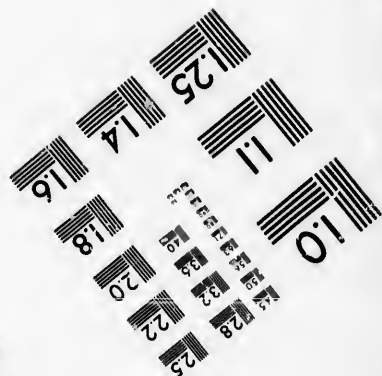
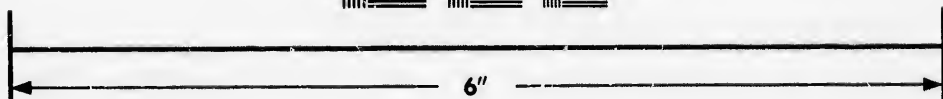
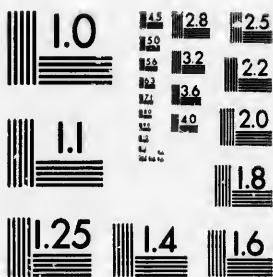


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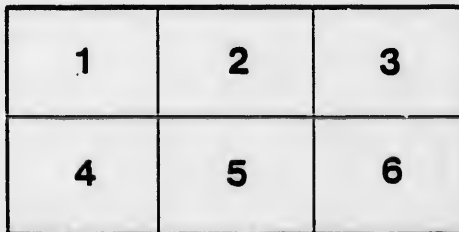
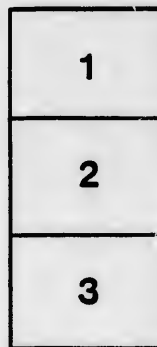
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ESSAY

—ON—

THE TIMES



CANADA

IN THE 9th DECADE OF THE 19th CENTURY.



BY VILCCCXXVIII.

SECOND EDITION—REVISED AND CORRECTED.



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ESSAY ON THE TIMES

—>CANADA<—

In the 9th Decade of the 19th Century.

WHEN a people get into a difficulty which is apparently surmountable, common sense and self-preservation, as in an individual case, is the first law of nature, which law dictates the getting over the matter or putting it aside in the easiest manner which circumstances suggest.

Now, at this time, we, British Canadians, have, not solely by our own mistaken policy and want of forethought, been brought face to face with one of the most gigantic of difficulties—

“ROMANISM,”

that fell and fearful system which our ancestors were compelled to crush as a power in Great Britain and Ireland, during the memorable and God-directed Reformation, is *gradually, silently and stealthily* encroaching upon our Free Institutions, and will in a few years, if we do not check it by legislation, be too strong for anything but driving the French Canadians and other Romanists into the St. Lawrence at the point of the bayonet. May a merciful God direct us to such wise, legislative policy as will preserve the freedom of our institutions, and forbid such a dire and dreadful necessity! The encroachments of Romanish Ecclesiastics must be stayed, if we are to continue a free people.

The British Province of Quebec is now prostrate at the feet of Rome; or, to speak more correctly, at the feet of the “*worst society or company of evil men*” which this world has ever known, “*The Jesuits*,”—that engine of Satan called the Society of Jesus. Oh, what a superlative misnomer! From all countries in Europe, from the City of Rome itself, has that Society been driven, as dangerous to public weal; yet here in this Canada, in the 19th century, it is incorporated and accorded the rights of good citizenship, which Society has driven the English language from the schools in that Province, in which no language but French is taught, except in such schools as are supported by Protestants. The same encroachments are progressing in some three or four of the eastern counties of Ontario. In a few years the Protestant schools will disappear. The

cunning and serpent-like assumptions of the Jesuits are so grasping and so bigoted that Protestants will be compelled before many years to leave Quebec to the Romanists, if they are not deprived of their local legislature. The *Toronto Mail* during the winter of 1886-7, with commendable zeal and energy, exposed the game the Jesuits are playing in the eastern part of Ontario, which game may so far be called—"the insertion of the wedge."

FRENCH IS THE LANGUAGE

used in the Quebec legislature, the authority for which British Canadians have now good right to hold as void. The Imperial Statute of 1774 concedes to the French Canadians the use of the French language, with other important concessions; but now it must be looked upon as effete, as it was obtained from the Imperial Parliament by the French Canadians *as the price* of their loyalty at the time the American Colonies revolted. The French Canadians have unblushingly shown us that loyalty from them to the Protestant Christian Sovereign of this Empire is a *mith, a mere pretense*, (the last, or Riel, rebellions having had their ramifications and agents in every village and other locality throughout the Province of Quebec). Such fact is too well known for any Rebel—be he Priest or Layman, to attempt to deny. Such being the undeniable truth, the Statute of 1774 above referred to, and so often quoted by French journalists, virtually stands repealed, and is absolutely to all intents and purposes, *void*. The laws enacted by the Dominion Legislature are printed in French as well as in English. This point is conceded by the British North America Act, dictated by mistaken liberality on the part of those who got up that Statute, which *must* and will in time be corrected. It has been said that the

TREATY OF PARIS,

signed 10th February, 1763, is the great foundation of the deadlock which confronts us in Canada. That is not correct, however; there is nothing in that Treaty which British Canadians at this time would object to. It secured nothing to the French Romanists but the peaceable enjoyment of their religion; in fact there was not a word said about their laws or peculiar institutions by any one of the commissioners at the execution of that Treaty; nor was there in the terms of surrender granted to the French General Vaudreuil, when he surrendered at Montreal in 1760 to the British General Amherst, immediately before he was allowed to leave Canada, from which time Canada became a dependency of the British Crown. The words of

GARNEAU, THE FRENCH CANADIAN

Historian of Canada, *vol. 2, book 10, chap. 2, page 77*—regarding that Treaty, are conclusive on the point, and are as follows: The only other

“stipulation in the Treaty regarding Canada was that Britain bound herself to allow the Canadians the free exercise of their religion. *Silence* was maintained on the subject of the Canadian laws, probably because in becoming British subjects they were made participants in legislative institutions.” Further, there is not a section nor a part of a section in any one of the statutes passed by the British Parliament respecting Canada, to wit, Chap. 83 of 14 George 3rd; Chap. 12 of 18th George 3rd; Chap. 31 of 31st George 3rd; Chap. 35 of 3 and 4 Victoria; Chap. 36 of 11 and 12 Victoria; and Chap. 118 of 17 and 18 Victoria; in which reference is made in any manner to securing to the French Canadians the enjoyment of any peculiar laws and institutions. And the Statute of 1774, above referred to, being now, through the disloyalty of the French Canadians, become void, their assumptions are without the least vestige of law or right. British Canadians regard the concession to the French Canadians, of the enjoyment of their religion, conceded by the Treaty of Paris of 1763, as an act of simple justice. At the same time, if a Roman Catholic power had subjugated a Protestant country, *what would have been the course pursued?*

OLD ENGLAND,

dear old Protestant England, does not and never did trample a fallen foe, the assertions of Irish agitators, who make livings by inventing and asserting falsehoods, to the contrary. England would now have elevated the French-Canadian habitant to the position and status of a freeman had it not been for the successful opposition of Romanism.

EXPERIENCE IS TEACHING US

British Canadians that the effort to amalgamate English and French in this country—to make one people of Anglo-Saxons and French Romanists, with their language and religion determinedly against us—is a failure; it cannot be done, and we must give up the attempt until we can bring about a new state of things and a new mode of governing this country. Romanism, especially when manipulated by the Jesuits, is the same today that it was centuries past: there is no change in either the dogmas, the assumptions, or the policy of that system. How good is the Eternal Father in depriving Rome of the fearful power she once possessed. “Yes,” said a divine of some 150 years past, “the wings of Satan are indeed clipped.”

A short time past in Montreal, a priest (a Jesuit, no doubt) got up a table of statistics to show that God is increasing the numbers of the French-Canadians for His own good and wise purposes. Like the greatest number of Jesuitical statements, it was not correct.

“THE END JUSTIFIES THE MEANS”—

a maxim of Yolola. The priest attempted to show from the last census of Ontario and Quebec that the French-Canadians had increased in far greater ratio than had the British in Ontario, and that by natural means. He said not a word about secret immigration from France. He evidently thought that no one knew anything about that immigration, which through Jesuit intriguing has been going silently on for years past, and is known to some Protestants in the Province of Quebec, who think it safest to say nothing about it, since they cannot stop it. Nevertheless it is going quietly on, and perhaps watched.

A FRENCH SAVANT.

Sometime in the beginning of the month of February, 1887, M. Rochard, a member of the Academy of Medicine, Paris, delivered a lecture at the Sarbonne, in which he referred to the depression within the past twenty years of the population in some parts of France. He showed that in those parts in which the people still continued bigoted adherents to the Church of Rome the depopulation was almost entire. Where the people had gone, he was unable upon enquiry to ascertain. The persons whom he found in those parts seemed or pretended to know nothing about where they had gone: “Gone to Paris,” was a reply he sometimes got to the question. Had these people gone to Canada to swell the number of the population of the Province of Quebec, and help to work out a deep-laid scheme of the Jesuits, supplied with money by the Canadian Romish Church, which could well afford to spend millions of her ill-gotten gains upon such a scheme, got up for her own aggrandizement and for the injury of England? Ah, yes, “*the end justifies the means.*”

TWO INSTANCES

of this secret immigration came to light a short time past, vouched for by gentlemen who participated in the scenes described—gentlemen of undoubted veracity. The first instance occurred in the autumn of 1883, when five gentlemen happened to be in the neighborhood of Rimouski on a fishing and yachting excursion. One evening they noticed a large French ship anchored in the river. They, in yachtman style, hailed the watch. A man in pretty good English, though somewhat sulkily, replied they had “*put in for supplies.*” Save the mark! All the way up to Rimouski for supplies only! The yachtsmen camped for the night; and next morning when taking to their yacht, one of the party asked: “Where is the French ship?” The French ship was nowhere to be seen. As they were still conversing, one of the gentlemen called attention to a long line of habitant carts, and some waggons laden with chests, boxes, etc., wending its way inland. Had the French ship landed a cargo of immigrants and gone off during the night? That’s a question.

Again, two gentlemen during the autumn of 1885 left the City of Montreal for a week's recreation and camping out near a village about 30 or 40 miles north-east from that city, in which village they had been when upon such trips several holiday times in years gone by. In the village they found a number of strange people who spoke a French *patois* different from that spoken by the Canadian Habitant. Who were these people? Those whom the gentlemen had formerly known in the village seemed disinclined to say anything about them; they said, however, that they had come up from Quebec (city). *Were they* Immigrants from Old France? Echo answers, *they were*.

