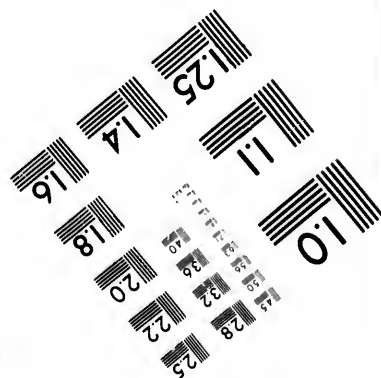
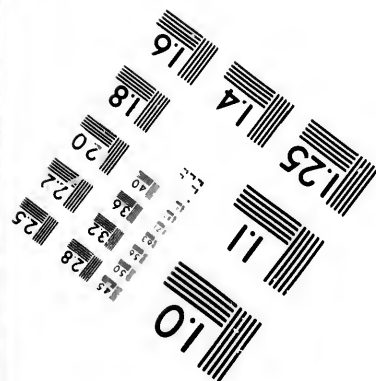
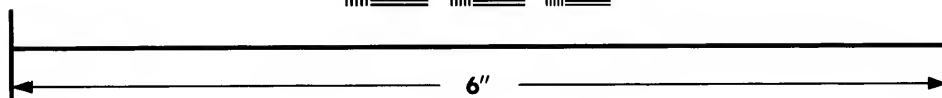
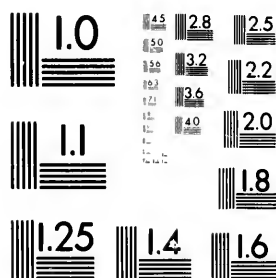


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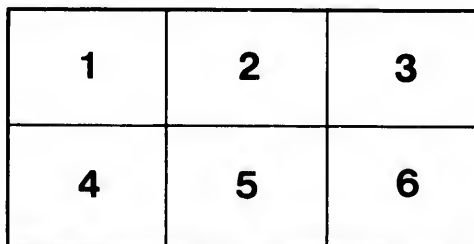
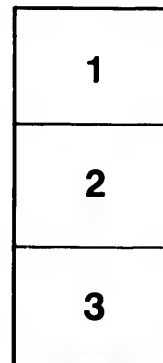
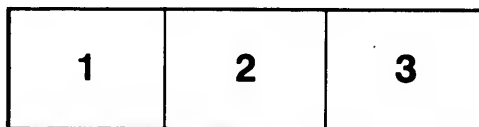
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THE
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THE LYNCH-MOWAT CONCORDAT

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life!"—REV. xxii. 19.

In spite of special legislation granting the Roman Catholics the *privilege* of establishing and maintaining Separate Schools, and in spite of special legislation giving them unfair advantage over Protestant tax-payers, the Mowat-Fraser Government has bartered for political support the Holy Book itself, and has placed in the Public Schools of the Province an excised and mutilated copy of the Scriptures prepared under Archbishop Lynch's personal supervision. Though under the Constitution the Roman Catholics enjoy the right to teach what they like in their own exclusive schools, it is now for the Electors of Ontario to say whether the Romish hierarchy are to be permitted, as under the present Minister of Education it does, to interfere with, control and dictate the course of study in the Public Schools of this Protestant Province.

The REV. CANON DUMOULIN, of St. James' Cathedral, Toronto, in his sermon delivered in this connection, on Sunday, December 12th, spoke out in bold and manful tones, and his words recall the famous and historic days of John Knox :

WHAT REV. CANON DUMOULIN SAYS !

