intolerance? Rome's intolerance of all creeds but its own is still, as ever, by the decrees and universal teaching of Pope and Council, which constitute the authority of the "church," absolute. For Protestantism to be tolerant of such, therefore, is to go in direct opposition to its own foundation principles. And its willing permission of the existence and growth of an intolerant civil and religious hierarchy, by conceding to it Separate Schools and other training institutions to this end, is therefore manifestly inconsistent with its fundamental principle of anti-intolerance. To be consistent with its own principles of tolerance it must oppose, and as far as possible effectually oppose all intolerance, by weakening, and, as far as may be, destroying the power of avowedly intolerant institutions. The tiger or the lion, although chained, may break their chain; and hence are not safe animals for domestication. Moreover, the lion though but lying in its lair watching an opportunity, is as wicked and ravenous and bloodthirsty as though actually engaged in tearing its victim limb from limb. And if he can be surprised and taken and effectually manacled while crouching in his lair, it would be a valiant and a praiseworthy act. Partyism, politics, position, power, and worldly self-interests in general, however, are evidently before religion and duty with our Ottawa governing "powers that be." And although not personally a member of such, I will here add, that any purely "Protestant Protective Association" in a Protestant country, be it "Orange" and "secret" or otherwise, as necessity may dictate, is perfectly legitimate, and should be encouraged by every truly consistent and rightminded Protestant.

Furthermore, to favor or permit Roman Catholic Separate Schools in a Protestant country, the direct aim and tendency of which is the undermining of Protestantism, the dethroning of our Protestant sovereign, and the overthrow of our Protestant Government, civil and religious, is simply, whether for a Province or the Dominion, a policy of sheer madness! It is simply and purely the licensing of an institution by a Protestant Government for its own destruction! And for the Dominion Government to force Separate Schools upon Manitoba, is to prove itself covetously cringing to a despotic hierarchy, and hence utterly unworthy of the confidence of an intelligent people.

This tenacious adherence to party and partyism, also, both

Grit and Conservative, is simply contemptible. But it is so the country through—party not principle. Whether the country gains or loses by it morally and religiously is not the question with the great mass of electors and their representatives, including many Orangemen—our party must win, even though heaven were lost by it and hell won!

But will you always, ye Protestant parliamentary representatives of such principles, will you always allow Romanists to come off victorious in their every contest with Protestants and Protestantism? To please the hierarchy, no doubt, and to get their vote, some years ago you refused to incorporate Orangeism—a Protestant protective association! A few years later, to please the hierarchy, and with an eye also to the "vote," you actually consented to the incorporation and endowment of the Jesuits—the most virulently anti-Christian and anti-Protestant body in existence! And now, for the very same purpose, viz., to placate the Romanists, get into power and keep there, through the influence of the Roman vote, you would force upon an unwilling Legislature and people anti-Protestant and anti-Christian Separate Schools!

But did you ever, fellow travellers to eternity, as you all are, consider that by granting these Separate Schools, and by multiplying the facilities for the carrying out of the same, you are to the same extent responsible for the inculcation of Rome's soul-damning religion, and are therefore by those acts guilty of murderously trafficking in the blood of souls? and this also mainly, if not exclusively, for the sake of worldly gain! And will you think your present reward for thus deliberately doing what you can towards the training and handing over of souls to the devil, a full and satisfactory compensation when God shall judge every man according as his works shall be? You know you will not. You will do well, therefore, to consider the consequences, near and remote, of your political acts, for the whole of which you are morally and religiously responsible, and will be held personally accountable for the direct issues thereof at the judgment. You who are in this anti-Christian combination are now receiving the "wages of unrighteousness" therefor, and, unrepented of, you will assuredly receive the same with large interest, but of an undesirable kind, when the second and final reaping time comes.

As to the comparative merits, from a Protestant standpoint, of Tupper and Laurier as leaders, I do not know that, practically, there is much difference between a Protestant Catholic and a Catholic Protestant, as they may each be described to be from what they say or from what is said of them. When a man at the close of an interview with a Roman Archbishop asks him for his "blessing," as the papers tell us Tupper did, he must be, I should say, already about two thirds into the pit! Laurier, under the same circumstances, could do no more than ask for the prelate's "blessing" upon his undertakings, and Tupper, it seems, did no less—the only difference between them being, that the one would perhaps ask it sincerely, and the other hypocritically or banteringly.

But to refer again to the alleged "grievance" of the minority in Manitoba, I would say, the idea of the Catholic's "conscience" not allowing him to attend a nonsectarian public school is simply