The above hints are given for the cogitation of those who think about Romish encroachments in this country, and those who do not. The lecture of M. Rochard, the French Ship, and Habitant Village incidents might as well be thought of all at once. Then the question: Why such secrecy? forces itself forward. "Verily Jesuitism is a wily serpent." Another question comes to the front: Is it a scheme of the Jesuits to transmigrate thousands of Romanists from Europe to the Province of Quebec, and thus consummate Senator Trudel's dream, referred to below?

The Statistical Priest above referred to tells the simple, semi-savage Habitant that God is working for him, and that he is destined to overrun Ontario, The Great North-West Territories, and New England. We shall see something different from that I trow, and that perhaps in quite a few years.

SENATOR TRUDEL,

or his able correspondent "Frontenac" is somewhat premature in picturing the restoration of New France. "A splendid Empire," writes one "of them in one of his flights of *genius*, extending from ocean to ocean, "ruled by the French-Canadian race; subject of course to the *divine guidance* of the Church of Rome, which is to be mistress of all British "America and the Eastern States of New England." Almost as bright a future for the Habitant as for the Irish when they get the *upper hand*, as prognosticated by the old crone, Bridget O'Carrolan, some 100 years past.

LORD DURHAM,

in his Report to the Home Government upon the condition and causes of discontent in this country, Canada, seemed to despair of such a consummation as the formation of a unity between peoples of Anglo-Saxon and French origin. The French language, said his Lordship, is of itself an apparently insurmountable barrier; but when that is backed by the power and bigotry of the Roman Catholic Church, it will become absolutely so. At the same time British pluck has never been known to succumb to difficulties. The question: What is to be done? How can

we surmount our difficulty with Romanism blocking the way? How can we convince the French Canadians and other Roman Catholics that Romanism is the worst despotism, when unopposed, that ever existed, and the worst apostacy from the Church of Christ that ever appeared in this world, that the cunning and ingenuity of man ever invented? The root and foundation of that great Apostacy is the perversion of a text of the Holy Scriptures,

THE FALSIFYING OF THE WORDS

of the Apostle Matthew, one of Christ's own called and appointed Apostles. In the version of Matthew's Gospel, printed in the English New Testament, under the auspices of England's King James I, (the translator having no means of ascertaining its truth or falsity), from the 13th to the 20th verses of the 16th chapter, it reads as follows:—

"13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say I the Son of Man am?"

"14. And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets."

"15. He saith unto them, But whom say ye that I am?"

"16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"18. And I say unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

"19. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven."

"20. Then charged he his disciples that they should tell no man that he was Jesus the Christ."

Let us bear in mind that nearly all our Scriptures (the four gospels undoubtedly) were, at various times obtained from the library of the Vatican—there being no public repository of the sacred writings in the then known world, after the destruction of the great Alexandrian library during the last decade of the fourth century, but the Vatican. This large collection of copies of the Scriptures procured by the Emperor Constantine, soon after his conversion to Christ and Baptism was destroyed by the Turks when they took that city in the sixth decade of the fifteenth century.

Such being so, and the Romish ecclesiastics having fully and wholly got possession of all the Scriptures and canonical works, they did with them what they pleased, and issued and certified as authentic, pretended correct copies of God's Word, altered from the originals in such manner as they thought would best support and uphold their peculiar dogmas. For charity's sake let us try to suppose, that through ignorance and mistaken zeal, they knew not the evil they did.

GAVASZI,

the Italian Christian preacher, once a Romish priest, in several of his interesting discourses, told us of his conversion, as he said, from Romanism to Christianity. The commencement of which conversion, or that which first opened his eyes to the great deception perpetrated by Romish ecclesiastics during the fifth and sixth centuries, was the discovery by him in the library of the Vatican of the oldest copy of the Gospel of St. Matthew which was then and has ever been in existence. It is a Gospel which the Papacy does not acknowledge, and to which the endorsement of the College of Cardinals of that Church has not been given, though bearing date in the 35th year of the first century, a short time after the crucifixion of the Redeemer,—the copy which was used by the Bishops in King James I. time, when translating the Gospels to form part of our English New Testament, and which bore the endorsement of the Papacy as authentic, was a falsified copy. Of course the Bishops had no option—they were compelled to use that spurious copy, having no means of ascertaining its truth or falsity.

“Father” Gavaszi, as he was called, gave us the translation of the passage above referred to as written by the Apostle Matthew in the old hidden-away gospel which he had found, and which translated, is as follows—which must be read instead of the 17th, 18th and 19th verses of King James’ version of the Gospel by Matthew, as above is quoted :—

“Thou art Simon, but thou shalt be called Peter. What do the people say of me, whose Son am I? One of the disciples answered, Some say Thou art Elias; and some say, John the Baptist come again into the world: but what sayest thou Simon that I am? Simon answered, Thou art the Christ, the Son of the Eternal Father. Then said He, thou sayest it; upon this Rock I build my Church and the power of Satan shall not avail against it.”

What, then, is the Rock upon which Christ has built His Church? Upon Himself, and Himself alone—the Rock of Ages. “*Thou art the Christ, the Son of the Eternal Father,*”—that is the Rock upon which the Church is built, and not His apostle, St. Peter, or any other mere human being,—but Himself, Jesus Christ, the everlasting Son of the Eternal Father—(we may add other texts in connection herewith):—“Who was crucified, died and was buried, and the third day He arose from the dead, to be the propitiation for the sins of His people; He ascended to the Father, and ever liveth at His right hand, the one and only “Mediator between the Father and the children of men.”

THE MOTHER OF JESUS.

The Blessed Mary is not mentioned in the Word of God as a Mediator between God the Father and the sons of men; nor is any other saint. Jesus Christ is the only Mediator. He tells us to *pray to the Father*, and, said He, “whatsoever you ask the Father in My name, He will give it

you." Those who read the Word of God understand the difference between the Gospel by St. Matthew as above referred to and the other three gospels ; but Romanists, who dare not read that word, cannot know anything about it ; they are all however taught the version of the 16th chapter of St. Matthew as given in James I. translation of that Gospel, and above shown to be falsified by their own Church. Speak to any Romanist upon this vital point—

THE ROCK UPON WHICH THE CHURCH IS BUILT ;

his first sentence in reply to you will be a repetition of the above-perverted passage in the said 16th chapter of St. Matthew, the 17th, 18th and 19th verses. His Church being founded upon the Apostle Peter, whom, he thinks, holds the Keys of the Kingdom of Heaven, to admit or exclude whom he may see fit, is quite enough for a Romanist ; he will also assert a fact of which you are already aware that "Peter" means a Rock. Yet he is to be pitied rather than blamed ; how can he know anything about the Word of God when he dare not read it ? Could the Apostle Paul have referred to Romanists in his 2nd Epistle to the Thessalonians, 2nd chapter and 11th verse, in which he uses the words, "And God shall send them strong delusion that they should

"BELIEVE A LIE."

The passages hereunder set forth in the Gospels by the Evangelists Mark and Luke and the Apostle St. John, describe the very same scene between our Lord and His Disciples as that above quoted from the 16th Matthew, 13th to 20th verses, as given in King James I. version of that Gospel, the 13th to the 16th verses and 20th verse are in no manner changed from the original Gospel as written by St. Matthew and found by Gavaszí ; but the 17th, 18th and 19th verses are entirely changed from the original copy as found by Gavaszí. The Version issued from the Vatican as authentic, and represented as having been written by the Apostle Matthew, which the translators in James I. time used, was not authentic and was never seen until the end of the 6th century, 500 years after the Apostle Matthew's death, when the Church of Rome succeeded in gaining supremacy over all other churches ; the 19th verse is from the first to the last word of it false, and foisted into the original text as found by Gavaszí, in which there is not one word about Christ building His Church upon Peter and giving to Peter the Keys of the Kingdom, nor is there in any other part of God's revealed Word anything at all about such a dogma.

THE POINT TO BE GAINED

by such a perversion of the original text of Matthew's Gospel was to make out a clear case in favor of the Church of Rome attaining to universal supremacy over all other Christian Churches about the end or

conclusion of the 6th century ; hence, at the instigation of Satan, the Word of God was changed, and upon that changed and falsified part the Church of Rome was built.

The same scene as given between Jesus Christ and His Disciples in the English Version of Matthew's Gospel, 16th chapter, 13th to 20th verses ; is given in the 8th chapter of Mark's Gospel, English version, 27th to 33rd verses, which are as follows :—

"27. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am?"

"28. And they answered, John the Baptist ; but some say, Elias ; and others, One of the Prophets."

"29. And he saith unto them, But whom say ye that I am ? And Peter answereth and saith unto him, *Thou art the Christ.*"

"30. And he charged them that they should tell no man of him."

"31. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

"32. And he spake that saying openly. And Peter took him, and began to rebuke him."

"33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, *Get thee behind me, Satan* : for thou savorest not the things that be of God, but the things that be of men."

NOT A WORD IN THE ABOVE QUOTATION

from the Evangelist Mark's Gospel about St. Peter being a Rock upon which Christ would build his Church, nor about Christ giving the Keys of the Kingdom of Heaven to Peter, to bind and loose whom he thought fit. At the same time it is undoubted that the Evangelist St. Mark, the writer of that Gospel, was the intimate friend and confidant of the Apostle St. Peter, and wrote his Gospel under the guidance and dictation of St. Peter. Let it not be forgotten that in the 33rd verse above quoted, the Lord calls Peter "*Satan.*"

Again, in the Gospel by the Evangelist St. Luke, Chapter 9, from the 18th to the 22nd verses, the same scene, though slightly varied in the description, is recorded ; which reads as follows :—

"18. And it came to pass, as he was alone praying, his disciples were with him : and he asked them, saying, Whom say the people that I am?"

"19. They answering said, John the Baptist ; but some say, Elias ; and others say, that one of the old profits is risen again."

"20. He said unto them, But whom say ye that I am ? Peter answering said, *The Christ of God.*"

"21. And he straightway charged them, and commanded them to tell no man that thing ;"

"22. Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

NOT A WORD IN ST. LUKE EITHER

about Peter being a Rock upon which Christ was to build His Church, nor about His giving the Keys of the Kingdom of Heaven to Peter, not

a word. There is but one passage in the Gospel by the Apostle John which at all approaches the point at issue, from the 66th verse to the 71st, which concludes chapter 6, in the English Version. It is written as follows:—

“66. From that time many of his disciples went back, and walked no more with him.”

