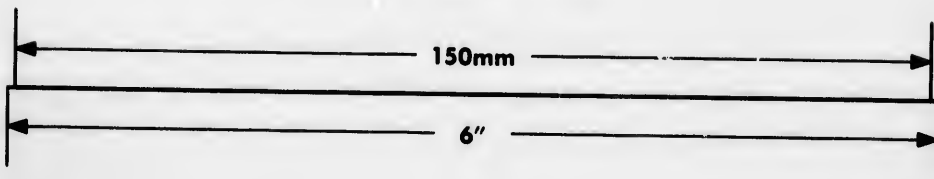
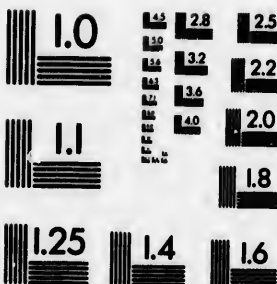
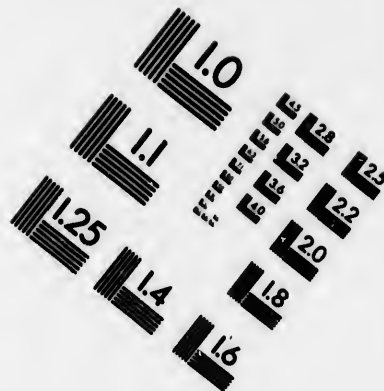
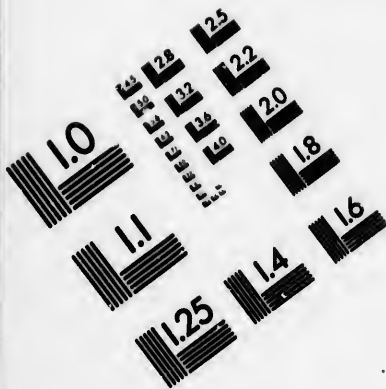


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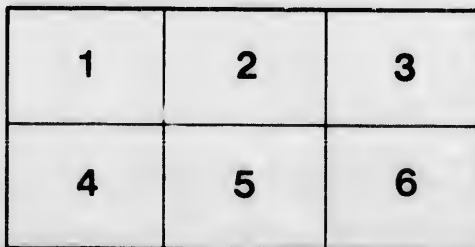
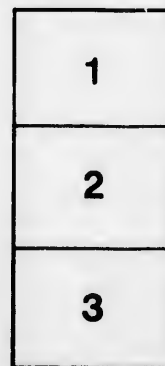
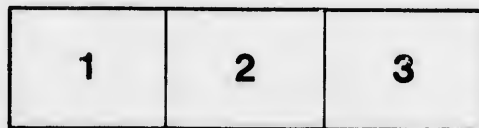
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EIGHTH LECTURE,
BEFORE THE
PROTESTANT ALLIANCE,
OF NOVA SCOTIA.
BY MATTHEW H. RICHEY, ESQ.
PRICE FOUR-PENCE.

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PROTESTANT ALLIANCE
ELECTORAL DISTRICT

PROTESTANT ALLIANCE LECTURES.

THE SPIRIT OF POPERY,

AND

THE DUTY OF PROTESTANTS

IN REGARD TO PUBLIC EDUCATION.

EIGHTH LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE,
OF NOVA SCOTIA.

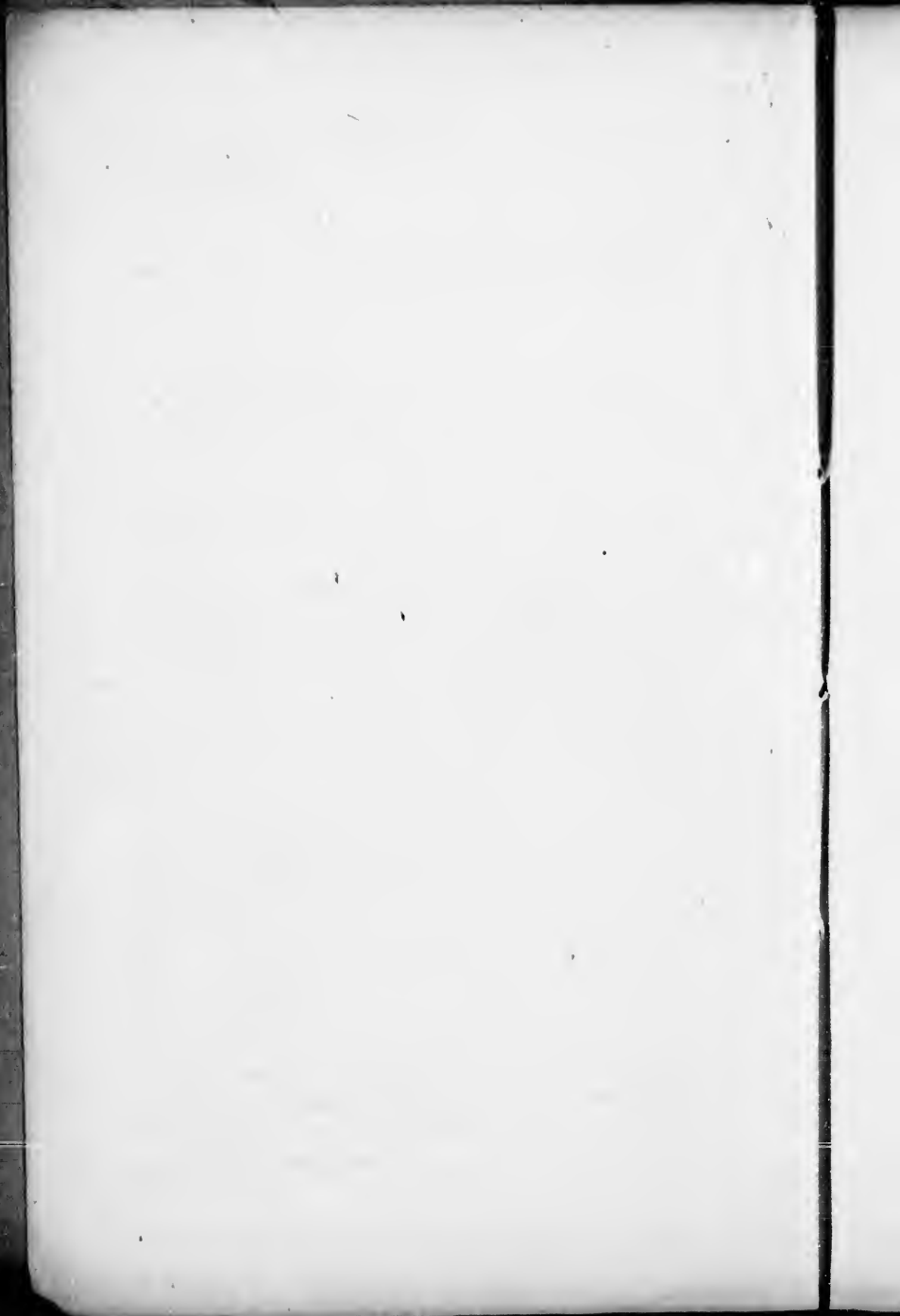
AT TEMPERANCE HALL, HALIFAX, ON FRIDAY EVENING,
APRIL 8th, 1859.

