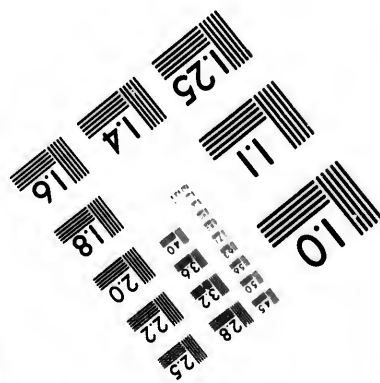
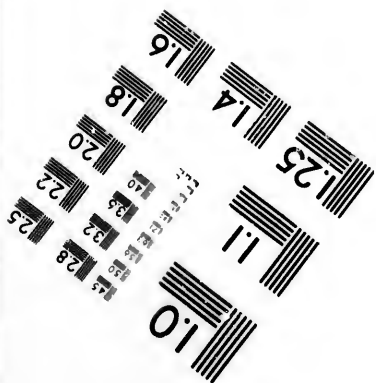
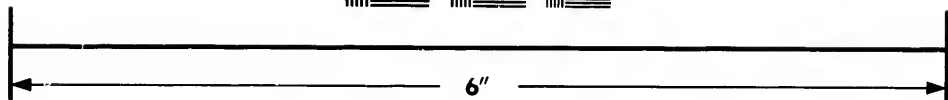
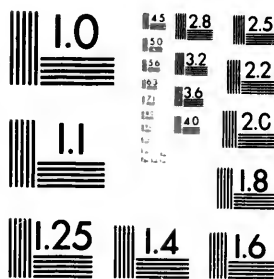
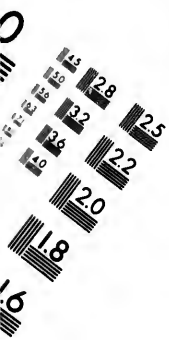


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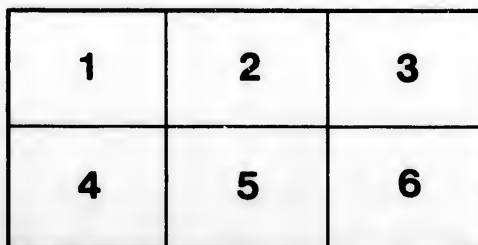
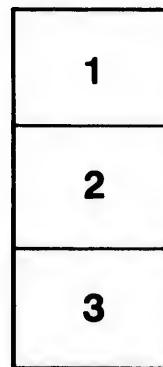
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In

A TREATISE.

ROMANISM:
POLITICAL
— AND —
RELIGIOUS

In the 9th and 10th DECADES of the 19th CENTURY.

—BY—

WILLIAM REGINALD ARMSTRONG,
OF OSGOODE HALL, TORONTO,
BARRISTER AT LAW.

FOURTH EDITION—REVISED AND ENLARGED

1895.

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PREFACE.

The assertions of Roman Catholic journals in Ontario and Quebec that the Roman Catholic religion is the only Christianity and that all Protestant religions are mere heresies, and that Protestants have no rights!! has caused the writing and publication of this book. I must express regret that some one more capable than myself of the task has not taken the initiative in the matter. At the same time, I show in the subsequent pages that Roman Catholicism is undoubtedly heresy from Christianity as taught by Jesus Christ, His apostles and evangelists, as we have their teachings handed down to us in the New Testament, as gotten up under England's King James I.

There have been so many copies of the writings of Jesus Christ and those apostles and evangelists which are literally falsified and unreliable, written by men for the most part calling themselves Catholics; the Bible Society of England having in the archives of that society over fifteen thousand copies of such falsified copies (see a report issued by that society some two or three years past); therefore it is time some one took up the matter to show the absurdity of Roman Catholic pretensions.

Christianity is and will continue to be as given to us in the New Testament in spite of the pretensions of the Church of Rome.

A celebrated writer, Isaac Disraeli, has given it as his opinion that a long preface to a work is useless, especially when such work has an index; therefore, I beg to request that the public will consult my index and read such points as present themselves to their intelligences—then pass their judgment.

WILL. REG. ARMSTRONG.

OWEN SOUND, ONTARIO, CANADA, October, 1895.

Dedicated
TO MY BROTHER
MASONS AND ORANGEMEN,
AS ALSO THE OTHER PROTESTANTS
OF CANADA.

A TREATISE

—ON—

The Position of things—Political ^{AND} Religious

—IN—

THE DOMINION OF CANADA

AND OTHER PARTS OF THE BRITISH EMPIRE.

In the 10th Decade of the 19th Century.

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

Now, at this time, *10th decade, 19th Century*, we British Canadians have, not solely by our own mistaken policy and want of forethought, been brought face to face with one of the most gigantic of difficulties—our uncompromising enemy

“ *Jesuitical Romanism,*”

that dreadful heresy from the Church of CHRIST, which our ancestors were compelled to crush as a power in Great Britain and Ireland, during the memorable and GCD-directed Reformation, is *gradually, silently and stealthily* encroaching upon our Free Institutions, and will in a few years, if we do not check it by legislation, be too strong for anything but civil war with the French Canadians and other Romanists to compel them by force to respect civil freedom and British Protestant Government. May the great disposer of all events direct us to such wise legislative policy as will preserve the freedom of our institutions, and forbid the necessity of such a dire and dreadful war! The encroachments of Roman Catholic Ecclesiastics must be stayed, if we are to live with credit to ourselves as a free people.

Yes, Freemen, we British Canadians are most assuredly to remain

In spite of the underhand work and double dealing of the Jesuits. The Government which accedes to their demands must perpetrate injustice upon loyal British Canadians.

"Justice to Catholics"!! "Justice to Catholics"!! is the cry—Justice to Catholics means Injustice to Protestant British Freemen. The Romanists demand and look for appropriations of money collected as taxes from free Protestants— to keep up their schools, in which schools the young Romanist is taught bitter hatred to Protestant institutions and disloyalty to the Royal Authority of our Sovereign, *Is this Justice?* is it common sense on our part to permit it?

If Romanists cannot exist without separate schools, let them have them by all means—if they can do so by paying for them. But it is a gross injustice to take the money of Freeman to keep up a system of religion in which they do not believe and which they look upon as no better than Islamism, and which is in truth—a stern undeniable truth—heresy from Christianity.

The howl of Quebec newspaper Editors against Ontario Orangemen is extremely absurd and shows increasing bigotry, intense fanaticism and ignorance of simple facts—The A. F. & A. M., the Orangemen and the P. P. A. have no aim but to *hold our own*, and are determined to pay no money towards the support of Romanism a system of religion which is contrary to reasoning common sense.

As to alleged "Rights of the French in Manitoba" to have separate schools to be paid for by Government subsidy or apportionment of the tax fund it is simply assumption and shows the Romish Ecclesiastics in the Province to be the most unreasoning bigots. It seems incredible that they suppose they can (by pretenses and absurd falsifying of documents, or by getting up false documents, and raising the cry of French rights when such rights are merely imaginary) draw a cloud over the Ottawa Government, and hoodwink all the Courts in the Empire from the highest to the inferior. Oh, such ridiculously fanciful nonsense. But it is not by mere conceit that you can make a Racehorse out of a Hyena, you cannot expect reason or reasonable utterances from people who cannot reason; people who fancy and believe they are the elect people of GOD and that their Church is the only Christian Church and that she has sole possession of the Key of Heaven, without the merest shadow of scripture authority for such belief.

What will the projected "*Holy Alliance*" between the Romanists of Quebec and the Ontario Grits amount to? Echo answers "*tahw*," which in English means nothing at all. That is if the Ontario Protestants unite and neutralize the boasted "*Balance of Power*."

Ah! yes, Roman Catholic rights and more places, more offices to be filled by men for the most part totally unfit for the duties.

That Roman Catholics are now in possession of a larger percentage of Government clerkships than their numbers amongst the population of Ontario entitle them to is a fact, as we have the whole matter in plain type—over a whole half column of any newspaper, of statistics respecting the Ontario Government Departments is given in the last census and in which the following figures appear which will show facts to refute the "no places" cry. According to that census the Romanists are in Ontario as 1 to 6 Protestants, therefore they are entitled under our absurdly liberal custom to one desk in a Government Department for six Protestant clerks' desks, but we quote:

GOVERNMENT DEPARTMENT.	PROTESTANTS.	ROMANISTS.
Attorney General.....	10.	3.
Crown Lands.....	28.	5.
Education.....	80.	17.
Public Works.....	20.	9.
Treasury.....	28.	6.
Secretary and Registrar.....	21.	7.
Legislative Assembly.....	23.	9.
Agriculture.....	32.	8.
	257.	64.

Thus there are in the Ontario Government Departments 27 officials over the number they are entitled to under our absurdly liberal system. If it were possible to make Romanists loyal to our Protestant government, or cause them to arrive at a reasonable mental consideration of their position amongst us, it might be different. But dealing with people who hold themselves immeasurably superior to all the rest of the Empire and that they are GOD'S peculiar and elect people and their church—The Church of Rome—is the only Christian church (when the Word of GOD shows quite the reverse, see in future pages) we must say there is an insurmountable difficulty. The superabundant number of official clerkships in the Ontario departments does not satisfy them, no, the wish to crowd the Protestants out altogether is apparent as it is in Quebec. One to six is their proper proportion. There are 821 clerkships, one-sixth of which go by the proper calculation to Roman Catholics, which will give a fraction over 58, whereas they have 64. This kind of impudent aggression must be stopped. It cannot be possible that Sir Oliver Mowat does not know that we have a secret and deadly foe in the Society of the Jesuits and through that society the whole Church of Rome.

Let us hope that the Romanists will not drive us into civil war. Yet we must hold our own, our own freedom and priceless Protestant institutions cost what it may. A remarkable sentence, penned by the celebrated Junius, "*The voice of an outraged people is the voice of GOD.*" Ah! true it is. Let us then trust to Him and in His guidance.

Let us consider the

Manitoba Schools Further.

As an additional instance of the cunning and designing encroachments of the Jesuits as also the supine shillyshallying of the Government of this country in yielding them their demands, we will read statements published in returns filed in the archives of the Manitoba Legislature respecting the position of the Children's Schools in the Province of Manitoba. Such returns show that up to January, 1889, seventy-four schools, Protestant and Roman Catholic schools, were established in that Province. To maintain such schools the sum of \$114,454.00 are annually paid. Of that sum \$52,484.00 are paid for the maintainance of *Fifty* Protestant public schools, and the balance, \$61,970.00, to maintain *Twenty-four* Catholic separate schools. The Church of England has twenty-seven schools, to which are paid \$32,657.00. The Presbyterian Church has eleven schools, to which are paid \$16,790.00, and the Methodist Church has twelve schools to which are paid out \$3,039.00.

RECAPITULATION, THUS :

The Church of Rome, 24 separate schools, which receive..	\$61,970.00
The Church of England, 27 schools, which receive.....	32,637.00
The Presbyterian Church, 11 " " "	16,790.00
The Methodist " 12 " " "	3,037.00
	<hr/>
	\$52,484.00 \$52,484.00
	<hr/>
	\$114,454.00

Notwithstanding the facts which these figures show, Mr. Ewart, the counsel for the Roman Catholics of Manitoba, has had the hardihood to assert before a public meeting of the citizens of Winnipeg that "the Roman Catholics of Manitoba pay taxes every year to support the Protesaant's schools. The condemnation of such language is apparent to all free intelligences.

Thus Roman Catholic Ecclesiastics—heretics from christianity and

aliens to free Protestant christian institutions by the influence they wield, through the

Balance of Power

held by the Church of Rome in this country, aided by the double dealing of unprincipled politicians calling themselves Protestants) have induced the Government of the country to pay them for separate school support \$9486.00, annually, more than is paid to all the Protestant schools together, though the Roman Catholics have not half the number of schools which the Protestants have, nor one-fourth the number of pupils attending their schools which attend the Protestant schools.

There are men in this country who are professedly Protestants who say they "cannot see that the '*Catholics*' are more encroaching than Protestants are"!! The only way of accounting for such *failure to see*, is that they are unacquainted with facts which all Protestants ought to be in possession of, or it may be *that it pays best not to see*. Again, perhaps deception is resorted to, The Conservative is deceived by representations in a Conservative newspaper that *the Independent Party* established for the purpose of ousting the Conservative government at Ottawa, and the Reformer is deceived by representations in Reform journals that the Independent party is established to oust Sir Oliver Mowat and his government at Toronto. Both are undoubtedly wrong. The New party has no liason nor understanding with either of the old parties, but intends to unite both Conservatives and Reformers into one new and independent party, claiming *fair play and equality before the law for all, both Protestant and Roman Catholics, and special privileges for none*.

It is folly to say that the Romanists are not, under our existing government system, dominant in this country. The balance of power, held by the Church of Rome in both the Dominion and Ontario Governments will keep them dominant, and enable them to dictate the terms upon which they will support the government in power, for the time being. The duty of British Freemen, Grits and Tories, Conservatives and Reformers is to unite for self-preservation and form an Independent party to neutralize or keep within reasonable bounds *that balance of power*. Let us pause to ask ourselves, How are we to get rid of paying money for the support of the Roman Catholic Church if we do not form such party. Think of the deplorable and degrading fact of an Ontario Departmental Minister (Ross, Education)

submitting the Bible, the sacred Word of our Eternal GOD to a Roman Catholic Bishop for his approval and culling out such passages as certain dogmas of his church are inconsistent with, and then having such garbled and mutilated scriptures printed as a school book for our public schools and the cost of such printing paid for from money (taxes) furnished by British Protestant Freemen.

How long are we British Canadians to put up with Rounish clerical dictation, insatiable money demands and their manipulation of the Balance of power, of which the French Canadians so impudently boast?

How long are we to endure literal imbecility, or it may be flagrant lack of principle, in the management of the finances of this country?

The Jesuits Paradise.