“67. Then said Jesus unto the twelve, Will ye also go away?”

“68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life,”

“69. And we believe and are sure that thou art the Christ, the Son of the living God.”

“70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”

“71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

NOT A WORD IN THE GOSPEL BY ST. JOHN EITHER

about Peter being the Rock upon which Christ was to build His Church, nor about His giving the Keys of the Kingdom of Heaven to Peter. Not a word, not *one* word in those four Gospel histories of the sacred words and actions of our blessed Lord and Saviour Jesus Christ, about His Apostle Peter being a Rock upon which would be built His Church, and that to Peter Christ would give the Keys of the Kingdom of Heaven, except that one passage, the 17th, 18th and 19th verses of the 16th chapter of the Gospel by St. Matthew, as given in the English Version of the New Testament, and above set forth fully, and which is shown by the good and truthful Gavasz to be utterly false and not in the

GOSPEL AS WRITTEN BY ST. MATTHEW.

The Vatican copy of St. Matthew's Gospel was got up by the Church of Rome, endorsed by that Church as authentic, and upon which falsified copy that Church, I say again, is built.

The Bishops and other learned men who translated the Gospels under King James I. had no means of ascertaining the truth or falsity of the “Vatican copy of St. Matthew's Gospel,” they could not have had any cause to so much as suspect the truth of it.

The true copy which had been written by the Apostle St. Matthew in the year 35 A.D., had been long before put out of the way concealed in the Vatican,—never came to light until found by Father Gavasz; and which was, under God, no doubt, the means of his conversion to Christianity, as described by himself. How was it that with all their

CUNNING AND DECEIT

the Romish Priesthood did not burn it? God no doubt overruled it should remain concealed and be found by Gavasz. His description of his finding that precious Gospel was noticed by the papers at the time he was in America. Yet now his words seem almost forgotten; and were,

when uttered, thought by many people to be of no material consequence. Romanists may traduce the character of the pure and upright Gavaszi, as they have done and will do ; but let any man who saw and heard him, who has had experience of men and made the human countenance a study, and who dare reason and think independently of priestly or any other influence, and who noted the workings of truth and purity upon his noble and intellectual face, answer this question : " Did Gavaszi tell the truth about finding that precious old Gospel written by St. Matthew himself," above referred to? Such a man will reply, *I believe he did.* For if the human countenance can express truth and pure Christian piety, it was Gavaszi's ; notwithstanding the assertions of the Romish Ecclesiastics to the contrary. Hence so many attempts by Romanists to murder him.

AGAIN,

In the Acts of the Apostles there are many scenes described in which the Apostle Peter took part. Yet not one word did he or any other person utter which in the most remote degree can be construed to bear upon the Apostle Peter being a Rock, or being anything else upon which the Church of Christ was to be built ; and that he was to receive the Keys of the Kingdom of Heaven, to admit into Heaven or exclude from Heaven whom he thought proper ; for Romish interpretation of the passage is to that effect. Not one word in the Acts of the Apostles, nor in any other part of the sacred Word of God can be found a word bearing upon such a dogma, except that perverted and falsified passage in the 16th chapter of the Gospel by St. Matthew, above referred to.

The Scripture paragraph from the 19th to the 23rd verse of the 20th chapter of the Gospel by St. John shows clearly that Christ did not intend to confer upon St. Peter alone the power to retain or remit sins— which reads as follows :—

" 19. Then the same day at evening, being the first *day* of the week, when the doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, *Peace be unto you.*"

" 20. And when he had so said he showed unto them *his hands and his side.* Then were the disciples glad, when they saw the LORD."

" 21. Then said Jesus to them again, *Peace be unto you : as my Father hath sent me, even so send I you.*"

" 22. And when he had said this, *He breathed on them,* and saith unto them, *Receive ye the Holy Ghost :*"

" 23. Whosoever sins ye remit, they are remitted unto them ; and whosoever *sins* ye retain, they are retained."

THEN FOLLOWS THE DOUBTING OF ST. THOMAS.

The above scene as shown by the 20th verse occurred after the Resurrection. The whole paragraph describes the Redeemer sending His Disciples forth into the world to preach the glad tidings to all people.

Yet not a word did He say about any special commission to the Apostle Peter, who, no doubt, was then present with the rest. He did not tell them that St. Peter was a Rock upon which His Church was to be built, or that he had given to, or intended to give to St. Peter the Keys of the Kingdom of Heaven, to admit into or exclude from that place of rest whom he thought proper. The commission was to all the Disciples then and there present—which gave them (after he had breathed upon them and said unto them “Receive ye the Holy Ghost”) power to remit or retain the sins of those with whom they came in contact.

Then again :—

THE CHRISTIAN FATHERS,

amongst whom were *Origen Adamantius*, who lived and wrote for Christianity in the beginning of the 3rd Century; *Clementus Alexandrinus*, who was contemporary with Origen, also a teacher and writer among the Christians; *Dyonysius the Areopagite*, the friend of the Apostle Paul; *Gregory Thaumaturgus*, who lived in the 3rd century; and the three Theologians, named Eusebius, all contemporary with each other, in the end of the 3rd century and the beginning of the 4th. All of those were Christian Bishops or Teachers of Christianity. But not a sentence, or so much as an allusion, is made in the writings of any one of them *about, or to*, the Apostle Peter being a Rock or anything else upon which Christ would build His Church; nor his having received the Keys of the Kingdom of Heaven. *Not so much as one word*—in fact it is quite evident that that dogma was never heard of by any of them, nor by anyone else, “until the Papacy began to crawl across the world and the souls of men,” toward the end of the 6th century. One would be led to suppose from the character of

JULIAN THE APOSTATE,

who lived in the 4th century, that he would have taken some notice of the dogma of the Church of Christ being built upon the Apostle St. Peter, and he having the Keys of the Kingdom of Heaven, in some one of his satires, *had such dogma been known or thought of in his day*. Nothing escaped him. He was most ingenious at turning to ridicule Christians of his day.

Honest-minded Romanists will ask why was such a perversion and falsifying of those three verses of the 16th chapter of St. Matthew’s Gospel made? That it was made is certain, and the reason for making it must have been this, and this alone :—

THE SO-CALLED CATHOLICS

in the 5th, 6th and 7th centuries had a long and bitter contest with all the other Christians throughout the then known world, for the establishment of a dominant Church at Rome. They succeeded at last by various

means and the getting up the invention of the perverted three verses, 17th, 18th and 19th of the 16th chapter of the Gospel by St. Matthew, to read as in King James I. version of the English New Testament, was their great strong point, and which in fact carried the day in their favor. The dogma was asserted to be correct, and shown by antedated and falsified copies of St. Matthew's Gospel; and it appears that no body of Christians was in a position to refute the falsehood. What could be done? Rome was growing powerful, and conversely all other Churches were growing weaker.

Acacias, Patriarch of Constantinople, in the end of the 5th century and beginning of the 6th, opposed with all his force of character the insolent assumption of the Bishop of Rome. However, after many years of controversy and disputation, he was compelled to submit to the superior power of his Roman opponent.

ACCORDING TO GIBBON,

the building and endowing of monasteries about that time became the rage with those who could command the means to do so; and those who earnestly felt and professed Christianity, in numberless instances entered those houses to seclude themselves from the pride and insolence of the then Roman Catholic Ecclesiastics. Others again seemed to fall away from the faith, or retired into quiet caves and huts in remote places, disgusted and frightened by the Catholics who adhered to the Church of Rome. Then again, one of the Bishops of Rome put forth a pretended Heavenly vision, to the effect that he or some other person had seen the Virgin Mary (the Mother of Jesus), whom he asserted commanded all Christians throughout the world to build a house in the City of Rome for the worship of God, which would eclipse all other houses of the kind then extant. Hence, by Peter's Pence and other impositions, St. Peter's was built.

Thus the great Apostacy took root, strengthened itself, and became a most fearful power; and Python-like, crushed everything that dared to oppose its assumptions.

Those are the conclusions to which history and reasoning sense lead us, as the cause why the Church of Rome falsified that passage in the 16th chapter of the Gospel by Saint Matthew.

Had the Lord Jesus Christ intended to build his Church upon his Apostle Peter and to give to him the Keys of the Kingdom of Heaven, it cannot be possible that a matter of such vital, daily and hourly importance to the Christian world, never would have been mentioned under any circumstance, or in any way so much as hinted at, by any one of the Apostles, in any of their writings, epistles, &c.; especially by the Apostle

St. Peter himself, who wrote two Epistles ; or by any one of the Christian Evangelists or Fathers who lived, taught and wrote for the Christian religion in the 1st, 2nd, 3rd, 4th or 5th centuries, some of whom are named above. But no ; not one sentence did any one of them write about such a dogma. In fact, they could not, for it was never heard of until it was got up—invented by some ingenious Monk, zealous for the Catholic religion at the time above named, about the end of the 6th century or the beginning of the 7th. It does not appear that any Christian writer was able successfully to contend against the dogma. Acacias, above referred to, showed that it was an innovation, but his exertions were useless ; he was compelled to yield to the assumption and insolent power of the Bishop of Rome.

THE CHURCH OF ROME

acknowledges that the authority of the Scriptures is required for the establishment of that Church. Yet the College of Cardinals claims that the Church has the undoubted right to say what books of Scripture are authentic and what books or writings are not authentic. Let us fancy, if we can, a County Council in this Province of Ontario refusing to acknowledge the Municipal Act passed by the Legislature of Ontario until such County Council which is created by that Municipal Act, had endorsed the Act, in token of their acknowledgment of it. The one position is as tenable as the other and just as irrational. What will not Rome assume for self-aggrandizement ? Another of Rome's assumptions is the word "Catholic," which may be said to be the most prominent, as it comes to the front on all occasions. No one except a Romanist will for a moment suppose that the religion of the Romish Church will be the religion professed by Christians after the Second Advent of the Lord Jesus Christ. No ; Romanists are deceived on that point also. They comfort their intelligence with the reflection that because Protestants use the word Catholic respecting them, it is one proof of their being undoubtedly entitled to it. They never seem to think that we use the word because we wish to be civil, polite to all, and not by any means because we hold them entitled to the term. No, Romanism will not be the religion which will meet with the favour of our Lord Christ at his appearing, because the almighty fiat has gone forth, she shall be utterly destroyed.