BY MATTHEW H. RICHNEY, M. A.



HALIFAX, N. S.:

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1859.



THE SPIRIT OF POPERY.

BY M. H. RICHEY, ESQ.

BEFORE I enter upon the topic of this evening's address, permit me, Mr. President, to indulge in the utterance of a sentiment suggested by the character of this assemblage. There are here hundreds of Nova Scotia's best and bravest sons; whose souls, ennobled by the principles of a Protestant education, have prompted the formation of this Alliance to resist the wicked aggressions of the Church of Rome; who have constituted themselves, if I may so speak, a breastwork against that swelling tide of Popery which no unfounded apprehension, no exaggerated fancy, has led them to foresee must, if unchecked, submerge the liberties which are our hope and our inheritance. All honor to these! But to another, and the fairer, portion of this audience I would especially pay this evening the homage of my admiration. How heartily have they espoused the Protestant cause!

Suffer me, ladies, to rejoice that you have come to cheer by the smile of your approbation the advanced hosts of your country's defenders. Moved by the spirit which inspired the virtuous and brave Elizabeth, when from the throne of England she surveyed the agonizing struggle of her subjects with that spiritual despotism which through ages of dreary darkness had repressed their energies and enslaved their souls; the spirit which upheld her when, defying the Pope,

the princes of the earth, and the powers of darkness, she rose in majesty to repel an invasion intended to annihilate the glory of England, and bury in blood our holy religion,—and trusting in the God of the Reformation intrepidly exclaimed: “I know that I have but the weak and feeble arm of a woman, but I have the heart of a King, and of a King of England too;”—animated, I say, by the same spirit that presided, in the morning of the Reformation, over the destinies of England, in the person of Elizabeth, you are here to attest your faith in the principles which guided her, your allegiance to that throne from which VICTORIA, fit successor of the “Good Queen Bess,” now sways her sceptre over an empire which has steadily expanded in proportions, and advanced in prosperity, as the nurture of Protestantism constituted the purpose of its kings. I rejoice in your firm attachment to the Protestant faith, because Rome is ever insidiously seeking to win to her side the influence of woman. Themistocles, I think it was, who said of his infant child that he governed Greece; because, he explained, “Athens gives law to Greece, I command the Athenians, whilst I am ruled by my wife, and the boy controls his mother.” The Jesuits, into whose hands the interests of the Roman Church appear at present to be entirely surrendered, are constantly alert to gain in the family the position of Themistocles’ child; and while they seem to occupy it with the harmlessness of doves, they exert their peerless supremacy over the mind of woman with the subtlety, and not without the poison, of the serpent. The exigencies of the hour preclude my entering now upon a delineation of the principles and practices of the Jesuits in this sphere of education. They merit a thorough exposure. I trust there is no one here destined to fall a prey to Jesuitical intrigue through her preference for conventual instruction. But it is a time of danger to the young. Let them be trained to emulate the Ladies of the

Reformation, and to mark the evidences of God's hand in the history of our empire. I have spoken of Elizabeth. You know how God was with her. You remember how that terrible expedition the preparation of which had caused Europe to resound with the noise of artizans, exhausted her granaries, and filled with enthusiasm the Papal world, spread its sails to the favoring breeze and darkened the ocean as it moved proudly towards its destination.—And you remember that when this invincible Armada drew near the coasts of Britain, He who sitteth in the Heavens laughed; He had the boasts and prowess of Philip in derision; He spake unto the captains in His wrath and vexed them in His sore displeasure. Those huge ships were dashed in pieces like a potter's vessel; and the broken-hearted King of Spain could only say "I sent my fleets to combat the English, not the Almighty."

Is it not, my friends, an inspiring thought that the God who fought for England then, is the God of England now? that He is *our* God, and will be our Guide in every time of peril to our country or our creed?"

I would reverently enquire His will concerning those immortal minds with which he has distinguished man. I receive his reply as it drops from the sacred lips of his incarnate Son: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." I see it inscribed on the Holy Record by His Spirit with the pen of Solomon: "Wisdom is the principal thing; therefore get Wisdom: and with all thy getting get understanding. Take fast hold of instruction; let her not go: for she is thy life." I recognise the language of His appointed ambassador as Wisdom herself "puts forth her voice:" "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord.

But he that sinneth against me wrongeth his own soul: all they that hate me love death."

Do we need any further proof of God's design that man should develope and improve the high faculties with which he is endowed? that instead of sinking to a state of abject slavery of soul, and seeking affinity with "the spirit of the beast that goeth downward to the earth," he should rise to the dignity of being "but a little lower than the angels, crowned with glory and honor, and having dominion over all the works of his Creator's hands"?

And how shall man attain his high prerogative but through a generous education, based on "the fear of the Lord, which is the beginning of wisdom"? What else has given him the power to triumph over the obstacles of his position as an inhabitant of Earth; to render all the elements subservient to his purposes, to transmit his thoughts from pole to pole with the velocity of lightning, and transport himself from place to place with the certainty and speed which steam ensures? What else has elevated nations? raised England from being the prey of every invader to become the arbiter and envy of surrounding kingdoms, the glory of the world, and the invincible guardian of the Protestant faith; or urged America along a career of unprecedented expansion, and enabled her to wield, in working out her great prosperity, the most discordant elements?

Against this cultivation of the soul, it is my purpose to show that Rome is arrayed in active and unappeasable hostility. Instead of aiding to impel the human mind in the path of progress, her grand object is, in Macaulay's words, to stunt its growth. "Throughout Christendom," that learned authority asserts, "whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power."

From the epoch of her acknowledged supremacy, down to the period of the Reformation, the Church of Rome had exercised a constant tyranny over the human mind. It was her abject slave: moved only within the restricted circle which she prescribed, and dared not to employ the faculties derived from God but by leave of the presumptuous man who assumes to be His Vicar on earth. The Reformation emancipated the intellect whilst it unfettered the conscience. It gave liberty to the whole soul of man, and summoned it to the enjoyment of its every capacity, to the glory of God and the good of the human race. It imparted an impulse to the cause of education which is felt at this day thrilling through the frame-work of modern society, and which, gathering force from each succeeding age, urges forward every Protestant country in a career of mental improvement and consequent national prosperity. Rome, on the other hand, startled by the blow which she received from disemprisoned mind, has striven with steady purpose and ceaseless toil to repress in Catholic, and to control or counteract in Protestant, countries the growth of human knowledge. Would you mark the practical effects of these diverse operations under Protestant and Papal sway? They are emblazoned in ineffaceable characters upon every page of history for the last three centuries. They are patent to every traveller in the contrast which obtrudes itself upon his notice between the energy, intelligence, happiness, and wealth, of Protestant countries, and the indolence, ignorance, misery, and poverty, of those which own allegiance to the See of Rome. *

* "Whoever," says Macaulay, "knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position

Nor can I here forbear from suggesting to your minds another contrast. Whence have sprung those powerful intellects whose achievements in the realms of literature, or whose triumphs on the fields of science and arts, have contributed their glories to the civilization of the present day? Under what tuition expanded the minds which have given us our Steamboats, our Railroads, and our Electric Telegraphs?