absurd! It is a mere sham and subterfuge, a substitution of the hierarchy's will for the people's conscience; and even this is only regarded by the sympathetic conscience of the Government when the suffering consciences of ten or more householders are brought to bear upon it! Where there are but five, more or less, households of them, the poor consciences, although of the same material as the others, must, martyr-like suffer on under the anti-religious and heretical impositions of the public schools! But to show such partiality in favor of some Catholic families to the exclusion of others, must be a great grief to the tender consciences of those still unprovided for, and a "grievance" requiring another "remedy" that even Mr. Tupper and company, I presume, will scarcely be equal to. To equalize the thing, however, I would suggest the all-round remedy referred to by Mr. Laurier in his last "great speech" before the House, as reported in the Globe from which we quote. Speaking of the remedy for this "grievance" of one and all of the minority in Manitoba alike, he said: "The remedy of the minority under a free government is to agitate and endeavor to bring over the majority to their way of thinking." This would leave the whole question to be settled by the provincial majority. He further said: "It must be accepted as a truism that under popular government the majority must rule." It is to be hoped that Mr. Laurier's future course may be consistent with these utterances; and if so there will be no "remedial bill" forced upon an unwilling "majority" with his consent. We shall await developments and see. I have my doubts about him—he is a Catholic. And what Catholics are taught to be, whether they attain to such perfection of morals or not, may be gathered from the following: "Are vassals and servants, and others freed from any private obligation due to a heretic, and from keeping faith with him? *Answer*—Yes. All are so by the clear disposal of the law,"—Decret. tit. 7, de Her. vi. p. 205. "Faith given to heretics is not to be kept." Simanca, a Spanish doctor, De Cath. Inst. "These things being established," says the distinguished Roman authority, St. Juguori, "it is a common and certain opinion among all divines, that it is lawful to use equivocation in common conversation, and to confirm it with an oath." Mor. Theo. ii, 118. "If a confessor is asked the truth known to him by confession, he ought to answer that he does not know it, and, if necessary, confirm the same by an oath." Den's Theol., De Pecc. "May a person who turns bankrupt, with a good conscience, keep back as much of his personal estate as may be necessary to maintain his family in a respectable way—ne indecore vivat? I hold, with Lessius, that he may, even though he may have acquired his wealth unjustly, and by notorious crimes; only in such a case he is not at liberty to retain so large an amount as he otherwise might."—Escobar, in his Moral Theology. I don't wonder much that this "moral theology," with the priests at its back, captured such a man as the notorious Holmes! Such morality must have been rare bait for him, and no wonder that he was so easily hooked by it. His past morals, moreover, had been so correspondent with this Romish teaching, that he must have been a rare prize to those who captured him!—Wonder how much he paid for "absolution" for his "unjustly acquired" but innocently retained "wealth?" Wonder also why the U. S. judicial authorities would allow such a man to dispose of "his"

wealth as he pleased, and thus defraud Insurance Companies, and others. Wonder also how much the "lie on his mouth" that he died with cost him for absolution in order to his admission first into purgatory, and then, unstained by it, into heaven? Some "absolution" dupes prove to be fine fat fish for the priests, no doubt. Hell however, despite the "absolution," will soon take all the fatness out of them!

"Theofrid having inherited an estate and concealed his wealth to avoid paying his creditors, replies he has concealed nothing. Question—Is Theofrid to be condemned as a liar? Answer—Theofrid has not sinned against the truth, because he in reality concealed nothing in the sense of the interrogation, or in the sense in which he could be justly interrogated." Just so, but although these are the morals of the bottomless pit, and which help to fill it, many a suitable fish for absolution and purgatory have been caught by this bait, no doubt!

"A man may swear that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstance, while the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health, honor or advantage."—Sanchez. Yes, quite as "convenient" as "innocent," no doubt, especially when you have witnesses in court and a little lying and false swearing, or even a great deal of it, might be "convenient!" Very appropriate your specious baits to the many wholesale murderers, robbers, and liars, and others equally moral, that you have caught by them, no doubt, and very profitable to you withal! But Satan himself I will add, could not desire better enunciators and expositors and moral exponents of his creed!

Oh! the folly and madness of men, intellectual men! Truly is it said that "the world by its wisdom knows not God," and that "they desire not a knowledge of His ways!" Is it any wonder that, under such teaching, certain Catholic members seem to have no conscience, or consciousness, of soul-damning moral wrong in connection with some of their public transactions? It would rather be matter of surprise if it were otherwise, and if an honest and truly conscientious man could be found among them? Not but that there might perhaps be a Protestant of equally depraved character found, if the world were ransacked for one; but if so, Protestant teaching and the Protestant religion certainly did not make him so. But where there is a nest of Jesuits there will be appropriate fruit, whether the public treasury has to pay for it or not. And near the public treasury, whether Provincial or Dominion, Jesuitically considered, is certainly not a bad place for the nest.

Referring to the teaching in Roman Catholic Separate Schools, Mr. Laurier in his electioneering speech at Quebec, (May 6,) said: "It is one of the characteristics of the church to which I belong that it places on the same footing moral teaching and dogmatic teaching, and its members would think themselves persecuted if they have not the privilege of teaching both." The foregoing are specimens of their "moral" teaching; the following, of their "dogmatic." It also gives us a very definite idea of the "religious

liberty" thus unblushingly referred to by the bishops in their "mandement," by whom in its fullest sense it is thus claimed, and for whom alone, in their judgment, it is fitted. "It is thus at present," the mandement reads, "The duty of Catholics, with the help of well thinking (!) Protestants of our country, to join forces and their votes so as to assure the definite victory of religious liberty"—the "liberty" given by Roman canon and creed to Protestants, as follows:—And first, a part of the oath said to be taken by members of the "*Society of Jesus*:" "I do renounce and disown my allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that I will help, assist, and advise all or any of His Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or Kingdom I shall come to; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise."

"Heretics, schismatics, and rebels to our said Lord the Pope or his successors, I [every sworn bishop] will to my utmost power persecute and wage war with." Do not these solemn oaths speak volumes for "religious liberty," and ring loudly of loyalty to our Protestant Government and Throne? They are moderated, however, somewhat by the following Romish note on Matt. 13: 29, as given or sanctioned in the present century by the Roman Archbishop of Ireland: "The good must tolerate the evil when it is so strong that it cannot be redressed without danger or disturbance of the whole church, otherwise, where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance or hazard of the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised or executed."

Much more might be quoted to the same effect, but the following may suffice: "When a Prince is denounced excommunicate on account of apostasy [from Popery,] by the Pope's decision, his subjects are immediately freed from their subjection, and oath of allegiance to him."—Aquinas Theol. par. ii. 12. "The Pope by Divine right, hath spiritual and temporal power, as supreme King of the world, so that he can impose taxes on all Christians, and destroy towns and castles for the preservation of [Popery] Christianity"—Id. Op. lib. iii. c. 10. These expressions of loyalty to the Pope and popish Governments, and to them only, speak for themselves—they need no comments. From some of the foregoing quotations, it is also apparent that any statement that either priest, bishop, archbishop, or other Roman Catholic, may make, having any bearing either directly or indirectly upon his "religion" or "church," must be taken for just what it is worth, and no more. Where lying is accounted a virtue, and a false oath "not a sin against the truth," as sure as God exists and the Bible is from Him, Christian morality and true religion are wholly wanting. Such moral teaching tends to the maladministration of law, to a Government's insecurity, is a community's bane, and hell's dependence!