In the 16th century, during the commencement of the

REFORMATION IN GREAT BRITAIN,

a *commentary* or desertation on the Apocalypse appeared in England, which was supposed at the time to be written by a well-known Romish Priest, whose name is now forgotten ; which desertation foreshadowed

the success of the Reformation, which was styled the great Heretical Apostacy. It told Romanists that they were to be punished for their want of zeal for the faith; but that through great tribulation, about the year 1860 they would reign triumphant and put down heresy throughout the world. Hence the conviction in the minds of Romanists that they have nothing to do but "Assume the Ascendant," and God will secure them in it. Then again, the Canadian Habitant is to overrun the whole of British America and New England, by what, he thinks, will be the special interposition of God, and that their increase in numbers is owing to natural means aided by God, for his especial benefit. Its a question, does the habitant know anything about the secret immigration going on from Europe, above referred to. Through the manipulation of the Jesuits, the whole of the bigoted adherents to the Romish faith are to be transferred from Europe to the Province of Quebec. The habitant moving off West and North-west to new localities, and the immigrants taking their places in Quebec, Church money being liberally used, is a reasonable conclusion.

A ship's cargo of Italians bound for some place in America (where?) was cast away near New York during the spring of 1887. If the wreck of the ship had not occurred we never would have heard of the ship cargo of Italian Romanists. They would have disembarked at Gaspé or Rimouski, or some other port in Quebec, in the night-time—the *ship putting in for supplies*, as on a former occasion and above referred to.

Then again, the Phœnician Irish Romish Slaves, almost as contemptible as the French Habitants, governed more by the dreams and fancies of an old crone in a chimney corner than by reason. They have for generations been expecting and confidently looking forward to a time when they will have what they term "The upper hand."

One Bridget O'Carrolan some time about 100 years past, fell, or pretended to fall, into a trance; out of which she awoke, and told a tale which set the whole country-side in commotion. The burden of which was that in Ninety-nine years the Irish were to exterminate heresy, chase the English out of Ireland and rule the whole world. Such childish nonsense is fully believed by the Irish, with the addition that "*they are God's own people.*" How like the poor, simple Canadian Habitant! A case in point, as to the Irish, occurred and which was published in the *Irish Times*, during one of the famines in Ireland, some 8 or 10 years past. Thus:—An English ship had arrived in the harbor of one of the stricken districts with a load of food for the starving people. The poor creatures seem disinclined at first to eat the English "male." At length the priest said to them, "Eat it, it will feed you, but don't thank the English. *God knows his own!*" They, the Irish, are God's own peculiar

people. They who think they are doing God's service when they *murder, burn at the stake, and destroy in all other ways, those who differ from them in religion*—those whom the Church of Rome denounces as heretics. A pleasant time it will be for the Irish when they get the upper hand, and the Canadian Habitants overrun British America and New England. Thank God they are not able to work out their bloodthirsty schemes; nor, through our Lord Jesus Christ will they ever be in a position to do so. No; the Fiat of the Eternal God has gone forth many a long century past, against the great Apostacy, Rome. "She shall be utterly destroyed, for strong is the Lord God who judgeth her." Not yet, however, for there are prophecies to be fulfilled before the final end of the Papacy.

THE AGITATION NOW GOING ON

under the traitor Parnell, in England, will soon bray its last. Parnell being of Anglo-Saxon blood and lineage, he is an Englishman as thoroughly as his ancestor, who crossed in the army of either King William III or Cromwell, it matters little which; for he is a traitor, and his agitation a pretense. Yet, like most Irishmen of his class and political leanings, he has more conceit than judgment; and he must know that the Irish tenant is scheming to rob his landlord and separate Ireland from the British Empire. He also well knows that the Irish tenant is in a better position and has easier terms than any other tenant *on the face of the whole earth*.

"In the first place the Irish tenant is absolutely secure in his holding, and cannot be disturbed so long as he fulfils the statutory conditions of his holding; paying his rent, which is fixed and regulated by an imperial court established for the purpose, is one of those conditions; which conditions are far from being harsh and unreasonable, and not fixed by the landlord, but by the Act of Parliament, which established the Land Court. He has the fullest property in all his improvements, and so much does that amount to, that in recent years, in numerous instances, even in these bad times, the interest of the tenant, the right and title to the land which he gives up, has been sold again and again for very near the whole value of the freehold of the land. He has the right to make this sale in open market. He has in addition, the right to apply to the Land Court, which, as said above, is a disinterested tribunal, to have his rent fixed; and that entirely without regard to the value which competition would give the land. And that is not all: In the subsequent Act, passed under Lord Ashbourne, the tenant in Ireland, after agreeing with his landlord upon the price of the land, may become the owner of it, the furthest time, the end of forty-nine years. By what means? It seems incredible, but it is the law, by paying *twenty-five per cent. less than the fair rent*, which has been fixed for him,

“not by his landlord but by the Law Court; which, to repeat, is a perfectly and undeniably impartial tribunal. Really,” said Mr. Chamberlain, “when we hear of the frightful injustice committed by England upon Ireland; when we hear of the miseries which are endured by the *feudal tenure*, and all such rubbishy claptrap, at least, let us have the common fairness to admit that there are tens of thousands of tenants throughout England and Scotland who would receive as inestimable benefits those opportunities which the Irish tenant impudently and ungratefully rejects.”

The above quotation is from a speech of

MR. CHAMBERLAIN,

a member of the British House of Commons and a leading man on the Liberal side; delivered at Warwick, England, on 3rd April, 1887, and published in the *Toronto Mail*. There are also other quotations in this Essay from that valuable journal. A masterly and exhaustive editorial therein of an issue during the same month, also lashes the Irish on the grounds above stated; and for their impudent deceit and their mean despicable whining and ingratitude. Still further on this point—The Rev. Father Rogers, a Roman Catholic Priest, speaking at a meeting of Conservatives held at Leominster, England, in January 1888, said: “They had heard a great deal about Ireland lately. I am qualified to speak about Ireland, said he, and I do not hesitate to say that farmers in that country enjoy advantages of which the agriculturalists of either England or Scotland have never dreamed; what they wanted in Ireland is quiet and rest, and the banishment of that mischievous agitation which Mr. Gladstone has done so much to develop. If they could banish the tyranny which exists there—the baneful power of the Land League—and bring out the real opinion of the middle class of the Catholics, it would be beneficial. The common sense and the intelligence of Ireland well knows that the existence of Ireland is bound up with Great Britain. There are few families of standing and respectability in England which were not honorably connected with those in Ireland. It was only now that that hysterical old man, Gladstone, who talks so lovingly, I was about to say (but it is something different from that) about the Saxon Heptarchy, has found out that we are different nations. I confess to a feeling akin to shame, that I alluded to him at all—the grand old man—forsooth, I look upon him since semi-dotage has fallen upon him, as not a practical factor in politics. Poor old creature, he is played out, as they say in America, and should years ago have been relegated to his night cap and gruel.

YES, THE TRUTH MUST BE TOLD,

the Irish want to ROB the landholders of their property, and pay no rent at all, and the severance of Ireland from the British Empire is their

scheme. That's the game they are playing. Bear in mind that the Saxon Irish have nothing to do with such rascality. Instead of cultivating their holdings, the Phœnician Irish were and are for the most part, sleeping off previous nights' debauchery, previous nights attending Fenian Lodges, League and Moonlighters' meetings; held for drinking whiskey and for plotting and executing murder and all other descriptions of lawlessness, against their neighbors and the Government, which enemies (to their soul's core) of Britain and British Protestant freedom, can conceive and devilish ingenuity invent, backed and encouraged by the Romish Priesthood, with some rational and honorable exceptions, and with consummate deceit whine over pretended hardships, which they have brought upon themselves by refusal to pay their rent, and being evicted, *and justly evicted*, in consequence. Then by misrepresentations, the most villainously false, move the commiseration of kind-hearted and manly Americans.

WHAT DO THE IRISH MEAN?

What can Mr. Parnell and his following expect to gain by attempting to deceive England, as they are doing? Separation from England they will never succeed in accomplishing. They had best waste no more time and bring no more contempt upon themselves, by attempting to bring it about. The liberality and respect for the rights of free speech, observed by the British Tories under Lord Salisbury, the Irish evidently cannot understand; but comfort their intelligence with the conceit that they are feared, and the English are

"THRIMLIN" IN THEIR SHOES.

Ah, John Bull is not the sort of man that trembles at trifles! They, the Irish, also seem ignorant of the manners and customs which obtain amongst civilized men, say nothing of the urbanity and politeness observed by gentlemen in their intercourse with all persons. Are they still, these Irish agitators and their several followings, are they still semi-savages—are they? Are they still so far sunk in the depths of Romish superstition and barbarism as to not be able to understand what is going on in the world around them? Do they think of nothing but gloating over Biddy O'Carroan's dream of the upper hand.

Yes, separation from England is the game of the Irish, under the hope that the United States will aid them. But that old fellow,

THE KING OF BIRDS,

is not going to wait until the Irish put salt on his tail. Throwing dust in his eyes would be worse still, for "*he is a tarter when he gets his dander up.*" Uncle Sam will stand on his sense of honor, which our friend Pat

will find will be stiff and stubborn for what is right; and Pat's lying stories about being down-trodden by England, and all such rubbish, may as well be

WHINED TO THE WIND.

Facts, undeniable facts, must be laid before the people of the United States before they will stir themselves in any way. All experience of them shows that there are in the United States as well as in Canada, politicians who use and flatter the ignorant Irish for their votes. From the fact, nothing of serious import will ever arise.

MR. CHAMBERLAIN,

above referred to, one of the cleverest members of the British House of Commons, has been travelling through the Northern part of England and South of Scotland recently. During his tour he described the Irish question in all its phases. At Ayr, he said: "The Liberal Unionists are resisting double dealing, they are resisting outrage, and they are supporting remedial legislation for Ireland of a drastic Nature. What he meant by saying that the Liberal Unionists are resisting double dealing, is that whilst the Nationalists are pretending to work for land reform, their real aim is separation from the Empire. To establish this point, he quoted from the proceedings at the Nationalist Convention held at Chicago in the summer of 1886. Mr. Redmond, M.P., Parnellite, who attended that convention, said Mr. Parnell and his followers were not working solely for the removal of grievances, not simply labouring for the amelioration of the physical condition of the country. The principle, said Mr. Redmond, at the back of this movement to-day is the same principle which formed the soul of other Irish movements, as in the last Rebellion, against the *rule of strangers*. It is the principle which Robert O'Neil vindicated on the Banks of the Blackwater; which inspired Wolf-Tone, and for which Fitzgerald and Emmet sacrificed their lives. I assert here to-day, said this Redmond at Chicago, that the Government of Ireland by England is an impossibility, and I believe it to be *our* duty to make it so." And this idea he reasserted on the 16th April, 1887, in the House of Commons.