A very Paradise for Jesuits and Jesuitism is the Province of Quebec. The New York Churchman says:—"The Jesuits chased and expelled "from Europe, smilingly show themselves in Canada, which country "has heretofore as a British Dominion, so far as Ontario is concerned, "favoured human freedom. But, deplorable to tell and melancholy to "transmit to posterity, *The British Province of Quebec* has stood "still and lain dormant for the past hundred years through the stupi- "fying and torpifying dictates of Romanism." Winking Virgins and Miraculous relics (dead men's bones, &c.) "*which tell lies,*" said Tallyrand "*without speaking.*"

After having been banished as public nuisances from France, Germany, and other countries, the Jesuits are enshrined on the shores of the St. Lawrence within earshot of the blast of freedom's trumpet and the boom of guns which have been the instruments of destruction of the enslavers of men. And within sight of those twin flags of freedom and progress around which, on both sides of the Atlantic, Freemen rally.

Ah! yes, the bigoted enslavers of men will again tremble at the flash of those guns and the determined shout of Freemen as they rush to the assault, lift to the breeze the banner of freedom, and trample into the dust the enemies of civil and religious liberty.

A fair field is indeed opened in Quebec for the propagation of the barbaric ecclesiastical medievalism of past times and the crushing down of commerce, progress and mental freedom under the Jesuits. Yes, so it is, and so it will be, a melancholy and degrading fact, which will increase in importance unless a change comes over the spirit of

Jesuitism. Ah, no, that spirit knows no change; it is as cruel and demoniac now as when it consigned to flames and murdered in all other ways, true and pure christians in Europe by the minions of its "*holy office*"—the inquisition. May GOD forgive us for designating such a Satanic system "*holy office*."

Nothing but the free education taught in our public schools and colleges can enlighten the intelligences of Canadians and arouse them to stem the Jesuitical torrent, which threatens to flood this country. And if we do not form the New and Independent party to check or neutralize this baneful balance of power, the Jesuits will find the means to keep the force of education from opposing their schemes. The recent huge indemnity to them, \$400,000, "*non vetoed at Ottawa*" // is one instance that the power of diplomatic, intriguing Jesuitism is a mighty and a fearful power in this country, and which, it is evident, naught but self-preservation and protecting their homes and firesides will teach British Canadian Freemen to neutralize. The great mass of British Canadians are too well off and too busy with money making to trouble themselves about the encroachments of Roman Catholic ecclesiastics, but if we do not bestir ourselves the time will surely come when the Jesuits will cast aside the mask they now wear, and will let us know unmistakably that if we make our livings in this country we must pay money to keep up the Church of Rome and conform to the unscriptural and idolatrous worship of that church, and uphold her heretical dogmas. Then and apparently not till then will we arouse ourselves. Let us avoid, if possible, a civil war and the horrid use of the bayonette. The encroachments of the Romish Church are most glaringly apparent in the Departmental buildings at Ottawa. For one Englishman or British Canadian you meet, you will meet two French. Yet still the insatiable cry is shouted by French papers "*we are not treated fairly, we want more places—more! more! more!*"

Then LePatrie bombastically lets off the following ridiculous gasconade in an article published in January, 1898, thus:

"We French Canadians are irreverently doomed to perish if we do not ourselves take up the defence of "*our rights*." "*We want no English and Protestant domination in this Canada of ours!*" "*We are partisans of Catholic Canadian Domination—and no other!*" If the constitution that governs us is not able to protect us. If the men in power refuse to give us justice. If our own men allow themselves to be bribed by gold and titles, and enter into a

"compact with our *enemies*, our '*executioners*' ! we must change
"all this—*Change the Constitution ! Change the Government !*
" *Change the Allegiance ! ! !* for we do not want to be '*Choked.*'

"The true Canadian will have enough pride and honour to refuse
"to play the slave. He who does not resist oppression, approves of it.
"English gentlemen, you do not hold this country by right of con-
"quest, but by right of cession. We are not a conquered people—but
"a betrayed people!! Surely we love the British Crown (!!) we cherish
"our flag, but if it be true that the English flag protects tyranny, we
"will have no hesitation to change that, too; peaceably if possible, by
"force if necessary! !"

This puerile babble was published in a Canadian newspaper during
the tenth decade of the 19th century. Ah! well it is written by a
French Romanist, "*Surely we love the British Crown,*" he says.
Why did he not tell the truth about French Canadian feeling for the
British crown. Had he done so, no British Canadian would have
gone to the trouble of setting his dogs upon him. We know to whom
the Canadian French are loyal, and we bide our time! !

Again he says "*We cherish our flag,*" what flag, Johnny Habi-
tant? You have let us know unmistakably what your flag is. How
long is it since this same newspaper, *LePatrie*, declared that the French
tricolour is the "*Envelope which envelopes every true Canadian*
heart, and will yet proudly wave over New France on the shores
of the St. Lawrence."

Let us intimate to the Editor of *LaPatrie* that the British flag does
not wave over, neither does it protect tyrants nor tyranny, and no
man who understands what human freedom is can think it does.

This Editor acknowledges that this country is British by cession,
he does not seem to know how that cession was brought about. Did
France cede the country to Britain from a friendly feeling, or was she
compelled to do so at the point of the bayonette. Shade of Montcalm,
Shade of Wolfe, arise and give this Editor a lesson in his mother
tongue, teach him that cession, in French as well as English, means
a yielding, a giving up the country and executing the treaty under
compulsion. The victory on the Plains of Abraham where British
generalship and British hardihood completed the conquest of Canada
and compelled old France to evacuate the country and execute the
treaty of cession. These are historic facts, Mr. Editor.

One would suppose that at this time in the 19th century a man in
the position of the editor of a Canadian newspaper would have learned

sufficient reasoning power and would have read sufficient of Canadian history to pause before giving vent to such ridiculous gasconade as that above quoted as published in LaPatrie. We would not enjoy the hearing of his having been "*Choked*," as above is intimated, at the same time it is a pity he was not eating his dinner instead of writing such a paragraph.

What rights are the French in Canada deprived of? What a ridiculously fanciful dreamer our editor must be. The Canadian French are deprived of nothing by us, absolutely nothing. They are deprived of nothing but such rights as the Roman Catholic church will not permit any one to enjoy—that church will not permit any man to be a freeman. That, however, those who are slaves to Roman Catholicism cannot be supposed to understand.

As to British Protestant domination in Canada, the Canadian French, or such of them as are able to appreciate human freedom, know that it is best for them. At all events it is going to continue in spite of all they can do, with old France and her ally Russia to aid them.

Perhaps LaPatrie will condescend to give us a hint of the time when the powerful, the holy Catholic, the conquering (and to conquer) French Canadians intend to "change their allegiance"! !

Jesuit Domination in Quebec.

The *British Province of Quebec* is now prostrate at the feet of Rome; or, to speak more pointedly, it is governed by the "*worst society or company of evil men*" which this world has ever known—that engine of Satan, blasphemously called the Society of Jesus: Oh, what a superlative misnomer! From all countries in Europe; from the city of Rome itself (See a subsequent page), has that Society been driven, as absolutely infamous and dangerous to christianity as taught in the Word of GOD, and to the public weal; yet here in this Canada, In the 19th century, it is accorded the rights of good citizenship, although that Society has driven the English language from the schools in the Province of Quebec, in which no language but French is taught, except in such schools as are supported entirely by Protestants. The same encroachments are progressing in some three or four of the eastern counties of Ontario. In a few years the Protestant schools will be driven out of Quebec and disappear. The cunning and serpent-like assumptions of the Jesuits are so grasping, so intolerantly bigoted that Protestants will be compelled before many years to leave Quebec if the Roman Catholics *are not deprived of the power they possess*

through their local legislature, and the balance of power. The *Toronto Mail* during the winter of 1886-7, with commendable zeal and energy, exposed the game the Jesuits are playing in the eastern part of Ontario, which is but a continuance of their scheming for the subversion of British Protestant institutions, and the substitution instead of them, French and Romish institutions.

French is the Language

used in the legislature of the British Province of Quebec, for which there is no definite authority. French Canadian interpretation of the Imperial Statute of 1774 claims that, that Statute concedes to them the use of the French language, with other important concessions; there is no authority in that Statute for such assumption—suppose there is, it must now be looked upon as effete, as the Statute was obtained from the Imperial Parliament by the French Canadians *as the price* of their loyalty at the time the American Colonies revolted. The French Canadians have in recent years unblushingly shown us that loyalty from them to the Protestant Christian Sovereign of their Empire is a *myth, a mere pretense*, (their rebellions having had their ramifications and agents in every village and other locality throughout the Province of Quebec.) Such fact is too well known for any disloyal Romanish Priest or Layman to attempt to deny. Such being the undeniable truth, the Statute of 1774 above referred to, and so often quoted by French journalists, so far as the French Canadian claims are concerned, *virtually stands repealed, and is absolutely to all intents and purposes, void*. The laws enacted by the Dominion Legislature are printed in French as well as in English. This mistaken liberality on the part of Ontario *must* and will in time be corrected, for this country is to remain British, let France and Russia, with French Canadians and Irish Romanists to aid them, do all they can to the contrary. And we, if necessary, must compel all people to learn and speak English and obey our laws, when such people enter public life.

In an article on the French language and the asserted claim to its being universally used and spoken throughout the world, L'Evenement, a newspaper published in Quebec March, 1891, recalls the advice given by Bishop Lefleche, given about a year then past, to the effect that:

“HE WOULD BE GLAD IF THE FRENCH CANADIANS WOULD NOT
“SPEAK ENGLISH UNNECESSARILY, AND WHEN COMPELLED TO SPEAK
“THAT LANGUAGE, TO DO SO, AS IMPERFECTLY AS POSSIBLE. THERE

"IS NOTHING," SAID HE, "THAT I LIKE BETTER TO HEAR THAN A FRENCH CANADIAN SPEAKING ENGLISH BADLY NEVER THEN, MY CHILDREN — DESCENDANTS OF THE GRAND, THE ELEGANT, THE SUPREMLY POLITE PEOPLE OF LA BELLE FRANGE — THE LEADERS OF THE WORLD. NEVER ALLOW A FOREIGN LANGUAGE TO ESTABLISH ITSELF BESIDE YOUR FIRESIDES."

We suppose this Romish ecclesiastic holds that we British Canadians have forgotten all about Great Britain's conquest of this country (as some French Canadian newspaper editors would like to do), as also the treaty of 1763 by which the Canadian French were elevated into the position of freemen; which position the majority of them do not seem able to appreciate. Does he hold that we have to thank him and his coadjutors for the privilege of using our own English in the British Province of Quebec?

There is no doubt about the wish, in fact the intention, of the French in Canada to put down everything British in Canada, especially in Quebec, and it is to be feared they will succeed in that Province if we do not arouse ourselves from our careless apathy.

Let us not think of depriving them of the freedom and the privileges we ourselves enjoy. But let us never forget that it is our duty as Freemen to show the French Roman Catholics that they must submit to our British laws and respect our christian institutions. And that as the descendants of the conquerors of this country we *must and we will dictate*. We have done so before at the point of the bayonette and we are quite able to do so again should it become necessary.

The Quebec Mercury, Newspaper

Informs us with quite a trumpet flourish, that "The English language has been '*abolished*'!! in the township of Whitten, in the county of Compton, as also in the township of Stanbridge, in the county of Missisquoi"!

Has it Mr. Mercury? We shall see by and by what your Mercantile effervescence will amount to. French Canadians had best exert their wits on the fact which is patent to all reasoning intelligences: That this Canada is a Dominion under the British crown, a part of the British empire by right of conquest. Still further, that so it will remain until the end. And that the English language is, and is to be for the time to come, the language of that empire and every part of it. Let French people use their language as Germans, Italians, and others, use their languages—amongst themselves. But English is the language of this empire, and Frenchmen, like the Germans and others, must learn it, for it most assuredly will be the language of all Legis-

latures, Government Departments, Courts, County and other municipal councils in this Dominion. So take it coolly, Mr. Mercury. Keep your French temper within rational bounds, if possible. For British Canadians are determined to put a stop to your French vaunting and puerile gasconadish boasting about abolishing the GOD created English language, and your building up a New France on the shores of the St. Lawrence, which the late Senator Trudelle prophesied would include the whole of British America and the New England States of the American Union. *Wonder if Brother Jonathan is big enough to resist the all powerful Canadian French?*

As to the advancement of the English language throughout the world, and the decession of French and other languages, see a subsequent page.

French Canadian taking the part of France.

An Englishman writes to The Mail over the signature, "*John Bull*," and thus reviews an article written by J. X. Perrault a prominent leader of French Canadians and an uncompromising Angloinvisist (those who hate Britain). "In a recent editorial in the Toronto Mail," writes Perrault, "that paper mildly suggests that the Siam difficulty should be a favorable opportunity for the British Government to wipe out permanently the preposterous French claims in Newfoundland, which are so annoying to both the Newfoundlanders and to the whole Dominion of Canada (*always excepting Quebec*.)

"Well," continues Mr. Perrault, "by this time the Mail must realize that the interests of France are no longer in the keeping of foreigners. With a formidable army and navy, *Backed by the Russian Alliance!* France is determined to assert her power in every part of the world, regardless of foreign influence." (Ah, if she can.)

A century ago she was in possession of the greatest part of the American continent, which she had discovered and colonized. (Why did she not keep it, Mr. Perrault?) *Great Britain took it from her.* "That splendid colonial empire, after a bloody war, leaving but a few rocks in the gulf of the St. Lawrence," writes Mr. Perrault, "to the French fishermen. Even these rocks are begrudged by the Mail to the French. Well, let John Bull and the Mail take them if they can, *If they dare.*" Like the King of Siam, they *will be glad enough in a few hours to ignominiously back down* in the face of the irresistible army and fleet of the French Republic." This is simply a rehash of the gasconadish elation of the French upon the visit of the Russian fleet to the French ports. The victory over Siam

and the boasting of the French press both in France and Quebec is one of the most brutal and mean offences ever committed by a great power against a weak people, yet it has thoroughly aroused French enthusiasm. The French ought to know that this "victory" is at best but a small affair, and must undoubtedly prove of still less importance. The tone of the British Government respecting that affair is moderate in the extreme, yet Great Britain will most certainly not stand by and permit any more highhanded bullying by France, in spite of the invincible army and fleet of France and Russian alliance, of which Mr. Perrault boasts. As to the irresistibility or invincibility of the great French army, that has still to be shown. It should not be forgotten that the "invincible" armies embodied and equipped by Napoleon III and Gambetta in 1870-71 were also boasted as irresistible, yet still one army after another was ignominiously beaten in quick succession by the cool determination of the Germans and the superior generalship of German officers.