But Mr. Laurier "loves" such a church as this, as we gather from the speech to which we have referred. Well, this must needs be, I suppose, or he would not adhere to it; nor would the Scripture be fulfilled in his and his coreligionist's experience—

"Because they received not the love of the truth that they might be saved ; for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believe not the truth, but have pleasure in unrighteousness."—2 Thess. 2 : 10-11. He evidently loves his so called "church" more than the "truth," and hence the judgment upon him and the rest of his brethren. But, "Come out of her," is God's call to those who would be saved, "that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18 : 4.

Mr. Laurier is I believe out on the "Reform" ticket as its professed representative and leader. Well, he might represent a worse thing than "reform," no doubt ; but if instead of talking so much about a "reform tariff," which for ought I know to the contrary may need reforming, he would begin at the bottom or foundation of economic government, and talk of a reduction of membership, and of sending say 50 members to parliament where they now send 100, the people might begin to think he meant business. And why, may I ask, might there not be such a reduction ? We might, I am sure, be better governed by 50 good representatives than by five times that number who are of a different character. And why, may I ask also, is not one man sufficient to represent a city, whatever its size, and one man for each county, instead of the costly number that now represent them ? For the life of me I don't know why not, except on the principle that the country is proud of its costly retinue of servants, as a country squire might be ! Begin at the bottom, Sir, reduce membership, cut off "Senatorialships" and other hangers-on—all useless offices and employees—give fair salaries while in active service but no retiring allowances ; neither the merchant nor the professional man does his clerks, and why should they ! All men who are reasonably paid should provide retiring allowances for themselves. Maintain no murderers at the public expense in the penitentiaries, but let them, as justice demands, follow their victims into eternity. Also in many other things and ways economise ; and then the country's exchequer will not have to complain of emptiness, nor the people's pockets of the same. For a nation, no less than for an individual citizen, to keep too many servants, tends to bankruptcy.

Having from an economic standpoint referred to the execution of all murderers, I would like here to say further that it seems to me that where the murderer has sanity enough to procure an instrument with the intent to kill, the question of sanity should never be allowed to be professionally raised in court. And were this the case, I think at least 999 murderers out of a thousand would be executed, in accordance with the ordination of Him who never decrees unwisely or unjustly—"He that sheddeth man's blood, by man shall his blood be shed." Under this law, even if they had no more sanity or sense of moral wrong than an ox, they had to die for it. And I think it should be so still. No man (or woman) that takes the life of another should be permitted himself to live. Nor should they, I think, be retained in life, at the public expense, so long as they usually are. Nor should they be permitted to be fed but with the coarsest "bread of affliction and water of affliction ;" as also should all the criminal inmates of our jails. And where the murderer is atrociously criminal, as in the case of Holmes just executed in the States, he should be subjected to a

series of tortures before his execution and exit from the world, and thus be made to suffer in kind something of the pain and torment that he wickedly and diabolically inflicted on his victims. It would also be a warning to others, and would operate as a deterrent. Wicked and conscienceless infidels, such as Ingersoll and his followers, may exclaim against this; but by so doing they simply show their degenerate sympathy with crime and the principles and powers of darkness. The newspaper sympathy, also, which we see sometimes expressed in connection with the prolonged suffering of executed murderers is simply weak and mawkish sentimentalism. They should transfer and confine their sympathy to the suffering victims who were cruelly ushered, prepared or unprepared, without a moment's warning into eternity.

To trace the crime to lunacy, when lust, jealousy, revenge, money, or other criminal motive, was the propelling cause of the murder, and where the criminal can give a rational account of his proceedings and doings, is simply absurd; and wherever and by whomsoever so adjudged but exemplifies the misconceptions and weakness, or something worse, of poor erring humanity. The murderer that is sane enough to procure a knife or a gun, and follow his intended victim with it, is sane enough to know what he is about to do; and that being to kill, he should invariably be hung for it. He doesn't follow a horse or an ox as his intended victim, nor does he attempt to thrust his knife into a stone wall, or fire his gun at the sun or moon, or administer poison to a flower or a gate post; if he did he might be adjudged mad in doing it. But the fact that he is sane enough to choose a human being for his victim, should, I think, be adjudged evidence that he had sanity enough to deserve hanging for it. Lunatic in some respects or not, having shed man's blood he should pay the penalty with his own life, and thus be made to follow his victim to the Supreme Court for final decision and sentence.

But to return to the consideration of the Catholic "conscience;" whenever and wherever possible, these tender consciences, expressive of the hierarchy's will, should be respected no doubt; and the more so, since that which is most obnoxious to them, and which stings them the most, is the reading of the Divine Word! Yes, this hierarchically trained, anti-Bible conscience should be respected, no doubt; but it should be so respected as to be politely bowed out of both the Provincial and Dominion courts of appeal. I am under the impression, however, that whichever party gets into power this so-called "grievance" will be settled by legislation in some way in favor, as usual, of the Catholics. And if so, farewell to Manitoba's future as a united prosperous people. There will then probably be, and should be, a bone of contention between the two Governments and between the two sections of the people until it finally merge into an agreement for a national institution worthy of a unitedly intelligent people and a prospectively great nation.

Aside from Rome's bigotry and blindness, coupled with her ever existing treasonable designs, rightly and intelligently considered, it is, as we have said, no "grievance" to the Catholics to be without Separate Schools. It can be considered a grievance only in this sense (the view taken of it, I presume, by the Privy Council): Mother, to quiet the fretful child, says, "You shall have

it, dear," and gives it the carving knife to amuse itself with, but which at the same time endangers the lives of the other children. Father comes along and takes the knife from the spoiled child, seeing that it is likely to do itself and the others harm with it. The child whines again and grieves for the loss of it. That is the only kind of "grievance" the Catholic child, "Minority," cradled in Manitoba, has.