Let us fancy an impudent rebel and traitor like Redmond, he being English by descent, daring to use such treasonable language in the House of Commons during the time the

IRON DUKE WAS PREMIER.

Verily the forbearance of British Statesmen of this day to Irish disloyalty and traitorous ranting, boasting and threatening is surprising.

Professor Tyndal writes to the London *Timus*: "Your columns already contain the expression of the views which I venture to entertain regard-

“ing Mr. Gladstone’s Irish Policy. It is a mad, foolish and wicked policy ;
 “fraught, if successful, with unutterable woes both to England and Ire-
 “land. These are the deliberate words of a man, prepared whenever
 “necessary, to fight the battle of oppressed tenants against oppressive
 “landlords ; who knows Ireland and its people better than Mr. Gladstone
 “can know them, and whose love for the land of his birth is free from
 “the taint of party politics.”

ONE O BRIEN,

the editor of a rebellious Irish newspaper, came to Canada in 1887, for the purpose of vilifying his Excellency, the Governor General, Lord Lansdowne. What could such a pestilent misrepresentator expect to gain by this visit? He said nothing about the liberal terms accorded to Irish tenants by British Acts of Parliament, as shown above. No, not he. He whined over the misfortunes which the Irish tenants have brought upon themselves by paying no rent for their holdings, in obedience to the mandates of *that curse, the Land League*. We are pleased to be able to say that this man O’Brien was permitted to leave this country, and that he was not pitched into one of our lakes. His paper shows him a blatant, blathering boaster, who cannot conceal his hate of England and everything English. By the time he arrived in Toronto he had gathered sufficient common sense to keep his treason to himself, and did not give us the trouble of his arrest, trial and execution. We, British Canadians, are freemen, and take pride in compelling the lawless to be law abiding. All men are equal before the law, except where the Irish are favored above all others in the Empire, as shown above ; but all men do not know how to be freemen, nor understand the meaning of true liberty. If a man is a votary of any superstition, the great Apostacy above described, for instance, who cannot or who *dare not think* independently of priestly dictation, upon the relations between GOD and himself. If he is compelled to depend upon another man or body of men in matters of faith, instead of being guided by the living Word of the Eternal God, the Scriptures, he is not a freeman ; he is a slave and naught but a slave ; and mental slavery is of a lower type, an immeasurably lower type, than mere physical slavery.

BUT TO THE QUESTION,

How are we British Canadians to clip the wings of our dragon? How surmount our difficulty with Jesuits and thousands of Romish slaves, *who have votes*, in the way? Two courses present themselves to us, one of which we MUST follow. We must either annex this country to the United States or unite this British Empire under a Federal system. The statute for such a Federal Union would in the first place be passed by the British Parliament, after which it will have to be endorsed by all the

other Legislatures already established throughout the Empire. The Federation Parliament will then abolish the local Provincial Legislatures in this Dominion, which local Legislatures are the worst feature in our governmental system. They cost many millions of money every year, *which is, in fact, all they do*, the laws passed by them would much better emanate from the Dominion Legislature at Ottawa, in which we must have totally new parties, Protestant Freemen against Romish Slaves. There is no way of getting at the truth of this matter but by plainly speaking the truth—*so the truth must be told*. If we British Canadians are to remain freemen, we must check the encroachments of the Romanists. To do so, there is in fact but one course open to us—the unity of the Empire. All Protestants must unite and form one party against the Romanists, and have but one Legislature in this country, that of the Dominion. If we were States of the American Union, we would be free from Romish encroachments. The style in which ecclesiastical interference is kept in check in the United States is truly admirable. The late affair of Dr. McGlynn is the beginning of something new, or Jesuitism is in its dotage. We shall see.

Being annexed to the United States we might be better off than at present, and we might not. At the same time it is the destiny of this Empire and the United States of America to become one people. Every day brings us nearer to that ultimatum. May the eternal disposer of all events foster and bring about such a union.

We, British Canadians, under our present governmental system, cannot stop the encroachments and assumptions of the great enemy of civil and religious liberty. Our leading men in both the Dominion and the Ontario Governments, *no matter which party guides the ship*, must of necessity, to keep themselves in power, work for the votes and influence of the Romanists, who hold the

BALANCE OF POWER ;

and well they know their advantage, and use it for the benefit of their Church. How are we to pluck that advantage from them? That is a vital question, and it is a problem which we can and will solve. Romish domination in this British Canadian Dominion in the 19th century, is a blighting and blistering disgrace to us as freemen, and we must crush it or submit to its dictates.

CONFEDERATION

of the whole Empire under a single Legislature is our only refuge if we would avoid civil war. Our Local Legislatures can be abolished by an amendment to the British North America Act by the British Parliament. Undoubtedly it is competent to the British Legislature to amend any

statute passed by that Legislature ; at the same time that would not be done without a request by the Legislature of the Dominion of Canada. Upon the introduction of a Bill asking that to be done by the British Parliament, the "Balance of Power" would turn the scale against Protestant freedom, and such request would not be made.

Some will be led to think, reasoning from a point of honor, that we cannot consistently

ABOLISH THE LOCAL LEGISLATURES.

Let us ask who are the people benefitted by the Legislature of Quebec? Who are the people who will oppose the abolition of the Legislature of that Province? The Jesuits and other Romish Ecclesiastics are the people benefitted by that Legislature ; by it they have such laws as they wish enacted ; by which laws they keep the Habitants in ignorance. They are the people who will oppose the abolition of that Legislature, and they will no doubt be backed and aided by the Irish Romanists. Why should we hesitate to do away with a system which is sinking our fellow men, although they are aliens to us, deeper every year into a slavery of the most degrading description? Yes ; Romish Ecclesiastics are the people, and the only people, benefitted by the keeping in existence the Quebec Legislature. If we abolish the Quebec, we must also abolish the Ontario and all other Local Legislatures ; in fact, we will be much better off without any of them : they are immensely costly and we can ill afford the expense of them. The French Canadians and their Irish Romish allies are all aliens to us, and daily becoming more alienated, both the clergy and laity—*enemies in fact, as yet comparatively powerless*. We cannot forget the bitter hate evinced by the French Canadians and their Irish confederates in the Province of Quebec during the Riel embroglio, which they did not attempt to conceal.

A CASE IN POINT,

A mob of semi-savage Habitants parading in procession, from the polling place in a village about ten miles from the City of Quebec, during the election in December, 1886, carried a portrait of our beloved and matchless Queen to a public place in the village, then after a harangue in Habitant French, one of the habitants tore the portrait into pieces, threw the fragments down and trampled and spat upon them. At the same time another of them, decked out in habitant finery, red liberty cap, *Bonnet-Rouge*, red sash and pale gray cloth coat and pants, mounted upon a Canadian pony, trailing our time-honoured Union Jack behind him, and calling upon all whom he approached to spit upon the

"BRITISH RAG!!"

at the same time the French tri-color was carried in the wind by another

habitant close in his rear. Just then, an Englishman, dressed in English shooting garb (the weather being mild for winter) and carrying a double-barrelled shot gun, was leisurely walking down the street, Meeting the mob he paused a moment, took in the scene at a glance, crossed the street to a small shop where sticks and canes were sold; he laid down his gun in the shop, and without saying, with your permission, took up a stick and rushed into the street. One shout,

“ENGLAND FOR EVER,”

and then at the crowd he rushed. First he pulled the habitant off the pony and left him bleeding on the ground, then sprang to the flag, took it up, and made for the shop where he had left his gun (which, by the way, he never saw again). He had progressed some twelve or fifteen yards backwards, fighting the mob of habitants, when a

“VILLAIN CAME BEHIND HIM”

and struck him on the back of the head with a stone, which felled him, stunned to the earth. He had meanwhile buttoned the flag inside his coat. The Englishman being down, stunned and bleeding on the ground, the crowd rushed upon him, cursing the English. Fortunately they were too many, for instead of striking the fallen man they in their eagerness and blind intensity, struck each other. There came to the rescue a Priest, indeed he was a good, kind, christian-like man, stepped amongst the mob and ordered them to desist and not murder the fallen man. The Englishman, however, soon awoke and sat up. Who are you and what have you been doing to these people? asked the good Priest. I am an Englishman, replied he; and as to offence, I have done nothing but take this Jack, (opening his coat) a flag of my country, from a crowd of people who were insulting it and my national feelings, by their conduct. Oh, said the Priest, what foolishness. Then took the Englishman to his own house, called in a surgeon and kindly tended the wounded man until he got better. Acts of kindness are not rare amongst the French Canadian Priesthood.

Johnny Habitant no doubt comforts himself with the thought that we, British Canadians, know nothing about the above incident, and many similar cases of insult to our Flag. Don't we Johnny? We shall see by and by. As to the pretence of some French Canadians of loyal feeling to Her Majesty the Queen, during the Jubilee celebrations, we British know, by experience, how to value such French effervescence. It has been suggested that the French Canadians look for

AID FROM FRANCE

when they commence their attempt to overrun *Canada and New England*. It is improbable that they will receive such aid, yet it is within the bounds

of possibility. The Romanists are now a minority in France. At the same time what would be the course pursued by the Athiests in connection with the Romanists and all other French Angloinvisists, or those who hate England. Supposing the Vatican could compass terms advantageous to, and for the aggrandizement of France, who can say what might occur? Jesuitism, it is said, is to be let loose once more in Europe. It appears the Pope has attempted to hoodwink the Italian and French Governments. Perhaps he may succeed. Who can say what such a move may ultimate in? Who can say what political expediency and Jesuitical intrigue may bring forth. With Russia to aid France, with the Irish rebels and Canadian Habitants (rebels also) they might give us serious trouble. The Senator's dream of New France, a splendid Empire, from the Atlantic to the Pacific, with *New England thrown in*, we cannot forget. Looked at from another point of view, such an embrolio might be the best thing that could occur for us, British Canadians; for then the United States might unite with this Empire, for offence and defence. What then? The whole world would stand aghast, except, let us hope, Germany. Yet the policy of the Chancellor of that Empire, Prince Bismarck, is so complicated, so deep laid, that it seems difficult to form an opinion about it.