The Siam affair is very far indeed from being glorious to France. It appears like a concocted scheme by the French ministry to make a diversion in the public mind to quiet the feeling against that dirtiest scandal the world has ever known, the Panama scandal. The Government of course wished it to be forgotten that nearly all of the Ministers of France had accepted bribes out of the Panama treasury. Therefore poor Siam was made the scapegoat.

The Russian Alliance.

As for Russia backing France, of which Mr. Perrault has so confidently spoken, the less said about it the better. It is evident it will eventually prove a one-sided affair. Russia will, there can be no doubt, accept the aid of France if the Czar requires such aid, but he is too clever to allow himself to get mixed up with any quarrels which France may get into without his own special permission. Such being so, the Russian army and fleet will not be at France's disposal.

The less bluster the French make about the alliance with Russia the better for themselves. The self-interest of the Czar will dictate to him the possession and occupancy of a naval station on the Mediterranean—south of France will answer his purpose as well as any other part of the coast—and he will no doubt conclude a treaty with France securing a station for his ships of war, because it will aid him in his darling scheme to *subjugate Great Britain*.

"Perhaps," said an American diplomatist, "the Czar will find it a difficult matter to overrun Great Britain."!

It is certainly anything but evidence of national pride and dignity, to see France, the "*Grand Nation*"—a free republic—literally creeping on her knees in the most servile manner before the greatest autocrat on the face of the earth, and French officers fawning upon and toadying to the Russian naval officers during the visit of the Russian naval squadron to France, October, 1893, to such an extent as (said an Englishman, who was present on the occasion) to evidently disgust the Russians.*

Truly, Mr. Perrault, you and your French Canadian confreres will have to live years longer than Methuseleh before you see such an unmanly and disgusting spectacle as above mentioned to be laid at the door of John Bull, or a "backing down" similar to the idea above referred to.

It has been said that

The Treaty of Paris,

of 10th February, 1763, is the great foundation of the deadlock which confronts us in Canada. That is not correct, however; there is nothing in that treaty which British Canadians at this time would object to. It secured nothing to the French Roman Catholics but the peaceable enjoyment of their religion—the same is conceded by a Statute of King George III. In fact there was not a word said about their laws, language or peculiar institutions by any one of the commissioners at the execution of that treaty; nor was there in the terms of surrender granted to the French General, the Marquis de Vaudreuil, who was then the Governor of New France, when he surrendered at Montreal in 1760 to the British General Amherst, at which time Canada (or New France) became a dependency of the British crown. The words of

Garneau, the French Canadian

Historian of Canada, regarding that treaty, are conclusive on the point, and are as follows: "The only stipulation in the treaty regarding concessions to the French in Canada was that Great Britain bound herself to allow them the free exercise of their religion." *Silence* was maintained on the subject of French Canadian laws, languages or institutions for the reason probably that in becoming British subjects the Canadian French became entitled to the rights of freemen and were made participants in legislative institutions. "Q." —Was such British liberality thrown away?

The Statute of 1774, above referred to, being now, through the disloyalty of the French Canadians, become void, their assumptions are preposterous, and their claim without the least vestige of right.

British Canadians regard the concessions to them, the French Canadians, of the enjoyment of their religion, conceded by the treaty of Paris of 1678, as an act of simple justice. At the same time, if a Roman Catholic power had subjugated a Protestant country, *what would have been the course pursued?* Those who have read the history of the world, especially the Church of Rome, can best answer that question.

Great Britain and fallen Foes.

Dear old Protestant Britain does not trample a fallen foe—the assertions of Irish agitators, who make livings by inventing and asserting misrepresentations, to the contrary. England would now have elevated the French-Canadian habitant to the position, status and the enjoyment of the rights of a freeman, had it not been for the successful opposition of Jesuitism and the inability of the French to appreciate human freedom.

Experience is teaching us British Canadians that the effort to amalgamate English and French in this country—to make one people of British Protestant Anglo-Saxons and French-Romanists, with the French language and the Roman Catholic religion determinedly against us—is a failure; it cannot be done, and we must give up the attempt until we can bring about a new state of things and a new mode of governing this country. Romanism, *especially when manipulated by the Jesuits*, as it is at this time, 1895, is the same to-day that it was centuries past: there is no change in either the dogmas, the assumptions, or the policy of that system. How good is the Eternal FATHER in that HE has deprived that church of the fearful power it once possessed.

A short time past in Montreal, a priest (a Jesuit, no doubt) got up a table of statistics to show, as he said, that GOD is increasing the numbers of the French-Canadians *for His own good and wise purposes*. Like the greatest number of Jesuitical statements, it was not correct—indeed very far from truth, in this instance.

The priest attempted to show from the last census of Ontario and Quebec that the French Canadians had increased in far greater ratio than had the British in Ontario, and without immigration. He said not a word about *secret immigration* from France. He evidently thought that no one knew anything about that immigration, which through Jesuit intriguing has been going silently on for years past, and is known to some British Protestants in the Province of Quebec,

who think it safest to say nothing about it, since they cannot stop it. Nevertheless it is going quietly on.

A French Savant.

Sometime in the beginning of the month of February, 1887, M. Rochard, a member of the Academy of Medicine, Paris, delivered a lecture at the Sorbonne, in which he referred to the decession within the past twenty years of the population in some parts of France. He showed that in those parts in which the people were in time past and then still continued, bigoted adherents to the Church of Rome the depopulation was almost entire. Where the people had gone, he was unable upon inquiry to ascertain. The persons whom he found in those parts seemed, or pretended, to know nothing about where they had gone: "Gone to Paris," was a reply sometimes to his queries. A paragraph in an English paper, the *London Sun*, upon emigration from Europe, shows that 74 685 emigrants had left French ports during 1871 and 1872 for parts unknown—supposed destination, the United States. How is it the ships sailed for parts unknown— one point is not unknown. There are Jesuit priests in every seaport of France, and many Jesuit brothers who are agents for or command French ships; such being the fact, what is the rational conclusion as to the destination of those French ships which sailed for parts unknown? Had the people in those ships gone to Canada to swell the number of the population of the Province of Quebec, and help to work out a deep-laid scheme of the Jesuits, supplied with money by the Canadian Romish Church, which could well-afford to spend millions upon such a scheme, got up for her own aggrandisement and for the injury of Great Britain? Ah, yes.

"The End Justifying the Means."

As to the doctrine of the Church of Rome—The end justifies the means—a Roman Catholic priest in the city of Ottawa, some time during the beginning of the year 1889, offered a money reward to any person who could show that any Jesuit had ever propounded, or had ever held the doctrine that "*the end justifies the means.*" Now, the Jesuits hold neither doctrines nor dogmas but those of the Church of Rome, and to prove that "*the end justifies the means*" is a doctrine of that church we will quote from the annotations printed in the Douay translation of the Bible—the editions issued in 1635, 1816 and 1843—which Bible, with the Vulgate of St. Jerome, are acknowledged by the Roman Catholic church as authentic. The quoted notes

show unmistakably that *lying, stealing, deceit and prevarication* are commendable and sinless in certain cases—the end for which the stealing is done, and the lies, deceit and prevarication are spoken—justifying the words and actions of the person perpetrating the same, if the end of which tends towards the benefit of the Church of Rome, or adherents thereto.

Douay Bible,

1—EDITIONS OF 1635, 1816 AND 1843 :

Genesis, 12th chapter, 13th verse :—Abraham's concealment of his marriage with Sarah—is shown to be justifiable ;

Abraham is called " the faithful," yet in this instance he ought to have had sufficient faith in GOD'S protection, but he had not. The note simply commends his duplicity.

2—SAME EDITIONS :

Genesis, 27th chapter, 10th verse :—Jacob and his mother deceiving the old blind patriarch Isaac, and depriving Esau of his birthright—is shown to be justifiable, and, under the circumstances, meritorious.

3—EDITIONS OF 1635 AND 1816 :

Genesis, 31st chapter 19th verse :—Rachael's stealing her father's idols—is shown to be justifiable, as it is proper to destroy all such idols. At the same time it does not appear that she took them for any purpose but to worship them, as it is reasonable to suppose her father Laban and his children had done. We are not told that she destroyed them.

4—EDITION OF 1635 :

Joshua, 8th chapter, 2nd verse :—The Israelites ordered to lay in ambush around the city of Ai, and capture the King by stratagem as had been done at Jerico. This item of strategic warfare is much lauded, and the deceit commended as justifiable.

5—EDITION OF 1635 :

1st Kings, in the Douay translation (1st Samuel in the English version of the Bible) 14th chapter, 29th verse :—Jonathan eating some honey, after King Saul (his father) had issued an order to all persons to eat no food that day until the King had been avenged on his enemies and the victory won.

It seems to be supposed that Jonathan had heard of the King's order, yet transgressed, being the King's son and hungry. His denial of any knowledge of the order and his transgression are held justifiable and commendable.

6—EDITION OF 1635 :

Same Book of Kings, (or Samuel) 21st chapter, 4th and 5th verses :—David eating the show bread—though he prevaricated, yet it is shown to be justifiable.

7—EDITION OF 1635 :

Same chapter, 13th verse :—David feigning idiocy—is shown to be required to save his life. His cunning and duplicity are lauded as justifiable. His want of trust in GOD is in no manner censured.

8—EDITION OF 1635 :

Esther, 2nd chapter, 8th to 17th verses :— Esther's consent to marry Ahasuerus the King, he being a Gentile idolater—though deceit was practised, it was shown to be justifiable and wise, as she was the means of preserving from death, thousands of her people, the Jews,

9—EDITION OF 1635 :—

Job, 3rd chapter, 1st verse :—Job in his anguish curses the day of his birth.—His cursing is held excusable.

10—EDITION OF 1635 :—

“Such prudent evasions of truth, and consequently the warding off of danger, are lawful and much to be commended for the benefit and advantage which may arise therefrom—and which St. Chrysostom calleth the wisdom of the serpent.”

It will be observed that items 1st and 2nd above are given in the notes to the three editions of the Douay Bible—those of 1635, 1816 and 1843. Item 3rd is given in the notes to the editions of 1635 and 1816, but not in notes to edition of 1843, whilst items from the 4th to the last, inclusive, are given only in the notes to the oldest edition, that of 1634 !!

How is this ? Is the Church of Rome changing her doctrines—her dogmas ? Perhaps it is merely an instance of the wisdom of the serpent. *Vide* last item above.

We will here also quote passages from the writings of Jesuits and other Roman Catholic writers, as given by the Rev. Principal Austin, A.M., B.D., of Alma College, St. Thomas, in his pamphlet entitled “*The Jesuits*,” to show still further that “*the end justifies the means*” is a doctrine or dogma of the Roman Catholic Church. As also that certain maxims, which we quote below, are taught by the Jesuits, and which are immoral and degrading.

1ST—KILLING FOR MERE ASSAULT, OR MAKING THREATS :

“A man is not permitted to resent a blow in the face, if the resentment is produced by a revengeful feeling ; at the same time, he may resent the blow to avert the odium of cowardice, even at the point of the sword.” —LESSIUS.

“An assaulted person may kill his assaulter—follow him to do so suppose he runs away, provided it is not done from revengeful feeling. It is lawful to pursue the thief who has stolen your goods, why not then follow and punish him who has stolen your honor—a man is under disgrace until he has wiped off an insult in the BLOOD OF THE INSULTER, which must be done, however, without treachery. Treacherously killing a man is when the man who is slain had no suspicion of the fate which awaited him ; an enemy, therefore, who is killed openly cannot be said to have been slain treacherously, even if the slayer go behind the back of his victim and give the blow with safety to himself.”

—ESCOBAR.

"Any Ecclesiastic may kill a man who has threatened to make public any scandalous wrongdoing or blundering by himself or the order of which he is a member. when such man cannot be silenced by any other means." This is to prevent and put a stop to any scandal getting abroad, and being believed by the laity to THEIR SOUL'S HURT.

"An Ecclesiastic is justified in killing anyone who has threatened to deprive him of his reputation or his goods, or to take his life. Ecclesiastics being upon the same footing as Laymen in such matters." —LAMY.

2ND—DUELLING :

"A man may send a challenge to fight a duel, for it is reasonable that he may kill another in a duel to save his own honor or his property, when a desire or intention to deprive him of either, by chicanery or suit at law is evident, and that there is nothing to prevent a man from killing his adversary in a private way; indeed I hold it advisable in such cases to do so rather than resort to the duello, for then his own life is not endangered." —NAVARRE.

3RD—DISHONESTY BY AN INSOLVENT :

"A man who becomes insolvent may, with a good conscience, keep back part of his property—so much thereof as may be required to support his family. He may do so though he may have acquired his wealth by fraud, chicanery, theft, or any other crime; only, in such case, he is not at liberty to keep back so large an amount as if he had obtained his wealth by honest means." —ESCORAR.

4TH—TAKING A BRIBE :

"If a person has taken a money, or any other bribe, to commit a wicked act. and he afterwards fails to accomplish the act, he must return the bribe; if he has done the deed and fulfilled the engagement, he is not under obligation to return the bribe." —IDEM.

5TH—DESIRING THE DEATH OF ANOTHER, FOR GAIN :

"The owner of an estate in fee, may desire the death of one who holds a life term of part of such estate, even if it be the father of such owner, and he may rejoice when such death occurs, if such desire is not caused by hatred or mere avarice, but for the sake of gain to himself, and to enable him to discharge the liabilities to which the property is liable, or to which an inheritor becomes liable." —GASPAR HURTADO.

6TH—PERJURY :

"A man may give evidence before a court, and swear That he never did such a thing, (although he actually did it) meaning through mental equivocation and evasion that he did not do it on a certain day, (last Easter, for instance), or before he was born." This is very convenient in many cases, and quite innocent when necessary or advantageous !! —SANCHEZ.

And, says Filutius:—"A surer method of avoiding falsehood is this—After saying aloud 'I swear that I did not do that,' (the act in question) then add in an inaudible voice, 'to-day'; this you perceive is telling the truth."