Romanists, both clerical and lay, can change to suit the times and circumstances; but Romanism never. Its anti-Protestant tenets are the same to-day as they were in the days of bloody Mary, and of the Bartholomew massacre. The persecuting canons of the "church," the creed and teaching of the popes and of popery, are the same to-day that they were in the age and times of pope Gregory the 7th and pope "Pious" the fourth. We have undeniable proof of this in the Encyclicals, etc., of pope Pious 9 and others. With due foresight, to wisely guard against the recurrence of the same or a similar state of things, is not to adopt their principles and churchly legalized practice of persecution, which we deprecate; but is simply having a regard to the principle of self-protection, which is a primary law of our being.

"Oh, but," say you, "times and seasons change, and Romanists and Romanism have changed with them." Have they indeed? A lion or a tiger that has been deprived of its teeth and claws by filing them down, has undergone a change, truly; but nevertheless, being naturally bloodthirsty, it is dangerous to life and limb to allow it to run at large. The all-devouring teeth of Romanism had at one time a well-merited rasping; but since that time they have been allowed to grow, and Protestantism, through its concessions, and hence, I may say, to its well deserved cost, has already been made to feel the sharpness of their pressure. And the great, or the great, great grandchildren of the gentlemen Lords and Commons who passed the "Catholic Emancipation Bill," will probably be compelled to feel them yet more keenly!

Sir John Thompson is said to have become a Roman Catholic. But how any man of intelligence and honesty, with the Bible in his hand, could accept the traditions and teachings of Rome and become a Roman Catholic passes my comprehension. Spiritually blind from birth, they certainly thereafter remain so. Their specific doctrinal teaching alone should be enough to convince any man, having common sense and ordinary intelligence, that the Roman hierarchy is simply a worldwide organization of apostates from the faith of the Gospel and the religion of the Bible. An organization calling itself a "church" whose traditional teaching and doctrinal principles are not only not taught in the inspired Word of God, but are in direct collision with it throughout, the judgment of any man not under the blinding curse of 2 Thess. 2: 11, must be that it is from beneath, and that it is no more the Church of God or a true religion than is Mormonism or Mohammedanism.

Compare the two systems, Romanism and Protestantism, with the Bible, and to all, I will again say, but those who are under the blinding curse of God, it settles the matter at once. It pronounces Romanism a superstition, and Protestantism a religion—the religion, because the religion of the Bible. True, Rome has the name of having a Bible in her possession; but it is, in her case,

as the apostle puts it, simply "holding the truth in unrighteousness," and for which she is, and will be forever, judged—"the words that I have spoken unto you, *the same*" (not your traditions) Christ said, "shall judge you in the last day."

I will add, that not only are nearly the whole of its fundamental and general doctrinal teachings anti-Scriptural, and therefore damning, but that both the spirit and the letter of the hierarchy's very worst deeds of blood and persecution still exist in its creed and canons. And this spirit has been practically exemplified of late years in Chiniquy's persecution and that of others. Witness also the late riot and scandalous disturbance of a Protestant lady evangelist in Huntingdon, near Ottawa, and almost under the very eyes of the Dominion Parliament! Aye, and they would persecute Paul himself for worshipping and daring to serve God "after the way which they call heresy"—if they could! (Acts 21: 14.) And even St. Peter, the "heretical" Peter, as gauged by the Romish standard of doctrine, if brought within their power, would be no exception, as the work of his life and the anti-Romish teaching of his epistles demonstrate. The Pope and Popery are on a par in this respect with Mohammed and Mohammedanism.

A wolf has no legal right in a sheepfold; nor should a "Catholic" creed in a Dominion school.

This huge, worldwide body of churchly corruption is, I believe, fated to destruction. Even its empire capital, Rome, under the name of wicked Babylon (which Romanist divines admit is figuratively applied to it,) is destined, if the prediction be rightly applied, to be utterly burned with fire. And God's people therein, whom Protestant missionaries have been instrumental in converting, are called upon to come out of her, (Rev. 18: 4,) as were some of the Jews from Jerusalem prior to its destruction. It should further be discountenanced, frowned upon, held in check, and as far as possible suppressed in whatever guise its principles and teachings appear; as, e. g., in modern ritualistic high churchism, where the damnable principles of heretical, intolerant, and murderous Romanism are being revived, disseminated and extended in all their pristine fatality of idolatrous inculcation and deadliness of intolerant design!

The foregoing, Sir, are among the reasons why we are opposed to Roman Catholic Separate Schools, why every Protestant in the country should be opposed to them, and why also every Protestant civil power in the world should oppose them, as being a training institution not simply to doctrinally damn the people, but, to the extent that such distinctive churchly doctrines are taught in them, to incite to treason, culminating ultimately in anarchy and inevitable war; as they are utterly and implacably inimical in their churchly canons and teachings to our Protestant religion and our Protestant government.

I have the honor to be,

Sir,

Yours in Protestant Consistency,

E. STEPHENS.

Sir Oliver Mowat,
Toronto, Ont.

THE CIVIL RIGHTS OF ROMANISTS.

We will subjoin the following on the Civil Rights of Romanists, as an appropriate appendage to our "Counter Mandement."

Failure of the hierarchy to keep faith with Protestant "heretics," so called, and a deprivation by Romish canon of their civil rights, is one of the cardinal old time as well as present time doctrines of their "church." They cannot therefore consistently complain if we, having weighty reasons arising out of this policy of theirs, are compelled to be learners from them in this respect, whether as to avowed constitutional obligations to them, or to their removal from public trusts. "An eye for an eye, and a tooth for a tooth," is not always an unwise policy, especially when it is to save the other eye and the other teeth from being knocked out.