"He meant to say something additional on the subject, and also to maintain his right as a Protestant minister to express his views on the subject without being abused for doing so by any of his fellow-townsmen. When at his ordination the Bible was presented to him, and still later when he was inducted into that Church with a copy of the Bible in his hand, it meant that he **was to preach it, to guard it and to maintain it.** He was determined that it was his *bounden duty to maintain the Bible, uphold it and guard it in the face of all the abuse the world could heap upon him.* This was a question on which those Protestants who were put out by questions of ritual and the cut of a vestment should sink *their differences and stand shoulder to shoulder together.* It was the duty of parents to teach their children the Holy Scriptures. "Train up a child in the way he should go, and when he is old he will not depart from it." If it was the duty of parents to instruct children in the Word of God, it followed that it was the children's duty to read the Word of God. The place to teach a child was in the Public Schools, and therefore

"THE BIBLE SHOULD BE TAUGHT

"in the Public Schools. He then referred to the book of Scripture selections (now known as the "*Ross Bible*") which is being substituted for the Bible in the Public Schools. *This book was submitted to the Roman Catholic Church in the first place for their endorsement and approval, and then secondly to the Protestants. No man had the right to chop and garble and cut up the Word of God to suit his own particular views or purposes. The order of the Bible in the book of selections was completely destroyed, so that it was quite impossible for anyone holding a Bible in his hand to follow the teacher as he read to the children. The great stain on the matter was that the*

WORD OF GOD WAS CARBLED AND DISHONORED.

"Those chapters in the Epistle to the Romans in reference to the fall and the depravity of man and his justification by faith were cut out, and were nowhere to be found in the book of selections. 'Here it is,' he said, holding up the book, 'here is the little volume within these covers, one-sixth the size of an ordinary Bible.' Proceeding, he said that those parts in the Epistle to the Hebrews where the subject of sacrifices was referred to and reflections made upon the erroneous teaching of a corrupt church were left out. Again, in Corinthians omissions were made, the effect of which was to

DESTROY THE PROTESTANT TEACHING

"of the Christian Church. In reference to the sin of David the selection was so manipulated that the reader could make no sense out of it. Certain parts of the Scripture were passed over which had a bearing on the doctrinal teaching of the Christian Church as against the Roman Catholic Church. The fundamental doctrines of their religion were garbled and hewed and hacked so that it was impossible to get at the sense of the Scriptures as set forth in the Bible. He then dealt with the fifty-first chapter of Isaiah, and showed with what care the knife had been used to eliminate certain passages. Referring to the story of Joseph, he stated that

IT WAS THE BEACON LIGHT

"for the young to guard them against the machinations of the evil-disposed. There were those who said that portions of the Bible were not fit to be read to the young, and that it was an unsafe guide to put in their hands, but when the caution light was set up no one should find fault with the man who had set up that light to warn them of danger ahead. In the story of Joseph and the wife of Potiphar, who had tried to seduce that holy man, the compiler of the book of selections had inserted a line and a half of original matter instead of ten verses. Those words really endeavored to exonerate Mrs. Potiphar, and said she had accused Joseph of mocking her, leaving the reader to infer that she was a virtuous woman and that Joseph might have been simply making fun of her. Everything with reference to the honor and fidelity of Joseph was omitted, and the beauty of the whole story was so mangled that no one could gather the meaning. The minority in this Province were very well cared for. They were highly privileged. They had Separate schools of their own; and they could teach whatever they liked in those schools."

It may be that partyism has obtained such a hold on some of the people of this Province that they are prepared to sacrifice not only their civil but also their religious liberties, sooner than be thought to abandon their political leaders. But it cannot be that all are so dead to the true interests of their country, their homes and their children's welfare.

BIBLE KEPT FROM THE PEOPLE

And if the noble words of the **Rev. Canon Dumoulin**, already quoted, are not sufficient to awaken the slumbering but not, it is trusted, *extinct* spirit of freedom, let the following additional extract be read. The rev. gentleman proceeds to say :

"He would repeat what he had said the previous Sunday, that the **Roman Catholic Church** should not be allowed to touch our Bible and Public Schools with their little finger. *Wherever the Roman Catholic Church was in the ascendancy the Bible was kept from the people.* He could not be accused of being a politician. He did not speak to them as a politician, but he cautioned them, and he admonished them, and he advised them that this was the **burning question of the day.** With their **Protestantism** and their Bible so **in danger**, notwithstanding all that was said to the contrary, all those who loved their Bible and their Church should **stand up manfully** for the **whole Bible** and

