

"THE BIBLE, AND THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS"

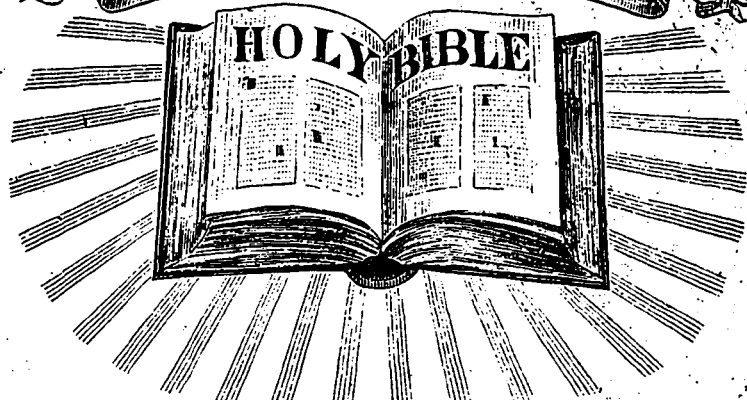
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THE

# PROTESTANT

SEARCH • THE • SCRIPTURES



Vol. I.]

1874.

[No. 1

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# THE PROTESTANT

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- III. To instruct in Protestant principles and doctrines.
- IV. To discountenance the education of Protestant girls in convents.
- V. To watch and expose Romish avarice in Government Endowments, and to reform the system whereby Protestants are taxed for the support of Roman Catholic institutions.
- VI. To show the identity of the Ritualistic movement with Romanism; to expose the tendency of its teaching, and to check its growth in Canada.

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*From the Great Picture in the Vatican at Rome, painted by command of Pio Nono.—See No. 1.*

# THE PROTESTANT.

Vol. I.]

MONTREAL, FEBRUARY, 1874.

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## Original Communications.

### ULTRAMONTANISM.

BY JEROME.

PERHAPS the most momentous event in modern history is the final overthrow of the temporal power of the Pope and the unification of the Kingdom of Italy. The rise and fall of this temporal power is typical of the same process in the domination of the Papacy over the world generally. Throughout the long period when he dominated the nations, and pulled down and set up sovereigns, the Roman Pontiff seemed, in his quality of temporal sovereign, to dwell secure above the storms and vicissitudes that assailed other potentates. This temporal sovereignty, extending over some of the fairest provinces of the Peninsula, called the "Patrimony of St. Peter," claimed by authority of forged title-deeds, and upheld by the sword, was maintained by relentless repression and extermination of anything like a national movement that arose in Italy. These fusions of race that in other countries formed new nations and prepared the unity that secured their independence, the Popes fought against in their temporal dominions with unceasing vigilance, calling in the aid of the foreigner when necessary. The intrigues between the Papacy and the rulers of the world, whom it claimed as its vassals, in mutual furtherance of their ambitious schemes, deluged Europe with blood, and kept the nations for centuries in the most degrading ignorance, superstition, and mental bondage. The long winter of the middle ages was at last followed by the spring-time of the Reformation; the human mind, aroused from its long torpor, put forth signs of vigorous life; arts and sciences began to flourish, and the grand struggle which has resulted so gloriously for freedom of thought and conscience, and extended so widely the bounds of civil

liberty, was definitely entered upon. How the Papacy opposed with its utmost energy the extension of this new movement, and persecuted the Protestants with fire and sword wherever it could exert its power, history abundantly shows. But its empire over the world had begun to wane; kings and governments had arisen that repudiated its authority; even wholesale massacres, like that of St. Bartholomew, or the holocausts of Alva, who did his best to carry out the behests of a king who had put his name to the death-warrant of a whole people, men, women and children, "for the glory of God and the Church," failed to exterminate those who believed no longer in the doctrine of Rome. The awful convulsion of the first French Revolution shook the kingdoms of Europe to their centre, and still further diminished the prestige of the Roman Pontiff; and the visit of Pius VII. to Fontainebleau at the haughty command of Napoleon, to grace his coronation, showed how little reverence was left for the papal dignity. Then the national feeling sprang up and gathered strength in Italy, till at last, in our own time, we find the Pope shorn of his temporal power, dwelling in a corner of Rome, now become the capital of a resuscitated nation.

Of the various orders or organizations that were formed to do special battle for the declining power of the Church, the Jesuits have pre-eminently distinguished themselves, and by their subtle and unscrupulous efforts they undid much of the work of the Reformation, and hindered the progress of mankind for a long period. The countries in which they were most successful, as France, Spain, Austria, Poland, Mexico, &c., to this day feel the disastrous consequences of their work, which was not to build up, but to destroy. "*Divide et impera*" (divide and govern) was their motto, and only Protestant states like England and Prussia, where they in vain endeavored to gain a foothold, have preserved the elements of national stability. This policy of theirs

however, evoked no little opposition within the pale of the Church in various countries; for that part of the clergy not of their order, however attached to the Pope, still felt a patriotic leaning towards their own country and its institutions, and were not willing to become blind and unquestioning slaves to a policy that knew neither law nor country in working out its objects. Hence arose the term Ultramontane, as applied to the extreme upholders of the Pope's authority, as distinguished from Gallicanism in France, Febronianism in Germany, and other forms, which opposed constitutional limits to this authority, and which are now generally comprehended under the term Liberalism. Men had come to distinguish between the purely religious and the purely political functions of the Pontiff, and while acknowledging his teaching in the former capacity, repudiated his interference in the latter. This position the Ultramontanes violently denounced, holding that the Pope's temporal sovereignty was part and parcel of his spiritual supremacy, and could not be separated therefrom. Hence the great controversy of modern times between free thought and mere authority. Popes cursed and banned, but the world only regarded with a pitying smile; the Church was no longer able to use the fire and the rack to persuade doubters and unbelievers. The authority of antiquity had lost weight with a world that brought everything to the bar of reason for trial. But the Papacy would not yield to the spirit of the age. To all offers of compromise the answer was "*non possumus.*" Not a jot of its pretensions would it abate; but rather occupied itself with consideration of fresh contrivances to regain its sway over that emancipated human intellect which had burst its fetters. Rome still exercised a religious sovereignty over millions of mankind; it was chiefly her political ascendancy that she had lost, and this ascendancy the Ultramontanes determined to regain.

We have thus far traced briefly the decline of the Papacy as a political power in order to give some idea of the position it was in when the famous Infallibility Decree and Syllabus were promulgated. The doctrines contained in these were well fitted to startle mankind. Kings and emperors beheld with apprehension the proclamation that their subjects owed

an allegiance to the Pope superior to that due to themselves,—the supremacy of the Roman Pontiff asserted in new forms, imposed upon the conscience as matter of faith to be implicitly believed, under pain of anathema. The Pope was exalted above all earthly sovereigns to an equality with God himself; his dictum to be regarded as a command from Heaven, from which there was no appeal, and opposed to which all human law and reason were to be held futile. The Church was swallowed up in his personality, and was henceforth to know no law or constitution but his will.

If we examine some of the doctrines laid down in these remarkable decrees, and made binding on the conscience as articles of faith, to doubt which is to incur perdition; it will be seen how absolute an empire over men is aimed at by them. It is asserted that the evidence of history distinctly proves the infallibility of the Roman Pontiff; but it is not allowable to examine history for evidence of this proposition.\* When the Pope says it is so, there is to be an end of further doubt. In the same way it is declared that where there is no authentic historical record extant, as for instance, of Peter's being at Rome, and his being first Bishop thereof, the affirmation of the Church is to be conclusive! Private judgment is condemned: the interpretation of the Holy Scripture is the exclusive right of the Pope, both as to its text and meaning; he is the depository of truth revealed and unrevealed; and whatsoever he proposes to men's belief as the Word of God, written or unwritten, is to be believed as a matter of faith! In keeping with this is the condemnation directed against all science or philosophy that is judged to be opposed to the doctrines taught by the Pope, the latter being sole judge in the matter! Here we have a revival of the pretensions that cast Galileo into prison. In the same way, the right of every man to profess any religion he chooses, and the doctrine of religious toleration are both condemned, thus striking at religious liberty; while the assertion that the jurisdiction of the Church is superior to that of the State, and the subjection of the latter in all matters where both may be concerned, are subversive of civil freedom,

\* Archbishop Manning—"Vatican Council."

which depends so greatly upon the perfect equality of all before the common law. The Pope's claim to the temporal power is re-asserted along with his dominion in temporal things, as well as all the various immunities and privileges claimed by the Church, such as separate ecclesiastical courts to try causes in which ecclesiastics are concerned, exemption of the latter from duty to the State, the publication of all ecclesiastical sentences and decrees without requiring the consent of the latter, &c.

Could anything be imagined equal to the debasement which, in these latter days, it is sought to inflict upon civil society and individuals by the domination of such doctrines as are sketched above? Yet their enforcement and propagation are now hourly and incessantly occupying the thoughts and energies of the ghostly legions carrying out the behests of Rome—in France by promoting reactionary ideas and deluding the people with pretended miracles; in Germany and Switzerland by exciting controversies with the State upon matters of church administration, and generally by promoting political unrest in all lands. In Protestant countries, and those where Protestants are numerous, the policy appears to be to separate Roman Catholics as much as possible from the rest of the population, so as to keep them exclusively under the control of superstition and ecclesiastical ideas. In this way they are dividing the people into opposite camps, and marshalling their battalions of ignorance and blind submission to conquer for the cause of Rome. It seems as if the vision foretold in the Apocalypse were being realized, of the beast "that had two horns as a lamb and spoke as a dragon;" that deceived men by miracles, and caused all "to receive a mark in their right hand or on their foreheads," "that no man might buy or sell save he that had the mark or the name of the beast."

With the same object are the tremendous efforts put forth by the Romish clergy to monopolize education, which is declared an exclusive right of the Church. It was by their success in this department that the Jesuits were able to put back the hands on the world's dial, and temporarily to frustrate to such an extent the results of the first Reformation. For all these sinister purposes they demand and avail themselves to the fullest extent of

the toleration and civil privileges accorded by Protestant States, and the destruction of which will be the disastrous consequence of the policy they are carrying out—stinging like a serpent the bosom that cherishes them. With the political influence possessed by having under their command a section of the people obeying their behests and voting as one man, the agents of Rome are able to traffic with statesmen in furtherance of the schemes of their Church, and in this way prevail over their divided opponents, even though the latter be many times more numerous, and every success of theirs in this direction marks an advance of the dark tide that is rising to overwhelm once more the world.