Cardinal Newman in his Apology, p. 270, says: "I used to think that St. Clement used the word "*lie*" as a hyperbole! but I now

believe that he thought as other early christian Fathers thought—that under certain circumstances it is lawful to *tell a lie*.

Again on p. 278 of the same book the "*Great Cardinal*" quotes St. Alfonso Liguori to show "*Equivocation*" is justifiable, thus: an equivocation (which is a play upon words, in which one sense is taken by the speaker and another sense intended by him for the hearer) is allowable if there is a just cause, that is in an extraordinary case, and may even be confirmed by an oath "if the christian religion requires it." *The end justifying the means*.

The assertion, vide pp. 277 et seq., of the Apologia, that Liguori was one of the most truthful men of his time, and that he quitted the profession of the law because he made a blunder which looked like an attempt to give a false interpretation of a process in the case under consideration. The probability is that he quitted the profession because his blunder revealed to him the fact of innate carelessness or stupidity which rendered him unfit for a profession in which astuteness and the ability to see clearly the purport of any written matter is an indispensable faculty.

Can further proof be required to convince any reasoning intelligence that the above quotations from the editions of the Douay Bible, and the Roman Cath lic writers above named, show beyond the possibility of successful contradiction that the "*end justifies the means*" is a doctrine of the Church of Rome and is held by the Jesuits, that the precepts such as given above, which are taught by the Jesuits, are immoral and degrading, and tend toward the undermining of social well-being and honest christian truth.

Perhaps the Ottawa priest above referred to, will attempt to deny the above quotations from the Douay Bible, and from the writers above-named. One matter, it is safe to say he will not attempt to deny, that he offered, through the public press, a money reward to anyone who can show the facts which appear above. Another point—It is safe to say he will not pay the forfeit money so ostentatiously offered by him.

Secret Immigration from France.

Two instances of secret immigration, before referred to, came to light a short time past, vouched for by the gentlemen who participated in the scenes described. The first instance occurred in the autumn of 1883, when five gentlemen happened to be in the neighborhood of Rimouski on a fishing and yachting excursion. One evening they

noticed a French ship at anchor in the river. They, in yachtman style, hailed the watch. A man in pretty good English, though somewhat sulkily, replied they had "*put in for supplies.*" Save the mark! All the way up to Rimouski for supplies only! The yachtsmen camped for the night; and next morning when taking to their yacht, one of the party asked: "Where is the French ship?" The French ship was nowhere to be seen. As they were still conversing, one of the gentlemen called attention to a long line of habitant carts, and some wagons laden with chests, boxes, etc., wending its way inland. Had the French ship landed a cargo of immigrants and gone off during the night? That's a question.

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

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

The statistical priest, above referred to, tells the simple, illiterate, Canadian Habitant that GOD is working for him, and that he is destined to overrun New England, Ontario and the Great North-west Territories. We shall see something different from that I trow, and that perhaps in quite a few years.

The Brilliant Future for the Canadian French.

The late Senator Trudel, or his correspondent "Frontenac," was somewhat premature in picturing the restoration of New France. "A splendid empire," writes one of them in one of his *flights of* "*genius*, extending from ocean to ocean, from the Atlantic to the Pacific, ruled by the French-Canadian race; subject to the DIVINE

“GUIDANCE OF THE CHURCH OF ROME, which is to be mistress of all British America and the States of New England, and eventually the whole continents of North and South America.” Almost as bright a future for the Habitant as for the Irish when they get the *upper hand*, as prognosticated by the old crone, Bridget O’Carrolan, some 150 years past.

A clever fellow once said, “*Wonders will never cease.*” So it is, the adage is occasionally verified. We in our simplicity supposed that another such brilliant genius as either Senator Trudel or Biddy O’Carrolan could not be produced during our day. Yet we were mistaken. Another such star has loomed above the horizon, *Lycurgus Olympus Dawvede*, a French Canadian savant, *has been dreaming!*

A banquet was given in November, 1891, in the city of Boston, in honour of the Hon. Wilfred Laurier, the leader of the French-Canadian Liberal party, who gave us an interesting and eloquent speech. But who is that queer looking individual who has just taken the floor further down the table? “Who is he?” said we. “That is L. O. Dawvede,” was the reply. “What do those two letters ‘L. O.’ represent?” “Lycurgus Olympus,” was again wafted across the table. “Ah, then,” said we, “Lycurgus Olympus is no doubt a man of mark.” He proceeded, however, to enlighten the Bostonians and the Canadian Britishers as to who are to be their masters in the future.

He had dreamed—Lycurgus Olympus Dawvede—had dreamed a dream, had seen a vision. The holy St. Anetina appeared to him and had shown him a picture of the future. That sacred picture presented to his enraptured gaze a hoary headed French Canadian wearing an Imperial crown and Royal purple robe, standing with folded arms looking with extreme condescension upon two kneeling forms. There, said the good saint, is the Governor General of Canada and the Governor of Massachusetts kneeling for favors to your race. The all-powerful, the magnificent, the sapient, and the supremely elegant French Canadian. This is the forecast of the future of your race,’ said the saint. And behold, I was alone; she had vanished like the smoke from the calumet. Thus the holy saint—St. Aneline—has revealed to us our destined position amongst the nations. She has revealed to us that we French Canadians will some day in the near future form one of the most compact, the most powerful, and the most Catholic nations of the earth; composed of British America, New England and Alaska, and which will occupy the most important place in American civilization. In that civilization we will represent the

departments of science, ethics, arts, and elegance of sentiment and deportment, in a word, the French civilization. "Ah," he — this modern Lycurgus—continued, '*in a fine frenzy rolling*' "without doubt we will be much more brilliant and powerful than we can now conceive. We will be able to unite our forces under one government and under one flag—the magnificent tricolour, the metear flag of La Belle France." Whilst waiting for the future to tear down "*that veil*" which hides our destinies!! let us work onward and upward, *respecting the flags under which we live*. Let us demonstrate that we know how to reconcile our acts consistent with our great origin and magnificent future, and the duties which are claimed from us as inhabitants of the United States and part of the British Empire.

"Ah, Mr. Laurier, we felt for you whilst that grandiloquent harangue was being delivered. We did feel for you, because you are evidently a man of superior culture, refined taste and common sense." —Bostonian.

Lord Durham

in his report to the Home Government upon the condition and causes of discontent in this country, Canada, seemed to despair of such a consummation as the formation of a unity between peoples of Anglo-Saxon and French origin. "The French language," said his Lordship, "is "of itself an apparently insurmountable barrier; but when that is "backed by the power and bigotry of the Roman Catholic Church, it "will become absolutely so." At the same time British pluck has never been known to succumb to difficulties. The question: What is to be done? How can we surmount our difficulty—how conserve our institutions with Romanism blocking the way? How can we convince the French Canadians and other Roman Catholics that their religion is heresy from christianity, the most despotic, the most intolerent despotism that ever existed as a religion, and the worst apostacy from the Church of CHRIST that ever appeared in this world.

The Church of Rome is Despotic,

consequently inconsistent with that religion taught by JESUS CHRIST and his Apostles, is shown in the preemptory tone she assumes toward her adherents, and their slavish and cringing conduct towards her ecclesiastics. There are some, and have heretofore been, instances of independence of character amongst them, to be repented of we must suppose, however, abject submission to ecclesiastic dictation is the rule, especially at elections of members of Parliament, at which times

they are literally herded together and driven to the polls to vote, which forcibly brings to the intelligence of a freeman, *A flock of geese being driven to grass.*

The celebrated Dr. Farrar, Archdeacon of Westminster, commenting upon the doings of Roman Catholic ecclesiastics, used these terms, and which show despotism still further: "The unlimited arrogance and sacerdotal assumptions of the clergy of the Church of Rome. Their impure and disgraceful abuses of the Confessional. Their imaginary power of absolving from oaths. Their ridiculously assumed right to control and treat as beneath their position and notice, the civil laws of this country; and their laughable assumption of the right and the power to command the military and naval forces of this empire. As also their dogmatic assumption of the infallibility of the Popes. But worst of all, their impious, tyrannical and anti-christian assumption of the power to wield the weapons of anathema and excommunication against all who do not and will not conform and submit to the dictates, and heretical doctrines and dogmas of that Church. Are her especial attributes and outrageous claims."

Heresy from the Church of CHRIST; from the religion which was established by JESUS CHRIST and his Apostles, and as shown in the Holy Scriptures, is pointedly and unmistakably seen in the Roman Catholic formula of worship. The adoration, the bowing down before, the absolute worship of the image of Jesus, "The Son of Man," (words always used by Him when referring to Himself) and all the other Saints in the calendar. Instead of worshipping in spirit and in truth, the one and only GOD, the FATHER of all, the CREATOR of Heaven and Earth, through His Son, His only Son Jesus, the Son of man, who is CHRIST our LORD. The Church of Rome has set up the worship of His image attached to a cross—The Romish Crucifix.

The Apostle Paul in his Epistle to the Romans, 1st chapter, shows that apostacy unmistakably. In the 21st, the 22nd, 23rd and 25th verses thus he writes of those who apostatise:

21st:—"Because when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.

22nd:—"Professing themselves to be wise they became fools.

23rd:—"And changed the glory of the uncorruptible GOD into an image made like to corruptible man.

25th:—"Who changed the truth of GOD into a Lie, and worshipped and

served the Creature more than the CREATOR, who is blessed forever.—
Amen."

Sir Isaac Newton.

Undoubtedly the greatest intellect which the 17th or any other century has produced, in his Observations on the Prophecy of Daniel and Image worship, writes :

The invocation of the dead, and the kneeling and bowing down before, in fact the worship of their images having been gradually introduced during the 4th, 5th, 6th and 7th centuries ; the Greek Emperor, Phillipus, in the year 715, A. D., declared against such worship as Idolatrous. And his successor, the Emperor Leo-Isaurus, in the year 726, A. D., to put a stop to the scandal, caused a convention of bishops and counsellors to be held in his palace ; and by their advice he promulgated an edict to the ecclesiastics of Greece against such worship or adoration of relics and images, and wrote to Pope Gregory 2nd, asking him to call a general council, an edict from which council would put a stop to such idolatrous worship. Pope Gregory, however, called the council, which met during the same year in the Vatican ; and confirmed and established the worship of images by all Catholics, and excommunicated the Emperor *for declaring image worship idolatrous*, and absolved the Greeks from their allegiance to him ; and forbad them to pay him tribute, or to be to him in any manner obedient or observant of him.

Thus in the year 726 of the christian era, the worship of the image of Jesus and other saints in the Church of Rome, was established and firmly fixed. *And so it continues to this day*, and which was the principal cause of the Greek Church leaving the Church of Rome and declaring herself independent of that church.

Julian, the Apostate, a pagan emperor of Rome, writing about the worship of the so-called Catholics of his day, says :

"You christians add many dead men to your calendar for the worship of their relics and images as well as Jesus. Who can sufficiently denounce and abominate such absurdities. You have erected sepulchers and shrines all over the country, as well as statues and monuments for worship. Although you are nowhere in your scriptures told to prostrate yourselves before tombs or sepulchers nor to worship statues or images, yet ye do so. Those sepulchers, said Jesus, are full of filthiness and dead men's bones. How do you invoke the approval of any god upon such absurd worship.

"If christians had adhered to the precepts of the Hebrews they

would have worshipped one GOD, instead of many; not one man only, but many unhappy men. They adore the mere wood of a cross and make the form of it upon their faces and before and upon their houses."

Jesus, who is CHRIST, said to us, "worship the FATHER, who is the CREATOR of Heaven and Earth, who is a spirit, and must be worshipped in spirit and in truth." Again said He, "In vain do they worship the FATHER, teaching for doctrines the commandments of man." Is not the adoration of an image, though it be the image of a divine person, still a human creature, heretical. Do they who do so, worship the FATHER when they kneel before the image of Jesus—"The Son of Man?"

Mary, the blessed Virgin Mary, was the Mother of the man Jesus, and not the Mother of GOD, as believed by Romanists. GOD had no Mother. He was self-created and existed and exists by His own power; said one of the apostles: "CHRIST, the Anointed One. The immortal spirit of the only begotten Son of GOD, the FATHER, the CREATOR of Heaven and Earth. And that Jesus, "The Son of Man," as mentioned by St. Paul above, is "*The Creature,*" there is no reasonable doubt.

Jesus did not say to us, pray to Me, or to My human Mother, the Virgin Mary, or to St. Paul or St. Peter or to any other saint. But said He pray to the FATHER, and whatsoever ye ask of Him in My Name HE will give it you.

The FATHER knows all about us, our wants and our circumstances and will give us what is best for us when we ask Him; but we must ask Him through the intercession of JESUS CHRIST, who is our intercessor—our sole and only intercessor.

The root and foundation of that great Heretical system, the Church of Rome, is the perversion of a text of the Holy Scriptures, the falsifying in the most heretical manner, the Word of GOD as written by the Apostle St. Matthew. In the version of Matthew's Gospel, printed in the English New Testament, under the auspices of England's King, James I, (the translators having had no means of ascertaining its truth or falsity), from the 13th to the 20th verses of the 16th chapter, it reads as follows—the same is given in the Douay translation—:

"13. When JESUS came into the coasts of Cæssa ea Philippi, he asked his disciples, saying, Whom do men say I the "SON OF MAN" am?"

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

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

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

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

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

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

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

Copies of the Scriptures.

Let us bear in mind that the sacred writings of the Apostles and Evangelists, have been subject to being copied by innumerable ecclesiastical zealots, by far the greater majority of whom called themselves Catholics, and who did, it may be said, what they pleased in the copying of such writings.

In a report of the British and Foreign Bible Society issued some few years past, it was stated that, that society is in possession of over 15,000 (fifteen thousand) copies of the writings of the Apostles and Evangelists; all of which, except three or four, are held as unreliable.

The Wicaliffe translation which is from the Latin of St. Jerome, is held first as to reliability. Next comes the "*Alpha*," a Sinaitic manuscript, which is as yet anonymous. The style of diction, &c., is said to resemble the writings of Clement, of Alexandria, but it bears date in fourth century; therefore it cannot have been written by him, as his death occurred during the second decade of the third century.