NOTHING BUT THE WHOLE BIBLE

"in the Public Schools. It had been asserted in support of the Scripture selections that the Church of England had done the same thing in her Prayer Book. Now this did not hold good for two reasons. In the first place the selections in the Book of Common Prayer are not mutilated. They are complete selections and do not destroy the harmony and sense of the Scripture. They are portions of the Word of God. In the second place the Prayer Book does not place these selections instead of or in place of the Bible. 'Were I,' said he, 'to understand that the Church did place these selections in our Prayer Book instead of, or as a substitute for, the whole Bible, much as I value our grand Prayer Book I would say,

AWAY WITH IT,

"away with it! Don't talk to me of the Bible not being fit to be placed in the hands of the children in our schools on account of alleged immorality. These very children, on their way from school, at any corner of the streets, for one cent can buy a paper containing the worst immorality, disgraceful to be read by anybody.'"

REFERENCES ERASED FROM THE PROOF SHEETS

No well-informed person now doubts that the compilation or rather mutilation of the Scriptures used in our Public Schools was the direct result of a compact made between the **Mowat-Fraser Government** and the **Romish Hierarchy** of this province.

The **Minister of Education** does not deny that he sent the proof-sheets to **Archbishop Lynch** for his examination and approval. The result is the expurgated edition that is taught in the Public Schools of our Province.

It is a difficult thing to make a comparison of the Ross Bible with the true Bible, for the reason that the chapters and verses are not given in Mr. Ross's edition. These references were left out, although given in the proof-sheets. *Who ordered them to be left out* is no longer one of the mysteries of this mysterious business, but it needs only that the Readings be carefully examined to satisfy every impartial minded person for whose special edification they were prepared.

ESSENTIAL PORTIONS OF BIBLE MUTILATED

Intrinsic evidence is to be found in the book itself that the susceptibilities of the Romish Church have been very carefully considered, while the leading passages upon which the distinctive dogmas of the Protestant faith rests as distinguished from Romish precepts are excised, and the Bible mutilated in the most essential portions of it, viewed from the Protestant standpoint.

Let this be proved. The Ross Bible jumps (Lessons 12 and 13, part 5, p. 348) from the First of Thessalonians, 5th chapter, 24th verse, to the Second of Timothy, 2nd chapter, 1st verse. It so happens that the portion of the Bible thus passed over contains the following text, First of Timothy, 2nd chapter and 5th verse: "For there is one God, and one mediator between God and man, the man Christ Jesus."

NO MEDIATOR BUT ONE

This is the very kernel of the Protestant faith as contradistinguished from that of the Church of Rome. Why was it omitted from a book of selections intended for the *Public Schools* and not for the *Separate Schools*; and for Protestant children and for them chiefly, seeing that the Roman Catholic children who may still, in defiance of the recent coercive amendment, frequent the *Public Schools*, are not compelled to hear the book of selections read, but are at liberty, as before, to leave during the reading?

Again, Lesson 21, page 352, of the Ross Bible, contains seventeen verses. The first twelve verses are the first twelve verses of First of Peter, 2nd chapter, as follows:

"1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"3. If so be ye have tasted that the Lord is gracious.

"4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

"5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"6. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

"7. Unto you, therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

"8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

" 10. Which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy.

" 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ;

" 12. Having your conversation honest among the Gentiles : that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

But at this twelfth verse the Ross Bible **suddenly jumps** to the twenty-first verse of the same chapter, eight verses being passed over. These eight verses read as follows, numbered as they appear in the true Bible :

" 13. Submit yourself to every ordinance of man for the Lord's sake whether it be to the king, as supreme :

" 14. Or unto governors, or unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

" 15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men :

" 16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

" 17. Honor all men. Love the brotherhood. Fear God. Honor the King.