What would be the result of the success of this new crusade which is being preached up by the Romish Church in our century? Would it not be a reversal of the wheels of human progress? Each successive step whereby the Pope's power was lessened would have to be retraced; his temporalities restored, and states placed in subjection to his authority. At the proper time the doctrines of the Syllabus, cunningly disguised as they are at present like the claws of a quiescent tiger, would start out in their naked terror; soul and body would be enslaved; the dungeon, the rack, and the fagot would revive to activity in the resuscitated Inquisition; science and learning would again be covered under a funereal pall, and night thicker than that of the Middle Ages, seeing it followed a brighter day, would settle down upon the world. It may be said that it would take a long time to accomplish this. Admitting it would, the agents of the Pope are willing to wait. Seeing the goal of their efforts afar off, they are willing to toil patiently after it, and it is this steady persistence that makes them most dangerous.

This is evidently the view taken by that eminent statesman who presides over the destinies of the German Empire—which owes its resurrection in so large a degree to his talents—and the settlement of the crown of which on a Protestant dynasty, instead of, as of old, upon a vassal of Rome, will form one of the most powerful barriers against the future domination of the latter. In securing by legislation that the Romish hierarchy shall not be able to use the resources of the State to its hurt, and

that they shall have no immunity from the rule of the common law, Prince Bismarck evidently means to place as many obstacles as possible in the way of realization of Ultramontane designs; while, by favoring and encouraging that increasing body of Old Catholics who claim that by the infallibility dogma the Pope created a new religion by the exercise of methods not warranted by the Church, he has driven a wedge into the latter that may yet rend it asunder.

It is said that eternal vigilance is the price of liberty, and in this motto is summed up the duty of all enlightened citizens in dealing with this enemy of modern civilization and progress. Protestants especially, who have so long upheld the cause of pure religion, freedom of conscience, and the right of private judgment, are called to the front in this battle, and it behoves them to oppose an unbroken line to the common foe, who has profited but too much by their divisions. The stern upholding of the integrity of the Empire and the perpetuation of the principle of the Protestant succession to the crown, with the constitution based thereon, is the chief bulwark against Ultramontanism for British Americans, as the upholding of their Common School with the teaching of the Bible in them likewise is for the American Republic, Britain's great offspring. It is characteristic to see the priests of Rome—to serve their own purposes—joining their forces to those which, in Ireland, are moving for the dismemberment of Britain; and it is to be hoped both will be equally discomfited. Our Protestant politics, "Fear God and honor the King," are the best rule for our guidance, giving both powers their due; while the Ultramontanes introduce a third power, in the shape of the Pope, who robs both of the others. As true Christians and loyal citizens it is incumbent upon us, by all means consistent with civil and religious liberty, to oppose to the uttermost the encroachments of this third power which arrogantly and blasphemously claims dominion over men.

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"Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage!"

## OKA, LAKE OF TWO MOUNTAINS.

BY REV. JOHN BORLAND, ST. JOHNS, P. Q.

Oka, an Indian village on the north shore of the Lake of Two Mountains, and about thirty miles above Montreal, has lately become a place of note because of the events which have transpired between the Indians of that place and the Seminary of St. Sulpice.

For a proper understanding of this deeply interesting case it will be necessary to attend to, at least, a brief narration of its facts, which we give as follows:

This Seminary commenced a mission among these Indians as early as 1677, and the place of their operations was "first at the fort on the mountain, and afterwards at the Sault au Recollet." Having subsequently "purchased the proprietary rights of the first possessors of the Island of Montreal," they applied for, and obtained from the King of France, the seigniory of the Lake of Two Mountains, three leagues and a half in front, by three leagues in depth, which on another application similar in character to the first, viz: for the mission to these Indians—was a few years afterwards, increased to six leagues in depth.

It may be proper here to notice how explicitly the Seminary in asking and the King of France in granting these tracts of land, refer to the mission to these Indians as the reason, I might say the sole reason, for their action. "The King being in Paris,"—so reads the document conveying the first grant,—"and desiring to be propitious towards the Seminary of St. Sulpice \* \* have granted by deed of concession \* \* a tract of land three leagues and a half in front by three leagues in depth, to enable them to transfer there the Mission of the Indians of Sault au Recollet, which is under their care, \* \* on the condition that they shall bear the whole expense necessary for removing the said Mission, and also a church, and a fort to be built there of stone, at their own cost, *for the security of the Indians.*"

In the second grant deed, made to an application, as the Rev. Mr. Baile, the present Superior of the Seminary, says, because "the expenses incurred in fulfilling these conditions were so considerable that, on the 26th

September, 1733," (the first grant was made in 1718) "the Marquis of Beauharnois added new lands to this seigniority. The King of France, in approving of these grants, added a greater extent in the depth of the land *as an indemnity*." The following words occur: "and lastly, that the Indians of the Mission of the said Lake of Two Mountains, being accustomed to often change their place of abode, and so as to render the said land more profitable, it would therefore be necessary to extend the said land further than the three leagues as set forth in the deed of 1718," etc.

The Rev. Mr. Baile, in a communication to the Government, has introduced the following underlined words, additional to those in the original documents: "and erect a fort for the protection of the Indians, *and the defence of the colony against the incursions of the Iroquois*,"—the reason for which is easily apprehended; for then the idea would at once obtain that others besides the Indians and the Seminary were contemplated by the King of France in making the grants; but when it is seen that the Indians are the only party that appear in connection with the Seminary in the original deeds of concession, then the inference is clear and full that for their maintenance and care, these large and liberal grants were made to the Seminary of St. Sulpice. The rivalry of the English to the French in seeking the alliance of the Indian tribes, in the days of the early settlement of this and the adjoining country, now the United States, will fully explain the motives of the King of France in his acts herein referred to.

The passing of this country into the hands of the British in 1760, made quite a change in the relation of these religious corporations to the lands and other properties which they held in the country. The estates of the Jesuit Order were at once confiscated. A like act was recommended by Marriott, the King's advocate (see Garneau's Hist. of Canada). "He was for abolishing all the religious communities," and that "their estates and revenues to be restored to the Crown, and afterwards employed in educating all the young without distinction of communions."

The correct view of the tenure on which properties were acquired by these religious bodies, especially such as were granted by the

Government, is stated by Garneau. He refers only to the Jesuits, as he protests against the act by which their estates were confiscated; but the intelligent reader will see his remarks apply alike to each other body. He says: "It was not till this took place that the British Government thought of appropriating their (the Jesuits') estates, forgetting as it did, *that the Jesuits were only the depositaries of that property, since it had been given to them by the King of France for educating the people, and the instruction of the savages of New France.*"

From a proper apprehension, doubtless, of tenure on which the Seminarists of St. Sulpice held the seigniories at the Lake of Two Mountains, and the uncertainty as to the course the Government of Britain would yet take concerning them—for no overt act had as yet been taken by the Government in their case—the mode of living which the Indians chose for themselves, was not interfered with. But a change was at once entered upon, when by an act of the Parliament of Canada, passed in 1841, the titles of the Seminary to the various properties they held in Canada were confirmed. A remark or two on this subject should be offered here:

Making it apparent, as did the Seminary, that they had rendered important services on the side of loyalty during the disturbances of 1837-8, an act was passed in their favor by the Governor and Council to confirm their titles. But this act was disallowed by the Crown; the reason for which evidently being, the omission from it of "the terms, provisions, conditions and limitations," which were expressed or implied in the original documents. When, therefore, another act was passed by the Parliament of 1840-41, and allowed by the Crown, it had in it important words that were lacking in the previous one, viz: "*Under and subject to terms, provisions, conditions and limitations*," of the original documents, all of which "*were fully and formally agreed to and accepted by the said ecclesiastics of the said Seminary of St. Sulpice of Montreal*," one of which being "*the Mission of the Lake of Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians.*"

It is very clear from a slight consideration



of the original documents, and the reasons most obvious, in view of the times, with the King of France, in making the grants to the Seminary, that the condition as given above, does not, in its strictly literal import, cover the case. *Residence and maintenance*, and that maintenance in accordance with, not the limited conceptions of the Seminary, as seen in their treatment of these Indians, but the large and generous grants made to them for that purpose, was evidently also intended.

The words "for the instruction and spiritual care of the Algonquin and Iroquois Indians," are studiously chosen, and that with an evident purpose very much to restrict and limit the rights of the Indians, and the obligations of the Seminary. The words settlement and maintenance, so far as giving the Indians lands to live upon, and instruction and aid in their culture, are clearly necessary to make up anything like the full complement of import of the original deeds of grant; and as the act of 1841 is at best but the confirmation of a previously existing title, and not the creation of a new one, so to the original documents must attention be directed for a full and consistent understanding of the whole case.

It would appear from the earnest and frequent appeals which the Indians now made to the governors and other authorities, from which they sought redress against the Seminary, that a *regime* of severity and repression was maintained against them. The reason for this is apparent, in the fact that the Seminary were anxious to induce the Indians to leave the Lake of Two Mountains and settle on lands on the Gatineau River, some distance back from Ottawa, obtained from the Government for that purpose. This, however, the Indians sternly and resolutely refused to do. They could not make up their minds to leave lands which they and their fathers had lived on for more than a century and a half. They would not leave, and the Seminary would make them: hence, the cruelties of the one and the endurances of the other. Here is the explanation full and sufficient in but a few words; nor need we be surprised that the course of the Indians from that time became one of restlessness and complaining.

With such facts before us, we wonder not that eventually a culminating point was reach-

ed, when the Indians rose almost *en masse*, and resolved to break at once with the Seminary and the Church of Rome for ever. This occurred early in 1867, since which time the Wesleyan Methodists have maintained among them a very pleasing and prosperous mission, with a missionary—one of whom for a time was the Rev. Mr. Sickles, himself an Indian, and capable of preaching to them in their own language—and a school teacher for the children. The Mission has been efficiently and successfully prosecuted. On this subject, owing to the length of the present paper, we cannot now dwell. This subject, however, may be resumed ere long, when other points of interest will be enlarged upon.