From thus cursorily observing the consequences of the opposition of Popery to learning, let us proceed to notice the evidences of its actual working supplied to us in the recent history of Britain and America.

I shall ask your attention, first, to the course of the Roman Catholic Priesthood in Ireland. There the educational question has been pretty well tried out. The wisest minds of the empire have, from time to time, concentrated their energies upon the task of securing to the people of that fair Isle the means of a liberal education, in such a manner as should preclude the fears and win the co-operation of the Church of Rome. Nearly half a Century ago it was resolved to introduce into that country a system "from which," in the language of the Commissioners, "should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the religious tenets of any." The only recognition of religion was the reading of the Scriptures in the King

such as no Commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to a Protestant Canton; in Ireland, from a Roman Catholic to a Protestant County; finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise."
 —*History of England*, Vol. 1, p. 41.

James' or the Douay version, without note or comment. But this was enough to stir the wrath of Rome. She ever trembles, as in the presence of her strongest foe, before the simple Word of God. Ireland became a scene of intense commotion. The waves of priestly turbulence ran high; and to still the tumult, Lord Stanley produced a scheme which he thought would restore tranquillity, gratify the priests, and at the same time educate the people. Referring to the previous system, under which the Bible had been read without note or comment, he said: "It seems to have been overlooked that the principles of the Roman Catholic Church were totally at variance with this principle, and that the indiscriminate reading of the Holy Scriptures without note or comment, by children, must be peculiarly obnoxious to the Church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume with respect to articles of religious belief." It was now, therefore, resolved to introduce a system which Lord Stanley said "should afford, if possible, a combined literary and separate religious education, and should be capable of being so far adapted to the religious persuasions which prevail in Ireland as to render it in truth a national system for the poorer classes of the community." From this idea sprang the "National System" of Ireland: one on which the commendations of intelligent men of different creeds were lavishly bestowed, and which seemed, to all such as were prepared to subordinate their religious convictions, calculated to confer upon Ireland the desiderated boon. The scheme of secular instruction was comprehensive in character, and beyond question beneficial in its operation. Religious instruction was left to the respective pastors of the pupils. No Bibles were introduced to offend by their simple presentation of the Way of Truth. A series of books, however, was compiled, with the sanction of the Roman

Catholic Archbishop, Dr. Murray, intended to convey some knowledge of Scripture history, and containing elements of Christian morality. The prevailing opinion regarding these was thus enunciated in the *Edinburgh Review*: "The Irish are essentially a Roman Catholic people; they have not only no particular predilection for the *ipsissima verba* of Scripture, but they prefer being taught the substance of what Scripture reveals, by the Priests, and through the medium of books stamped with the Priest's approval. The judicious men who concocted the Irish scheme and compiled the text-books, which form an essential ingredient in it, accomplished immense good. They contrived to intersperse among geographic and scientific details, extracts from Scripture, on the whole faithfully and skilfully rendered; every one of which sets forth the excellency of moral virtue and expresses not alone the depravity but the evil consequences of vice." The Priests, it was thought, were pacified and pleased. Years rolled on, and Roman Catholics attended and reaped advantage from the National Schools. But, alas for the want of foresight in those who had neglected the important maxim, "Ignorance is the mother of devotion!" under this system of tuition the faculties of the Irish youth began rapidly to expand. They acquired a degree of intellectual vigor, amazing, and even appalling to their spiritual guides. They began to outstrip in knowledge the hedge-priest; to be not a whit inferior, to say the least, in actual learning to the graduate of Maynooth; and to eclipse, I doubt not, in true philosophy Archbishop Cullen himself—who cannot yet be persuaded that the world turns round. The Priests perceived that the doom of their system was sealed, should things continue as they were. They must, therefore, break up the National System, or get it completely under their own control. They first attacked the Scripture readings. It was the rule that 'an

objection made on behalf of a single child should occasion the discontinuance of these notwithstanding the willingness, or even the positive wish, of the rest to pursue them,'—a rule, the working of which is thus pathetically portrayed by a recent reviewer: * “Suppose a Committee, interested in the welfare of the young, open a School in the midst of a Protestant District, and a hundred pupils attend—Episcopalian, Presbyterian, and Dissenting. The Committee arrange that while no catechism or Church formulary shall be taught, the School shall be opened with praise, prayer, and the reading of a short portion of the Word of God. They give to some of the classes the Scripture Extracts, prepared and earnestly recommended by the Commissioners themselves, and to another class the volume of Sacred Poetry. The scholars are receiving a vigorous secular education, combined with the privileges of healthful, moral, and religious influences,—two Roman Catholic children, from a family just come to reside in the District, enter the School; they object to praise and prayer, and henceforth the psalm must be unsung and prayer unuttered; they object to the reading of the Bible, and it must be instantly shut,—the religious services, in which the young delighted, must cease in the Public School, and about a hundred scholars, at the bidding of two, must either come an hour earlier to School or remain an hour later;—they object to the Scripture Extracts, and they must at once be gathered up from every little scholar;—they object to the volume of Sacred Poetry, used in another class for the ordinary purposes of instruction, and although neither of the Roman Catholics has a place in that class, or is called to read that simple and favorite volume, it too must be cast aside. These two little lads, objecting on the part of their parents, can not only

* North British Review, No. LVIII, Nov., 1858, p. 271, Am. Ed.

send the Bible out of the Public School and silence opening praise and prayer, but can gather up from the different classes the Scripture Extracts and the volume of Sacred Poetry, and prohibit their public use."

This picture was exceeded in sad reality when a single Roman Catholic child was sent into one of the Model Schools for the express purpose of putting an end to the Scripture Readings. Here was a bare-faced trick,—an outrageous sacrifice of the spirit to the letter of the law,—but it succeeded. When it was found that a system generously framed by a Protestant Government in the spirit of compromise was thus shamefully perverted; that they who so loudly clamored for equal civil and religious rights were determined to make the very concessions which Protestantism had liberally accorded, an instrument for tyrannizing over their Protestant fellow subjects; and when it was seen, too, that a feeble and time-serving Government possessed no power to check such insolence and such abuses;—men like Archbishop Whately, Chancellor Blackburn, and Baron Greene, the ornaments of the Board, were driven to resign: and with them departed the genius of the Irish National System. Its failure seals, in the view of every one who has patiently studied the successive developments of educational experiment in Ireland, and marked the various concessions made to Roman Catholic prejudice, the impossibility of framing one which will secure the honest co-operation of the Priesthood, and maintain in any degree the liberty of Protestants. That it *has* signally failed to accomplish the great purpose for which it was designed, that of affording "a combined literary and separate religious education," is clear from the recorded fact that nearly five thousand National Schools are in operation, but the number under the joint management of Roman Catholics and Protestants is only forty-eight. "I admit," said lately the Earl of Derby, its founder, in the House of Lords, "I admit

for my own part that I very much regret, first of all, that the system of united education, which was intended to be National, has, to a very considerable extent, failed to realize the expectation of its promoters. I regret that in so large a portion of the Schools support has been given to the arguments of those opposed to them."