" 18. Servants, be subject to your masters, with all fear : not only to the good and gentle, but also to the froward.

" 19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

" 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently this is acceptable with God."

LOYALTY TO RULERS NOT ENCOURAGED.

Why are these eight verses omitted ? It will be seen by reference to the twenty-first verse, to which the Ross Bible jumps, that the connection is entirely broken by Mr. Ross, the twenty-first verse reading, " For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye follow his steps." The sense is completely destroyed by the excision. And let the reader look again at the eight verses excised. They are amongst the most beautiful in the New Testament. Why should our children not be taught to be loyal to their rulers ? Is it contrary to Archbishop Lynch's doctrine, or to the doctrine of his Church, that our children should be taught to honor the king ? In short, are the Public School children to be kept in the dark as to their duty to the sovereign and the civil power, whilst his Grace in his Separate Schools freely inculcates the doctrine that his Church is above the State, and **that the Pope** has the first claim upon the allegiance of mankind ?

These are questions of the very first importance to every man, no matter what political party he may serve ; and they demand a straightforward answer.

These extracts are abundantly sufficient to establish the position that the Bible readings have been compiled to placate **His Grace, Archbishop**

Lynch, who is the power behind the throne that has for some time past been the *real* ruler of the Province—**Mowat** may reign, but **Lynch** governs!

WHAT NEXT?

What is the outcome of this "deal" with the infallible Church?

1st. The cardinal doctrine that there is "but one mediator between God and man, the man Christ Jesus," is ignored. It clashes with the Popish doctrines of intercession between man and his God by saints of the Church.

2nd. It repudiates the duty of loyalty to the Sovereign or the State, for that conflicts with the allegiance to the pontiff at Rome, which, according to the Roman Catholics, is a higher duty than loyalty to the civil rulers of the Province.

Enough has been said to satisfy everyone that has any interest in the future welfare of the Province that there is danger ahead; that the **ceaseless and untiring foes of freedom** are on the war path, quietly but surely sapping at the foundations of those institutions we cherish most dearly, and in our schools among our children are seeking to sap the great truths upon which Protestantism depends.

Extracts have been taken from the sermons of **Rev. Canon Dumoulin**, and no more noble words were ever uttered in a Protestant Church. But it is perhaps more to the **Rev. Dr. Laing**, Presbyterian Minister at Dundas, the **Rev. G. M. Milligan**, of Old St. Andrews, the **Rev. Dr. Wild**, of the Bond Street Congregational Church, and **Rev. Dr. Lungtry**, of St. Luke's Church, Toronto, who were the first to call attention to the encroachments of the Roman Catholic power upon the rights and privileges of the majority in this Province, that credit is due. The bold attempt, which almost succeeded, to drive Mr. Massie, Warden of the Central Prison, from his position because he had properly refused to allow the Roman Catholic priests to interfere in the management of the prison, is known to every reader in the Province. The encroachments that have been made on the school system are thus summarized in **The Presbyterian Review**, a journal started for the purpose of resisting the aggressions of the

EVER-ENCROACHING CHURCH

as follows:

"1. Whereas in 1863 only such Roman Catholics as gave notice and desired it were accounted Separate School supporters, those who did not give notice supported Public Schools. Now (by section 49) every Roman Catholic is such *prima facie*;

"2. Whereas formerly they were able to withdraw from being Separate School supporters, now it is most difficult to do so, if at all possible, according to the letter of the law (clause 48 requires the application to be made in writing, that is before the name is put on the roll). This is surely against Public Schools;

"3. All Roman Catholic property occupied by owner or tenant (section 49), unoccupied (section 47), *held by a company of whom one or more are Roman Catholics* (section 53), within *three miles* of a Separate School, may be assessed

in whole or part for Separate School purposes. *This is a great 'advance,'* and in many places as a fact has crippled Public Schools or led to the employment of a Roman Catholic teacher even where Protestants are most numerous;