[ *Extract.* ]

### INFIDELITY AND RITUALISM.

BY REV. CANON BALDWIN, MONTREAL.

Of these two evils, the first to which I will refer is, the growth of infidelity in some parts of England and Germany.

The pride of human learning has invariably opposed itself to the lowliness which the Gospel inculcates; hence Satan has ever made use of this propensity to palm off upon the world all the bewildering mazes of German pantheism and philosophy, under the specious titles of profound learning and scientific research. Casting aside its former vulgarity and audacity of blasphemy, "Infidelity," to use the language of a powerful writer, "now assumes a modest garb and mendicant whine,—pity it asks of the listening world, bewailing with a sigh its inability to believe in the existence of a God."

Yet infidelity, in its nature, has never for a moment changed. Its principles, whether represented by the teachings of Strauss, Hegel or Fichte, or advocated by Mills, Herbert Spencer, or the blasphemous writers of the *Westminster Review*, are all aimed at one point, namely, the utter subversion of revealed truth. Yet that truth, calm and majestic as the features of the Egyptian Sphinx, will gaze on for ever unmoved; while the speculations of philosophy, like the sands of the desert, will twist and writhe for ages, the sport and play of adverse winds and tempests.

Infidelity can account for nothing. It has

called its great first cause *Nature!* and nature, it affirms, has made everything; yet the weary soul of man can never rest its sorrows on the mountains of the earth, however strong; or on the grass-grown valleys, however beautiful; or on the flowers of the field, however sweet. We need more than nature, we need nature's God!—the calm, the compassionate, the holy and the true—the God who is slow to anger, and of great kindness, and repenteth Him of the evil.

The duty of the Church is not to ignore her adversaries—not even to decline the contest, but to meet argument with argument, and fact with fact, remembering always that Infidelity is the boneless, weird enemy that may assault, but can never really subvert, the truth; for all that its malice and profundity can do will no more obstruct the ascension of the truth than yon grey mountain, leaning its head against the eastern sky, will prevent the rising of tomorrow's sun.

The *second one* to which I desire to refer is, the growth of Ritualism, and the tendency in England and elsewhere to go back to all the errors and superstitions of the Church of Rome.

The simple yet majestic principles of the Reformation, together with those lofty characters who figure in connection with it, are denounced now by some so-called members of the Church of England, with a bitterness and ferocity which astonish even the Church of Rome itself. The object of these fautors of heretical pravity is to compel the glorious Church of England, with all its Protestantism, its freedom and its truth, to retrace its steps and, after over two hundred years of exile, hasten back to communion with the See of Rome. It is true that road is still wet with the purest blood she ever shed; true that her creeds, her articles and formularies of faith protest, with a voice of thunder, against the errors of that Church; yet, like a bullock to the slaughter-house, would they drag her back and sacrifice forever the principles for which she has fought.

That this was the real object of Dr. Pusey's *Birenicon*; that this is the hope of the present leaders of the movement; that this is the meaning of all the histrionic exhibitions of ecclesi-

astical foppery which we continually see,—no reasoning mind can doubt.

Already have they seized the robes of the Church of Rome, and with brazen effrontery worn them before her eyes. Her censers they have stolen in order to waft her incense in the face of congregations brought up in the faith for which Hooper and Ridley dared to die. They have copied her forms, imitated—if not excelled—her ritual, assumed her titles, and claimed her authority and power; openly and manfully leave her they will not,—preferring the part of traitors and recreants, they remain, serving the Church of Rome far more effectually than if they openly seceded to her.

Rome, in the meantime, proud in her position, will not stoop to, nor compromise with them. She will abate not one of her claims to satisfy them, and therefore, because she distinctly tells them she will not go to them, they labor night and day to go to her.

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#### FACTS AND FIGURES FOR PROTESTANTS.

BY "SENTINEL."

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At an election in the Eastern Townships, a certain otherwise promising Protestant Member of Parliament, agreed, in consideration of receiving the Roman Catholic vote, to give a site for the erection of a Roman Catholic church between two villages. Of course he received a plumper, and was as good as his word. Tenders for building are now advertised for by the trustees. Will "the oldest inhabitant" please inform us if he ever knew a Roman Catholic aspirant for public honors in Canada, to make such a promise, or to keep it if he did?

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A well-known Protestant M. P. was lately called upon, respectively, by a Protestant minister and a Roman Catholic priest, both soliciting subscriptions for their church—the former in actual need; the latter clearly not so. The latter came from the district that had to vote again for the return to Parliament of the honorable gentleman. The former was bowed out with a cheque for \$5; the latter warmly-shook by one hand, while a cheque for \$50 was placed in the other.

From the statement of public accounts of the Province of Quebec, for the fiscal year ended 30th June, 1873, we extract the following suggestive facts and figures :

Of the Government endowments, McGill College, of Montreal, an institution whose diploma is recognized in Europe, receives \$1,369, and \$271 contingent expenses, (making in all \$1,640); while the Montreal Commercial Academy, a Roman Catholic institution, of which, we will venture to say, a great many in Montreal like ourselves never heard before, receives \$1,585; the Education Society of Quebec, \$1,094; the small Masson College, \$1,197, and the following "classical colleges" \$1,501 each: Nicolet, St. Hyacinthe, St. Therese, L'Assomption, and St. Mary of Montreal. The Three Rivers college, \$1,197; Rimouski, \$1,438; while to crown the farce, the "classical college" of St. Anne de la Pocatiere, a post village and parish of Quebec, with a parish population of only 3,134, one printing office, eleven stores and one church (R.C.), receives \$1,637! or only \$3 less than the great representative college of the Metropolis of the Dominion! Bishop's College of Lennoxville (Protestant) receives \$978.18—they might at least have made it the even 20 cents—while the "Sourdes Muettes de la Providence," a Roman Catholic girls' school, receives \$801; but lest any one may suspect that there are facts behind these which go to show that this disproportion is not so great in the aggregate, what will they think of the following climax :

#### FOR EDUCATION.

Total R. Catholic Institutions,	\$61,385.00
" Protestant            "	12,651.63

Where are we to look for the results one would naturally expect from the expenditure of the former? We suppose, as Protestants, we must be grateful for small favors, and continue to be taxed for the support of Roman Catholic institutions, which means, for the dissemination of Roman Catholic doctrines, and the warfare against liberty of conscience and spiritual freedom.

The following tables show the sums for Protestant and Roman Catholic charitable

purposes, for twelve months up to 30th June, 1873, in the Province of Quebec :

#### PROTESTANT INSTITUTIONS.

Deaf and Dumb Institution, Montreal,	\$1,000.00
Protestant House of Industry and Refuge, Montreal,	800.00
University Lying-in Hospital, Montreal,	480.00
Protestant Orphan Asylum, Montreal,	640.00
Dispensary, Montreal,	320.00
Ladies' Benevolent Society for Widows and Orphans, (including late House of Refuge), Montreal,	850.00
Home and School of Industry, Montreal,	320.00
Protestant Infants' Home, Montreal,	400.00
Ladies' Protestants Home, Quebec,	420.00
Male Orphan Asylum,                    "	420.00
Finlay Asylum,                         "	420.00
Protestant Female Orphan Asylum,     "	420.00
	<hr/>
	\$6,490.00

#### ROMAN CATHOLIC INSTITUTIONS.

Deaf and Dumb Institution, Montreal,	\$3,200.00
Indigent Sick,                            "	3,200.00
St. Patrick's Hospital,                 "	1,600.00
Sœurs de la Providence,                "	1,120.00
St. Vincent de Paul Asylum,         "	600.00
St. Patrick's Orphan Asylum,         "	640.00
Magdalen Asylum (Bon Pasteur),     "	720.00
Roman Catholic Orphan Asylum       "	320.00
Sœurs de la Charité,                    "	800.00
do (for their Foundling Hospital, as long as there is none in Quebec),	400.00
Lying-in Hospital, care Sœurs de la Miséricorde, Montreal,	480.00
Bonaventure Street Asylum, Montreal,	430.00
Nazareth Asylum for the Blind, and for destitute children, Montreal,	830.02
St. Bridget Asylum,                    "	300.00
Freres de la Charité de St. Vincent de Paul, Montreal,	500.00
Hospice de Bethléem, Montreal,	400.00
Hospice de la Misericorde, Fullum street, Montreal,	200.00
Charitable Ladies' Association of the Roman Catholic Orphans' Asylum, Quebec,	800.00
Indigent Sick,                            "	3,200.00
Asylum of the Good Shepherd,         "	800.00
Hospice de la Maternité,                "	480.00
St. Bridget Asylum,                    "	500.00
Dispensary,                                "	200.00
Hopital St. Sauveur,                     "	1,000.00
Indigent Sick, Three Rivers,           "	2,500.00
Sœurs de la Charite (for Foundling Hospital), Three Rivers,	200.00
General Hospital, Sorel,                 "	500.00
St. Hyacinthe Hospital, St. Hyacinthe,	500.00
Hospice Youville, St. Benoit,           "	200.00
Asile de la Providence, Coteau du Lac,   "	200.00

Hopital St. Jean, St. Jean, . . . . .	200.00
Hospice St. Joseph, Beauharnois, . . . . .	200.00
Hospice St. Marie, St. Marie de Mannoir, . . . . .	200.00
Asile de la Providence, Mascouche, . . . . .	200.00
Hospice de Jemmerais, Varennes, . . . . .	200.00
Hospice des Soeurs de la Providence, St. Vincent de Paul, . . . . .	200.00
Hopital de la Providence, Joliette, . . . . .	200.00
Hopital de Laprairie, Laprairie, . . . . .	200.00
Hopital St. Joseph, Chambly, . . . . .	200.00
Asile de la Providence, St. Elizabeth, . . . . .	200.00
Soeurs de la Providence, N. D. de L'Assomption, . . . . .	200.00
Asile de la Providence, St. Ursule, . . . . .	200.00
Hopital St. Anne Lapocatiere, . . . . .	200.00
Cœuvre de St. Hyacinthe, . . . . .	200.00
Hospice Yamachiche, Yamachiche, . . . . .	200.00
Rev. Athanase Lepage, R. C. Chaplain to Quebec Gaol, for special aid towards Lying-in Hospital, and protection of children, . . . . .	400.00
Rev. Ladies of the Good Shepherd, Quebec, 12 months' board of children under their charge, . . . . .	1,980.00
Rev. Ladies of the Good Shepherd, Montreal, 12 months' board of children under their charge, . . . . .	2,035.02
Rev. Ladies of Notre Dame de Toutes Graces, Levis, 13 months' board of children under their charge, . . . . .	2,600.00
Rev. Ladies of the Good Shepherd, Montreal, 12 months' board of children under their charge, . . . . .	2,700.00
	<hr/>
	\$39,535.02

The Roman Catholic benevolent institutions are affiliated to the Church of Rome—the grants are mostly paid to and acknowledged by priests or nuns. The Protestant benevolent institutions are managed by Boards, independent of any church, and not in one instance has a clergyman had anything to do with the grants. Moreover, while the Roman Catholic grants are actually in a measure subsidies to religious orders, those to the Protestants are actually bestowed in charity.