Next in order of excellence ranks the "*Alexandrian*," held by learned antiquarians a work of much excellence, and which was brought to England by Cecil Lucar, then Patriarch of Constantinople, and by him presented to King Charles 1st, of England; and bears date in a late decade of the fourth century.

A fourth copy which may deserve mention is the "*Beza*." This copy is said to be for a large part of it unreliable, yet quite superior to the 15,000 other copies which are literally worthless. Self-sufficient conceit has brought upon the copyists of that large number just punishment, as their copies are little else than waste paper.

The great Alexandrian Library in which was the most valuable collection of theological and other works, was destroyed by fire during the last decade of the fourth century and the large collection of

christian works collected by the Emperor Constantine was destroyed by the Turks after the taking of Constantinople, 6th decade 15th century. There being then no public repository of the sacred writings of the Apostles and Evangelists, King James 1st, of England, it is said, procured by means of secret agents, copies of our four gospels and the other writings of the Apostles which were translated, and with the manuscripts above mentioned formed the New Testament of King James 1st, of England.

Alessandro Gavazzi,

the Italian Christian preacher, once a Romish priest, in several of his interesting discourses, told us of his conversion, to use his words, from Romanism to Christianity. The commencement of which conversion, or that which first opened his eyes to the great deception perpetrated by Catholic ecclesiastics between the second and the fifth centuries, was the discovery by him in the library of the Vatican of the oldest copy of the Gospel of St. Matthew which was then and, as held by Gavazzi, has ever been in existence. It is a Gospel which the Papacy does not acknowledge, and to which the endorsement of the College of Cardinals of that Church has not been given, nor was it by the Council of Trent, though bearing date in the 35th year of the first century, a short time after the crucifixion of the Redeemer,—the copies which were used by the Bishops in King James I. time, when translating the Gospels to form part of our English New Testament, and which bore the endorsement of the Papacy as authentic, were falsified copies. Of course the Bishops as translators had no option—they were compelled to use such copies as might be spurious, they having no means of ascertaining their truth or falsity,—and it may be supposed that they did not suspect the correction of any of them.

Gavazzi gave us the translation of the passage above referred to as written by the Apostle Matthew in the English translation. In the old hidden-away gospel which he, Gavazzi, had found, and which translation as to the point in question is as follows—which must be read instead of the 17th, 18th and 19th verses of the 16th chapter of King James' version of the Gospel by St. Matthew, as above quoted :—

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

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

Let us read the following passage :—

“18. For through Him we have access by one spirit unto the Father.

“19. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD.

“20. And built upon the foundation of the Apostles and Prophets. JESUS CHRIST himself being the chief corner stone. (The Rock.)

“21. In whom all the building fitly formed together groweth unto an holy temple in the LORD.

“22. In whom ye also are builded together for an habitation of GOD through the Spirit.”

—Apostle Paul's Epistle to the Ephesians, 2nd Chapt., 18th to 22nd Verses.

The Mother of Jesus.

The Blessed Mary is not mentioned in the Word of GOD as a Mediator between GOD the FATHER and the sons of men ; nor is any other saint. JESUS who is CHRIST is the only Mediator. In the first and second verses of the 2nd chapter of the 1st Epistle general of St. John, it is given : “And if any man sin, we have an advocate with the FATHER, JESUS CHRIST the righteous ;

“And He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.”

Again in the 5th verse of the 2nd chapter of St. Paul's 1st Epistle to Timothy, it reads :

“For there is one GOD, and one Mediator between GOD and man, The man CHRIST JESUS,” who tells us to pray to the FATHER, and, said He, “whatsoever you ask the FATHER in My name, He will give it you.” Those who read the Word of GOD understand the difference between the Gospel of St. Matthew as above referred to in chapter 16 and the other three gospels ; but those who do not or who dare not read that word cannot know anything about it.

The assertion of Archbishop Tache, of Manitoba, that the ecclesias-

tics of the Church of Rome encourage Roman Catholics to read the Bible, disagrees with the fact of a priest of that church in St. Roche, a village in Montreal Diocese, but a few years past gathering in a wheelbarrow as many copies of the Bible as he could get his hands upon, then after subjecting the books to much indignity, he caused a fire to be made in the most central place in the village, and deliberately threw the Bibles one after another upon the fire and thus burned them all to ashes, having the simple, ignorant Habitants as his audience.

He dared to burn to ashes the sacred Word of the Eternal GOD. Was he, this priest of heresy, one of those who say in their hearts "*There is no GOD*"? Did he think that he could annihilate that sacred, that everlasting Word of GOD by burning a barrowful of copies of it, or was he a mere instrument in the hand of Satan and obeying his dictate, when the British Bible Society print and circulate by giving away and selling at less than cost, over (4,000,000) four millions of copies of that Word in 800 languages and dialects of languages, *every year*.

It cannot be said—the lame excuse cannot be offered, that he held those books as heretical works, for they were principally copies of the Douay and DeSaci translations. It matters nothing which translation they were for those two as well as the English translation of King James I., are all the Word of GOD, but differing somewhat in the rendering of some texts and passages.

The Quebec Auxiliary Bible Society have published the DeSaci translation for French readers, in the French language, which was first published under the auspices of the Roman Catholic Archbishop of Paris in 1701.

Four Protestant clergymen in the Province of Quebec at the request of that Auxiliary Society, examined into and made a report and a solemn declaration upon the attitude of the Romish Clergy toward the Holy Scriptures, who after a "*conclave deliberation*," condemned the work, and ordered all Catholics who had copies to burn them with fire, no matter which of those three translations. How strange the works of the evil one stultify themselves sometimes. That book, the DeSaci translation of the Word of GOD, was condemned to the flames as a bad book, had been authorized by a high dignitary of the Church of Rome as a good and true version of the scriptures. One of the Quebec Bishops denounced it, the *DeSaci translation*, as having been printed by the Quebec Auxiliary Bible Society for the *purpose of making Pagans*!

Pursuant to the order above referred to, several copies were burned, the simple, ignorant habitants not knowing the value of the sacred Word, obeyed the orders of the priest.

The Rev. Mr. Fortin, of Winnipeg, who lived for some years in Quebec, shows that the Canadian French are a people who generally know nothing about the scriptures as the Word of GOD, and thousands of them never heard of the Bible; unfortunately the Irish Romanists are in a similar state of degradation.

No, Archbishop Tache, of Manitoba, must have been *misinformed!* The clergy of the Church of Rome do not encourage the reading of the scriptures amongst their people; on the contrary, the facts given above show that they do all they can to prevent their reading the Word. There is a certain kind of old people whom they will permit to read some parts of the scriptures, but they are seldom to be found either in Canada or Ireland.

Romanists are all taught that the key of Heaven was given to St. Peter, to let into Heaven whom he choose, giving as their authority the 17th, 18th and 19th verses of the 16th chapter of the Gospel by St. Matthew, which three verses are herein shown to be a false interpolation invented and inserted by Monks calling themselves Catholics.

Speak to any adherent to the Church of Rome upon the vital point—The rock upon which the Church is built—his first sentence in reply to you will be a repetition of the above-perverted passage in the said 16th chapter of St. Matthew, the 17th, 18th and 19th verses. His Church being founded upon St. Peter, whom, he thinks, holds the *Keys* of the Kingdom of Heaven, to admit or exclude whom he may see fit, is quite enough for him; he will also inform you that "Peter" means a Rock.

St. Paul's Prophetic Knowledge.

To whom could the Apostle St. Paul have referred in his 2nd Epistle to the Thessalonians, 2nd chapter and 11th verse, in which he uses the prophetic words, "And GOD shall send them strong delusion that they should believe a lie."

Apostasy From the Church of CHRIST.

What is the lie, and who are they who will believe it? referred to by St. Paul in that verse. The original Greek cannot be interpreted, a mere false assertion, but refers to a very extended and important falsifying of truth.

In St. Paul's 1st Epistle to Timothy, certain people are described

as apostates from the faith. In chapter 4, 1st to 7th verses it is given thus :

" 1st. Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils ;

" 2nd. Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

" 3rd. FORBIDDING TO MARRY AND COMMANDING TO ABSTAIN FROM MEATS, which GOD hath created to be received with thanksgiving, of them which believe and know the truth.

" 4th. For every creature of GOD is good and nothing to be refused, if it be received with thanksgiving.

" 5th. For it is sanctified by the Word of GOD and prayer.

" 6th. If thou put the brethren in remembrance of these things thou shalt be a good minister of JESUS CHRIST nourished up in the words of faith and of good doctrine, wherunto thou hast attained.

" 7th. But refuse profane and old wives fables, and exercise thyself rather unto godliness."

In the 3rd verse above we read, "Forbidding to marry, and commanding to abstain from meats." Who are the people who have done so, or are doing so in this, "the latter time" referred to above. Forbidding to marry and who command to abstain from meats? The Church of Rome is the only church and Roman Catholics the only people. The ecclesiastics of that church are forbidden to marry and all the adherents to that church are commanded to eat no meat on the Friday in each week and other days. How is it that St. Paul condemns forbidding to marry, the celibacy of the Roman Catholic clergy? We must conclude that it is because CHRIST condemned it.

In the 2nd chapter of Revelation, CHRIST, who is designated "*The Son of man*" and the *Alpha and Omega, the first and the last*," is represented as commanding St. John to write to the church of Ephesus. After commending them from the 1st to the 5th verses for some works and warning them that they must repent of having left their first love, in the 6th verse it is written, "But this thou hast, that thou hatest the deeds of the *Nicolaitanes*, which I also hate." From the 12th to the 17th verses St. John was commanded to write to the church in Pergamos. In the 15th verse it is written : "So hast thou also them that hold the doctrines of the *Nicolaitanes*, which thing I hate." 16th verse : "Repent ; or I will come unto thee quickly, and will fight against them with the sword of my mouth."

Thus CHRIST pointedly condemns the Nicolaitanes, now who were they ?

Sir Isaac Newton, in his Observations on the Apocalypse, gives the derivation of this word. He spelled the word, "Nicolatans," as also did Clement, of Alexandria. Luther, Stillingfleet and Eusebins use the word Nicholastans. However, the orthography of the word is not material. Sir Isaac says the word is derived from "Nicholas," one of the seven deacons of the primitive church at Jerusalem, who, having a beautiful wife and being accused of fondness for her, he abandoned her and permitted her to marry whom she choose; saying that a pious and holy life would not admit of the least of worldly attractions. Henceforward he lived a life of celibacy, contrary to and in defiance of GOD'S ordinance of matrimony.

Luther on several occasions denounced the "Nicolastanism" of the Romish clergy as a violation of GOD'S ordinance of matrimony.

The Roman Crucifix Idolatrous.

Again, the apostatizing of the Church of Rome is pointed at in St. Paul's Epistle to the Romans, 1st chapter, from the 21st to the 25th verses; speaking of those who apostatize, it is given thus: (No material variance in the Douay translation.)

"21st. Because that when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"22nd. Professing themselves to be wise, they became fools.

"23rd. And changed the glory of the uncorruptable GOD into an image made like to corruptable man, And to birds, and four-footed beasts, and creeping things.

"24th. Wherefore GOD also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.

"25th. Who changed the truth of GOD into a LIE and worshipped and served the creature more than the CREATOR who is blessed forever. Amen.

The 23rd verse above seems to point to the image of the man Jesus, the crucifix of the Romish worship, as a departure from the faith. Vide 1st verse of chapter 4 of St. Paul's prophetic knowledge foreshadowing the great apostacy which would arise in the world.

There is no religion professed at this time, nor has there been at any time, the adherents to which may be said to have a knowledge of GOD, (21st verse above) which has set up the Image of a man, to bow down before and worship, but the Church of Rome. In the Greek Church it is different. In that church a crucifix, an image of the sacred man Jesus or any inferior saint is unheard of. There are pictures representing scenes in scripture narrative as also divine persons, found in the church and private houses throughout Greece

and Russia ; there also statues of saints, but nothing at all of the kind for adoration or worship.

JESUS, who is CHRIST—the annointed, the only begotten Son of GOD the FATHER—always referred to himself as “ *The Son of man.*” As a son of man He was a creature as His Mother, the Blessed Mary, was or as any other man or woman is a creature. CHRISTOS—the annointed, the chosen one—is the Immortal Spirit of the *Son of man.* JESUS CHRIST who was chosen and sent into this world as the spirit of the child Jesus, son of the Virgin Mary, to die upon the cross as the propitiation for the sins of the world. Therefore, they who have made his image of wood, or stone, or metal, and attached it to a cross to be set up for adoration or to be “ worshipped or served,” have “ changed the glory of the uncorruptable GOD into an image made “like unto a corruptable man.” GOD is a spirit and must be worshipped in spirit and in truth. We live in “ the latter times,” as referred to by St. Paul. and the Church of Rome seems to be pointed at by the Apostle as the people who would depart from the faith ; as said He, the “ SPIRIT speaketh expressly,” &c., as above quoted.

A Hindoo Christian clergyman, the Rev. Sumatara Vishma Karmorkar, whilst delivering an address in the city of Montreai, July, 1898, thus refers to Roman Catholicism: “ It is much to be deplored “ that there is a marked similarity between the Mass of the Church “ of Rome and the Pagan Idolatry of Hindoo worship. Hindoos say “ that ‘ Roman Catholic worship seems but a new name for their “ worship.’ It contains little of the spirit of christianity, and still “ shows the poison of old Roman idolatrous philosophy, with which it “ was thoroughly impregated in ancient times.

“ Often Hindoos ask us after looking at the Romish worship, ‘ what “ is the difference between that performance and our worship?’

“ In India we christian ministers have to contend not only with “ the Demon of Hindoo Idolatry, but also with that hydra-headed “ monster, Jesuitical Romanism.” * * * * *

After the enunciation of such ideas, a mob of Romish Montreal roughs collected on the street opposite the house where the meeting was held, and by their shouts and savage yells alarmed some of the ladies in the audience. But upon a small number of young fellows arriving upon the scene and ordering the crowd to keep quiet or something disagreeable to them might occur, they became as quiet as sheep ; and the ladies, guarded by their friends, got home without injury. The Mayor of the city acted with proper dignity and due and kind attention.