"4. All Protestant property tenanted by Roman Catholics must or may be taxed for Separate Schools and the owner cannot prevent it (section 52). We cannot deny that this is a great advance on 1863 and at the expense of Public Schools;

"5. Roman Catholics may have Separate Model Schools, while at the same time they have equal rights with Protestants in the County Model Schools. What the effects of this may be we cannot as yet conjecture. This is one great advance surely;

"6. Roman Catholic Separate School Boards may appoint a member on the High School Board. Can this be defended on principles of justice?

These are by no means unimportant advantages which have been already obtained by "*the Palace*," and no one can feel astonished that men who have been Liberals all their lives, who have given to **Mr. Mowat**—at one time the blatant champion of extreme Protestantism—their heartiest support, who have never swerved from their party allegiance, should be found now openly arrayed against the provincial premier and working by every legitimate means for his overthrow. The **Presbyterian Review** (controlled by ministers and laymen of that church who are *Protestants* and *Presbyterians* first and *politicians* afterwards), thus justifies the right and duty of all to take part in the strife:

"But probably even these changes would have remained unchallenged had not the Archbishop put forth the claim of a right, *jure divino* (a *divine* right), to interfere with our Public Schools; or had the Government refused to recognize that right. But when the Government acknowledges and, obeying the respectful suggestion of the head of the Church, puts our

POETS AND HISTORIANS OUT OF OUR SCHOOLS

because they state some things that reflect upon the Church of Rome, while at the same time things most **offensive to Protestants** are taught in Roman Catholic schools; when for the whole Bible is substituted selections from which is carefully excluded every passage that offends the Roman Catholic, while *Butler's Catechism* is taught in Roman Catholic schools, surely it is time for the 'able and vigilant champions' to speak out even if they should not be M.P.P.'s, but merely 'clerics.' We all know what Scotland owed to her ministers even in matters of State administration. Scotland's sons have still a little of the **spirit of Knox and Henderson**, and rather than submit to spiritual despotism or be deprived of civil liberty, are ready for a struggle no matter how long or how bitter."

The **Rev. Mr. Milligan**, in his open letter to Mr. Mowat, thus, in temperate language, writes of these encroachments:

"I presume no one will deny that it is the policy of the Roman Catholic Church to make the institutions of any country where it has a footing as **essentially Romish as possible**, and at the same time do all it can to hinder the operation of Protestant agencies and influences. In this the Church of Rome, from its standpoint, is consistent and dutiful. It has been true to its convictions of duty in this respect in connection with the educational interests of this Province. It is

ALLOWED FULL SWAY

"in connection with Separate Schools. Teachers and teaching therein must be Romish. These schools are under the control of the Romish clergy. Originally Roman Catholics were regarded as belonging to Public Schools, unless they expressed a wish to connect themselves with Separate Schools. Roman Catholics, where there is a Separate School as the law now stands, are set down as belonging to it, **unless they take the steps themselves of cutting themselves off from it** and becoming supporters of Public Schools. This regulation involves putting themselves in antagonism to their Church, a position, as you know, which they will think of twice before taking. This change in the law, from whatever motive effected, is obviously conducive to priestly ends and interests, placing, as it does, Roman Catholic citizens, who may desire to avail themselves of our Public Schools, more thoroughly under the dictation of their priests in their choice of how their children shall be educated.

"Roman Catholics having been granted Separate Schools, and changes having been made in the law from time to time giving them power to make their schools more widely and intensely Romish, surely, on the *principle of equal rights to all*, their interference in Public School matters should be proportionately less and less."