An "A.R.C. clergyman" asked in reference to the successor of our late premier, Sir John Thompson, "Will any one dare to raise his voice and ask if he is a Catholic or a Methodist or to what denomination he belongs?" And in replying to this question, I would say that, duty demanding, I have the hardihood to answer it affirmatively. Another gentleman, a Rev. Edgar Hill, of Montreal, spoke of our late Premier being "hounded to death" on account of his having changed his "religion." Of this I know nothing; but now that he is dead and beyond being "hounded" by it, I will say, that no man, in my judgment, with the Bible in his hand, can *intelligently* pass from Protestantism to Romanism; and, moreover, that, doing so, he thereby demonstrates that he lacks Christian light and saving grace.

To another question as proposed by the same Clergyman—"Is he fit for the position?"—I will "dare" to answer. If he is a Roman Catholic he is not "fit for the position;" and my reasons for so adjudging, Roman Catholic writers shall themselves here give:—"It is of faith that the pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the pope, are converted into notorious tyrants, and may be killed by the first who can reach them."—*Saurez*. "No good government can exist, says the *Boston Pilot*," without religion, and there can be no religion without an *Inquisition*, which is wisely designed for the promotion and protection of the true faith"—but which "faith," by the way, Pope and Papist, as such, never had.

The following is the oath of the Sanfediste papal society, established as late as 1821, as given in a work in my possession:—"I the son of the holy faith, No.—, promise and swear to sustain the altar and the papal throne, to exterminate heretics, liberals and all the enemies of the church, without pity for the cries of children or of men and women, "so help me God!" The last clause is, of course *elliptical*, meaning, "so help me God of this world; so help me devil." Those who take that oath in a Protestant country, should be hung by the neck until dead, and thus be themselves "exterminated" by "falling into the pit" that they wickedly dig or strive to dig, and purpose digging for others. And all, I hesitate not to say, who, in their astounding spiritual blindness and scriptural ignorance, join that heaven-defying organization that originates and embodies such infamous and infernal societies, are spiritually

and Scripturally dead and damned while they live! The oath of allegiance to the Pope and popery, as taken by every Roman Catholic bishop, I may add, is utterly incommensurable with civil freedom and loyalty to a Protestant throne. Loyalty that is merely time-serving, is not loyalty at all; it is merely a hypocritical semblance of it.

Pope Pious IX, in his Encyclical Letter, Aug. 15, 1854, said: "The absurd and erroneous doctrines, or ravings, in defence of liberty of conscience are a most pestilential error—a pest of all others most to be dreaded in a State." Listen to that, ye Protestant Separate School supporters! How would you like that "pious" old gentleman for the world's dictator? Read it again. Read also the following: He further *anathematized* all "those who assert the liberty of conscience and of religious worship;" also "all such as maintain that the Church may not employ force."—*Encyc. Dec. 8, 1864*. Thanks to a kind Providence and an enlightened progressive age, their "anathemas" are harmless, their "force" is shorn of its strength, and its employment is at present denied them. Their savage "bulls" also are all dehorned; no thanks, however, to them for it. But again this "pious" pontiff speaks: "*The profession of the papist is indispensable as a qualification for the exercise of civil and political rights.*" (March 14, 1848.) Is it, indeed? Then "*the profession*" of the Protestant in a Protestant country should also be "indispensable as a qualification for the exercise of civil and political rights." But yet again the old Pope would "Piously" speak. In delivering the decrees of the Vatican Council, July 18, 1870, he said: "All the faithful of Christ are bound to believe that the Holy Apostolic see and the Roman pontiff possess the primacy over the entire world; [this and the next!] and that the Roman pontiff himself is the successor of the blessed Peter, the prince of the apostles. [It has been conclusively *proved* that St. Peter never had a pontificate at Rome] and that he is the true vicar [enemy] of Christ, the Head of the whole [apostate] church, and the Father and Teacher of all [lying abominations] Christians [Papists]; and that to him in blessed Peter [Peter knows you only to reprobate you!] has been delivered by our Lord Jesus Christ [in blasphemous assumption] the full power to feed, to rule, to govern [and to damn] the Universal [Papist] Church, as it is also contained in the [treasonable and blasphemous] acts of the Ecumenical Councils and the Sacred [anti-Christian] Canons. This is the doctrine of Catholic truth [Catholic lies] from which no one can deviate without loss of [idolatrous] faith and [popish] salvation. To all which, with the interjected qualifications, we can say, Amen and amen.

And if, gentlemen, many thoughtful Protestants are beginning to open their eyes to your astounding assumptions and wicked wiles, and to feel somewhat restive under them, you have nothing and no one to blame for it but your own unchanged doctrinal teaching, and persistent claims, and continued aggressions in connection therewith. As in the past, you would still dominate the world; but the 19th century world do not feel inclined to be dominated by you.

Because Mr. Laurier has declared himself to be opposed to the Church interfering with the State and State affairs, and would say to the "church" of his choice, in accordance with the teaching

of the Word of inspiration, "Be you subject in civil affairs to the powers that be which are ordained of God," the bishops come down on him, and say he "is not a Catholic at all;" since, by the teachings of the Church, "Sovereigns, statesmen, deputies, governments, magistrates, and, in general all those who guide others, have for their duty and their first duty to conform their thoughts and their wishes to the instructions of the church in the exercise of their authority."—Bishop Lafleche's Electioneering Sermon.

But what says a higher authority than that of either pope or bishop on the subject? As though foreseeing their after apostasy and rebellion in this respect, Paul forewarns the Romans themselves, the Roman church and the Church as a whole, including bishops, deacons, and all connected therewith, by writing to them thus on this very subject: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13: 1-7. This is the word of inspiration, making it incumbent upon the church to obey the civil powers that be. And, setting aside his other specific doctrinal teaching, (which, like Paul's, is directly opposed to Romish teaching, as any one, not having the judicial "veil over his eyes," may see for himself,) Peter says to the church as a whole: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as Supreme [not the pope, you see] or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Pet. 2: 13-15. St. Peter and the Roman "bishops" are therefore at variance in this as in many other things.