What people, what church or religion could the Apostle St. Paul have referred to as those who would "*depart from the faith,*" and again those who would "*believe a lie,*" if it is not the Church of Rome. He undoubtedly meant some peculiar people, some people who would become prominent and notorious throughout the world in this latter time, and which would continue to exist until destroyed by the brightness of the coming of the Lord Jesus CHRIST, as St. Paul wrote to the Thessalonians, 2nd Epistle, 2nd chapter and 8th verse.

As to the images "of four-footed beasts, birds and creeping things" mentioned in St. Paul's Epistle to the Romans, 1st chapter and the latter part of the 23rd verse, that part of that verse must have been added by some cunning ingenious ecclesiastic. The verse cannot refer to the Mythological worship of the Egyptians as declared by Pope Gregory 7th. That cannot be possible. The Pagan Egyptians, it is undoubted, made images of man, of birds, four footed beasts and creeping things to worship them. At the same time they never knew the true GOD as is mentioned by St. Paul in the 21st verse of the 1st chapter of his Epistle to the Romans which is above quoted. Nor had they any definite idea of Him or of worshipping him, an invisible GOD whom they could not see, until after they, the Egyptians, had received CHRIST; so that St. Paul could not have written those words which refer to birds and creeping things with reference to the Pagan Egyptians. His words are, "*When they knew GOD they glorified Him not as GOD,*" &c. As Pagans they knew nothing of the true GOD. As to the worship of images in the Church of Rome see ante in quotation from Sir Isaac Newton's observations on the Prophecy of Daniel.

Those who have apostatized from the faith have added another part to the great *Lie*. They have changed the Word of GOD as written by the Apostle St. Matthew, by expunging an original passage as written by St. Matthew and foisting into its place a false one—the 17th, 18th and 19th verses of the 16th chapter of the Gospel by St. Matthew as we have it translated as part of our New Testament—King James I. version hereinbefore referred to. Which false passage sets forth that CHRIST would build His church upon St. Peter and to him He would give the key of Heaven (to admit into or exclude from Heaven whom he choose) This invention is undoubtedly an important part of the *great Lie*.

Other passages in the New Testament, which from one passage running counter to another, must have been changed by monks

zealous for the supremacy of the Church of Rome in ancient times, and which through Satanic influence have caused confusion schism and unbelief in the Church of CHRIST, and in numberless instances Deism and Athiesm in the minds of men. Thus Satan does his work.

History shows that alterations were frequently made in copying the sacred writings and books of scripture (before the invention of printing) by monks and other scribes who through self-sufficient conceit and the instigations of Satan thought themselves capable of improving the writings of the Apostles and Evangelists who wrote the Gospels and Epistles. Even St. Jerome was accused before a synod of Bishops by his former friend Rufinus, of heresy in altering the text of certain passages of scripture.

The passages hereunder given and copied from the Gospels of the Evangelists St. Mark and St. Luke and the Apostle St. John, describe the very same scene between our LORD and His Disciples as that above quoted from the 16th St. Matthew, 18th to 20th verses, as given in King James I. version of that Gospel, the 18th to the 16th verses and 20th verse are in no manner changed from the original Gospel as written by St. Matthew and found by Gavazzi ; but the 17th, 18th and 19th verses are entirely changed from the original copy as found by him. The version issued from the Vatican as authentic, and represented as having been written by the Apostle Matthew, which the translators in James I time used, *was not authentic* and was probably never heard of for 200 years after the Apostle Matthew's death. THE 17TH, 18TH AND 19TH VERSES OF CHAPTER 16 OF ST. MATTHEW'S GOSPEL ARE, FROM THE FIRST TO THE LAST WORD, A FALSE RENDERING OF THE PASSAGE AND FOISTED INTO THE ORIGINAL TEXT AS FOUND BY GAVAZZI, in which there is not one word about CHRIST building His Church upon St. Peter and giving to him the *Keys* of the Kingdom of Heaven, nor is such an idea propounded in *any other part of GOD'S revealed Word.*

The Point to be Gained

by such a perversion of the original text of St. Matthew's Gospel was to make out a clear case in favor of the Church of Rome attaining to universal supremacy over all other Christian Churches ; hence, at the instigation of Satan, the Word of GOD in those three verses was changed, and upon that changed and falsified part the Church of Rome was built.

The same scene as given between our LORD JESUS CHRIST and His Disciples in the English version of St. Matthew's Gospel, 16th

chapter, 13th to 20th verses; is given in the 8th chapter of the Gospel by St. Mark, English version, 27th to 33rd verses, which are as follows (the same is given in the Douay translation):—

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

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

“29. And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, THOU ART THE CHRIST.

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

“31. And he began to teach them that THE SON OF MAN must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

“32. And he spoke that saying openly. And Peter took him, and began to rebuke him.

“33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, GET THEE BEHIND ME, SATAN; for thou savorest not the things that be of GOD, but the things that be of men.”

Not a Word in the above Quotation

from the Evangelist St. Mark's Gospel about St. Peter being a rock upon which CHRIST would build His Church, nor about His giving the *keys* of the Kingdom of Heaven to Peter, and to bind and loose and let into Heaven whom he thought proper. At the same time it is undoubted that the Evangelist St. Mark, the writer of that Gospel, was the intimate friend and confidant of the Apostle St. Peter. It has been said that St. Mark was a son of St. Peter, whether he was so uterine or baptismal, as Timothy was of St. Paul, does not appear. However that may be it is sufficiently authenticated that Mark wrote his Gospel under the diction and instruction of St. Peter, of whom he was the friend and confidant. How is it then that St. Mark has not written a sentence about St. Peter being a rock upon which the Church of CHRIST is built; or his having had the Key of Heaven delivered to him by CHRIST.

Tertullian states that St. Mark's Gospel must have been written before the year 40. A.D., and St. Peter must then have known if CHRIST had given him any power to bind or loose on Earth or in Heaven different from or more potent than the power He conferred upon the other Apostles; and if it ever occurred, there cannot be a doubt but that St. Mark would have known all about it. The simple fact is, St. Peter never could have heard of the matter; as our LORD JESUS CHRIST never could have used the words; if He had, the other

writers, St. Luke and St. John, would not have omitted mention of it.

CHRIST is the sole custodian of the Key of Heaven, and He is the Rock upon which the Church is built.

Let it be remembered here that in the 38rd verse above quoted, the LORD uses to Peter the words, "Get thee behind me, Satan."

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

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

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

"20. He said unto them. But who say ye that I am? Peter answering said, THE CHRIST OF GOD.

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

"Saying, THE SON OF MAN MUST SUFFER many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Not a word in St. Luke either

about St. Peter being a Rock upon which CHRIST was to build His Church, nor about His giving the Keys of the Kingdom of Heaven to Peter, not a word. There is but one passage in the Gospel by the Apostle St. John which at all approaches the point at issue, from the 66th verse to the 71st, which concludes chapter 6, in the English version. It is written as follows, slightly varied in Douay translation, but literally of the same import:—

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

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

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

"69. And we believe and are sure that thou art the CHRIST, the Son of the living GOD.

"70. JESUS answered them, Have I not chosen you twelve, and one of you is a devil?

"71. He spake of Judas Iscariot the Son of Simon; for he it was that should betray him, being one of the twelve."

Not a word in the Gospel by St. John either

about St. Peter being a Rock upon which CHRIST was to build His

Church, nor about His giving the *Keys* of the Kingdom of Heaven to St. Peter. *Not* a word.

Not one word in those four Gospel histories of the sacred words and actions of our blessed LORD and SAVIOUS JESUS CHRIST, about the Apostle St. Peter being a rock upon which would be built His Church, and that to him He would give the Keys of the Kingdom of Heaven, except that one passage, the 17th, 18th and 19th verses of the 16th chapter of the Gospel by St. Matthew, as given in the English version of the New Testament, and above set forth fully, and which is shown in this pamphlet, as also by the good and truthful Gavazzi, to be utterly false and not in the Gospel as written by St. Matthew.

Origen and Jerome.

Neither Origen nor Jerome appear to have had any suspicion that the 16th chapter of the Gospel by St. Matthew had been altered from the original text as shown by Gavazzi to have been done. Jerome in his Commentary on St. Matthew's Gospel mentions the "Rock" in the 18th verse of chapter 16 as CHRIST and Him only, and goes on to say that the meaning of the 17th, 18th and 19th verses of that chapter is perverted, impiously perverted. Jerome lived and wrote during the close of the 4th century and first years of the 5th. In the copies of his commentaries he states emphatically that the Rock mentioned in the 18th verse of the 16th chapter of St. Matthew refers to CHRIST and to CHRIST only. And the Key of Heaven mentioned in the 19th verse of the said chapter, Jerome held, was a mere metaphor, which could not by any rational construction be construed as conveying to St. Peter or any other person any peculiar power or attribute.

St. Jerome also earnestly and in forcible language condemns as false and impious the assumption by certain ecclesiastics of his day of the power to bind or loose in Heaven or on Earth as they choose; the assumption being founded upon a false interpretation of those three verses mentioned above.

The true copy of St. Matthew's Gospel which had been written about the year 35 of the era, it is safe to say was never seen by either Jerome or Origen, and which had before their time been kept as a precious document in the archives of one of the churches; then at a later time removed to the Vatican, and there remained concealed and never was brought to light until found by Gavazzi; and which was under GOD'S dispensation, no doubt (to use the words of Gavazzi)

the means of his conversion to christianity, as so forcibly and eloquently described by himself. How is it that with all their zealous cunning

The Catholic Priesthood

in darkest times did not burn it? GOD no doubt over-ruled that it should remain concealed and be found by Gavazzi. His description of his finding that precious Gospel was noticed by the newspapers at the time he was in America. Yet now his words seem almost forgotten; and were, when uttered, thought by many people to be of no material consequence. Roman Catholics may traduce the character of the pure and upright Gavazzi, as they have done; but let any man who saw and heard him, any man who has had experience of men and has made the human countenance a study, and who dare reason and think independently of priestly or any other influence, and who noted the workings of truth and purity upon his noble and intellectual face, answer this question: Did Gavazzi tell the truth about finding that precious old Gospel written by St. Matthew himself, above referred to? Such a man will reply, *I believe he did*. For if the human countenance can express pure christian truth, it was Gavazzi's; notwithstanding the assertions of Jesuits to the contrary. Hence the attempts by unreasoning bigots to murder him. He died, however, peaceably in his own home in Rome, at an advanced age, in the month of February of 1889.

A London journal of some four or five years antecedent to Gavazzi's death, stated that his tall broad-shouldered figure, somewhat bowed down by the weight of years, might occasionally be seen walking in some one of the London parks. Peace to his ashes— he was a blessing to his fellow men.

His words in conversation on one occasion with a writer in a London paper were: "I fear not the cruel hate of the Jesuits, but hold myself a christian freeman, thanking the GREAT FATHER for the blessing of a liberal constitutional Government established by our King Victor Emanuel (upon whom I ask the unlimited blessings of the GREAT FATHER), and the wise statesmanship of the memorable Garibaldi.

In the Acts of the Apostles

there are many scenes described in which the Apostle Peter took part. Yet not one word did he or any other person write which in the most remote degree can be construed to bear upon the Apostle Peter being

a Rock, or being any other thing upon which the Church of CHRIST was to be built; and that he was to receive the *Keys* of the Kingdom of Heaven, to admit into or exclude from Heaven whom he thought proper.

Not one word in the Acts of the Apostles, nor in any other part of the sacred Word of GOD can be found a syllable which can be construed to mean that St. Peter was a Rock upon which would be built the Church of CHRIST, and to him CHRIST would deliver the Key of Heaven, except that perverted and falsified passage in the 16th chapter of the Gospel by St. Matthew, above referred to.

The scripture paragraph from the 19th to the 23rd verses of the 20th chapter of the Gospel by St. John, shows clearly that CHRIST did not intend to confer on St. Peter alone the power to *retain or remit sins*—which reads as follows:—

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

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

“ 21. Then said JESUS to them again, Peace be unto you: as MY FATHER hath sent me, even so send I you.

“ 22. And when he had said this, HE BREATHED ON THEM, and saith unto them, Receive ye the HOLY GHOST:

“ 23. Whosoever sins ye remit, they are remitted unto them; AND whosoever sins ye retain, they are retained.”

As also in the 8th verse of the 10th chapter of St. Matthew's Gospel, CHRIST upon sending forth His Disciples said to them: Heal the sick; Cleanse the Lepers; Raise the dead; Cast out devils, freely ye have received freely give.

Also in the 18th verse of 18th chapter of the same Gospel He told His Disciples: “ Verily I say unto you, Whatsoever ‘ye’ shall bind on Earth shall be bound in Heaven, and whatsoever ‘ye’ shall loose on Earth shall be loosed in Heaven.”

The above scene, as shown in the 20th verse of chapter. 20, St. John's Gospel above quoted, occurred after the Resurrection. The whole of those passages describe the REDEEMER sending His Disciples forth into the world to preach the glad tidings to all people. Yet not a word did HE say about any special commission to the Apostle St. Peter, who, no doubt, was present with the rest. He did not tell them that St. Peter was a Rock upon which His Church was to be built, or that He had given to, or intended to give to him the *Keys* of the Kingdom of Heaven. The commission was to all the Disciples then

and there present—which gave them (*after He had breathed upon them and said unto them* “*Receive ye the HOLY GHOST*”) power to remit or retain the sins of those with whom they came in contact; to heal the sick, to raise the dead, &c.

He did not tell them anything about “Apostolic Succession,” or that their successors as Bishops until He comes the second time would have any especial power or privileges conferred upon them, as to the remission or retention of sins and other powers which He had conferred upon those then present by breathing upon them and saying unto them, “Receive ‘ye’ the Holy Ghost.”

It will be observed that the personal pronoun “*ye*” used by CHRIST in the above quotation indicates the plural number; showing that He spoke to them all who were then in that upper room with Him collectively, conferring the powers mentioned upon them all individually as well as collectively. Those powers were not conferred by CHRIST upon any other persons upon whom He did not breathe, nor say to them Receive the Holy Ghost (spirit), there is no other record in the New Testament of His conferring such power.