Here is scope for the action of some independent Protestant Member of Parliament. We shall not let the matter end here.

In contrast to the above, we extract the following from the Estimates of Ontario for last year. Our readers will take note that every R. C. institution herein cited, is under the direct supervision of priests or nuns. Instead of the shameful disproportion shown in the estimates of Quebec, we find this eminently Protestant province conceding endowments

to R. C. institutions much beyond their claims in proportion to population.

PROTESTANT INSTITUTIONS.

House of Industry, Toronto, . . . . .	\$2,900.00
Magdalene Asylum, " . . . . .	480.00
Protestant Orphans' Home and Female Aid Society, Toronto, . . . . .	640.00
Lying in Hospital, Toronto, . . . . .	480.00
Girls' Home and Public Nursery, Toronto, . . . . .	320.00
Boys' Home, " . . . . .	320.00
Eye and Ear Infirmary, " . . . . .	1,000.00
Newsboys' Lodgings, " . . . . .	240.00
House of Industry and Refuge for indigent sick, Kingston, . . . . .	2,200.00
Orphans' Home, Kingston, . . . . .	640.00
Orphan Asylum and Ladies' Benevolent Society, Hamilton, . . . . .	640.00
House of Refuge, Hamilton, . . . . .	720.00
Protestant Hospital, Ottawa, . . . . .	1,200.00
Protestant Orphan Asylum, Ottawa. . . . .	480.00
	<hr/>
	12,260.00

ROMAN CATHOLIC INSTITUTIONS.

Roman Catholic Orphan Asylum, Toronto, . . . . .	640.00
House of Providence, " . . . . .	1,000.00
Hotel Dieu Hospital, Kingston, . . . . .	1,000.00
Roman Catholic Orphan Asylum, London, . . . . .	640.00
Roman Catholic do Hamilton, . . . . .	640.00
Roman Catholic Hospital, Ottawa, . . . . .	1,200.00
St. Patrick's Orphan Asylum, " . . . . .	480.00
St. Joseph's do " . . . . .	480.00
Magdalene Asylum, " . . . . .	480.00
	<hr/>
	6,560.00

THE DIFFERENCE.—In Ontario, steamers are not allowed to leave a port, except *en passant*, on the Sabbath day; in Quebec, pleasure excursions, with bands of music and extemporized bar-rooms, make it a day of revelry, and tow-boats do business as on any other day of the week. In Ontario the Post-Office is closed on Sunday; in Quebec it is open a part of the day. In Ontario, Father Langcake—a convert from Protestantism—could travel with safety from city to city, vilifying Protestantism; in Quebec, Father Gavazzi and Chiniquy could not preach Christ without being attacked, and Mr. Muraire could not distribute Bibles without being mobbed. In Ontario the Sabbath day observance is a fact, and is enforced; in Quebec it is a farce, and is broken. In Ontario, education is compulsory and free; in Quebec it is optional and taxed. In Ontario the street cars cannot run on

the Sabbath; in Quebec they can double their supply if they choose. The difference is, that Ontario is eminently Protestant; Quebec eminently Romish.

**PROTESTANT CONCESSION.**—A timid Protestant said to us the other day: "We must conciliate the Roman Catholics—must show a spirit of concession and love." True, say we, with all Christian charity. Indeed, personally, we do business with them, are friendly with them, respect their opinions and seek their salvation. But it is not to them—not to our Roman Catholic fellow-citizens—that we "concede." They are not the trouble. It is their clergy! It is their clergy who are wholly responsible for any bigotry they possess.

You talk of concession; but your idea of it differs from the Ultramontane idea in just one respect. You concede anything it asks, and everything for which it importunes. *It concedes nothing.* It will work as a unit to gain its point; you are deceived by the mask of its Jesuitry, and it twists you round its thumb, and boasts of it. It is always asking and importuning in the lobbies of our Legislature, in the council-rooms of our municipalities, at the Board rooms of our great corporations, on the hustings at elections, at the very doors of our dwellings. You are always conceding!

**POCKET-PROTESTANTS.**—There are Protestants who measure their principles by a pocket-rule, as there are Romanists and Ritualists who do the same. Their "loaves and fishes" are their highest inspiration. They will change their church, their pew and their manner from conviction—that it will profit them. Questions of doctrine are by them first put in the balance of self-interest. Their most fixed principles are those that are fastened by gold. Their conscience is as elastic as rubber, and as fickle as a weathercock. Their best patrons in business create their principles. They will put their very Bible under cover, and fasten a cross on the wall, because priests and nuns have become their customers. They will subscribe to a Roman Catholic paper to curry favor with a rich clergy, and cut off a Protestant one to pay for it. They have a sneaking regard for those who despise them; they will send their children to convents, and will lavish money on

Roman Catholic subscription lists—all for worldly interest.

**TWO KINDS OF PERSECUTION.**—It is, and always has been, an article of the Roman Catholic faith that "heretics" may be persecuted and destroyed. Rome only lacks the power to enforce it still. It was never a part of the Protestant creed to use persecution to forward religious belief. Philip II. of Spain, James I., and a host of other Romanists, simply followed a principle of the Church in their actions. Queen Elizabeth and other Protestants who at any time oppressed Roman Catholics—leaving aside the reasons given for the severe measures they used, and which to a large extent are sound—acted upon no principle of the Protestant Church. Herein lies one difference between the two creeds.

Dr. Beaumont stated that not less than fifty millions of Protestants have been put to death by the Roman Catholic Church. Yet what has it done for it? As little as persecution of any sect for conscience and creed.

**RELIGION AND POLITICS.**—The great future struggle with Rome will not be altogether religious. It will be political. Take away from Romanism her grip on the secular affairs of a nation, and you weaken her more than if you convinced her whole flock that the doctrine of Purgatory is untrue. Watch Rome in our legislatures, in our municipalities, in our large corporations, in any and every sphere where endowments of Government go, and you will find that the *soi-disant* successors of the Apostles evince a greed far from the spirit exhibited by the Son of Man, who had not where to lay His head, and the Apostles, who left all that they might follow Him.

**FRIENDS OF RITUALISM.—SIGNIFICANT.**

BY "LUTHER."

The following conversation occurred between an eminent Roman Catholic Priest and myself a short time ago. Despite the hair-splitting logic and special pleading of Ritualists, there is a deep significance in this dialogue they cannot evade.

*Ego.*—"Is Ritualism identical with Romanism, in your opinion?"

*Priest.*—"Not altogether yet, but it has that tendency. Go back to 1838, when the 'Tracts for the Times' commenced. No. 1 Tract, entitled, 'Thoughts on the Ministerial Communion, addressed to the Clergy,' distinctly anticipates the abandonment of Protestantism, and a retreat to Rome. Ritualism is in the same boat with us, though it may not have quite caught our 'stroke.' It will by practice."

*Ego.*—"Do you consider the Ritualism you know to exist in Canada to have the same tendency?"

*Priest.*—"Decidedly; they would do more if they dared. They dare more now than they did some years ago! In the *Gazette*, lately, I read, under the signature of a Minister of the Church of England, in this city, a defence of Confession. Also, that another preached in Toronto in defence of Purgatory. From a pamphlet in my possession I see, too, that the 'Confraternity of the Blessed Sacrament'—see how they adopt our terms—has for its agent in Canada a Minister of a Ritualistic Church in Montreal. The doctrine of the Real Presence is taught by this body. I see nothing in it different from our belief in transubstantiation. One of the members of this confraternity, in Ottawa, with all his family, lately joined our Church."

*Ego.*—"I wish they'd all follow his example, and show their true colors, where they can do less harm. The *Catholic Register*, a Roman Catholic organ, says in one of its issues, 'From every Ritualistic congregation in London there is a continual stream of converts drifting towards us.' Also, 'that out of every twenty Anglicans who joined the Roman Catholic Church, not less than seventeen have been prepared for the step by the preaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to in the Ritualistic Churches.'"

*Priest.*—"Yes; and *The Church Times*, an organ of the Ritualists, anathematizes the so-called reformers as 'unredeemed villains.' You'll all come round to us soon. I would advise you to get a work, lately written on the subject, at S———'s.\* You'll find other Ritualistic works there worth buying."

*Ego.*—"Indeed! It looks suspicious to find a Roman Catholic book store that would not sell Protestant works, keeping the writings of Ritualists for sale. I only wish these crafty clergy would join your Church in a body."

*Priest.*—"Well, I hope for their own souls they will die in our faith; but I hope for yours they will live in your Church. They are doing us more good where they are!"

#### A WARNING TO AMERICAN PARENTS.

A very erroneous impression prevails in the United States, to some extent, with regard to the educational advantages of the Roman Catholic convents in Canada. In so far as thorough secular education is concerned, it is a well-known fact among the large majority of Protestants in Canada, that these advantages are purely imaginary, and that scores of sound Protestant schools exist throughout the Dominion infinitely more capable of giving a superior education to any that any convent can afford. We put it to the common sense of any Protestant parent in America, if his or her child is likely to receive a thorough education from the devotees of a Church which is the enemy of free schools and a free Bible. In the matter of the French language, a mere smattering is acquired. In the accomplishments of the piano and the needle the advantages are not by any means equal to that afforded by scores of Protestant institutions in Canada and the United States.