RELIGIOUS EDUCATION IN DAY SCHOOLS

And again the rev. gentleman says :

"Roman Catholics believe that education should be distinctively and positively religious in day schools. I believe the same. Protestants gave them their Separate Schools that we might have our Public Schools left us to carry out therein our conceptions of duty to our children. I fear if Roman Catholics go on secularizing our Public Schools that we shall have to rise up and secularize all round. If the home and Church only are allowed to give religious instruction to Protestant children and the State simply that which is secular, then Roman Catholics must be ready for a similar fate. Perhaps with their interferences no other issue can be left our statesmen for their adoption. *Things cannot remain for ever in our Province as they are, where probably seven or more children are Protestants to one who is Roman Catholic.* We are not only **denied the rights of Protestants in education in a Protestant Province**, but that of Britons. Much that is gloriously characteristic in Britain's history is distasteful to a Church which *never acknowledges* that it has been wrong.

HISTORY FALSIFIED

"To gratify the childish sensitiveness of Romanists *Marmion* 'must go.' To meet their intolerance of truth, if it tells against them, history must be falsified, and so *Collier's* 'must go.' And what, if things are thus to go on, is to be on the morrow? You know, sir, the history of the Papacy in Europe. It gained an ascendancy there (of course it took centuries to do it, but centuries are nothing to its projects) against which men rose and which they threw off, and that too where there was no Protestant instigation existing. Are we to allow this tragic history to repeat itself here?

OPPOSITION HITHERTO RESTRAINED

"It is said no special opposition has been shown in Parliament or out of it as to your Government favoring Romanists. In Parliament is not the first place to look for such opposition when a **corporate vote** is involved. We must not, such is the pass to which affairs have come, stand back from doing our

duty because earthites will be found on our track ready to pick up what may serve their end. Out of Parliament as much opposition to the educational policy of the Province has not been shown as ought, for various reasons. Men are pounced upon when they say a word in this direction 'as bigots,' as raising the 'No Popery cry,' as riding the Protestant horse, and as hating Roman Catholics rather than their system, and are assailed as if they were miscreants or fools by the press of the party whose interests for the time might be jeopardized by the discussion."

Dr. Laing, of Dundas, has for months with vigorous pen and undaunted courage waged war on the Government who have made these surrenders, and has done much—perhaps more than any other man—to arouse the country to a sense of its danger.

It may be asked why should the **Mowat-Fraser** Government be assailed because of these encroachments? The question hardly needs a reply. Since 1872 Mr. Mowat has controlled the Legislature of the Province, and is to be credited with, and held responsible for, the enactments which during that period have been made. No argument is needed to sustain so self-evident a proposition. But his responsibility does not rest on theoretic grounds alone.

There is ample evidence, judging as well from the action of the Archbishop on the one hand and the exceptional legislative privileges which he has obtained from the **Mowat-Fraser** Government on the other, to prove that a

SECRET CONCORDAT

was made between the **Local Administration** and the **Romish Hierarchy** of Ontario.

Let it be considered whether the evidence warrants this conclusion. It may be premised and cannot be disputed that the interests which **Archbishop Lynch** champions and supports are those of the Roman Catholic Church, of which he is the head in this Province.

It will not be gainsaid that when he actively and energetically exerts his enormous powers and directs the manner in which "the corporate vote" of the members of his Church is to be cast, that he is not doing so without a definite bargain, the terms of which—although kept secret—may be known from the fruit it has borne and has yet to bear.

Now in 1882 the following letter was written by the Archbishop to be used in the bye election in East Simcoe on behalf of **Mr. Drury**, the Government candidate. Bearing in mind that **Dr. Slaven** was a Roman Catholic of good standing and a man personally of unblemished reputation, it will be the more manifest that the Archbishop's intervention was not without a solid "consideration." His Grace indites the following epistle:

IN MR. DRURY'S BEHALF.

"Dec. 9, 1882.

"MY DEAR MR. HIGGINS,—We are now anxious to sustain the Mowat Government. If it go, then we shall have Orange rampant, and we may as well

quit the country. The first act of the new Government will be to incorporate the Orange order, and then, indeed, the Catholics will suffer. If Catholics do not wish to vote for Mr. Drury, then they need not vote at all. I would be ashamed of the Catholics changing politics for mean purposes, and some so-called Catholics are doing so, and playing into the hands of the Orangemen. Alas, there will always be traitors! You, I know, Mr. Higgins, will keep staunch.