But, while in Ireland the Roman Catholics have succeeded in excluding from the National Schools the Word of God, while they have banished the Scripture Readings, which bore the imprimatur of Archbishop Murray himself, and whilst they have attained so great a preponderance of influence over these Schools that the Roman Catholic Teachers number about six thousand, and the Protestant about thirteen hundred, what else, suppose you, have they done? They have secured the National funds for the very hothouses of proselytism. Convents and Monastic Schools, where intermediate religious exercises are expressly allowed, rejoice in the name of "National Schools" at the very time that a Protestant Institution can not derive support from the State if the Bible have a place among its books. Monks and nuns are admitted to teach, while Protestant clergymen are prohibited. Thus has the attempt to found a national system of education for Ireland been rendered nugatory by the persistent operations of the Priests, and the system itself become an engine of Papal aggression on Protestant rights.*

I must, by way of illustrating the spirit which animates the Papacy with reference to all schemes of united education, trace briefly the history of the Queen's Colleges in Ireland. They were established by Act of Parliament in 1845, after

* I would refer those who desire to satisfy their minds more fully respecting the facts stated in the foregoing paragraphs to an able paper in the *Dublin University Magazine*, (No. CCLXV., p. 70.) and to the above cited article from the *North British Review*, with the Reports on which it is founded.

ten years had been spent by a Committee of the House of Commons, consisting of thirty members, and comprising such men as the present Earl of Derby, Sir Robert Peel, Lord Morpeth, Sir Robert Inglis, and Mr. Wise, in most laborious and scrutinizing inquiries into the position and wants of public education in Ireland. There were to be three Colleges, situated respectively in the towns of Belfast, Cork, and Galway; and together they constituted the Queen's University. No religious test was required of Student or Office-bearer. Within the walls of the Institutions secular instruction alone was communicated; but the religious education of the students was specially provided for by the appointment of Deans of Residences of the several denominations, "whose duty it is to watch over the students belonging to the religious body which each Dean represents, and to exercise a supervision over the boarding-houses in which they may reside." The Roman Catholic Prelates expressed their willingness to co-operate with the Government in the advancement of Academical education; but they modestly insisted: "That a fair proportion of the Professors and other office-bearers in the new Colleges should be appointed by a Board of Trustees, of which the Roman Catholic Prelates of the Province in which any of those Colleges shall be erected shall be members.

"That the Roman Catholic pupils could not attend the lectures on History, Logic, Metaphysics, Moral Philosophy, Geology, or Anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic Professor will be appointed for each of these Chairs.

"That, as it is not contemplated that the Students shall be provided with lodgings in the new Colleges, there shall be a Roman Catholic Chaplain to superintend the moral and religious instruction of the Roman Catholic Students belonging to each of these Colleges; that the appointment

of such Chaplains, with a suitable salary, shall be made on the recommendation of the Roman Catholic Bishop of the Diocese in which the College is situate, and that the same Prelate shall have full power and authority to remove such Roman Catholic Chaplain from his situation."

These claims it was of course impossible, under the constitution of the Colleges, formally to concede: but they were in spirit fully met by the arrangements made. All professorships were free to Roman Catholics. No test but that of mental qualification was required, and the religious integrity of Roman Catholic students was guarded with the most studious care by the plan of Boarding-houses separate from the College, and the appointment of Deans of Residences approved by the Church authorities. Moreover, their bishops were constituted members of the Board of Visitors, a supreme court of appeal for the University. But here is proof that nothing will ever satisfy the Papacy, short of an unreserved surrender to its dictation. In 1850 the Roman Catholic Synod at Thurles resolved to withdraw support from the Queen's Colleges. Unanimity was wanting, it is true. Not a few of the Irish bishops protested to the Pope against the action of the Synod, and the laity were ardently desirous to sustain the Colleges. But all parties had to bow before the stern mandate of Pio Nino. "The voice has gone forth," wrote one, "the oracle has spoken, *Collegia delenda sunt*. From the Vatican the thunders of Apostolic censure have rolled across the Continent of Europe, denouncing, in the strongest terms, the infidel scheme of Government education; forbidding, under extreme penalties, any priest to retain or hold office of any description in connection with the new colleges; calling on the clergymen who, with rash "temerity," had dared to accept appointments in these institutions, immediately to resign their unholy trusts; and exhorting the dutiful sons

of "Mother Church," to stand aloof from the proffered benefits which England's Legislature in its wisdom vainly thought would prove a blessing." "Censured by the Holy See," said, in one of his pastorals, His Grace the most reverend Dr. Cullen, Archbishop of Dublin, Primate of Ireland, and Delegate of the Pope—"Censured by the Holy See, and repudiated by the Irish hierarchy, the Queen's Colleges will never take root, nor permanently flourish, in this Catholic country. Founded on the principle of indifferentism to religion, and placing religious doctrines, true and false, on the same footing of equality, they will never gain the confidence of the people of Ireland, who believe that there is but one faith, as there is but one baptism and one God." [I wish our legislators would ponder the source, the sense, and the significance, of that warning against *placing religious doctrines, true and false, on the same footing of equality.*]

Some persons may be ready to assume that the concessions extorted by the Church of Rome in Ireland from successive British Cabinets, were due to her position as having under her spiritual charge the majority of the population, and that the claims which, under the peculiar circumstances of that country, the priesthood felt justified in urging, were such as their own sense of right would restrain them from advancing in countries where the relative proportions of Protestants and Catholics were reversed. Let us then follow the emigrant subjects of the Pope from Ireland to the United States of America, and what do we see? They land in a country which has not yet learned, it is true, to reprobate the Bible, but where no one religious body receives distinguishing regard. They find a system of schools perfectly free from all sectarian bias; destitute indeed of every religious element except the simple reading of the Holy Scriptures. The

Bible is daily read ; but no one anticipates the priest in his office of interpreter. For him it is reserved to cultivate the religious sense in the youthful mind, and the teacher appointed by the State must restrict his instructions within the sphere of secular knowledge. It is a Protestant country, where all denominations unite in recognizing the Bible as the Word of God, and in desiring that its sacred truths may be rendered familiar to their children. The Church of Rome, too, professes to receive it as a *portion* of the Word of God. Here then, if anywhere, the Papacy will waive its arrogant pretensions, yield somewhat to the prepossessions of a majority of the people, accept gracefully the boon which is proffered by the State, and suffer her children to enjoy the advantages which surround them for rising to an equality in intelligence with the rest of the American people, whilst she will strenuously strive to confirm their allegiance to her, not by the stern exercise of spiritual despotism but by the dulcet voice of reason. It is all a mistake. On the soil of America Rome displays the same dread of the Bible, the same antipathy to all invigorating culture of the intellect, which we have seen characterizing her where she ruled supreme. She has endeavored in New England to annul the regulation, which has subsisted there from time immemorial, requiring the reading of the Bible. This was long ago essayed by the introduction to a school in Maine of a girl entitled to its privileges, but whose parents refused permission for her to read the authorized version of the Scriptures, and brought an action damages because the rule was not dispensed with. More lately, even within the past month, the effort has been renewed in Boston, and every reader of the newspapers must have marked in the defiant rudeness—the open rebellion—of the boys of the Elliot school, fresh evidence of Rome's determination to annihilate all authority, to root up every institution, which does not subserve her design of universal