A couple of years ago a Miss Simms, of Boston, whose parents were members of the Methodist Church, and who was a boarding pupil at the Convent of the Congregational Nuns, at Point Claire, a few miles from Montreal, renounced Protestantism and was baptized into the Church of Rome. Cut off from intercourse with those of her own faith, and exposed to the companionship of nuns and the atmosphere of Romish worship, she was at last entrapped.

Many other names might be given. Will American parents not take warning? and will not the Protestant Press of the United States aid us in exposing the danger incurred by sending Protestant girls to Roman Catholic convents in Canada.

\* A well-known book store in Montreal, mainly devoted to the sale and publication of Romish literature.

# THE PROTESTANT:

AN UNDENOMINATIONAL MONTHLY, DEVOTED TO  
ANTI-ROMISH AND ANTI-RITUALISTIC  
QUESTIONS.

.....  
\$1.50 a year, in advance.

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MONTREAL, FEBRUARY, 1874.

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## IS "THE PROTESTANT" NEEDED IN CANADA ?

However much we may differ as to the duty or use of maintaining controversy upon the doctrinal errors of Rome, there can be no question to a reflecting Protestant, as to the absolute need for a fair and firm opposition to the Ultramontane principles of aggression predominant in the councils of the Romish Church to-day. An old and dangerous creed has been revived. The Œcumenical Council of 1871 put dogmas of arrogance to the front which people thought were entombed; and skeptics who maintained that Rome was changed, were convinced she was only chained, and that her intolerant assumptions were still as hostile to civil and religious liberty as in the days when she was mistress of the world.

At any time we believe Roman Catholicism to be dangerous, simply because it does not confine itself to spiritual ways and means to disseminate its creed. Were Protestantism to enter the lists, and compete in all political and social intrigues with the Church of Rome, it would certainly gain worldly supremacy,—but Protestantism does not aim to be a political engine. Romanism is not all error, but it is one of those most dangerous of all errors, which contain some truth. None but the Church of Rome oppose liberty of conscience, and practice religious intolerance. But will the most indifferent Protestant—he who takes his doctrines on trust, and is content to let his religion take care of itself—will even he pretend to say that the Ultramontane Romanism which dictated the Syllabus, has anything of the comeliness or spirit of the religion of Christ? It openly avows its enmity to liberty of conscience in this age, as consistently as it did in the days of Luther; it makes no secret of

its antagonism to all national progress and education which its clerical eye and mind does not control. It does not conceal its arrogant assumption that to it "all kings and empires should bow." It tells us in this enlightened age, and on this continent of freedom as boldly as it ever proclaimed it in Rome, that "all baptized persons belong to the Pope;" that "Protestants are heretics who would be surely punished had Rome the power;" that we have "no right to have opinions or feelings, religious, social or political, antagonistic to Romish dogma and desire." It is caught intriguing in the national affairs of every nation; it is found cheek by jowl with the sleek Ritualist in the very bosom of a portion of the Protestant Church; its pulpits ring out the changes of "persecution" because emperors will not permit its priests to spread disaffection and create disloyalty. These are facts, not fancy. They are patent to the reason of any man who dares to think for himself.

Now, mark! Our Roman Catholic fellow-citizens, whom we respect and love, are taught from childhood the heresy of private judgment in matters of faith. What is one inevitable result? Actually that this spiritual slavery moulds the mind to a condition in which true freedom of thought becomes next to impossible in secular matters. True, the "advice" or "opinion" of the priest on a political question, they are not bound to accept; but how few reject it! The Roman Catholic is just what his priest makes him, socially, morally and spiritually. The priest who proclaims infallible dogmas on matters of faith, who can not err in spiritual concerns, obtains an influence in secular affairs which we dare not despise. Can we wonder that a people thus taught to pin slavish faith to the dictum of their spiritual adviser, and to keep minds open for any and every clerical teaching, without examining or reasoning for themselves, should regard the step from the pulpit to the hustings, from the confessional to the lobby of Parliament, as one of the proper spheres of the priest? Does not Ultramontanism distinctly assert that the Church of Rome is superior to all civil governments and powers; that it has the divine right to make and unmake law, to anathematize and to destroy? Now, when we find the Church of Rome avow-

ing her right to control our legislation, to direct education; claiming political privileges superior to any other church, and clerical immunities denied to other clergy, it should suffice to awaken Protestants to a sense of their duty. We have faith, too, that it will.

THE PROTESTANT does not originate any action with reference to Ultramontane Romanism. It takes issue with a large portion of our Roman Catholic fellow-citizens who for years have been resisting the interference of their clergy in secular affairs, and an earthly arrogance never displayed by the Master whose servants this clergy assume to be. It concedes full religious liberty, but it protests against the priest becoming the politician. It protests against the systematic greed and grasping of the Church of Rome in Canada, which shows itself in many ways. It sympathizes with the great movement of the "Old Catholics," as well as with the noble efforts of our own fellow-citizens of French origin, who for several years have been resisting the clerical assumption in the Province of Quebec. It goes further, of course, and regards Romanism as a system of error, and Ritualism one of the outposts of Rome.

Is THE PROTESTANT needed in Canada? Let the above and the following for the present reply:

1. Jesuitism is now supreme in the Roman Catholic Church, aiming to control legislation, to coerce legislators, to anass property, to interfere in education, to undermine loyalty. It may float a Union Jack on the dome of its college, but it preaches and practices disloyalty within.

2. The political programme published on page 16, reveals the daring movements of the Ultramontanists in the politics of this country. Scarcely an election occurs without the direct interference of the Roman Catholic clergy.

3. The Jesuit Churches are systematically working to attract Protestants to their Sabbath evening services, &c. It is notorious that hundreds of Protestants (?) attend these services.

4. Our public school system is made the constant target of Romish assault.

5. French Roman Catholic priests are appointed and paid by our Government as emigration agents, and are now flooding the coun-

try with the most bigoted class of French Romanists of Europe.

6. The insidious teaching of the Ritualistic party has already given birth to an element in our midst who repudiate the name of "Protestant," and who are bringing shame upon a part of the Protestant Church by their Romish practices, defending Confession, Purgatory, the doctrine of the Real Presence, &c.

Is THE PROTESTANT not needed in Canada?

#### A WORD TO PROTESTANTS.

Unwary and lukewarm Protestants are day by day helping forward the Romish system. Canada belongs to Protestant England, yet what do we daily witness?

Here we see Roman Catholic ecclesiastics, and "*religious*" of all grades riding *free* on the railways, while poorer Protestant clergy are compelled to pay their fares or walk!

Here we see a member of Parliament giving a piece of land upon which to build a new church, or a donation in money in aid of the funds for some similar *blessed work* specially designed for the hindrance of Protestantism, and this, too, with no better motive than to secure his own election; there a number of Protestants investing their dollars in lotteries in the vain hope of getting some return, forgetting that their cupidity is only forging chains for themselves and their children, and that they are laughed at as dupes by Roman Catholics.

Here we see a crowd of young men and girls giving their cents and wasting their time in listening to the musical performances and Ultramontane absurdities prepared for them on a Sunday evening; there we find many *charitable* good souls subscribing their names and contributing of this world's goods to the holy women who so industriously labor to advance their Church's interest—*never forgetting the dollars!*

In short, Rome has ten thousand ways of working upon *professed Protestants* for pelf and power, and with a view to lead them into the crime of humiliating their own Church, or more correctly writing, that Church of which they are heartless, lifeless members.

Now, how is the acquired wealth used? Is



it to promote the growth of Christ's religion and to advance civilization? No! it is only to present Christianized Paganism for the one, and national ignorance and degradation for the other. France, Spain, and Italy, after years of abject slavery, are shaking off the fetters which bound them to Rome, and even Austria has shown signs of dissatisfaction with Ultramontanism. Are we Protestant Canadians to assume the fetters so cast off?

Louis Riel tried force to advance the interests of his Church and himself in the new territory, but failed, after staining his hands with Protestant blood; and now his friends are said to be raising funds to defeat any plans laid out for his capture and punishment. The dream of a French nationality on this side the Atlantic, it seems, is not yet extinct, or the hope of making Canada free from Protestant England, in succession to be handed over as bond slave to Papal Rome.

Protestants should always remember that conciliation has never bought, or can buy over Popery. Every step yielded is considered a sign of weakness, and heightens the cry, "More, more?" Romanism is ever aggressive.

Let Protestants appeal to Roman Catholics for money to aid them in advancing *their* religious belief, and what response would they be likely to meet with? Would Ultramontane Roman Catholics give a cent, directly or indirectly? No, not one! In vain would Protestants ask for free railway riding, in vain ask for land, in vain start a lottery, in vain give Sunday evening entertainments, instrumental or vocal. Protestants who have read the history of any European nation know very well what Roman Catholics would give them if they had the power; but neither money nor land would form any part of the inventory, depend upon it.

The memorable Ultramontane sermon of Father Braun, from the translation authorized by the preacher, will appear in our next number.

☞ If our friends wish to show their approval of our work, they cannot do it in a more practical common sense way than by remitting their own subscriptions *at once*, and by obtaining others, as any one can easily do if they try.

## Selections.

### VICTOR HUGO'S ESTIMATE OF ROMISH EDUCATION.

#### SHARP FACTS FOR THE PRIESTS.

Ah, we know you. We know the clerical party. It is an old party. This it is which has found for the truth those marvellous supporters, ignorance and error! This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken, has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to the torture for having affirmed that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety. To find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time already the human conscience has revolted against you, and now demands of you, "What is it that you wish of me?" For a long time already you have tried to put a gag upon the human intellect. You wish to be the masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above—a book which is for the whole world what the Koran is for Islamism—what the Vedas are for India—a book which contains all human wisdom, illuminated by all divine wisdom, a book which the veneration of the people calls *the Book*,—the Bible. Well, your censure has reached even that. Unheard of thing! Popes have proscribed the Bible!