Christ said: "The time cometh, that whosoever killeth you *will think that he doeth God service.*"—Jn. 16: 2. That time came with the papal polity of the Roman church; and this churchly persecuting delusion predicted, has never left it from that day to this! They believe this doctrine, Christ further says, (v. 3.) "because they know not the Father nor Me." But to think of such being professedly a tenet of a *Christian* church!! It is truly amazing; but then it fulfils the prediction, and sets the Divine signet upon that church's apostasy and inherent and universal blindness. Christ says also: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear Him who after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him."—Luke

12: 4-5. "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say." (vs. 11-12.) But how many times has Popery even dared to attempt to impiously gag the Holy Ghost in his saints by forbidding them to speak at all! Unto many a popish "synagogue" and popish "magistrate" have God's people since that day been brought for popish judgement and slaughter, and in fulfilment of the predicted delusion, that "they who kill you will think that they do God service!" Oh, the amazing blindness of men, when thus judicially given over "to believe a lie." "Thou shalt not kill" is the command of Jehovah. "Thou shalt kill, in our interests," is the counter command of the pope and popery! Could any devil be in more direct and daring opposition to the Almighty? And still they think that they thereby "do God service!" Was ever blind infatuation more absolute? or creature rebellion more insanely daring? So doing, however, Christ tells the whole of the Roman hierarchy, that "it were better for them that a millstone were hanged about their neck and that they were drowned in the depths of the sea."—Matt. 18: 6.

Bishop Lafleche continues to enlighten his Catholic auditors thus: "As a successor of the apostles, it is the Word of God which I break and distribute unto you!" And here is a further distribution of this "Word of God"—Referring to Mr. Laurier's "standpoint" of political procedure independent of the church, whether Catholic or Protestant, this "bishop" says; "Under existing circumstances, a Catholic cannot, under pain of committing mortal sin, vote for the leader of a party who so publicly formulated such an error." To this we need only to reply, that we have already upon a previous page seen what Divinely scheduled crimes are pronounced "no sin" by the Papacy, and here we have it set forth what constitutes not only sin but "mortal sin!" Well, Mr. Laurier is to be congratulated that it is only an authority of his dearly beloved "church" that so designates it. But if the sin of voting for him is "mortal," what must the sinner himself that is thus voted for be! If however, to give it another turn, the sin is but "mortal," like all other mortal things, it will be short-lived and will doubtless soon pass away. Not so the sin of the bishops, however, who thus preach and teach. Their all-pervading, widespread sin of "formulating error" will be much more likely to be "immortal;" that is, undying in its criminal issues and penal consequences, both to the hierarchy and to those who, blindly led by them, will ultimately fall with them into the same "pit" of perdition.

But let us, to use an appropriate word furnished us by pope Pious, refer to some more of their hierarchical and churchly "ravings." The following refers to the popish conquest of the United States: "Undoubtedly it is the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests."—*Brownson's Review, May, 1864.* "You should do all in your power to carry out the intentions of his Holiness, the pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle."—*Daniel O'Connell.* The Rev. L. L. Pickett, in his "Danger

Signal," page 202, commenting on these effusions, says: "The pope is trying by every strategy at his command to take possession of these United States, and already thousands of voters are quietly turning the political scales in his favor. My countrymen, you are sleeping on a volcano. Study this chapter, then turn back and re-read the chapter on bloodshed."

Bishop O'Connor speaks: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." Is that so, O'Connor? Then my advice to Protestants is, that they be prudentially up and doing. The prowling burglar that is simply peaceable and harmless while waiting for midnight darkness, should be seized as a thief and handcuffed at the first indication of his intentions.

The "*Catholic Review*" speaks; "Protestantism, of every form, has not, and never can have, any right where Catholicity is triumphant." Then Romanism should have "no right" where Protestantism is "triumphant;" and all the more so, since the former not only is and always has been a deadly evil and a scourge to humanity, both for time and eternity, but because, also, self-protection, which is the first-law of our being, should impel us to take steps accordingly.

Archbishop Hendrick, of St. Lewis, has also something to say: "Heresy and unbelief are crimes; and in *Christian* countries, as in *Italy* and *Spain* (!) for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes." "*Heresy*" and "*Christian*" countries, as *Italy* and *Spain*, forsooth! New Testament Christianity is a "crime," no doubt, in the eyes of Popery and popish countries; and being punishable there as such, in view of its unchanged and unchangeable character and designs upon Protestantism everywhere, *therefore* Romanism should be regarded as a crime in Protestant countries; and being everywhere actively anti-Protestant, it should be punishable as such by a deprivation of their civil "rights" and powers which are by them at present but treasonably held in abeyance.

If their "religion," so called, would allow them to let sensible Christians alone, and not by the tortuous strain of the rack, the stake, or at the point of the sword, attempt to force their damnable tenets upon others who have no desire to be damned through them, we might let them alone, and simply allow them to be individually responsible for their own destruction. But their "religion," so called, being from beneath, it will not allow them to do this; and hence, as God, according to prophecy, purposes putting a chain upon the devil (some time perhaps in the near future,) for a thousand years. so should we, and so shall we, I believe, have to put it upon Popery. It calls itself a "church" and a "religion," but from a Scriptural standpoint it is neither one nor the other. Unanswerable proof of it is legion, but its anti-Christian, anti-Scriptural persecuting tenets alone prove its nether, apostate origin. It is not in its present state a Divinely recognized religion, but an idolatry, compounded of heathenism, Judaism, and a blasphemously mangled and counterfeited Christianity.