BARON STOCKMAR,

the father of the present Baron, and the friend of our peerless Queen and Her Royal Consort, Albert the Good, was one of the most far seeing and wise-thoughted of the most prominent of the German nobility of his day, and who wrote and worked for the unity of the German Empire; strongly favored the maintenance of close, friendly relations with England. He also saw and spoke of the immense advantage we, in this Empire, would grasp by a Federal Union of the whole.

There is nothing more tiresome than arrogant assumption, especially when the arrogant assumer knows nothing of what he speaks.

A MR. EDGAR,

an M.P. of Canada, is reported to have said recently in a speech on the floor of the Dominion House of Commons, that Imperial Federation is a mere will-o-the-wisp, an impracticable scheme. Let us suggest that it is neither the one nor the other, and by no means impracticable. There cannot be any reason why the Federal Parliament of this Empire would interfere in any manner with the Government or Legislature of this Dominion. Let us suppose that

THE IMPERIAL FEDERAL PARLIAMENT

be composed of the Queen, the House of Lords as at present constituted, with such gentlemen added as Her Majesty might see fit to elevate to

the Peerage, residing in and representing the various Dependencies of the Crown. Fancy Mr. Edgar a Peer of the Realm! His chances for such an exalted position are not a *total blank*. His innate disloyalty brays aloud occasionally, yet when he grows older he may have more common sense than he displays at present. As said by a gentleman, who read the speech above referred to, Mr. Edgar has very little caution, but an immeasurable amount of conceit. Nothing but disloyalty would have induced him to voice the idea that the French Canadian Habitants ought to have been represented at the Conference of Colonial Delegates, who met in London during April and May, 1887, to discuss the preliminaries of Imperial Federation. No; men do not intentionally act foolishly at this age of the world. The few French Canadians who are Protestant, we suppose to be, and no doubt they are, for the most part, loyal to the British Crown. Yet the great majority of them are *en qui vive* for another rebellion, to strut forth in the North-west or in *Quebec*, where the last was hatched. They try to smother their disloyalty since their defeat at the polls last election, in 1886; yet they have too much faith in

“THE SENATOR’S DREAM”

to succeed in the deception. Such faith gives them, poor simple creatures, confidence, perfect confidence, as to their future destiny. No, Mr. Edgar, loyalists could not think of sending disloyal men to such a Conference, for such men would undoubtedly do all in their power to oppose such a scheme as the Confederation of this Empire, which would be the means of making an end of Romish Ecclesiastical power in this country. Canadian politics are in too critical a position just now, to permit British Loyalists to sleep over eight hours in any one night.

It may be said that too much space is occupied by the above notice of Mr. Edgar. True, yet it is excusable, as he is an average type of the *genius Grit*, or to use the old term first applied to that party by Sir Francis Hincks, *Clear Grit Republican*, as contradistinguished from the loyal constitutional Reformers, who are the majority of those in opposition to the Conservatives.

BUT TO THE FEDERATION

of the Empire scheme: Let the Empire be divided into Electoral Divisions, each returning say two members to the “Federal House of Commons;” from the City of London, England, two members; from the County of York, England, two; from the City of Edinburgh with a County, two. Divide England, Scotland and all other parts of the Empire, into Electoral Divisions, each sending two members; England sending about 22 members; Scotland, 14; Ireland, 16 or 17; Wales, 6 or 7; the European Islands, Man, the Channel Islands, Heligoland with Cyprus, Malta and Gibraltar, say 4 divisions; then in Asia, British India an

Burmah, say 19 divisions ; then in Africa, Cape Town, Natal, West African Settlements, say about 3 or 4 divisions. Egypt is not yet perfectly a part of this Empire. It cannot be a long time, however, until it will be. Then Upper Egypt, 2, and Lower Egypt, 2. Then Oceania, including Australia and the other Islands, say 14 or 15 divisions ; then cross the seas to America, the West India Islands with Trinidad and Balise, say 7 divisions ; Canada, 29 or 30 divisions ; altogether making 135 Electoral Divisions, each sending two members to the Federal House of Commons, composing that House of about 270 members.

In parts of British India and Burmah, and in some of the Islands of Oceania and other remote corners of the Empire, in which they do not enjoy elective institutions, members of the Federal House of Commons could be appointed, as the members of the local governing councils of such parts are appointed, for the first Parliament, at all events ; when it may be supposed the people will have become sufficiently acquainted with elective institutions to attend polling hustings to record their votes. Let the Bill for such system of Confederation be first passed by the British Parliament, then to give it full force, let it be endorsed by the several Legislatures throughout the Empire. The Federal Parliament would work quite independent of, and interfere in no way with any Parliament now extant, having power to legislate upon the following subjects :—

- 1st. The Representation in the Federal House of Commons under all circumstances ;
- 2nd. The amount of Sessional allowance, if any, to be paid to each member of the Federal House of Commons ;
- 3rd. The Regulation of Trade and Commerce ;
- 4th. The Regulation of Navigation ;
- 5th. The Regulation of the Postal Service ;
- 6th. The establishing, fixing and maintaining of Beacons, Buoys and Lighthouses ;
- 7th. The Regulation of the Sea Coast Fisheries ;
- 8th. The Regulation of a uniform Currency and Coinage ;
- 9th. The Regulation of uniform Weights and Measures ;
- 10th. The Regulation and granting of Patents of invention and discovery ;
- 11th. The abrogation and rendering void of Acts of Parliament passed by any of the Legislatures throughout the Empire, Treaties agreed upon or granted in former years, which mitigate against the well being and best interests of the Empire ;
- 12th. The Passing of bodies of Military from one part of the Empire to any other part.

Together with such other subjects as the wise and patriotic forethought of statesmen may suggest.

Is such a scheme in any way "Will-o'-the-wispish" or impracticable. It seems much more practicable than the dream of Mr. Edgar's friend and confrere, Senator Trudel. "British America" degraded into New France. "A splendid Empire," stretching from New England to Vancouver, from the Atlantic to the Pacific,

RULED BY AN EMPEROR

of Canadian Habitant extraction. Under the guidance of what? The Great Apostacy, the Church of Rome. No, Mr. Edgar, you may live to see a different state of things for your French Canadian friends.

THE LONDON CHAMBER OF COMMERCE

offered a prize for the best essay upon the subject of Imperial Federation. A large number, no doubt, sent essays across to London on the subject. One essay left Toronto about the 31st of July, 1886, embodying the ideas above set forth in a Bill ready for such alterations or amendments as the Committee of Judges might think necessary, should they think well of the ideas therein set forth.

It may be said how will the consent of the Canadian Parliament be obtained to the Federation of the Empire Act, with the "Balance of Power" determinedly against it? That is a vital question, and a serious difficulty. At the same time the consent will be obtained thus: All our Political parties must sink their differences, and form one Party of Protestant freemen against the slaves of the Romish Apostacy and her Ecclesiastics. There is no way to overcome the difficulty but that way, and that is the way it must be done, if *done at all*. Let us have no nonsense about

STIRRING UP RELIGIOUS DIFFERENCES,

We must beard the Dragon in his den. Would Romanists hesitate in the subjugation of a Protestant community? Do Romanists hesitate in their impudent assumptions now amongst us? No; the Church of Rome would hold a votary of that religion recreant, cowardly and impious, who would hesitate in an assumption assumed by that Church, even if the lives of thousands of those whom that Church denounces as heretics, were to be sacrificed. Whom have we to deal with? Are they friends or foes, enemies to or supporters of our Protestant freedom? Ah! there can be but one answer to that question. We, Protestants, have been comforting ourselves with the hope that Rome and Romanists are not so bitter as they were a century or two past; but recent events show to us Romish hate, bigotry and intolerance in all its hideous deformity, to be as bitter

as it was 500 years past. We have to thank Mr. Blake and Mr. Edgar, above referred to, for awaking us to that truth as it glared at us in the Province of Quebec during the last Riel rebellion. Ah yes! Rome knows no change either in spirit or policy; she is the same cruel, bloodthirsty Apostacy now, as she was when the

MASSACRE OF ST. BARTHOLOMEW

was planned and executed, How many thousands of Protestant Christians were murdered at that time in cold blood, simply because they were Christians? 50,000 at least. The mere thought of that cruel massacre brings a shudder across a Christian's feelings. To this day the Church of Rome celebrates that cruel, bloody and devilish massacre, by a commemorative procession and mass, by the whole of the Church Dignataries, headed by the Pope, at the Vatican.

These are the people whose feelings we are to be cautious of wounding! What have we become? Has our civilization degraded us below the status of common manhood? Are we to sit still and allow this Apostacy to crush Christianity; or shall we rise in our might, and as the Apostle Paul wrote to us, "*quit yourselves like men.*" The Romanists will call us bigots. The mere idea of a Romanist calling anyone a bigot, is too absurd to be noticed by more than a passing thought! Our Politicians must see the difficulty, the deadlock difficulty, and Romish encroachments upon our institutions, in their true light and glaring insolence, and meet them like men; and give up their petty, party differences and unite for the good of Christianity and the common weal of our country, upon new leaders should it become necessary. There is danger for us. Rome is as bloodthirsty and cruel as ever. We must not wait to think of that, we must go on like our fathers did in times gone by. They acquitted themselves like men, and so must we.

The Local Legislatures are absolutely nothing in this reform; the Dominion Parliament is the field in which we must fight.

WILL SIR JOHN A. MACDONALD

take the lead of the new party which is now being formed, and let the Papists go? He alone can decide that point. Let his decision be known, let his old friends write to him, let deputations wait upon him. It cannot be possible that he does not feel the coming storm. He is shrewd and astute still, though passed the "threescore years and ten." It is possible that he might now wish to retire upon his well-earned laurels from political life, rather than assume the leadership of a new party. He sees, no doubt, that the assumptions of the Romish Priesthood have caused the dead-lock in the progress of this country, and that a change must come, *and that soon.* No man knows the fact better than Sir John; and no

man knows the temper of British Protestants better than he. He knows also, that we say among ourselves, the limit of our forbearance is nearly reached. Yes ; let life-long Reformers as well as Sir John's old friends, write to him, call upon him and ascertain the bent of his inclination in this vital and truly great reform. If all partyism be not sunk, entirely sunk, in the coming struggle, it must, it will fail. May our Almighty Father give us the wisdom to act in accordance with His will.