How astonishing to wise spirits, how overpowering to simple hearts, to see the finger of Rome placed upon the Book of God! And you claim the liberty of teaching. Stop—be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct.

Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the States of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and, in spite of you, a world, America—Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God; and in exchange for all that you have made it lose, it has received from you the Inquisition! The Inquisition, which certain men of the party try to-day to re-establish, which has burned on the funeral pile millions of men; the Inquisition, which disinterred the dead to burn them as heretics, which declared the children of heretics, even to the second generation, infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the Papal library the manuscripts of Galileo, sealed under the papal signet! These are your masterpieces. This fire which we call Italy, you have extinguished. This colossus that we call Spain, you have undermined. The one in ashes, the other in ruins. This is what you have done for two great nations!

### THE POPE'S PICTURE IN THE VATICAN.

WE present our readers with a beautiful copy of the new picture painted in the Vatican, by order of the Pope, intended to symbolize the present position of the Pope.

First of all, then, let us read what is written in the middle of the picture near the foot—

“PIUS IX. PONT. MAX.  
ANNO XXVI.  
PRIMUS IN ROMANA SEDE  
PETRI ANNOS EXPLEVIT.  
MDCCCLXXI.

“Pius IX., High Priest, in the 26th year [of his pontificate] first in the Roman See over-filled the years of Peter. 1871.” That is to say, in the year 1871 he had been Pope twenty-six years, whereas St. Peter was Pope in

Rome twenty-five years and a few months, and no other Pope since the death of Peter ever reigned so long. But this boast is in defiance of what is well known, that there is no authentic proof in history that St. Peter was ever Bishop of Rome at all. This writing, therefore, is doubtful, to say the best. The most learned historians, ancient and modern, agree that what it says is untrue.

The central figure in the upper part of the picture is represented with a white triangular patch behind the head, meant to be an emblem of the ever-blessed Trinity; three equal sides in one triangle, for three persons equal in majesty in one God. The figure with the right hand raised, has a large globe upon the knee, with the left hand holding a royal sceptre. This is meant to represent the Saviour, King of the world, who holds the world and all kingly power over it, to dispose of at his pleasure. At his right hand a woman stands upright, her left hand in action, looking as if in familiar conversation or intercession. A circle of stars floats round her head, to show that she is Queen of Heaven. She stands upon the moon. Two winged figures peeping up behind the Virgin, Queen of Heaven, may represent souls that she has brought up out of purgatory. On the left hand of the central figure a man on one knee holds two keys, stretches out his right hand, and tosses back his head, looking but half-satisfied. It is Peter, with the key of heaven and the key of hell. He seems to be pleading for something more;—perhaps that he may have a third key for purgatory. But Mary has that key by special privilege, if all that we read of her in Romish writings be true.

Underneath, seated on a pedestal or altar, is a portly figure, heavily and richly robed, wearing a high cap, with three diadems round it, one over the other. They call it the *triregnum*, triple crown, or, more correctly, crown for three kingdoms. The three kingdoms, as Pius IX. has very lately explained the meaning to be put upon the word, are heaven, earth, and purgatory. The Pope has himself so explained the name of his crown, and therefore we certainly know what he means by it. Until now wise men have not known; but this man is declared infallible, and expects to be believed. His attitude is solemn and official, and on his right hand is a signet wherewith he signs decrees which he expects all men to obey, although most men think very lightly of them.

Over the Pope's head is a dove, pouring visibly out of its mouth the breath of inspiration; a dove being the emblem of the Holy Ghost. But that holy and all-powerful influence is expressly said by our Lord Jesus Christ to be as invisible as the air we breathe—it is the breath of life. So the painter has made a slight mistake here.

The solid pedestal on which the Pope is here seated, has two words on it, painted large—*PETRA* : *CHRIST*. A figure in the foreground hides the last letter of thesecond, so that one is not sure whether he sees *Petra Christus*, which might mean the Rock is Christ, or *Petra Christi*, the Rock of Christ, or Rock (for Peter) and Christ. In any case it can only mean that the Pope sits upon the Rock, and we may interpret as we will. Whatsoever the painter and his employer may mean, according to the Bible, all men should be drawn to the crucified Saviour—every knee should bow to Christ; but here they are worshipping the Pope, and a queen among them almost hides the Saviour's name.

But who is the hero of this new tale? It is the Pope now regnant, who has outdone St. Peter himself in longevity as Chief Priest of Rome. To this central personage, our Lord above him confers divine inspiration and conveys universal dominion. This is none other than Mastai Ferretti, the man once chosen by the cardinals to sit upon the Papal throne, because he was reputed to be clever in shaping means to ends, and who, by assuming for that time the character of *liberal*, might captivate the Italians, who, groaning under Papal bondage, were impatient for liberty. This is the man who blessed his little army, and sent it to fight the Austrian forces who were coming to enslave Italy yet more, and had no sooner got rid of them by sending them towards Lombardy to

meet the invaders, than he dispatched a swift courier to tell the Emperor of Austria that his troops would not fight him, or, if they did, they would do so upon their own responsibility, and then sent another courier to bid them come back again without fighting, in order that when Rome had no force left to coerce himself nor to face the Austrians, they might be cut to pieces or disbanded. This is the man whom Rome and Italy have, with one consent, deprived of his temporal sovereignty. This is the man whose facile invention has a picture set up in the Vatican, to figure the Popedom, as he would like it to be—he, himself, high and lifted up, near to the very throne of God, with divine inspiration shed upon him without measure. This picture is the last new "Poor Men's Book," invented to paint to them the latest edition of Romish doctrine, containing nothing that could suggest comfort to the searcher after truth, but all that the well-taught Christian must abhor, and every man of common intelligence can only pity.

The pagans kneeling around the pedestal of Papolatry—for we must find a new name for this new kind of religion, without any visible object of adoration but the Pope—cannot be meant to typify anything beyond a vain boast of power won by their missionaries in the pagan world, which may compensate for loss of power in Europe. Forsaken by kings who were once the nursing fathers of the Church, he is held up to the veneration of the simple tribes of Ethiopia, India, America, where the Romish missionaries, not yet risen to the height of power which so often proves the occasion of their own overthrow, are laboring to substitute the visible sovereignty of an earthly priest, instead of the heart-renewing power of the Gospel, and the spiritual kingdom of the Lord Jesus Christ. Perhaps the Sacred College may have some higher interpretation of this mystic picture, but to our eye it exhibits the Pope, and that which is around him, as representing a system of delegated government and prerogative. We see nothing of the Gospel of reconciliation; only Papal pride."—*True Catholic.*

### THE CATHOLIC PROGRAMME.

The following is a correct translation of the R. C. Programme which was circulated throughout the Province of Quebec, during the elections of 1871, and is a specimen of the same kind of clerical intermeddling in the politics of the county which provoked the decisive action of Bismarck in Germany:

#### THE APPROACHING ELECTIONS.

"Our country, submitted to a constitutional rule, will, in a short time, have to choose its representatives. This simple fact necessarily raises a question, which our duty obliges us to settle, and this question should be put as follows:

What should be the course pursued by Catholic electors in the controversy which is about taking place, and what should be their line of conduct in the choice of candidates who will solicit their suffrages?

We believe we can answer this question in a satisfactory manner by affording some development to the ideas expressed by his Grace, the Lord Bishop of Three Rivers, in his last Pastoral letter.

Here are the words which we find therein:—

*"The men whom you send to represent you in the Legislature are required to protect and defend your religious interests, according to the spirit of the Church, as well as to promote and protect your temporal interests, for civil laws are necessarily in relation on a great number of points with religion. It is what the fathers of the council plainly said in their decree.*

*You should therefore prudently assure yourselves that the*

*candidate to whom you give your suffrage is duly qualified on both these points, and that he offers, morally speaking, all suitable guarantees for the protection of these grave interests.*

*We ought, without doubt, to render thanks to God for the full and entire liberty the constitution grants, by right, to the Catholic faith to regulate and govern itself conformably to the rules of the Church. It is by a judicious choice of your Legislators that you will assure to yourselves the preservation and enjoyment of that liberty: the most precious of all, and which should give to your chief Pastors the immense advantage of being able to govern the Church of Canada under the immediate advice and directions of the Holy See and of the Romish Church, the mother and the mistress of all the churches.*

These counsels dictated by wisdom will, we trust, be understood by all the Catholic electors of the Province of Quebec. It is impossible to deny that politics are closely bound up with religion, and that the separation of the Church and the State is an absurd and impious doctrine. This is particularly true of the constitutional rule, which, attributing to Parliament all power of legislation, places in the hands of those who compose it a double-edged weapon which might become terrible.

It is for this it becomes necessary: that those who exercise this Legislative authority should be in perfect harmony with the teachings of the Church. It is for this it is the duty of Catholic electors to choose for their representatives men whose principles are perfectly sound and sure.

The full and entire adhesion to Roman Catholic doctrines, in religious politics and social economy, should be the first and principal qualification that Catholic electors should exact from the Catholic candidate. It is the safest criterion of which they can avail themselves to judge of men and things. We understand there can be no question here of Protestants to whom we leave the same liberty which we claim for ourselves!

These premises being established, it is easy to deduce the consequences, which will serve as a guide to the electors. But in order to establish practical rules, the application of which will be easy, we must take into account the particular circumstances in which our country is placed, the political parties which are formed therein and their antecedents.

We belong in principle to the conservative party; that is to say, to that which constituted itself the defender of social authority. It is sufficient to say, that by the conservative party, we do not mean every set of men who have no other tie than that of personal interest and ambition; but a group of men sincerely professing the same principles of religion and nationality, preserving in their integrity the traditions of the old conservative party, which may be summed up in an inviolable attachment to Catholic doctrines, and an absolute devotion to the national interests of Lower Canada.

In the political situation of our country, the conservative party being the only one which offers serious guarantees to religious interests, we regard it as a duty to honestly support the men placed at its head.