supremacy. In New York, she has proceeded stealthily, step by step, asserting her *rights of conscience* in the mutilation of the ordinary school books, by expunging from them all such offensive passages as contained historical allusions to the worthies of the Reformation, or a record of facts in conflict with her dogmas, and now insolently demanding, in the midst of a Protestant commonwealth, the entire removal of the Bible from the schools. This demand has been nobly resisted. The language of the people is condensed in the exclamation of one,—“Banish the Bible from our schools! Never! so long as a piece of Plymouth Rock remains big enough to make a gun flint of.” The law in New York regarding Public Schools, one would have thought comprehensive enough in its catholicity to meet the wishes of the most insatiable advocates of the rights of conscience. It forbids the teaching in the public schools of the religious doctrines of any particular christian or other religious sect; prohibits the introduction of any book or books containing compositions favorable or prejudicial to such doctrines or tenets; provides that the Board of Education shall not have *power* to *exclude* the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools, but expressly denies to them the right of deciding what version, *if any*, shall be selected. The Roman Catholic may consult his conscientious convictions. The Protestant may do the same. The only grievance is, that from Protestant schools the Romanist may not demand the removal of the Bible as an act of homage to his caprice. This is the system, thus liberally framed, against which the denunciations of the Papacy, by its recognized organs, are sounded throughout the Union. The Roman Catholic bishop of New York charges upon it the growth of crime, which in reality results from the constant immigration of European paupers. The Provincial Councils of Baltimore have directed against it their

heavily loaded *canons*. In the West the bishops concentrate upon it all their destructive forces, and demand that Catholic schools shall be established and supported by the State. *

I hold it, then, to be sufficiently proved that nothing short of unreserved admission of the Roman Catholic priesthood to the entire control of the educational institutions of the country will meet their requirements. And need I add that, this position gained, every element of useful, soul ennobling knowledge would be at once eliminated, and the pall of intellectual darkness be spread over the mind of the nation.

It is time to tread upon Colonial ground. In Canada there did seem reason to hope when Dr. Ryerson laid the foundations of a Provincial system of education, that his laborious and sagacious contrivances to render it acceptable to the Roman Catholic prelatry would ensure to him their sympathy and cordial support. The rules regarding religious instruction and the books to be used in the schools, were a

* The New York Correspondent of the *London Times* furnished some time ago the following statement: "It was announced by one of the bishops of the Catholic Church in the West, a year or two ago, that the Canon Law and the Creed of the Pope required, under the sanction of an oath, that the principles of the Church of Rome must be taught by every instructor of youth, wherever it is in the physical or moral power of that Church to enforce it. It was moreover said, that the Archbishop was, by his official oath, bound to teach, or cause to be taught, to all the youth in his church, the peculiar doctrines of the Papacy, including the persecution of Protestants by the Inquisition and other means,—the compulsion of heretics to receive and adopt the Papal Creed,—the absolution of citizens from their oath of allegiance, &c. In pursuance of this *régime*, the Catholic Bishop of Cincinnati, and his whole corps of priests, when at length they felt themselves strong enough to carry a local election by throwing their force at the ballot-box in favor of any party that would sustain their views, entered the field, and making a distinct issue with the people whether or not Catholic schools should be established by public law and maintained by taxation, were most ignominiously defeated. It was then understood that the entire Catholic force was to be turned directly against the whole system of common schools; and again they were defeated."

transcript of those established by the National Board of Education in Ireland, with the concurrence of the Roman Catholic Archbishop Murray. No school book was sanctioned in which there was a paragraph to impugn the principles of the Roman Catholic faith. No school authority was permitted to require the attendance of any pupil at the reading of any book, or the recital of any hymn or prayer, to which the parents or guardians of such pupil should object. The printed forms and regulations, or the constitution and government of the schools in respect to religious instruction, were submitted to the Roman Catholic bishop of the day, and received his sanction. 'And when at the opening of the Normal School, His Excellency the Governor General said, "It is the principle of our Common School Educational System, that its foundation is laid deep in the firm rock of our common Christianity. While the varying views and opinions of a mixed religious society are scrupulously respected—while every semblance of dictation is carefully avoided—it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our common schools shall learn that he is a being who has an interest in eternity as well as in time.—I understand that upon the broad and solid platform which is raised upon that good foundation, we invite the ministers of religion of all denominations,—the *de facto* spiritual guides of the people of the country,—to take their stand along with us,"—Bishop Charbonnel responded to Lord Elgin that "the Institution would be one of the most glorious monuments of all that His Excellency's liberal government had raised for the prosperity of the country."

It was not long, however, before the priests developed their rancorous hostility to the whole scheme of popular instruction in Canada. They denounced the schools as "Godless," and yet would admit of no religious exercise

which did not derive its sole authority from them. The following extract from a letter by Bishop Charbonnel to Dr. Ryerson shall be my voucher for the statements I make. "I have said," he wrote in 1852, "that if the catechism were sufficiently taught in the family or by the pastor, so rare in this large diocese; and if the mixed schools were exclusively for secular instruction, and without danger to our Catholics, in regard to masters, books, and companions, the Catholic Hierarchy might tolerate it, as I have done in certain localities, after having made due enquiry. Otherwise, in default of these conditions, it is forbidden to our faithful to send their children to these schools, *on pain of the refusal of the Sacraments*; because the soul and heaven are above every thing; because the foot, the hand, the eye, occasions of sin, ought to be sacrificed to salvation; because, finally, Jesus Christ has confided this mission of instruction, which has civilized the world, to no others than the Apostles and their successors to the end of time. It is their right so sacred and inalienable, that every wise and paternal government has made laws respecting instruction only in harmony with the teaching Church—the Bishops united to their supreme and universal Head; and this right is so inviolable, that of late, as well as in former times, in France, in Belgium, in Prussia, in Austria, as in Ireland, the Bishops, with the Pope, have done everything to overthrow or modify every School or University system opposed to the mission given by Jesus Christ to his sacred College."

You appreciate, I hope, my Protestant friends, the character and extent of these prelatial claims. We should be thankful to this Canadian bishop for having so broadly asserted the principles upon which the Pope and Bishops proceed. It will save us much time and argument. If elucidation be needed of the Bishop's meaning when he requires the schools to be "without danger to our Catholics,

in regard to masters, books, and companions," it is supplied by his own writings. No masters, we have seen, are acceptable but those who are of the "Sacred College." Of the school books it was asserted in 1857: "There is not a single text book, even on natural sciences, arts, civil polity, political economy, or any branch of natural history and human industry, there is not a single Protestant production of taste, literature, and imagination, but contains more or less that is offensive to Catholics." And that the companionship to which Catholic children are exposed should be deprecated, is not cause of wonder when we find the priest Bruyere asserting that "these sound Roman Catholics educated in mixed schools, may be honorable men, honest men, according to the Protestant sense of the word; but practical, religious observers of the rules of their Church, they are not. They are Catholics in name; Protestant or half heathen in practice. They are Protestant to all intents and purposes."