Sir John Macdonald and all other far-seeing politicians, must know that our only hope for Canada is the formation of a new party—a party wholly Protestant, composed of such patriots as have sufficient strength of intellect to pitch to the winds such catch words as Tory and Reformer, Conservative and Grit, and call ourselves "Protestant Freemen." It will be extremely difficult to carry the Federation of the Empire without the formation, under staunch and true leaders, of such a party. Party names amount to nothing with men of sense, when all are working for the advancement of the country, and all must fight under the Banner of Christ for the conservation of those free institutions, which, through God's favor, we have been enabled to build up. How thankful we ought to be to him that

THE JESUITS

are not permitted to override all law. They teach and insolently assume the Supremacy of the Church of Rome to the civil powers, hence their expulsions from all countries. They assume to condemn all national sovereignty and responsibility, the exercise of the elective franchise, especially universal suffrage, also liberty of conscience, the free worship of God, and the liberty of the press, and that in *questions of marriage*, death and burial and public charities, and in matters within the domain of the moral law, the Church of Rome has the right to ignore Civil law ; and, in fact, that the State with all its machinery erected and built up for the well-being of man, is, and must be, subordinate to that great and hideously magnificent Apostacy, built up and invented by cunning, designing and unprincipled men. Such being the undeniable aims, and the dogmas as taught by the Jesuits, they have no right to acknowledgment in any civilized country, nor should they be accorded civil rights, and to give that Society social rights is simply an *insult* to the civilization of the 19th century, and a heaping of contempt upon those who passed the statute of incorporation.

It was a principle of ancient Roman law, which is declared and re-asserted by both Blackstone and Coke, our English Jurists, as also by Story, an American Jurist, that

"ENEMIES HAVE NO RIGHTS."

The question (from transpiring events in the country, in the United

States of America, in Great Britain and Ireland, taken in connection with historic facts) forces itself upon us, *are Romanists* (self-styled Catholics) *enemies*? are they enemies of our Queen, our emaculate Sovereign, Victoria; would they, had they the power? Ah, "there's the rub," *had they the power*? destroy our Protestant freedom and our Christian Institutions, and displace our Royal House of Brunswick, and dethrone our Sovereign? There can be but the affirmative reply to those questions by those who observe and closely watch the Acts of the Romanists at this time, in this Empire and the United States, and who have read the history of the Papacy. The policy, the aims, the intentions, and aspirations, of that system, are at this day as ever they have been, for universal (Catholic) *supremacy throughout the world*, and the destruction by all, or by any means, of everything or anything which will neither favour nor succumb to its assumptions.

Two matters, which by some may be looked upon as trifles, but they are not trifles, occurred in Ontario recently, which show Romanism as it is, unmistakably. A large number of the adherents of the Romish Church—inhabitants of the capital of this Dominion of Canada—during December, 1887, or January, 1888, got up an address to the Pope, which commenced, To our Holy Father in God, Pope Leo, &c.

"OUR SOVEREIGN AND KING!!"

When a people acknowledge a Potentate their Sovereign and King, rational sense leads to the conclusion that they are his subjects; this instance shows Romanists *the subjects—the political liegemen* of the Pope of Rome, yes, both politically and religiously, and it is simply absurd and false for any one to assert it is not so. Queen Victoria, the Christian Sovereign of this Realm, is not the Sovereign acknowledged by the Romanists of the Empire—no—the Church of Rome, the Pope and the Romish Ecclesiastics, impudently and falsely assert that she is a heretic. Again—when that French Canadian Romish Priest was, in 1887, made a Cardinal (Prince—save the mark) of that Church and banqueted in Toronto (Ah, the cowardly double dealing of some Protestants!) they, the Managing Committee, dared to omit the toast of the Queen, thus insulting the loyal and Protestant feeling of that city. The mere thought of such ruffianly Romish impudence is maddening. The quiet and dignified speech of the Hon. Mr. Mowat was the only rebuke they got; at the same time he said so little, and that so mildly and gentlemanly, that now it appears that the Papists hold the whole demonstration a triumph for their Church and an evidence of their *near at hand supremacy*, when they will pull down our time-honored banner of freedom and hoist in its stead the banner of the slaves of Rome, and destroy all we hold sacred, and they call heresy.

ARE ROMANISTS ENEMIES?

Have they any rights in this Empire? The man who holds a Romanist British and loyal to Britain's Queen knows nothing about Romanism, or the spirit and aims and intentions of that system; he is ignorant of historic facts, of what the Church of Rome has done and is now doing, and of that which vitally concerns himself and his children.

Loyal to Britain, are they? No, emphatically no; but loyal they are to the soul's core to that foreign, political and religious Power, the Church of Rome—the Pope their sovereign and king, and enemies to everything Protestant or British. A Romanist, if true and faithful to his religion, cannot, dare not, be loyal to any Protestant Power. In fact Pope Gregory—called the Great—declared "*If he is, it is the 'signet' of his own damnation.*"

No rights have Papists in this Empire but the rights of enemies, heart and soul enemies they are; concealed and secret as yet, because they dare not declare themselves openly.

The free Protestant Briton who votes to place a Romanist in any public or responsible position in this Empire, or who in any manner favours such act in another, is recreant to his Christian faith and birthright, and the freedom through God's favour which Britons enjoy.

MR. MERCIER,

in a speech in the House of Assembly at Quebec, in support of his Bill for the incorporation of the Jesuits, stated that they had right to be incorporated because they were the pioneers of "*civilization*" in Canada, and that the land was "*watered*" with their blood. Parkman, the Historian, shows Mr. Mercier to be correct as to the zeal of the Priests; at the same time we shall reserve the word "*civilization*" and use instead the words "*French Romanism and French Customs.*"

As to civilization, what improvement in the mental condition of the French Habitants and the Indians have Jesuits effected? Let the clear and lucid pages of the above-named historian answer that question. Although the Jesuits have been living amongst the Canadian Habitants as their teachers and pastors for over 200 years, yet, at this day, they are just as uneducated and uncivilized as their ancestors were 100 years past; then look at the Metis and Indians who crawl around the cities of Montreal and Quebec, and ask yourself are such creatures civilized?

Again, where are the Hurons? They were once a very large tribe of the most mentally advanced Indians, inhabiting an immense tract of country centering upon the Ottawa River. Parkman shows us that in the 17th century, over 100 years after the arrival of the Jesuits in Canada and New England, that the *Iroquois cannibals* destroyed the Hurons—

utterly exterminated them, and drove a remnant of them to parts unknown—those whom they did not kill and eat, they killed or enslaved, and this cruel killing off was accomplished over 100 years after the introduction of French “civilization” and the coming to America of the Jesuits; over 100 years after the “benignant and holy order of the Jesuits” had commenced to convert those same Iroquois savages to their religion. “*The benign and holy order of Jesus,*” to describe such a misnomer cannot be done in the English language, except we change the sentence into “*The executors of the power of Satan.*” Mr. Mercier is no doubt a Frenchman of the French Canadians, and perhaps descended from a habitant half-breed. Let us hope that he is not descended from the Iroquois chief, who after he had knifed to death a Huron, and then because the Huron had fought bravely for his life, the doughty chief eat his heart for his supper. No, we cannot suppose such an incident in the most remote degree probable.

BUT TO THE ALL-IMPORTANT QUESTION

of the new party, the formation of which must precede the confederation of the Empire. Now, our old and time-honored leader, Sir John Macdonald, will you take the lead of our Protestant party, or must some other person lead us to sunder the Python folds that are gradually constricting our freedom? Sir John knows the merciless monster with which we have to deal. He knows the kind of metal of which British Canadians are made, and he knows that *our forbearance is almost exhausted*. If Sir John will not accept the leadership, who then will we get? Mr. Blake? No, Protestants cannot trust a man, who, though not born in Ireland, yet, is Irish in mind, politics, blood and lineage. Then again his Rielism. If he was led into that by party, then he is *an incapable*. That manly scot, Alexander Mackenzie, a former leader of the Reformers, he is Protestant, he is true as truth, and would do as well as if John Knox himself were here to lead us; let us hope then that his present sickness is but transitory, and that he will be well again soon. Then there is

THE HON. MCKENZIE BOWELL,

also well-fitted and true as truth as tried steel. Professor Goldwin Smith—he might not accept, never having been in the political arena.

What say ye, Protestant freemen, who shall we choose as leader? A leader in the House we must have; the local leaders can be got with comparative ease. Let us be up and doing, for the enemy is, and always has been, hard at work, and we must “fight to win the day,” we must “quit ourselves like men;” who then shall be the man?

Let us consult Sir John, says one; let us consult Mr. Mowat, says another. Be he Reformer or Conservative, Grit or Tory, let him first

consult his own accountability to God and his country, his own feelings as a man ; let him recollect that he has a duty to do, a duty as a Protestant freeman, then let him consult whom he may, Sir John, Mr. Mowat, his neighbors, but always keeping in view the manly dignity and self-respect of Protestant Christian freedom, and the stealthy encroachments of the enemy of civil and religious liberty. No doubt Sir John Macdonald and Mr. Mowat will do the same.

ANOTHER MATTER

it might not be out of place to touch upon in this place—the British Irish—commonly by themselves called Irish Protestants, which cannot be said to be an absolute misnomer ; at the same time Englishmen usually hold that as descendents from the English or Scotch who passed over to Ireland at different times (and Englishmen and Scotchmen who took service in the armies of either the Protector Cromwell or King William III.) crossed to Ireland and helped to fight England's battles in Ireland, the most important of which was the memorable battle of the Boyne, which completed the conquest of that part of the Empire—upon receiving grants of forfeited lands in Ireland, they settled there and hold and keep to the manners, customs and feelings of those English and Scotch ancestors to this day, and are as thoroughly English or Scotch as were their ancestors ; yet, these people, notwithstanding their British blood, lineage, names, manners and customs, and their innate and inborn determination while life lasts to uphold the Protestant dynasty of the House of Brunswick, think they are, and assert they are Irish, simply because they happened to be born in Ireland. There cannot be an idea more absurd than that idea—the mind, the bent and inclination of the intelligence is the metal of which the man is made, and not the mere accinent of birth-place ; it might as well be asserted that a man born at sea on board a ship, has no country. If the British Irish hold themselves Irish, we must conclude that water has made them so. Suppose they had been born 100 miles north from London instead of 150 or 200 miles west of that city to the north, there is land and water, (Rivers), and to the west land and water, (a channel miscalled the Irish Sea, about the width of Lake Simcoe in the Province of Ontario).