The following from the *Rambler*, a "Catholic" paper published in London, England, gives, in connection with the foregoing quotations, no uncertain sound: "Religious Liberty," says this issue

of that barbarous sheet, "in the sense of liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood, [Gauged by the papal standard of that popish virtue.] No man has the right to choose his religion. [What is your pedigree—that of an ape or an ass?] None but an atheist can uphold the principles of religious liberty. [None but a fool or a knave would discard and denounce them.] Shall I foster that damnable doctrine that Socinianism and Calvinism and Anglicanism and Judaism are not every one of them mortal sins like murder and adultery? [You have the Bible, which enhances immeasurably your responsibility, as it does all others who have it, and hence no idolatrous *ism*, not even the worst forms of heathenism, is as thoroughly steeped in deep-died mortal sin as Roman-ism.] Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? [Who or what are you, your 'church,' or your pope, that you should meddle with it?] Shall I tempt him to forget that he has no more right to his religious views [than the pope has to his, if he could only behave himself like a sane man,] than he has to my house, or to my life-blood? [and what about your pope-given "right" to my life-blood—to Protestant life-blood?] No, Catholicism is the most intolerant of creeds. [So your blood-stained history has demonstrated—it is intolerant alike of the God of holiness, righteousness and truth, and of His Holy Word and people.] It is intolerance itself; for it is the truth itself." Is it, indeed? Satan himself will not contradict you. The inspired Word of God, however, brings you and your system of idolatrous and incomparable iniquity under sentence of direst and universal condemnation; and so we quote, "Let God be true, and every man a liar" that upholds it.

But suppose instead of its being in its every aspect a lie, as it is, it were really the truth; is *truth* "intolerant?" Christ is "the truth;" was He intolerant? If so, why did He refuse to call fire down from heaven upon hardened and rebellious unbelievers, saying in utter condemnation of Romanism and Romanists, that He "came not to destroy men's lives, but to save them?" As, however, in your adoption of the principles of popish medieval barbarity you are in opposition to the direct teachings of Christ and His apostles, and would, even in this enlightened age and at this stage of the world's progress, deny to other than the Pope free agency and the right that God Himself has given them to "choose whom they will serve," and would even now literally thumbscrew your insanity upon the consciences of your fellowbeings who are all alike created free agents, your treasonable *ramblings* should be peremptorily made to cease, and you yourself be "civilly" dispossessed of the power and the "right" to ever resume them again. A lunatic asylum would be the fittest place for you. And if they were to give you an opportunity of climbing to purgatory upon the treadmill they would be but kindly conceding to you in a practical form the well merited enjoyment of your own principles.

Such, then, are the principles and aims of Romanism, past, present, and to come; and what to do with it, or how to dispose

of it, is the all-important question that forces itself upon us, and with which we as Protestants have now to grapple. Referring to its present and prospective encroachments and aggressions, Lord John Russell said: "It has only made a beginning, no doubt, to be matured by other measures, and to be exerted on some future occasion with more potent effect." Other distinguished Statesmen, such as Lord Palmerston and Sir Robert Peel, were of the same mind as Lord Russell on this subject—they opposed the passing of the "Catholic Emancipation Bill." And in view of the foregoing as unfolding the genius of Romanism by its own exponents, and to which much more might be added, I am decidedly of the opinion that whatever be the consequences, religiously or otherwise, to Protestants living in Catholic countries and communities, on secular and civil grounds and on the principle of self protection all Romanists living in a Protestant country, being all by their own acknowledgements and teaching treasonable, should be denied eligibility to any public office. Nor should any man being "Catholic," and hence civilly as well as religiously under the broad thumb and iron hoof of the Pope and popedom, be allowed to become an officer in the militia or army, or be promoted to a command of any kind as a military man in a Protestant country.

And here I would venture to remark, that to incorporate and endow *Jesuitism*, as recently effected with the entire sanction of the combined political parties in the Dominion Government, is, from a Protestant national (to say nothing of the moral and religious) point of view, one of the maddest and politically debasing acts ever perpetrated by a political combination. "The constitution" is their battle-cry now; will they claim that the constitution compelled them to incorporate the Jesuits? How constitutionally loyal they would now have us believe them all to be! "Wise in their own generation" the "Catholic" party did it for purposes of Roman aggression, but not so the Protestant. In view of all the facts of the case, the incorporation of the Jesuits is, in my opinion, not only clearly unconstitutional, as well as morally and politically wrong, but is most debasingly servile and truckling on the part of our Dominion politicians who permitted it. And so also it may be said of the Jesuits' Estates Act, and their refusal to veto it. The Dominion Government, having a veto, is of course wholly responsible for their incorporation and endowment in Canada. This piece of policy is akin to the folly and madness of giving them Separate Schools to drill and train "the young idea how to shoot" with unerring aim at all our Protestant institutions—a Protestant country granting special rights and privileges to a corporation whose direct aim is to treasonably undermine all our Protestant institutions!! As an exhibition of their flagrant inconsistency in their denunciation of "bribery" at the polls, the watchword of Parliaments, both Dominion and Provincial, should be, "Do as we say, but not as we do;" since their uniform practice has been, individually and collectively with but few exceptions, to denounce the bribery that politically enthrones an insignificant politician, and be personally guilty of bribing the collective body of Romanists, the inevitable and ever increasing tendency of which is to enthrone a papist and dethrone our Protestant Sovereign. If, moreover, you cannot make laws and make disposals of your public trusts without giving the Pope a

voice in the matter, it is time, gentlemen, that you had resigned office and given place to a class of politicians that will legislate for Protestantism, and not servilely bow the knee to the pope of Rome and truckle to his minions.

The fact is, I would here further observe, the "Catholic Emancipation Bill" in England should never have been passed; and in view of their still existing unchanged character, as evinced by their criminally beligerant, anti-Christian, treasonable, and immoral canons, encyclicals, etc., not one of their disabilities should ever have been removed, but rather increased—the chained old lion still roaring for his prey should have had his chain still further shortened. And Gladstone's descendants, with those of others of his coadjutors who have helped him to loosen and feed and strengthen the old popish lion, may be among the first in after years to be devoured by him, and to curse the day that such undiscerning, shortsighted politicians were born.