To form an adequate estimate of the arrogance and virulence of the opposition to the system of public education in Canada, we must remember that Roman Catholics were under no obligations to send their children to the common schools. The law of the land provided not only ample protection, but generous assistance for them in their establishment and conduct of separate schools. It was enacted that each such separate school should be entitled to share in the school fund according to the average attendance of pupils compared with that upon the common schools in the same city, town, village, or township. And subsequently, when this arrangement was found insufficient to meet the wishes of the Roman Catholics, the principle was adopted by the legislature of exempting them from all school taxes, with a corresponding exclusion of their children from all public schools, leaving them perfectly free to establish

their own schools at their own expense. Still greater privileges were afterwards conferred.* But all in vain. The demands of the Roman Catholics were, that they should have the sole, unsupervised, management of their separate schools, but that the state should put in motion its whole machinery to maintain them, to the same extent that it does to give efficiency to the Common Schools established by itself, and under the management of its own appointed officers. They required that whatever money was raised for school purposes should constitute a general fund from which the public and separate school was to be equally paid according to attendance; and that the same principle should be carried out in appropriations for *building, repairing, and furnishing* school houses. The exorbitant character of these demands is too patent to leave room for argument. One authenticated fact in connexion with them will fully expose their design: the trustees of the Roman Catholic schools in Toronto claimed £1,500 for their schools, when the net amount of the school tax was £1,800, of which the

* In 1855 a Separate School Bill was introduced into the Canadian Parliament, which, after being deprived of its most objectionable features by the efforts of a vigilant opposition, was cited by Bishop Charbonnell as having, among other advantages which it conferred, "repealed the obligation for Catholics of appealing to, and of being authorized by persons opposed to separate schools for establishing them, and even for having an election *ad hoc*; repealed the incapacity of having a Separate School where a Catholic teaches in the Common School; repealed the necessity of being a freeholder or householder for being a trustee; placed the Trustees of Separate Schools on the same footing as the Trustees of Common Schools, and given them the special power of qualifying their teachers, and of disposing of all school funds for school purposes; exempted from Common School taxes the tenant supporting Separate Schools as well as the proprietor; given the tax payer a receipt for his declaration of being a supporter of separate schools." These concessions, however, were far from being sufficient to appease the Roman Catholic priesthood. They are still pressing their claims for larger immunities, and neglect no opportunity to drive the hardest possible bargain with Canadian legislators.

net proportion contributed by them was £156 10s.* One fourth of the population, paying one *twelfth* of the taxes, deemed themselves entitled to nearly *two thirds* of the school fund. Anything short of a system which should provide for the flocks of the Jesuit agitators such green pasturage, while Protestants who owned the field might graze on the mountain top, was to be denounced as the veriest proscription. To this complexion education in Canada must come, or, in the words of Bishop Charbonnel, "the world of the 19th Century will know that here, as elsewhere, Catholics, against the Constitution of the country, against its best and most sacred interests, are persecuted^d by the most cruel hypocritical persecution." And that its advent might be accelerated, His lordship took occasion to write: (and may we not accept these words as written for our learning?) "Unlike our neighbors, Catholics are not split up on any question of vital importance. On the question of education, as well as on any subject of equal weight, we are not divided into a thousand factions. No: we are united in one compact body, animated by the same feeling, guided by the same views. I avail myself of this opportunity to inform the worthy Superintendent of Education that I am but a feeble echo of that mighty voice of 1,150,000 Roman Catholics, which, thunder-like, resounds from Sandwich to Gaspe, from the shores of our beautiful lake to the farthest northern boundaries." †

In these Lower Provinces it may be assumed that intelligent Protestants have observed for themselves the wily

* Report of the Free School Committee of the Board of Trustees for the City of Toronto, dated 19th May 1852.

† My quotations in the foregoing paragraphs are from a pamphlet published in Toronto in 1857, containing the correspondence between Dr. Ryerson and Bishop Charbonnel and others in the five years preceeding.

course of the Church of Rome. Here, the Jesuits have not yet conspicuously essayed the same dominion over the mind of the country that they have so boldly attempted to exercise elsewhere. But they have been not the less studiously and surely preparing the way for that ultimate triumph which they hope to achieve. The conflict between true hearted Protestants and their false brethren, under the leadership of a Roman Catholic bishop, which lately convulsed Prince Edward Island, and produced, as its immediate result, the ignominious expulsion of God's Word from the schools, and of a laborious Superintendent of Education from the country, but in its ulterior effects,—praise be unto Him who "taketh the wise in their own craftiness,"—has swept from the Councils of that Colony the men who bent their necks to the yoke of Rome, is surely sufficiently significant of the spirit which lurks concealed under the fair phrases, "equal rights," "civil and religious liberty," now so incessantly upon the lips of those who have proved themselves in all ages to be indeed the direst foes of these exalted principles. How often in Nova Scotia have the effects of our legislature to settle a scheme of general education been thwarted by priestly influence? Has not the mandate recently gone forth from an august council of bishops, to the Roman Catholics of this province, to keep their children from mixed schools, warning them that "no education however brilliant can compensate for the risk," endeavoring to incite hatred towards Protestants, by the ungrounded charge that these 'are continually employed in tampering with the faith of Catholic children;' and calling upon all Catholic parents to "never submit to the injustice by which the public funds would be expended in a hateful proselytism or to the tyranny which would force on their children, under pretence of secular education, any books which are condemned by the Catholic church,"—such books, be it remembered,

as, not only our Bible, pronounced by them to be *studiously corrupt*, not only our catechisms and tracts, styled *infidel*, but "every text book; even on natural science, arts, civil polity, political economy, or any branch of natural history or human industry," every "Protestant production of taste, literature, and imagination." *

I am aware that it has been asserted that Catholics only demand to be treated in these provinces as they act towards Protestants where their religion is predominant. I am aware that the liberty of education in France, in Austria, and other Catholic countries, has been mentioned as an argument to induce unbounded concession here. But I am *not* aware that in *any* country where the will of the Pope is law, the State provides for its Catholic children an elaborate and expensive system of education; and then addressing itself to its Protestant subjects says, "All the advantages which the Catholic Church possesses you too shall enjoy. The machinery of Government is at your command. Build school-houses, levy taxes, carry on your own schemes of education in perfect independence of the state; instil what principles you please; train up the pliant minds of your children in hostility to the institutions of the country and disloyalty to the crown, if you desire; the state will collect for you the taxes you impose, and put forth the energy of the government you despise for your protection and support." Yet this is nothing more than Roman Catholics demand from the statesmen of Britain and America. When France is referred to in argument upon this question, it should be remembered that she is ruled by a man who bends to the dictation of the Pope only so far as his own interests prompt him. We are not to judge the spirit of Popery in France by the acts of Napoleon, but by the conduct and language of those who are commission-

* Ante, p. 22.

ed to interpret the will of Rome. The Bishop of Arras, in whose diocese are situated several of those towns to which Englishmen chiefly resort, and in which many of them reside, condemns mixed schools,—accounts it “scandalous to make error walk by the side of truth, according to it the same rights, privileges, and rewards;” and intimates that the masters of such schools should not be admitted to the sacraments. “Nevertheless,” he says, “if the Protestant pupils be subjected to the same exercises as the Roman Catholic, it may be an advantage to them, without proving any inconvenience to their co-disciples. It must tend this way, under pain of being inexcusable.”* But why cite instances of the opposition to freedom of education for Protestants? It is against *all* secular learning that the foremost minds of the Ultramontanists in France are arrayed. It has produced all the evils, they say, which have afflicted Europe for the last four centuries. It gave birth to the Reformation; it has paganized society; and peace will never return until the Greek and Latin classics are supplanted by the Lives of the Saints and the writings of the Fathers. †

What, after all, is the *law* regarding Protestant schools in France? Simply that none can go into operation without a previous authorization; that the rector of the academy in whose district the school is proposed to be opened may impose his veto upon it at will. What are the very latest accounts we have respecting the toleration of Protestant schools in France? An “Eye-witness” writes to the *London Times*: “While M. de Montalembert has been engrossing the world’s

* Pastoral Letter, 1856.