But this loyal support must be subordinate to religious interests which we ought never to lose sight of. If, therefore, there exist in our laws any defect, ambiguities, or provisions which place in peril the interests of Catholics, we should exact a formal engagement from our candidates to work, in order to cause these defects in our Legislation to disappear.

For instance, the religious press complains, with reason, that our laws on marriage, education, the erection of parishes, and registers of the civil status, are defective, inasmuch as they injure the rights of the Church, restrain its liberty, trammel its administration, or may lead to hostile interpretations. This state of things imposes on Catholic members the duty of changing and modifying them, as our Holinesses the Bishops of the Province may demand, in order to put them in harmony with the doctrines of the Roman Catholic Church. Therefore, that

members may acquit themselves more diligently of this duty, the electors should make it a condition of their support. It is the duty of the electors not to give their suffrages but to those who will entirely conform to the instructions of the Church in these matters.

Let us, therefore, conclude to adopt certain general rules in certain given cases.

1. If the contestation should take place between two conservatives, there can be no question that we should support the one who will accept the programme which we have just traced out.

2. If, on the contrary, it should take place between a conservative of any color, and an adept of the *liberal school*, our active sympathies should be for the former.

3. If the only candidates who offer themselves for our suffrages in a constituency are all liberals or oppositionists, we should choose him *who will subscribe to our conditions*.

4. Finally, in a case where the contestation occurs between a conservative rejecting our programme and an oppositionist, even should he accept it, the case will be more delicate.

To vote for the first will be to place us in opposition with the doctrine which we have just now exposed. To vote for the second would be to place the conservative party in danger, which we desire to see powerful. What part should we take between these two dangers? We should then advise the withdrawal of Catholic electors.

It must be, nevertheless, understood that these rules which are laid down leave to the electors a certain liberty of action, which will depend on the particular circumstances of each constituency, and the antecedents of each candidate. *Besides, we have only tried to show the religious convictions and qualifications which the electors ought to exact from those who solicit their suffrages.* It is right to add, that to make their religious convictions prevail, it is necessary the members should be learned and intelligent. After being certain of the religious principles of the candidates, it is, in the second place, necessary there should be the largest possible amount of learning and intelligence in the House.

We should, therefore, disapprove of every Ministerial act which would tend to exclude from the Parliamentary arena, men who are capable of rendering service to the Catholic and National cause, under the pretext that they would restrain certain ambitions!

To constitute the representation of manageable and powerless cyphers would be certainly a great evil, which it would be necessary to avoid.

In two words, we wish to protect at the same time the honor of the country and the liberty of the Church, and all our programme may be summed up in this motto, "Religion and Country."

On the 6th of June last, the Bishop of Montreal formally approved of the programme in the following words:—"The present is to certify to him who wishes to hear it, that I approve of the *Catholic Programme* on every point, and that there is nothing in this programme, which, in my opinion, is worthy of blame, even on the score of its timeliness. I add that I consider this programme as the strongest protection of the true Conservative party and the firmest support of the good principles which should govern a Christian society. I attach myself to this principle, for I see in it the safety of my dear country, which will not be truly free unless the liberty of the Church shall be respected with all the rights which shall be assured and guaranteed to it.

(Signed), "IG., EV. DE MONTREAL."

The Bishop of Three Rivers approved of it on the following day in these words:—"You ask me if my last circular letter contains an approbation of the *Catholic Programme*. As I spoke to be understood, I believe that no one can be mistaken, and that you see therein my approbation. I approved of it because I found the object of it to be good and legitimate, and that the means proposed to attain that object are just and honest.

(Signed), "L. F., EV. DE TROIS RIVIERES."

## ADDRESS OF THE CHURCH ASSOCIATION OF THE DIOCESE OF TORONTO.

TO THE MEMBERS OF THE CHURCH OF ENGLAND, IN THE DIOCESE OF TORONTO.

DEAR BRETHERN,—As members with you of our loved Church of England, and earnestly desiring her prosperity, and her growth and progress commensurate with that of our young Dominion, we seriously invite your attention to her present state, and to the duties required of us on her behalf.

The Archbishops of Canterbury and York, in their recent reply to the memorial signed by over 60,000 members of the Church of England, say explicitly: "there can be no doubt that the danger you apprehend of a considerable minority both of clergy and laity among us desiring to subvert the principles of the Reformation, is real." Having thus clearly recognised the great peril to which the Church is exposed, they appeal to the laity to take an active part in averting this deadly evil, stating that "the desire of the Bishops to maintain the purity of the Church must be greatly impeded where they cannot reckon upon the hearty and effectual co-operation of those laymen whose interests are most intimately involved;" and the two Archbishops assert their conviction that "the Bishops will never be found wanting in the desire to act with the attached laity of our Church in maintaining the real principles of the Reformation." They accordingly call on our fellow-churchmen at home to consider whether the very existence of the National Church is not imperilled by such danger; and express the wish that they could see "a readiness manifested on the part of the laity to use all the legitimate authority which is vested in them, through the election of Church-wardens, and all their personal influence, to check the growth of Romanising tendencies."

Here, therefore, is an appeal from the chief Pastors and Bishops of the Church of England, calling for a united and hearty co-operation, alike of Clergy and Laity, in the maintenance of principles of vital importance, which they declare to us are not only at stake, but are being deliberately attempted to be subverted by unfaithful men professing to be Ministers and members of the Church. The dangers thus earnestly pressed on every faithful member of the Church of England, are no novel or sudden innovations; nor is it to be doubted that an organized system has been pursued which, though traced in its inception, forty years ago, to the zeal of a group of devout men at Oxford, some of whom were actuated by an honest desire for a return to what they regarded as primitive principles, based on tra-

dition, or taught by certain fathers of the Church; yet has unquestionably ended in a deliberate conspiracy to undo the great work of the Protestant Reformation. Nor must it be overlooked that neither earnestness nor devoted zeal is any evidence of Scriptural truth. If the advocates of ante-Reformation doctrines, rites and ceremonies, which have already led hundreds of clergy and laity to renounce their allegiance to the Protestant Church of England, are zealous, the agents of the Church of Rome are not less so. Doubtless many of their fathers, when kindling the martyr fires at Smithfield, Hereford, and Oxford, believed they were doing God service. Nor does the Church of Rome any longer disguise her rejoicings at the results. *The Catholic Register*, a Roman Catholic organ, in a recent issue, triumphantly sets forth the fact that the number of converts to Romanism in London alone, during the past year, has been upwards of 2,000; and, it adds, the number of converts "during the last few weeks increased very much. Many, as we are informed, have joined us who are all but Catholics, and who had little need of instruction before they made up their minds to take the final, the long deferred, but the all-needed step. From every Ritualistic congregation in London there is a continual stream of converts drifting towards us." The writer then goes on to enumerate the acquisitions by the Church, of country Clergymen, "ladies connected with the Anglican Sisterhood," and others; and then he adds this emphatic testimony: "out of every twenty Anglicans who joined the Roman Catholic Church, not less than seventeen have been prepared for the step by the preaching they have heard from the Ritualistic pulpits, and by the practices they have got accustomed to in the Ritualistic Churches."

The record of the Reformed Church of England is a very noble one. To one of her martyred bishops the nation owes a free English Bible; to others of her martyrs and confessors, bishops, clergy and laity, are no less due the liberty of conscience which followed in the wake of this precious boon of an open bible, and all the blessings traceable thereto. Much that is noblest and best in the history of England is traceable to the Reformation. Yet while we find the two Archbishops uniting to maintain "the principles of the Reformation," declaring that "our Reformers acted wisely in allowing the confessional no place in our Reformed Church," and urging "the attached laity of our Church" to persevere "in maintaining the real principles of the Reformation:" the very words *Protestant* and *Reformation* have become hateful to perverted ears; and the Protestant Church of England is styled Anglo-Catholic, or by like terms suggestive of some affinity to the so-called

"Catholic" Church of Rome. In *The Church News*—an acknowledged organ of the Ritualists—the work for which Cranmer, Ridley, Latimer, Hooper, and others of the noblest and best among the devoted servants of Christ and His Church laid down their lives, is spoken of as "Protestant heresy," and the "pest of Protestantism," while, heedless even of the proprieties and decencies of ordinary language, in their unholy zeal against a work so greatly blessed of God, we find the *Church Times*, another organ of the same part, any-athematising the Reformers by whose labors Romish error was uprooted, as "unredeemed villains," and "unmitigated scoundrels."

But it is urged by some that here at least, in Canada, no such danger is apparent; or at any rate, that it has not reached such a height as to justify any action which may possibly cause divisions. Exhortations to unity and peace are everywhere pressed on us in reply to any appeal for action against insidious Romanizing tendencies. To such we would reply, not lightly, but in earnest sincerity, in the words of the Apostle James, "the wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be intreated." Let us remember, ere it is too late, what the history of this movement in England has been; how gradual have been the innovations, how specious the pretext for introducing what the two Archbishops designate "improper changes in ritual and extravagance in doctrine." An early morning communion paves the way for partaking of the Lord's Supper fasting, next follow an unaccustomed vestment, a novel adornment of the communion table, a turning of the back upon the congregation, an elevation of the bread and wine, the use of incense, and at length a hint of some "ineffable mystery" in the symbols selected by our blessed Lord to typify His broken body and shed blood, "once for all" sacrifice for us. Or again, with all the charms of music, a novel doctrine is inserted in a hymn, and the members of the Protestant Church of England are invited to sing:—

" Shall we not love thee, Mother dear,  
Whom Jesus loves so well?  
And in His temple, year by year,  
Thy joy and glory tell!"\*

By such means the beautiful yet simple service of our Church is transformed at length into a cumbrously elaborated imitation of the mass. The "table" of the Lord is changed into an "altar," at which the priest becomes the supposed offerer of the victim; and the accessories suited to this ideal altar, which our Reformers wisely rejected, as they hoped forever, have been re-introduced into the services of the English Church; and so have

\* Hymns, Ancient and Modern.

helped to revive old superstitions, and lead many back to the errors of the Church of Rome.