The Christian Fathers,

amongst whom were the Apostle St. Barnabas, sometime the fellow-worker with St. Paul, who wrote an Epistle to the Christian Churches, St. Clemens of Rome; St. Clement of Alexandria; Origen Adamantius; Dyanysius the Athenian Areapagile, an intimate of St. Paul; St. Ignatius; St. Polycarp; St. Gregory Thaumaturgus, and the three Bishops named Eusebius, all of whom lived in the 3rd and 4th centuries, and who were Bishops or Teachers in the Church. Yet not a sentence alluding to the Apostle St. Peter being the Rock upon which CHRIST had built or would build His Church, nor his having received the Key of Heaven, can be found in the writings of any one of them.

St. Jerome, who was contemporary with Origen, refers to the 16th chapter of St. Matthew's Gospel in his commentary upon that Gospel, the 17th, 18th and 19th verses. And he states emphatically that the Rock mentioned in the 18th verse above, refers to CHRIST and to Him only. He also mentions deprecatingly in the most forcible language, the absurd and impious assumptions by some of his contemporary ecclesiastics of special sanctity and powers connected with the dogma of St. Peter having received the Key of Heaven; and as to the power to bind and loose on Earth and in Heaven, such power was conferred

by CHRIST by breathing the Holy Spirit upon all the Disciples alike who were in the room, at the time he appeared to them after His resurrection.

It is undoubtedly evident that the dogma of St. Peter being the Rock upon which CHRIST would build His Church, was not held by nor believed by any of the Fathers named above nor by any others until the establishment of the Bishop of Rome as Universal Bishop.

One would suppose from the character of the Roman Emperor Julian, usually referred to as

Julian, the Apostate,

who lived in the 4th century, that he would have taken some notice in some one of his satires, of the Church of CHRIST being built upon His Apostle Peter and he having the Key of Heaven delivered to him by CHRIST had such dogma been generally known or thought of in his day. Nothing escaped him; and he was most ingenious in his ridicule of christians. His was not, however, an extremely cruel or persecuting disposition, but he kept the christians in fear of annoyances and unjust actions, derisively styling them "Galileans and Bone Worshippers." He despoiled the property of the church at Edessa, giving the heartless and deceitfully facetious reason for his conduct that the christians who owned the church were rich; and said he, "Ye know it is hard for those who have riches to enter the Kingdom of Heaven." At the same time his court physician, Cæsarius, who was a christian, he did not dismiss upon discovering his religion, though he exerted himself, but failed, to pervert him from his faith in CHRIST.

It has been Intimated

that to show that the proper intent and meaning of those three verses, the 17th, 18th and 19th of the 16th chapter of St. Matthew's Gospel have been falsified, will have a tendency to weaken that confidence and implicit faith in the old translation of the Bible which has heretofore existed in the minds of christians. It is difficult to suppose a christian at this time of the era who can permit his intelligence to doubt the authenticity of the scriptures because Romanists have falsely copied the original Greek of St. Matthew's Gospel as to those three verses of chapter 16 *which must be translated as we have them in the British Bible.* It is shown clearly enough what advantage the falsifying of those three verses was to the self-styled Catholics, at the time they were disputing with the Arians over, and striving for, the establishment of a dominant Church at Rome, *which*

history shows they were determined to make supreme over all other Churches. Should confidence in the just administration of the laws of this country be lost because lawless people break them, and cunning and designing men—for their own especial benefit—sometimes succeed in giving interpretations to certain sections of statutes which they will not reasonably bear. It cannot be that such objection as is above supposed will be seriously entertained by reasoning Christians.

There is another passage of scripture, the 9th verse of the 14th chapter of St. John's Gospel, which it is evident, from its contradiction of other passages in that Gospel, must have been foisted into the original Greek. That 9th verse reads :—

“9th. Jesus saith unto him (Philip, apostle), Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the FATHER: and how sayest thou Show us the FATHER?”

These words being a pointed contradiction of the 28th verse of the same chapter it is safe to say were never uttered by the Saviour JESUS CHRIST, but were gotten up—invented—by some Catholic zealot during the Arian controversy, and foisted into the original Greek for the purpose of proving their doctrine that Jesus is absolutely the FATHER in opposition to the Arian doctrine that He is the Son of GOD the FATHER.

The 28th verse which contradicts the 9th verse above named, reads as follows :—

“28th. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice because I said I go unto the FATHER, FOR MY FATHER IS GREATER THAN I.”

What can that 28th verse mean if it does not show that the LORD JESUS CHRIST held himself the Son of GOD and not GOD the FATHER? The last sentence of that verse is, My FATHER is greater than I. Thus giving a pointed contradiction of the 9th verse. Such contradictions are utterly opposite to the revealed mind and character of the Saviour.

It is time the christian world awoke to the fact that some of those who assumed the term Catholic in early times, during the great Arian controversy, altered the scriptures in other passages as well as in the two mentioned in this book. The last above and the 17th, 18th and 19th verses of the 16th chapter of St. Matthew's Gospel.

In the annual report of the British and Foreign Bible Society of some two or three years past, it is shown that there were over fifteen thousand falsified copies of books of the scripture in the archives of

that society. Which shows that Satan has been at work falsifying the writings of the Prophets, Apostles and Evangelists.

Herein is shown the falsifying of two passages, which are submitted for the consideration of christians under the hope that faith in the Word of GOD will not be shaken in the minds of any who believe in CHRIST as the Saviour.

Traditional beliefs beget prejudice and opposition to all new theories. It takes time to awaken men's minds out of inherited and firmly fixed errors. Yet when an idea, however new and surprising, is propounded and fairly beaten out on the anvil of public opinion, so that it assumes the fulness of reasonable probability, it gradually forces itself forward; and after having passed through the early stage of incredulity, and occasionally with obtuse intelligence ridicule, it is met by candor and fair dealing, it will finally attain to triumph and celebrity.

As said *Max Muller*, "Ideas which are called wild and unreasonable theories, are in many cases by no means wild or unreasonable. Conceited students at first smile incredulously, then laugh at them. Again they turn their backs upon both the ideas and the proponent of them, and try many means of escaping from the responsibility of squarely facing the matter. But at last when environed on every side by unyielding evidence, and seeing there is no escape, they submit to the inevitable. Then after a time such inevitable will generally be found the intelligible and reasonable conclusion."

Again, *Macaulay*, in one of his beautiful and masterly written essays, says: "As time advances facts accumulate, doubts arise, faint glimmers of truth begin to show themselves, increase in brilliancy, and shine more and more unto the perfect day.' The brightest and most far-seeing intellects, like mountain tops, are first to catch and reflect the dawn. They are bright whilst the plain below is still in shadowy darkness. But soon the light which illuminated first, the loftiest peaks, descends to the fields and meadows and finally penetrates into the deepest recesses of the valleys.

"First come hints; then suppositions of systems; then systems or ideas somewhat defective; then definite, complete and harmonious systems. The opinion held for a time gives place to bolder and clearer opinions than those preceeding; which ideas become the opinions of at first a small minority, then by a majority; afterwards by a strong majority; lastly of the majority of the intellectual

“of civilized men. Thus progress and advancement goes on, until
“eventually the mere Catechumen of our day, may smile at the
“crudeness of ideas which imposed upon great intellects of former
“times.”

The Question in this Matter

for consideration: the falsifying of those three verses, the 17th, 18th and 19th of the 16th chapter of St. Matthew's Gospel, is, *Is that which is herein asserted, true or untrue?*

To ascertain the facts above stated has cost the writer of this line a quarter of a century of careful reading and study.

And he Challenges the World

to show that his allegation as to such falsifying of those three verses in the 16th chapter of the Gospel by St. Matthew is not true.

Honest-minded people will ask why was such a perversion and falsifying of those three verses made? That it was made is certain, and the reason for making it must have been this and this alone:— Before and during the continuance of the Arian controversy, between the end of the 5th century and the beginning of the 7th those who had assumed the term Catholic had a long and bitter contest with all others who professed Christ throughout the then known world, for the establishment of a dominant Church at Rome. They succeeded at last by various means, and the getting up, the invention, the perversion of the Greek original of those three verses, 17th, 18th and 19th of the 16th chapter of the Gospel by St. Matthew, to read and bear the translation as given in King James I. version of the English New Testament, *was their great strong point*, and which in fact, carried the day in favor of the Catholics who held and hold that Jesus who called himself “*The Son of man,*” is really and absolutely GOD the FATHER. The Arians taking the ground that He is the Son of GOD the FATHER. The dogma was asserted by the Catholics as correct, and shown by falsely antedated and falsified copies of St. Matthew's Gospel; and it appears that no body of Christians was in a position to refute the false dogmas that the Church was built upon St. Peter and that CHRIST is the FATHER. What could be done? Rome was growing powerful, and conversely all other Churches were growing weaker.

Acacias, Patriarch of Constantinople, in the end of the fifth century and beginning of the 6th, opposed with all his force of character the

insolent assumption of the Catholic Bishop of Rome. However, after many years of controversy and disputation, he was compelled to submit to the superior power of his Roman opponent, who mercilessly persecuted the Arians and forced them to succumb to his dictates.

Ulrich Zwingli,

during the early part of the 16th century, when delivering an address to the Magistrates of Zurich against the sale of Romish indulgences by a monk named Benardin Samson, who had gone to Zurich for that purpose, mentioned that Acacias above named, discovered that in many instances the copies of the Gospels which had been used in the Churches from time immemorial had been taken away and other copies put in place of them. One especially mentioned by Acacias, a copy of St. Matthew's Gospel, which he had in his own house, had been taken away—he knew not how—and another copy substituted. The copy left instead of his old one, had his notes, which he had occasionally written on the pages, written in an imitation of his writing, but which he knew was not his writing. He, Acacias, it does not appear,—so far as Zwingli is quoted—had made any comments upon the falsifying of the meaning of those three verses, the 17th, 18th and 19th of the 16th chapter of St. Matthew's Gospel as above is shown to have been done. *But why was his copy taken away and replaced by another!*

Thus the means resorted to by the "Catholics" of the 5th, 6th and 7th centuries for the establishment of a dominant Church in the City of Rome, so far as the assertion that the Church of CHRIST was built upon St. Peter and that he had had the Key of Heaven delivered to him is concerned are apparent.

If Catholic Monks had the effrontery and duplex cunning to enter the house of the Patriarch of Constantinople, and take away his copy of the Gospe! by St. Matthew and substitute a falsified copy in its place, they did the same with every other copy of it in the then Christian world, and the copies with which they replaced the old copies would, *it is safe to say*, be falsified, as shown above to have been done, and which was undoubtedly the cause for the substitution. Thus it becomes apparent why there was no means available to the Christian world by which the dogma of the Church of CHRIST being built upon the Apostle St. Peter and he having had the Key of Heaven delivered to him by CHRIST could be contradicted and successfully refuted.

The Historian Gibbon

in his chapter on the Arian controversy shows that the building and endowing of monasteries during the 6th century became the rage with those who could command the means to do so; and those who earnestly felt and professed Christianity, in numberless instances entered those houses to seclude themselves from the pride and insolence of the "*self-styled Catholic*" Ecclesiastics who favored a dominant Church in the City of Rome. Others again seemed to fall away from the faith, or retired into caves and huts in remote places, disgusted and frightened by the Catholics. Then again, one of the Bishops of Rome put forth a *pretended Heavenly visit*, to the effect that he or some other person had seen the Virgin Mary (the Mother of JESUS) whom he asserted as the Mother of GOD had commanded all Christians throughout the world to build a house in the City of Rome for the worship of GOD, which would eclipse all other houses of the kind then extant. Hence by contributions from the wealthy, by St. Peter's Pence, the sale of indulgences and other impositions, St. Peter's was built, and the Church of Rome brought up to and established in the position it has held.

Pepin, King of the Franks.

"Pepin Le Bref," King of the Franks, was the first potentate who did anything to elevate the Church of Rome into a position of splendor and magnificence.

Sir Isaac Newton in his "Observations upon the Prophecy of Daniel," says: During the Pontificate of Pope Leo the 10th, in the sixth decade of the 8th century, there appeared in the Vatican an inscription in Latin in honour of Pepin, the short King of the Franks, here also called "*The pious*," to the effect that he was the first potentate who opened the way to the grandeur and magnificence of the Church. "By conferring upon her the Exarchate of Ravenna, "with the Principalities of Emilia and Pentapolis as also the Duchy "of Rome," declaring Pope Leo Universal Bishop, and other oblations.

That gift was the nucleus of Peter's patrimony, the estates of the Church. Afterwards Charles the Great, King of France, usually written Charlemagne, the son and successor of Pepin the Short, added other states to the nucleus, as also did other Emperors, which together were afterwards — down to this century — known as the Campagna—The Papal States.

Thus the great Heretical Apostacy took root, strengthened itself,

and became a most fearful power; and Python-like, crushed everything that dared to oppose its assumptions.

Those are the conclusions to which history and reasoning sense lead us, as to the cause why the Church of Rome falsified that passage in the 16th chapter of the Gospel by St. Matthew, the 17th, 18th and 19th verses.

Had the LORD JESUS CHRIST intended to build His Church upon His Apostle Peter and to give to him the Key of the Kingdom of Heaven, it cannot be possible that a matter of such vital, daily and hourly importance to the Christian world, never would have been mentioned under any circumstance, or in any way so much as *hinted at*, by any one of the Evangelists or Apostles, in any of their writings, epistles, &c.; especially by the Apostle St. Peter himself, who wrote two epistles; or by any one of the Christian Evangelists or Fathers who lived, taught and wrote for the Christian religion in the 2nd, 3rd or 4th centuries, some of whom are named above. But no; not one sentence did any one of them write about such a dogma. In fact, they could not, for it was never heard of until it was gotten up—*invented* by some ingenious ecclesiastic during the second century. It does not appear that any Christian Father, Bishop or writer was able successfully to contend against the dogma. Acacias, above referred to, as also St. Jerome who preceeded him, held that it was an innovation, but the exertions of Acacias were useless; proof having been suppressed as shown by Zwinglius, he was finally compelled to yield to the assumption and uncompromising power of the Bishop of Rome.

Gregory 8th and Catholicism.