† *Paganism in Education*. From the French of *Le Ver Rongeur des Sociétés Modernes*. By the ABBE GAUME, Vicar General of Nevers, Doctor in Theology, &c., &c. Translated by Robert Hill. London: Dolman, 1852.

The recently published Sermons of Father Ventura, a popular preacher of the French Court, should also be consulted.

attention, and Sir Moses Montefiore has been taking counsel with Sir Culling Eardley how to rescue a young Israelite from the gripe of the Pope, the Préfet of the Haute Vienne and his Departmental Council have come to the decision to allow no Protestant schools within their jurisdiction, to avoid danger to public morals. In 1852 there were twelve flourishing Protestant schools in the department of the Upper Vienne: they had all been established for some years, and the inhabitants of the several 'communes' are ready to acknowledge that whatever education worth the name they have received, either for themselves or their children, they owe it to the Protestant schools. No one but a priest or a Government official could have visited these admirable schools without feeling grateful to the Evangelical Society of France for introducing among a population sunk in ignorance and vice the civilising influences of Christianity and useful knowledge. Under the constitution of 1830 and 1848 those articles were considered to be as legally constituted as any in France, but all on a sudden the Academic Council of the department, created by the education law of 1850, declared them to be illegal, and by a positive decree issued by the said Council in December, 1852, twelve schools were closed, and several hundred children deprived of their education." The writer goes on to narrate how through the seven intervening years the Protestants have sought in vain the restoration of their rights; how, during that period, "the inhabitants of those villages, with unshaken firmness, and a moral courage unknown to the French character, have resisted the ecclesiastical press-gang, and refused to sacrifice their children to the religion of the state;" how the indefatigable teachers, "keeping within the law, have now for six years instructed the children of those poor peasants at their own houses, watched by the police, ready to pounce upon them if one child not belonging to the family should be found at the domestic

lesson ;" and how the issue of a final effort after redress by appeal to the Department Council has been a judgment unanimously confirming, "*for the sake of public morals,*" the opposition made by the prefect to the opening of the schools. This is but one instance of the many which might be cited to prove what in reality is the liberty of education in France.

In Austria the whole education of the country is, by virtue of the concordat between the Pope and Francis Joseph, handed over to the bishops and priests. The three millions of Protestants in Hungary and Transylvania are despoiled of rights secured to them two centuries and a half ago. Their schools are closed.—Year after year they fruitlessly petition the Emperor to permit, in fulfilment of his oft-repeated promises, their assembling in synods to conserve the interests of their three thousand churches, and to grant them the superintendence of their own establishments for public education.*

In one word I may assert that the only Roman Catholic countries where there is liberty, and liberality, of education, are those in which the laity have risen up in opposition to the clerical order and in defiance of allocutions from the Pope, and even the thunders of excommunication itself, achieved for themselves this noble boon. Belgium and Sardinia (Catholic countries) have wrought out in their own

* A new decree on the Reorganization of Public Instruction (in Austria) provides that even every private school must be of a denominational character, and that children of Catholic parents cannot be admitted to any non Catholic schools; while, on the other hand, the Catholic schools are permitted to admit a limited number of children of other denominations.—(*Methodist Quarterly Review*, April, 1859.) What would the Roman Catholics of Nova Scotia say, were we by legal enactment to encourage the attendance of their children upon our denominational schools, while at the same time prohibiting all Protestant children from entering any Roman Catholic seminary? If they are proscribed when Protestants seek to restrict them to the enjoyment of equal rights with themselves, what word would describe their condition if Protestant governments acted on the same principle as Popish? We shall never thus retaliate.

behalf, to some extent, that independence of the priesthood which I understand it to be an object of your association to obtain for our Roman Catholic fellow subjects here.

I have now endeavored by a simple narrative of undoubted facts, to place succinctly before you some evidence of that spirit of hostility towards public education which animates the Church of Rome. With much solicitude I have striven so to discharge the duty demanded of me as not to offer avoidable offence to any Catholics who may be present, and who naturally cherish a strong affection for the system in which they have been nurtured. I have no quarrel with those Roman Catholics who conscientiously adhere to a Church which they believe to be founded upon the Apostles and Prophets, and to offer the only means of eternal salvation. Them, as well as Protestants, I regard as my brethren; the children of the same Father who is in heaven; placed here with the same object of serving out in time a probation for eternity; gifted with the same powers of discriminating evil and good; and clothed with the same prerogative,—of which no power on earth is entitled by force or cunning to deprive them—of deciding for themselves upon all matters which come within the ken of the human mind. Can greater liberality than this be demanded of us? No. It is the very extent of our concessions to the people, not to the priests, that offends the Papacy. *IT* requires that we should deny the birthright of the human mind; refuse to the Roman Catholic the right to investigate the Book of History, the Book of Nature, or the Book of Life. This, by the grace of God, we will never consent to do. Roman Catholics must be as free as Protestants, under the British flag; as free to peruse the sacred oracles of God, while none may challenge their *right* to accept the Church of Rome as the interpreter of His will. As free as Protestants they must be to dive with Miller into the

depths of the Earth, or to scale with Newton the sublimities of the universe. As free as Protestants, to trace the illustrious records of England, Scotland, and Ireland, and to feel their souls expand in the light of the traditional glories which encircle those lands. To secure to them this right is the duty of their Protestant fellow subjects. To conserve and protect it inviolate by the assaults of the Papacy, or the schemes of the Jesuits, is the sacred and responsible trust of a Protestant Government.