"Yours faithfully,

"(Signed) † JOHN JOSEPH LYNCH,
"Archbishop of Toronto."

This letter was carried round by Mr. Higgins, then of Whitby, to whom it was addressed, and exhibited to the Roman Catholic electors of the riding, with the **result of Mr. Drury's election!!!** More evidence may not be called for, but the proof of a bargain with the Government at the time when Mr. Ross^s (who, it cannot be denied, has honestly kept the compact on his part) was^s running in West Middlesex must not be omitted.

It is probable that at this crisis in the history of the **Mowat-Fraser** Administration, which had been shaken at the preceding general election, its majority being much reduced, that the **Archbishop**, seeing his opportunity, demanded, as the price of his support, that the management of the Public Schools of the Province should be **entrusted to his tender care**.

So, on behalf of **Mr. Ross**, the following very explicit letter was written:

"It would be a severe blow to the Catholics to lose the *Mowat* Government that **has done all in its power for us**. I hope the Catholics of West Middlesex will see to **their own interest** and return Mr. Ross.

"† JOHN JOSEPH,
"Archbishop of Toronto.

"Toronto, Dec. 5, 1883."

The words should not be forgotten; "**It would be a severe blow to the Catholics to lose**"—His Grace admits in these words that he *has* the "**Mowat Government!**"

Why?

Because

"**It has done ALL in its power for US.**"

At that time, in comparison with subsequent concessions, but little had been granted to the Roman Catholics beyond, so far as is known, the appointment of Roman Catholics because of their religious belief—not of their fitness for office—to offices in the public service, and "*Marmion*," it is true, had been banished from the High schools.

SURRENDER TO ROME OF ALL IT CLAIMS

But the **Lynch-Mowat-Fraser** combination, emboldened by the apathy with which the people seemed to view the unholy alliance, have since almost openly surrendered to the Roman Catholic wing all it claims.

It may not be unimportant further to notice, as corroborative of the view contended for in this writing of the unfair privileges that the Roman Catholics have obtained by means of the alliance between the **hierarchy** and the **Mowat-Fraser** Government, that the grants **FOR CHARITABLE INSTITUTIONS** are distributed as follows:

Non-sectarian	• • •	\$44,382 60
Protestant Institutions	• • •	17,887 62
Roman Catholic Institutions	• • •	34,487 29
Total	• • •	\$96,207 51

The Roman Catholic population is but 16 per cent., whilst they thus receive about 66 per cent. of the sum (\$51,824.91) granted to sectarian institutions.

No greater proof could be adduced of the truth of the saying that "Eternal vigilance is the price of liberty!"

NOW LET MR. MOWAT SPEAK

In his open letter to Rev. Mr. Milligan he thus **boasts** of the support which his Government have received from the Roman Catholic electorate:

"As a Liberal leader I am glad that he (referring to the Archbishop) is 'friendly to us * * * I am glad to know that his Grace has always been 'friendly to us; and who doubts that nothing would better please those Conservatives who are trying to raise the 'No popery cry' than to get all Roman Catholics, bishops—priests and laymen—to give their support to the Conservative party."

And again Mr. Mowat wrote, "I have no ground for doubting that one 'principal reason why any of the Roman Catholic bishops and clergy desire 'the success of the present Ontario Government is that * * * they believe 'the present Ontario Government to be a good Government."

And again, Mr. Mowat tacitly admits that he expects to have a larger measure of support from the Roman Catholic electors; "because," he says, "if 'we are to have an increased number of Roman Catholic supporters at the 'approaching elections, it is quite certain that we are not to have the support 'of all;" and again, "a little reflection will convince my friends that the fact 'of an increased number of Roman Catholic voters purposing to support our 'candidates at the next election," etc., etc.