One would think from the tenor of Rev. Mr. Hill's observations touching what he calls a mere "matter of ecclesiastical opinion," that the Rev. gentleman had but recently dropped from some planet and was wholly ignorant of the history and unchanged creed of Rome and Romanism upon the earth. But "for people of one faith," it is said, "to excite hostility against those of another faith, with a view to deprive them of their rights as citizens, is utterly indefensible." Is it, indeed? And this, too, when the people of the other "faith" are in ceaseless, undying, and unconcealed "hostility," and when it is known the world over that they not only deprived people of opposite faiths of their "rights as citizens," as long as they were able to do so; but whose constant and unconcealed aim the world over is still to do the same—plotting and planning by every possible means, secret and open, to get into power to overthrow the world's Protestant governments, wholly deprive them of their religious freedom and privileges, and, as Protestants and conscientious adherents to the religion of the Bible, dispossess them of all "civil rights as citizens." Not being ignorant of the unchanged and unchangeable creed, the present teachings as well as doings of Romanists everywhere, he must be shortsighted and simple indeed who willingly sanctions even the existence in any form among us of a faith whose persistent aim is the absorption of all other faiths, and the annihilation or butchering of all who conscientiously oppose such absorption. Although not personally a member of the "Protestant Protective Association," it is, if its principles and aims accord with its name, not only a perfectly legitimate and reasonable association, but is, I think, absolutely a growing necessity, and the very mildest form of opposition that should, in view of their known character and doings, present and past, be instituted against them.

As the constant aim of Romanists and Romish teaching is to dispossess and outlaw all Protestants, and as nothing but the want of power prevents them from doing it, and this by means, if in their judgment found necessary, the most diabolical, no man, I repeat, who gives in his adhesion to the Roman creed by being a member of the Roman Catholic church, should be allowed to hold any civil, political, or public office whatever in a Protestant country; and the man who, under the circumstances, patent, historical, and undeniable, favors such an extension of rights, is

simply a patron of an Association of traitors, and this of the very worst type, being creedal and professedly religious. And hence, any man, be he Reform or Conservative, (except he be a known traitor to Protestantism,) should, without distinction and without hesitation, be by every Protestant voted for and returned to Parliament, rather than a Roman Catholic. The very name "Roman Catholic," as a symbol or designation, not of a religion, but of an inherently, doctrinally, Jesuitically, and diabolically persecuting power, should be a name most odious to every Christian and every right-minded Protestant who is at all conversant with the history and doctrinal teaching of that so called religion.

Chiniquy's "Fifty Years in the Church of Rome" should be read by every Protestant, and by every truth-loving "Catholic" in the Dominion—if there be any such.

I should have said upon a previous page, that to further economise, and as a further precaution against Government corruption and an unscrupulous defrauding of the public, you should see to it that there is no displacing of competent public servants—thereby causing a yearly expense to the country—to make room for personal friends or favorites; also that there is no unnecessary multiplication of clerkships and other situations, and giving them to those whose only merit is bigotry and a party vote. See to it also, you who are at the head of the Government and who ought to be the guardians of the public treasury, that there is absolutely no bribery practised, no defiling of your fingers and bribing your money-loving patrons with "boodle," no unprincipled jobbing, no partizan and self-interested bonuses or subsidies, no robbery of the public chest for electioneering or other purposes; and no mean, dishonest, unstatesmanlike maneuvering in connection with Government contract-letting, subletting, etc., as certain departments of the present corrupt Government have been guilty of. Let every bigot to party, (if there be any such) and every political aspirant pay his own electioneering expenses; and if parliamentary leaders and parties want heralds and helpers, let them hire and pay their expenses out of their own pockets. Why should the public elect candidates for parliamentary honors and, either directly or indirectly, pay them for applying for them too? If either Mr. Tupper or Mr. Laurier had a household situation open to applicants, would they be willing to pay the travelling expenses etc., of those who choose to come from varying distances to make personal application for it? I trow not. Then be equally economical and true to the principles of honesty and fair dealing in public life and with the public money. You are not honest men unless you do. And there is no true religion, Catholic Laurier and Protestant Tupper and colleagues, without honesty, both public and private.

Many of our public men are much in need of a series of ceremonial washings and purifications, and if they could be pushed through a filter as an after operation, and then allowed to shake themselves and dry off for awhile in jail, justice would have its due, and it might perhaps, for awhile at least, do them a much needed good!

I think it likely that a change in the Government with honest Laurier at its head, would, morally and financially, be an im-

provement on the past; and hence, on the whole, as an experiment at least, be a benefit to the country at large.

Loyalty to Popery is no worse than treason to Protestantism.

If Mr. Gries, M. P., whom I just heard upon the Laurier platform, is an Orangeman, or even a Protestant, and is in favor of granting to the Manitoba minority R. C. Separate Schools, it is very evident that he merits the honor of being accounted what he disclaims to be—a “wabbler.” He wobbles, and most inconsistently, I might even say irrationally, from Orangeism or Protestantism to the support of its unchanging antithesis and inveterate enemy, Romanism! Our public schools are not Protestant schools, but national and nonsectarian, suited to all races and Christian or Bible creeds; and therefore I would say to gentlemen whose election is “assured,” and to those whose election the polls of the 23rd will assure, let there be no conciliatory compromise with the “church” of the Manitoba minority. Be men of staunch, independent Protestant principles, and oppose Tupper and Laurier alike on this Separate School question. “Justice to the minority” requires that an efficient, nonsectarian public school be provided for them, and no more; and no more should they have. Let the vote of the House and the desire of the people be the “constitution.” And if the Confederate constitution kicks, let it, as it deserves, be but “against the pricks” of a justly invulnerable Protestant opposition from both sides of the House.

Greenway has taken a noble stand against the demands of Rome so far; and I trust that his knees will not get weak, and vacillation and compromise on his part be the issue of a Reform victory, for the Dominion should it be achieved at the ensuing election.

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E. STEPHENS.

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