I have so nearly reached the limits conventionally established for lectures from this stand, that I cannot pretend to enter with any degree of minuteness upon the definition of the duty of Protestants in regard to Public Education. Nor could I attempt this without the greatest diffidence. A few sentences will indicate such views as I feel myself at liberty to place before you. Waiving all argument upon the question whether, and how far, the State should interfere in the education of its subjects,—I assume that when it does appropriate a portion of its revenues to this great work, the object is to advance its own prosperity by rendering its people intelligent, industrious, and loyal; and I contend that only on schools which conduce to the accomplishment of this design can public funds with any show of reason be bestowed. If there be institutions of learning (so called) where teachers sedulously conceal from those entrusted to their care the riches of philosophy, the discoveries of science, the truths of history, and God's revelation of His will to man;—imbue the youthful mind with principles totally at variance with those on which the Constitution reposes for its security;—and seek to centre its affections on a foreign and unfriendly potentate, as the source of all authority and the true object of undivided allegiance; to such institutions, I say, it is suicidal in the State to contribute support. And as pre-

cisely such is the character of the seminaries which the Jesuits establish in the British possessions, I cannot help declaring the firm conviction that all such seminaries (if not suppressed “*in the interest of public morals*”!) should be left to pursue their tortious course unaided by the offerings of Protestants. Far be it from me to affirm that if the Government adopt the plan, which prevails in England, of grants in aid to the educational institutions of the different religious bodies, leaving each at liberty to inculcate its distinctive doctrines, but subjecting them all to inspection in regard to the course of secular instruction pursued,—a school should not receive a grant if, taught and attended by Roman Catholics. On the contrary, I would wish to see the efforts of Catholics to impart, or to gain, instruction, furthered and accelerated by all the means at the disposal of the State. Above all others, they are the very class of our population in whose mental enlightenment we have the directest interest. But I would require of the masters, negatively, that they should not inflame the minds of their pupils with hatred to the government under which they live; that no copy books headed “Hurrah for Repeal!”* should daily lie beneath the eye of the scholar; that the morals taught should not be such as the text books of Maynooth enjoin,—inbuing the minds of Catholic subjects of a Protestant prince with the belief that “they are freed from the debt of fidelity and of all obedience;” † or instilling such views of duty between man and man as “that he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *ipso facto* free from the obligation, and is not bound to keep his promise, bargain, or

* Minutes of Evidence before Commissioners of Education.

† Corpus Juris Canonici.—Decretal, Greg. IX., Lib. V., Cap. XVI. *Absolutus*: quoted by Reiffenstuel, a standard authority in Maynooth College, in the fifth book of his *Decretals til. 7, de Hereticis*.

contract, or his plighted faith, even though sworn, to a heretic;" * or asserting that "as the forgers of money and other malefactors are immediately delivered by secular princes to death, much more heretics, from the time they are convicted of their heresy, cannot only be excommunicated but justly slain." † I would require of them, positively, as of all other schools, a faithful adherence to a curriculum of secular instruction, having the sanction of the Inspector appointed by Government; because for this they receive the moneys of the State; and as one of their own writers has said, ‡ that "it is a melancholy but an incontrovertible fact that since the Sixteenth Century precisely those nations which have been nurtured in the Bible, notwithstanding the variety of sects prevailing among them, have continued to be fundamentally religious; whilst among those nations where the Bible has not been read, all that has been lost to Roman Catholicism has been lost to Christianity, and has been replaced by atheism, materialism, and a brutal indifference to the concerns of the soul,"—I would, "*in the interest of morals,*" require that the truths of the Bible, (with what doctrinal comments and interpretations they please,) be daily taught.

If, on the other hand, the legislature determine to establish a National, or Provincial, system of common schools, it seems only fair that they should be studiously freed from the slightest semblance of sectarianism. Although concurring in the verdict passed by Councils of the Roman Catholic Church upon "Godless Schools" as "dangerous to faith and morals," and accepting the wisdom of Washington's dying charge, "Never allow education to be divorced from

* Corpus Juris Canonici.

† This is the language of Thomas Aquinas whose treatise is pronounced at Maynooth to be the best system of Ethics to be found.

‡ In the Revue de Deux Mondes.

religion," one cannot avoid perceiving that to mature a system designed for both Protestants and Roman Catholics, some sacrifices must be made. But there is a point beyond which the consistent and conscientious Protestant Briton cannot go in the way of concession to the Pupaey; a point beyond which, let me add, no Catholic should go in submission to the Pope. We cannot sacrifice the truths of history; and we cannot surrender the Bible. As our Catholic ancestors once sternly replied to a summons from the Pope: "We will not change the laws of England," Protestants must now declare, We cannot alter the *history* of England. In the spirit in which the sturdy Catholic barons extorted from King John, and maintained in defiance of Papal bulles, and excommunication, the Great Charter of our civil liberties, must Protestants now maintain and exalt the charter of their spiritual freedom.

Perhaps we only need to take this stand and Catholics themselves will rally to our side. It is but an act of justice to acknowledge that the extreme demands which I have in part recounted to-night, have not sprung from the Roman Catholic laity, nor been incited or approved by the whole body of Romanist clergy. They are among the evidences of the ascendancy of the Jesuits once more in the Councils of Rome. That electric shock of the revolutionary spirit which vibrated through Europe in 1848, making the Vatican tremble, and unseating the Pope, acted upon Rome as a signal for again placing her interests in the hands of the tried order of Jesuits. A change of tactics was at once apparent in every part of Christendom. In many things, indeed, the Jesuits seemed to miscalculate their strength, both in Protestant and Papal lands. Belgium and Piedmont refused to have the cords of spiritual despotism drawn more tightly round them. The Papal aggression,—in England roused to unequalled intensity the Protestant feeling of the

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† See

country,—in Holland excited a degree of indignation which caused the overthrow of a ministry considered too friendly to Rome,—and in the United States produced a formidable party in opposition to all foreign influence. It remains yet to be seen whether, although the sting startled its victims, the poison has not been securely lodged. The Jesuits well know the lethargy which usually follows such paroxysms as their movements created; and they know how to improve to their own advantage both the one and the other. In no field have the fruits of their vigorous, and vengeful, efforts been more signally exemplified than in that of Education. Not to repeat the facts I have already adduced, Holland, so lately fermenting with wrath towards Rome, has succumbed to Popish influence in her recently established system of Instruction. England is coming, shall I say gradually—or must I not say with frightful rapidity—under Jesuitical guidance. We find her lavishing money on institutions “established,” their promoters boast, “not merely to impart secular knowledge, but, what is far more important, to root out the spirit of pride and abominable presumption so characteristic of Protestant Institutions, as well as to infuse that genuine Catholic tone which shows itself chiefly in a spirit of submission and deference to Church authority in general, and to the priests of individual schools in particular.”* We see her sending forth with the sanction of the Privy Council, as suitable for use in *all* schools, books prepared by the *Christian Brothers*, which insidiously teach the rankest doctrines of Popery. And we behold the Jesuits starting up to veto a chair of mental philosophy in the London University because the course of study would differ from that pursued at the Roman College.†

* Correspondence of the *Weekly Register*, (Popish Newspaper,) as quoted in the *Bulwark* for January, 1859.

† See *Bulwark* as above.

It is high time, my fellow Protestants, for us to assume in our own defence, and in behalf of our Catholic fellow subjects, a position of firm and fearless antagonism to the encroachments of the Papacy. And where can we better seek the rock of our stability than in that blessed Book of Books to which we owe the revival of our faith, the conservation of our language, the refinement of our literature, the maintenance of our liberties, and the melioration of our laws?

“The glory of the Catholic Church,” says Montalembert, “is to bend herself with an *indefatigable flexibility* to the institutions, the manners, the ideas of all countries and of all ages.” Let us watch well her sinuous advances. And let us evince to her that our glorying is not in the “wisdom of this world,” but in an unwearied and unbending resolve to bring all institutions, all customs, all ideas, to the test of the Gospel of the Son of God.

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