Such are the means by which a new generation has been gradually familiarized with Ritualistic novelties and Popish superstitions, prepared for accepting a doctrine of the Real Presence, undistinguishable to simple minds from a full-blown doctrine of Transubstantiation, and finally for the restoration of the Romish confessional. "The real history of these cases," says the Bishop of Gloucester and Bristol, in a recent address, "is commonly as follows: The general congregation, though at first a little startled, excuse the excess in consideration of the amount of work, and of the obvious earnestness that is shown, they get used to the excesses and novelties, and they end in either liking them, or so far tolerating them as to be prepared to defend their minister against what they deem interference or aggression." In this way the Church has been led on, step by step, till we see the faithless perverters of its simple services and Scriptural doctrines, such as Macnochie and Littledale, Bennet and Purchas sustained and defended by the "English Church Union," while the rites and ceremonies which they practice, and the doctrines which they teach, are scarcely distinguishable from those of Rome. Nay, so wholly is the honest zeal of the fathers of the Reformation forgotten, that a petition has been presented to the convocation at Canterbury, signed by four hundred and eighty-three clergymen, in favor of what they designate "Sacramental Confession," and it has been thought a sufficient answer to show how small is this number compared to the whole body of the clergy. Yet faithful and indignant protests are not wanting. The Bishop of Manchester, in answering a memorial on the subject, speaks of "auricular confession" as "most demoralising to the individual conscience, and (as all history proves) fruitful of the most mischievous consequences to both priest and penitent, and to society at large." The Bishop of London, in replying to a similar appeal from St. George's, Hanover Square, urges above all on the laity, "the teaching in their families, and exemplifying in their lives, that sober, cheerful piety, which, springing from a heart reconciled to God through Christ, lives in filial relation to our Heavenly Father; and can go at once to Him, through the one only Mediator, for pardon for every sin, and for grace to help in every time of need. There is no room for a confessor in a child-like religion like this."

The members of the Church in Canada are not wholly without need of such an exhortation, for the confessional is not unknown among ourselves; and ministers of our Church are more and more asserting the character and

assuming the functions of confessing and sacrificing priests. A clergyman of the Diocese of Toronto has appeared as a delegate to the Provincial Synod in a *soutane*, hitherto the characteristic garb of a Romish Priest. Two others of our clergy, one of them only recently ordained, presented themselves at the last Diocesan Synod in similar garbs, and one of them with a large cross hanging at his breast, by what resembled, if it was not, a rosary. Yet, such significant assumptions pass unrebuked. The members of Synod, at the same meeting, had put into their hands a leaflet bearing an engraved figure of St. Lawrence, with his gridiron in his hand, inviting them to attend a meeting of the Guild of St. Lawrence, the martyr, at the Chapel "of the Holy Cross," to hear "a paper on guild work." Processions and processional hymns are now of common occurrence. The offertory is converted into an offering. Not only is the turning of the back to the people by the officiating minister, and his bowing to the communion table on which the elements are placed, not unknown in Canada, but also the more recent novelty has been practiced of placing the bread on the recipient's tongue, and pouring the wine into his mouth, without his being permitted to touch the bread and cup. Surely, with the example of England's recent experience before us, and with such indications as our own warning, we may apply to ourselves the remonstrance of our blessed Lord, "Ye can discern the face of the sky, but can ye not discern the signs of the times?"

It may be that we have not to fear all the evils that the Parent Church has already experienced. It is more likely—and enough has already transpired to confirm its probability—that the Canadian Church will lose a much larger number of members, such as she can ill spare, by their deserting her for other Protestant communions, than by their returning to the errors and superstitions from which our Church was delivered at the Reformation. But if we would have our Church prove herself faithful to the commission of her Divine Founder, and worthy of the noble army of martyrs by whom her pure Scriptural doctrines and articles have been established and maintained, so that she shall grow with the progress and meet the ever-increasing wants of this young Dominion, we must, indeed, "discern the signs of the times." The Archbishops of our Mother Church exhort the laity to co-operate with their bishops and clergy in stemming the tide of error. The Bishop of London, in like manner, says:—"After all, grave as is the responsibility of the clergy, the remedy of the evil complained of lies greatly in the hands of the laity. In the present day, developments of ritual and matters of church discipline and practice are governed less by law than by public opinion."

Shall we remain idle, or heedless of such appeals? Is this a time for the cry of "peace, peace?" when the sacramentarian doctrines of a thinly disguised transubstantiation,—which lie at the foundation of all the recent revival of medieval ceremonies and vestments, bowings to the "altar," decorating the communion tables with varying colored coverings, with flowers, candles, and crosses; elevating the cup, receiving the bread on the crossed palm, or directly into the mouth, &c., are openly avowed and preached. Can action be delayed any longer with safety? Things seemingly innocent in themselves, such as floral decorations, "altar-cloths," alms basins, deposited with formal reverence and genuflection, on the communion table, novelties in the fashioning of the surplice, &c., become replete with danger as the first steps in a decline from the practices of the Church of our fathers. We must not lose sight of the fact that the simple, yet becoming, services of our Church were purposely substituted, at the Reformation, for the elaborate ceremonial of the worship in which even innocent rites and devices had been turned to superstitious uses. For, as the preface to our prayer-book says: some ceremonies "at the first were of Godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses." These, therefore, were rejected; even as we, acting in the spirit of our reforming fathers, must anew reject such fruits of "indiscreet devotion, and zeal without knowledge." Only those, we are instructed, were retained which, although of human device, it was thought good to retain, "as well for a decent order in the Church (for the which they were first devised), as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred."

In view of this we cannot lose sight of the Jesuitical doctrines of "reserve" as now taught, which consists in the introduction of Ritualistic novelties and Romanizing doctrines by such slow degrees that the minds of the young shall be gradually trained to such innovations; and the whole be at length recognized as part and parcel of the regular service of the congregation. It is therefore the bounden duty of every attached and faithful member of our Church to resist even slight and seemingly innocent innovations on its services, no matter from what quarter they may come.

The time has manifestly arrived in this country when it is incumbent on all who are true to the principles of the "pure and re-

formed" Church of England to be up and doing. Let there be the utmost care in the selection of faithful churchmen, alike as churchwardens and delegates to our Synods. Let there be a wise fidelity in advising with the Bishop as to the appointments to be made when vacancies occur in our parishes. Let the Bishop be promptly made aware of any novelties either in doctrine or ceremony. Let us respond as a Church to the exhortations of the Archbishops of Canterbury and York, by showing such a readiness to use all legitimate means to check the growth of Romanizing tendencies, as shall prove us worthy of the precious inheritance which we have received from our reforming fathers; and for which that Protestant Archbishop of Canterbury, who gave the nation a free English Bible, perished at the stake.

Let us, indeed, have union among all true Churchmen,—not by blindly neglecting the dangers which now beset our beloved Church, or extending a false charity to those who are unfaithful to the principles on which she utterly rejected all relation to the Church of Rome as a Church which "hath erred not only in living and manner of ceremonies, but also in matters of faith;" but let us be united as one man to maintain the doctrines established at the Reformation, to preserve the simplicity of our Protestant worship, and the purity of our Church's spiritual teaching.

If such a union is indeed to be efficacious, it must be aimed at, as well as carried out, in no spirit of strife. We cannot pray too earnestly that the influence of the Holy Spirit may be anew poured out on the Church with quickening power; and may lead all her members to the acknowledgment of "one Lord, one faith, one baptism." Above all, while each individual must labor as if under God, the preservation of our beloved Church in her purity, depended on his exertions; let us ever keep in view the Apostolic precept: "That there be no divisions among you, but that you be perfectly joined together in the same mind! and in the same judgment." Let us strive to banish all mere party spirit, and all differences that are not rooted in principle, and in our duty to the Church and her Divine Head. Let us, above all, pray earnestly that the Holy Spirit may so enlighten our understandings that we may act "with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

On behalf of the Association,

(Signed,) W. H. DRAPER,  
President..

B. HOMER DIXON, }  
J. GILLESPIE, } Hon'y Secretaries.

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1873.

FRANKLIN SQUARE, NEW YORK, }  
February, 1874. }

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## PRIVATE SURETYSHIPS ABOLISHED.

# Canada Guarantee Company.

PRESIDENT :  
SIR ALEX. T. GALT, K.C.M.G.

VICE-PRESIDENT :  
JNO. RANKIN, Esq.

MANAGER :  
EDWARD RAWLINGS, Esq.

THE business of this Company is solely that of granting **Bonds of Suretyship** for the faithful discharge of the duties of Employés in all positions where security is required. In this it takes the place of private suretyships, and obviates the *necessity* which formerly existed, for these dangerous responsibilities being assumed or *continued* in the future by *Individuals*.

This Company has been *especially approved and authorized by the* **Dominion and Provincial Governments**, to issue Bonds of Suretyship on behalf of Officers of the Finance, Post Office, Customs, Inland Revenue and all other departments of State. Also on behalf of Registrars, Sheriffs, Crown-Land Agents, Division Court Clerks and all other Officers of the Crown.

*It is the only Company* licensed by Government to grant such Bonds throughout the Dominion.

The Bonds of this Company are also accepted (in some cases exclusively) by the Banks, Railways, Boards of Trade, Municipal Corporations, Commercial Institutions, and Mercantile firms generally, throughout the Dominion, as security from their Employés in lieu of Private Suretyships.

The Bonds may be obtained without delay, or any expense whatever beyond the actual Premiums,—which are so moderate as to render this valuable and independent system *within the reach of all*.

GOVERNMENT OFFICERS, and Employés of every description are, therefore, now enabled not only to avoid the unpleasant necessity of asking their friends to become their Sureties, but they can AT ONCE RELEASE THEIR EXISTING PRIVATE SURETIES from all future responsibility (as many have already done), and constitute *themselves*, as it were, THEIR OWN BONDSMEN through the medium of this Company.

The great amount of benefit derivable from the adoption of this system of Guarantee, when considered with the comparatively trifling outlay required to effect it, commends its principle to every thinking person, be he Surety, Employé or Employer.

Full particulars, Prospectuses and Forms of Proposal, will be afforded on application to the Manager at the

**HEAD OFFICE, MONTREAL.**

EDWARD RAWLINGS,

*Manager.*

*Agents are desired to act for the Company in places not yet represented.*

*Applications are invited from gentlemen of influence for that purpose.*

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