Remembering that this letter was published on 30th October last, it is quite evident that Mr. Mowat then had some understanding that even the great number of Roman Catholics that have hitherto supported him was to be very largely increased.

This grave question has not been forced upon public attention by politicians or party men, but, it may truthfully be said, in spite of them. **Mr. Meredith** disclaims all desire to raise sectarian issues, while demanding that interference by Separate School supporters with the Public Schools of the Province should cease.

A GREAT ISSUE

is now, therefore, presented to the people of Ontario, which, when once fully understood, can meet with only one response. It is this: When Roman Catholics are permitted to have Separate Schools in which the religion of that Church is taught without interference or control by the State, is the Archbishop or any other Roman Catholic ecclesiastic to be permitted to dictate or supervise the nature of the religious teaching which is to be given in the Public Schools, even to the extent of **muttling and garbling the Bible?**

Some who are Protestants, but probably more swayed by *political* than *religious* convictions, argue that as some Roman Catholic children in places where there are no Separate Schools have to attend the Public Schools, it is only proper that the Bible should be distorted so as not to offend the susceptibilities of their parents.

Those who thus argue forget or ignore the fact that **Mr. Ross**—doubtless under the direction of **Archbishop Lynch**—issued an order by a circular to the Public School Inspectors, under date "March, 1885," as to the Scripture readings, in which the following authoritative instruction is to be found:

"The right conceded to the pupil of absenting himself from the religious exercises of the school, as provided in paragraph 4 of the regulations, requires the most careful attention of every teacher.

"In order that the parents and guardians of Roman Catholic pupils may be saved unnecessary trouble in giving notice to teachers, under this regulation, it is to be assumed that the parent or guardian of a Roman Catholic pupil has notified his wish to the teacher, as by this rule required, unless such parent expressly notifies such teacher in writing that he desires the pupil of which he is such parent or guardian to attend and be present at the religious exercises prescribed. Before entering upon the closing exercises of the school, the teacher should therefore allow a short interval to elapse, during which such pupils might retire, and in this way remove all doubts as to the faithful observance of the regulations."

It is not admitted that even if the plea put forward was true in fact it would be a justification; but regard being had to the order just quoted, from which it appears that *before the Scriptures are read an opportunity is to be afforded for Roman Catholic pupils to withdraw* so that they shall not hear even from Mr. Ross's expurgated edition, that it is nothing short of an outrage that the Roman Catholic Church dignitaries should be consulted in the matter!

No! Now is the time for the electors of Ontario to insist, in the noble words of Dr. Chalmers, that "we mean to have the Bible the regular and daily school book; it shall be taught openly and fearlessly, not dealt with as a contraband article; not smuggled into a mere hole or corner of our establishment; not mended or mutilated by human hands, that the message of the Eternal may be shaped to the taste and prejudices of men; not made to skulk from observation lest the priests of an intolerant faith should be offended—No! God helping us, we will place His Word in the forefront of our system of education, and we will render it the unequivocal, the public, the conspicuous object that is becoming a Christian and Protestant nation."

ALL PARTIES AWAKENED AND AROUSED

But the public conscience has been awakened, and men of all parties, without distinction of party, are aroused and alarmed, and the practical issue is between the Roman Catholic hierarchy and the Protestants of all shades in the Province. A victory for the Mowat administration at the polls means the firm establishment of this **Roman Catholic usurpation**—a Catholic and Popish domination!

Its overthrow means that while the Protestant majority of the fair Province of Ontario are willing to admit their Roman Catholic fellow-citizens to **every right** which they themselves enjoy, they are determined that for no man or party, and for no consideration and under no circumstances, will they surrender their own liberties or allow the truths of Protestantism revealed in God's Holy Book itself to be discredited or dishonored. Such being the issue on the 28th of December, the result cannot be doubtful.