THE TRAITOR PARNELL,

although of English blood and descent, is undoubtedly Irish in mental bias, Irish in feelings, Irish in hate and envy of England and everything English, principally because he happened to be born 150 or 200 miles west from the old City of London ; and to be patriotic he fancies he must denounce his own kindred and blood relatives, and favor and support men whom he must know are his enemies, and thoroughly and entirely un-

principled, and capable of any crime. How contemptible is the vanity of such a man, the leader of a party forsooth, and such a party as that he leads. Rather, as Charles Lever in his *Knight of Guinne*, in anticipation, put it: "The sweepings, the offscourings of a party of unprincipled tricksters, falsifiers and demagogues." If the British Irish will not allow themselves to be called English or Scotch, as they may be descended, at least they ought never to omit the word British or Saxon before the word Irish. It is not a difficult sentence to voice "I am a Saxon Irishman." The case of a man of Irish descent, whose ancestors were Phœnicians, and who has had sufficient intellect and education, to abjure the dogmas of the Romish Apostacy, he is properly an Irish Protestant. All others are properly called either British or Saxon Irish. "Irish Protestant" can be applied only to those who are not of British blood, but Protestant in faith. We must not forget the descendants of the Hugonots, those true and faithful Christians who took refuge in Ireland and England from the cruel and merciless persecutions of the Romanists.

The above expletives, applied to certain persons by Charles Lever, may be appropriately applied to O'Brien in this Essay, before referred to, who since his coming to Canada has been elected a member of the British House of Commons—another insult to the civilization of the 19th century.

THE REV. DR. WILD.

To copy the utterances of another man in these pages may, by some, be held reprehensible, yet a sermon delivered by Rev. Dr. Wild, on Sunday evening, 22nd May, 1887, is so perfectly in accord with the views of the writer of these pages, that he concludes this Essay with copious extracts from that sermon, as published in the *Toronto Mail*. The Reverend Doctor pounded the question:

"WHAT SHOULD WE TOLERATE?"

and took his text from the 2nd chapter of St. John's Gospel and 8th verse: "Look to yourselves that we lose no those things which we have wrought, but that we receive the full reward."

"In his opening remarks, the Doctor pointed out that the work of nature was reproductive and eternal, whereas the work of man required constant attention and care to preserve it. The privileges and liberties we enjoy as citizens of the British Empire are the result of centuries of effort and sacrifice; and like other works of man, they require to be guarded with watchful care to conserve them. Freedom of speech and toleration, are correct as principles; but cases might arise in which toleration should be given with great caution, if at all. A certain party, for instance, might ask for toleration for the very purpose of destroying our liberties. A man who has reclaimed a garden from the wilderness, does

not allow thistles to grow in it. The thistles might say : " we ought to be allowed to grow," but the gardener would reply, " grow somewhere else." The British Empire might be compared to a garden, and the Government has a right to suppress anything which has a tendency to subvert the prosperity of the Empire, even if such were in the name of liberty. We are not English, Scotch or Irish, but Britons. If any one of these sections of the people wish to dominate over the others, they must be told to retire. To the rest of the world we say, " you are welcome, we will do more than welcome you, we will make you equal to ourselves." Does any one ask anything more? If they do, they should be denied. We should not tolerate the destruction of our citizenship and the dismemberment of our Empire, so long as we can make a bold stroke against it. We cannot afford to allow even the *French in Quebec, and the Phœnicians in Ireland*, to do this. That which we have wrought and built up has cost us great sacrifice, and we will do well to keep it. The long patience and forbearance of the British Parliament has emboldened certain Irish agitators to go beyond reason. These men are forcing the British Government to join issue with them. They are close on the verge of bloodshed and civil war ; and when blood is shed, it will be the fault of the Irish. Every man of loyal intention and ordinary foresight could see that it is the wish of the agitators to force Great Britain to the wall ; and the time will come when they will say to such agitators, " keep quiet, or you shall be quieted in the grave." It is high time they were put down by the common law or by a special law, or the army and navy must do that which peaceful measures should have suppressed. In years to come some of you young men who are listening to me, will remember what I have said on that point. We must tolerate and be charitable and endure to the utmost, but we must not barter our liberties to the demand of any people or section of the people of any part of this Empire. In one respect he could sympathize with the Irish agitators, because they had been deceived. The resolutions passed by our Parliaments had increased their blindness and boldness. Those resolutions had led them to think that we, in Canada, are in favor of their plan of campaign. What other inference could they draw from the resolutions passed by the

DOMINION AND ONTARIO LEGISLATURES?

By such meddlesomeness our legislators have added fuel to the fire, and intensified the strife between sections of the people. They had also risked our peace, our prosperity, and the lives of our citizens. Was Mr. O'Brien worth a dozen lives, if such had been unfortunately lost? We have had to tolerate that in which we do not believe, and by such toleration have received a bad reputation, and are now referred to as intolerant. He thought that O'Brien would never have come to Canada on such a

mission if he had not been deceived by the Parliamentary resolutions ; and he charged the members of Parliament who had passed those resolutions with the responsibility of the disturbance in Toronto and elsewhere, and with the cause of O'Brien coming here.

"The Rev. Doctor then proceeded to read from a speech of O'Brien in Ireland, in which he announced that he would come to Canada to hunt and hoot Lord Lansdowne, the Governor-General, from one end of the Dominion to the other, and other like-tempered and insane language. Imagine the presumption of the man using such language when there were enough loyal British Irishmen in Ontario to send him and all his gang to sleep. O'Brien came to Canada to misrepresent and villify ; he came with hatred of England and disloyalty in his heart, and revenge in his intention. He questioned the wisdom of and the right to receive him. They were expected to tolerate and protect a man who came to this city to stir up strife and insult the citizens by insulting their guest, whom Lord Lansdowne, the Chief Officer of the Dominion, was, and because some could not suppress their rising blood and indignation, they were called intolerant. It is a question whether they were. Would a man permit his guest to be insulted in his own house ? Just as strongly is he bound to see that the rights of hospitality are not violated when the visitor is the guest of the city. Had O'Brien come to speak of the alleged wrongs of Ireland, he would have received a patient hearing ; but when he declared he came to Canada to attack our Chief Officer, to hound him and to hoot him from one end of the Dominion to the other, we had a right to object, and object strongly. One way to receive him, O'Brien, was that suggested by him (Dr. Wild) at the first intimation of his coming, which was to treat him with silent contempt both in the press and as citizens. The other way was to have met him on his arrival at the railway station by a deputation, and then after refusing to allow him to go up to the city, put him on the first train going East ; thus we in Toronto would have got rid of him.

"Had O'Brien given any proof of the truth of his allegations, he might have had some claim to our forbearance. But instead, two-third parts of his speeches were given up to the vituperation of his audiences, except when addressing his friends exclusively. He was simply abusive, using the vilest kind of expletives, calling his audiences jackasses and such like terms. If any one would father any argument or assertion made by O'Brien, he, Dr. Wild, would undertake to meet him before any audience, and refute the idea or acknowledge himself beaten. Toleration was greatly strained when such a man must be received in some of our Schools, and an address got up in the name of the children in which words were put into the mouths of those children laudatory of his *noble mission*. We,

as citizens, must bear a part of the expense of these Schools; and yet the scholars are taught to hold their rulers in disrespect! Was it fair that these people should receive such enlarged charity at our hands, that they should dare to train children to laud and magnify such a disloyal and peace-disturbing mission as that of this man O'Brien. What would these children be as men and women if faithful to their teachers—God only knows—the children are to be pitied. It must not be forgotten that what O'Brien complained of and denounced as infamous in Ireland, is counted mere justice and a business necessity in this free Ontario. In the statutes of Ontario of 1886, chapter 29, there is a clause providing that unless otherwise agreed upon, there shall be taken to be included in leases the right for the landlord to evict a tenant if the rent or a part of the rent be unpaid, for fifteen days after the time such becomes due. Yet the men who passed that statute had the stultifying folly and presumption to vote for resolutions sympathizing with the Irish in their pretended hardships—which resolutions were sent to England. The Rev'd Doctor concluded his Address by a reference to the significant utterances of the Irish College on Parnellism and the Land League, remarking that if the Pope now saw that if the Irish agitators got their way there would be an end in Ireland not only to Imperial connection but also to the Romish Church."

So much for the Rev. Dr. Wild, Pastor of Bond street, Toronto, Congregational Church, and who is undoubtedly one of the closest reasoners and best read theologians on this continent. If the Orangemen in Ontario are the kind of savages O'Brien has represented them, how is it that he or one of his party is alive to day?—The simple tossing of a "*two-year-old paver*" is but boy's play. It has been suggested that from the deceitful character of the man, he, O'Brien, in the City of Hamilton, pretended to be badly hurt, playing possum, as they say in the South, to gain the sympathy of Americans. Oh, Mr. O'Brien, *the descendant of Irish Kings*, and all such big greatness, you cannot blind the

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by throwing dust in his eyes. Oh, what claws he has! Has he not, Mr. O'Brien? It must be a hard struggle to keep your royal blood down to the level of the "common herd of humanity," and for you to submit to the dictation of the hated Saxon in a penitentiary or outside its walls. How hard it must have been for your royal uncle, the "great Smith O'Brien," to be compelled to hide his royal head from a sargeant's guard of police in a cabbage garden. Then again, your cousin, "the brave, the doughty General O'Neil," the commander of *two thousand invincible fenians*—near Montreal, in Canada, you know—to be compelled to turn his war horse's tail to less than *one hundred* red-coated Canadian Volun-

teers and gallop for his life, listening to British bullets hissing him. It was *inhuman of the British*, Mr. O'Brien, was it not? Oh yes, the fortune of war, you know, these red-coats are so "hard on the poor Irish!!"

A word in conclusion upon our sad subject, Romish aggression in Canada. It will not be difficult to check it, if we go about in the proper way. Then let us be up and doing as recommended above. The formation of the new party is the first matter to be accomplished; then federate the Empire; and lastly, abolish the local Legislatures, and the use of *any language but our own in public institutions*; then we will cease to be the laughing stock of our neighbours to the South of us, because we seem to be asleep while the Romanists are up and doing. The "ugly wrinkled front" of Romanism is indeed staring us in the face; with sinister leer her bigoted adherents, when we meet them on the Queen's highway, seem to hold forth and hurl at us insolent defiance, seeming to gloat over the conceit that soon they will have the upper hand, and all Protestants at their mercy.