The Church of Rome acknowledges that the authority of the scriptures is required for the establishment of that Church. Yet Pope Gregory VIII and the Roman College of Cardinals claimed that the Church has the undoubted right to say what sacred writings and books of scripture are authentic and what books or writings are not authentic. Let us fancy, if we can, a County Council in this Province of Ontario refusing to acknowledge the Municipal Act passed by the Legislature of Ontario until such County Council, which is created by that Municipal Act, had endorsed it, in token of their acknowledgement of it. The one position is as tenable as the other and just as irrational. What will not Rome assume for self aggrandisement? Another of Gregory VIII and after him the Church of Rome's assumptions is the word "Catholic," which may be said to be the most

prominent, as it comes to the front on all occasions. No one except a Romanist will for a moment suppose that the Heretical religion of the Romish Church will be the religion universally professed by christians after the Second Advent of the LORD JESUS CHRIST, as is so emphatically asserted by Pope Gregory VIII.

That cannot be so, however. It is safe to say, that the religion of the Church of Rome will not be that which will be taught by the LORD JESUS CHRIST when He comes to reign upon Earth (if there is to be any teaching as we understand that word); for it is said: 8th chapter and 11th verse of St. Paul's Epistle to the Hebrews, that, "All shall know the LORD, (by intuition, by inspiration) from the least to the greatest," so that we will know the will of the Great FATHER without being taught, and worship Him "in spirit and in truth," and according to His diction. So that we may rest assured that we will not require to be taught, but we shall know the will of the FATHER intuitively.

What the difference between that intuitive knowledge and the worship as handed down to us by CHRIST and His Apostles as described and inculcated in our New Testament scriptures is to be, of course no man can attempt to describe. Most certainly it cannot be the religion of the Church of Rome, there being so many of the prominent doctrines, in fact fundamental doctrines, of that Church which are clearly and pointedly condemned in the New Testament scriptures.

The celibacy of the Romish clergy is condemned by CHRIST in the 2nd chapter of The Revelation, 2nd and 15th verses, in which verses He says He hates the doctrines of the "Nicolitanes," whose especial characteristic was celibacy. Celibacy was during the first centuries denominated "Nicolitanism."

The departure of some in the latter time from the faith "*as it is in Jesus*" clearly points to the Church of Rome as per St. Paul's Epistle to Timothy, chapter 4 and 1st to 6th verses, in which he says, "they shall forbid to marry and command to abstain from meats." There is no church which does so in this the latter time but the Church of Rome.

The worship of the crucifix is shown by St. Paul to be idolatrous in his Epistle to the Romans, chapter I, 21st to 25th verses. In 21st verse it is thus given: "*When they knew GOD* they glorified Him not as GOD." 22nd verse: "And changed the glory of the uncorruptable GOD *into an Image* made like to corruptable man. (Thus) 25th verse, "they changed the truth of GOD into a lie, and

worshipped and served the creature more than the CREATOR who is blessed for ever. Amen."

Then again the erasure of a passage in St. Matthew's Gospel and foisting into its place the 17th, 18th and 19th verses of the 16th chapter, which attempt to establish the dogma that CHRIST has built His Church upon St. Peter and that He gave the Key of Heaven to St. Peter, and consequently to the Church of Rome, and which is, on another page of this book, shown to be a false invention, and a part of the great *lie* referred to by St. Paul: 11th verse of chapter 2, 2nd Epistle to the Thessalonians.

No, there is not the most remote probability that the religion of the Church of Rome will be taught and continued by CHRIST upon this Earth.

Romanists evidently comfort themselves with the superstitious reflection that because we Protestants use the word Catholic respecting them, it is a supernatural proof of their being undoubtedly entitled to it. They never seem to think that we use the term because of their assumption of it and our absolute indifference about the word. We say, let them show their ignorance of the meaning of it if they will, as we wish to be polite to all. Certainly we do not call them Catholics because we hold them entitled to the term. It is in fact a matter of no importance how Romanists are designated—let them be called Papists, Peterites, Romanists, Roman Catholics or Catholics—what they wish; the latter term, however, is absolutely absurd, for no religionists have or ever had a legitimate claim to the term Catholics, excepting those who believe in the universal (catholic) salvation of the descendants of Abraham. But when Romanists impudently and dogmatically assert that they have undoubted right to the term Catholic, and that their religion is the only christian religion, and all others are mere heresies—such unreasonable, disrespectful and preposterously false assertions by such people (whose religion is heresy from Christianity, and is in fact quasi Idolatry and "*but a short distance from the worship of Stocks and Stones,*") provokes retaliation, and we, consequently, apply to them the only terms to which the English language and the feelings of free born Britons entitle them.

But the acme of Romish presumption and Blasphemy was reached in entirety when

A Bavarian Priest

published a pamphlet in the year 1872, in which he writes as follows :—

“ We, the Priests of the Holy Roman Church are high above all Kings, Emperors, Princes, Potentates and Governments of this world as the heavens are above the earth. Kings and Potentates are as much beneath us as lead compared with the finest and purest gold. Angels and Archangels are far beneath us, for we can forgive sins as GOD Himself, which power Angels and Archangels never possessed. We stand above the “*Mother of GOD*,” for as she gave birth to our GOD-CHRIST but once, we Priests *produce Him and create Him every day*. YEA, THE PRIEST MAY BE SAID TO STAND ABOVE GOD HIMSELF, BECAUSE GOD MUST BE AT OUR SERVICE AT ALL TIMES AND IN ALL PLACES. AND AT THE CONSECRATION WHEREEVER MADE, HE MUST COME DOWN AT OUR BIDDING FROM HEAVEN TO SERVE US ”

Such words seem like the crazy ravings of a madman. At the same time, when we recollect that European Romish ecclesiastics are as a class proverbally ignorant, illiterate and superstitious, this Bavarian may be one of the most ignorant and illiterate of those ; and we always find that where ignorance and superstition exist, there we find immeasurable vanity and the most absurd and unreasonable conceits and fancies.

There is no doubt but that many adherents to the Church of Rome, think that the Priesthood of that Church can forgive sins, and consign whom they choose to either Heaven or Hell. St. Augustine was forward in asserting this presumption, giving as his authority the 17th, 18th and 19th verses of the 16th chapter of St. Matthew's Gospel, as we have the passage in King James' version, and above shown to be false and not as written by St. Matthew ; and which is undoubtedly *The Lie* or a part of the lie referred to by the Apostle St. Paul in his 2nd Epistle to the Thessalonians, 2nd chapter and 11th verse.

Let us hope for the sake of the intellectual advancement of the 19th century that people who hold the dogma that Roman Catholic clergy are able to forgive their sins are a small minority amongst our fellow men of the Romish faith, as christianity must in some measure—if it be imperceptible to us—shed its light upon the superstitious intelligences of the adherents of the Church of Rome.

In the 16th century, during the commencement of the

Reformation in Great Britain.

a *commentary* of dissertation on the Apocalypse appeared in England,

which was supposed at the time to be written by a well-known Romish Priest, which dissertation foreshadowed the success of the Reformation, which was styled by him the great Heretical Apostacy. It told Romanists that they were to be punished for their *want of zeal for the faith*; but that through great tribulation, about the year 1860 they would reign triumphant and put down heresy throughout the world. This it may be supposed is one cause for the conviction in the minds of Roman Catholics that they have nothing to do but "*Assume the Ascendant*," and GOD will secure them in it. Then again, the Canadian Habitants are to overrun the whole of British America and New England, by what, they fancy, will be the special interposition of GOD, and that their increase in numbers is owing to natural means aided by GOD, for his especial benefit. Its a question, does the Canadian Habitant know anything about the secret immigration going on from Europe, above referred to. We are forced to conclude that through the manipulation of the Jesuits, thousands of the bigoted adherents to the Romish faith are to be transferred to the Province of Quebec. The Habitant moving off to new localities in Ontario and the North West and the immigrants taking their places in Quebec, church money being liberally used, is a reasonable conclusion.

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

Then again, the Phœnician Irish (intellectually upon a par with the French Habitants) governed more by the dreams and fancies of an old crone in a chimney corner than by reason, have for generations been expecting and confidently looking forward to a time when they will have what they term "The upper hand."

One Bridget O'Carrolan, some time 150 years past, fell, or pretended to fall into a trance; out of which she awoke, and told a tale which set the whole country-side in commotion. The burden of which was that in "*Ninety-nine years*" the Irish were to *exterminate heresy, chase the English out of Ireland and rule the whole world*. Such puerile fancies are fully believed by the Irish, with the addition that "*they are GOD'S own peculiar and elect people*."

How like the poor and simple Canadian Habitant! A case in point as to the Irish, occurred and which was published in the Irish *Times*, during one of the last of the famines in Ireland. Thus: An English ship had arrived in a harbor of one of the stricken districts with a cargo of food for the starving people. The poor creatures seemed disinclined at first to eat the English meal. At length the priest said to them, "Eat it, it will feed you, but don't thank the English. *GOD knows His own!*" They, the Irish, are GOD'S "*own people.*" They who think they are doing GOD a service when they *burn at the stake, bury alive, shoot down from behind hedges, and destroy in all other ways, those who differ from them in religion*—those whom the Church of Rome denounces as Heretics. A pleasant time it will be for the Romanists in this empire when the Irish get the "*upper hand,*" and the Canadian Habitants overrun British America and New England. No; the Fiat of the ETERNAL GOD has gone forth many a long century past, against the great Roman heresy, "*She shall be utterly destroyed.*" Not yet, however, for there are prophecies to be fulfilled before the final end of the Papacy.

The home rule for Ireland

agitation now going on in Great Britain, it is to be hoped will never become legalized. The common sense and British Protestant feeling of the English and Scottish people especially the House of Peers, will turn against the Irish home rulers, whom Mr. Gladstone ten or twelve years past, denounced in unmeasured terms, thus: "The Irish are "determined by any, and by all means, by rapine, by murder, and "bloodshed if not by legislation, to obtain their end, which it is "patent to all who take the trouble to investigate the matter, is "*The dismemberment of the Empire.*"

The late Historian Froude thus writes upon that question. In a letter to a friend he says, "Mr. Gladstone's contention that there is a marked "analogy between the political positions of Ireland and Canada must "fail when we reflect upon the facts as regard those countries; "Ireland, as contended by Mr. Gladstone, did improve commercially "under Grattan's constitution as it is called, but solely, bear in mind, "in consequence of the removal of the restrictions which bore down "Irish trade, but such restrictions as existed were removed before "the passage of Grattan's Bill. The real effect of that measure un- "doubtedly was to stimulate political feeling and conflict between the "Irish and the British Irish, and brought before the people numbers

“ of graceless agitators, and the increasing trade would, there can be
“ no doubt, have been greater than it was had such agitators remained
“ quiet and allowed the people to peaceably attend to their own affairs.

“ There is a similarity between the Canadian French and the Irish.
“ The Irish Canadians are Roman Catholics, consequently disloyal to the
“ Protestant institutions of Britain, so are the Irish ; the Canadians
“ look to old France to release them from British rule, so do the
“ Irish.

“ The position, however, of Ireland and Canada are entirely dif-
“ ferent. The constitution granted to Canada was gotten up at a
“ time when it was supposed that, that country would then in the
“ near future separate from the Mother Country. Things, and
“ political exigencies, have changed since then. Now the policy is to
“ gratify the loyal affection of the British Canadians for the land of
“ their Fathers.

“ Ireland, on the other hand is geographically and politically united
“ to Great Britain and cannot be permitted to separate from England
“ if she wishes to do so ; for England cannot and will not allow an
“ independent or hostile power to establish itself within twenty miles
“ of her coast. If Mr. Gladstone's measure should become law, there
“ will be a dangerous and a desperate war in which other countries
“ may take part, who would gladly see the power of Britain broken.

“ Such respect for civilization, and submission to law and order as
“ exist or has existed in Ireland is entirely due to British authority.
“ Remove that, and the old anarchy will and it must return. Under
“ the union Ireland has prospered, and prospered better than she ever
“ did before ; and in parts where her prosperity is not so apparent it
“ is because agitation and fomenting of discontent and hatred of British
“ Protestant institutions has made such parts the battle ground of
“ political factions.”

The Irish Parliamentary party shows that their intention is by rude
and course obstruction to legislation in the House of Commons to
force the government to accede to their terms. Their game, however,
will end in failure, for the energies of all parties of British freemen
in the Houses—Lords and Commons, Tories, Conservatives, Liberals,
and Radicals—will eventually unite upon some measure to put down
their obstruction, for how is legislation to proceed if a small minority
is to have the power to stop the legislative wheels, as said Professor
Goldwin Smith. “ The British people will not, cannot leave the Pro-
testant Irish, the descendants of Britons, to the mercies of a people

who do not understand the giving mercy or fair play to those whom the Church of Rome denounces as heretics."

Inferior reasoning capability—we quote Mr. Chamberlain—is the weakness of the Irish agitators, who have evidently more self-sufficient conceit than cool and candid judgment. It can hardly be possible that they are ignorant of the provisions of British statutes passed within the last twenty years for the amelioration of the condition of the Irish tenantry, which statutes place the Irish Tenantry in a superior position to any other farm tenantry on the face of the whole earth. Let us repeat the idea: **THERE ARE NO TENANTRY IN THE CIVILIZED WORLD SO WELL, SO LIBERALLY TREATED AS THE IRISH FARM TENANTRY.**

"In the first place," continued Mr. Chamberlain, "the Irish tenant is absolutely secure in his holding, and cannot be disturbed so long as he fulfils the statutory condition of that holding; paying his rent, which is fixed and regulated by an impartial court established for that purpose, is one of those conditions; which conditions are far from being harsh and unreasonable, and not fixed by the landlord, but by the Court, which is tantamount to saying it is done by Act of Parliament. He has the fullest property in all his improvements, and so much does that amount to, that in recent years, in numerous instances, even in these bad times, the interest of the tenant, the right and title to the land which he gives up, has been sold again and again for very near the whole value of the freehold of the land. He has the right to make this sale in open market. He has in addition, the right to apply to the Land Court, which, as above stated, is a disinterested tribunal, to have his rent fixed; and that entirely without regard to the value which competition gives the land. And that is not all: In the subsequent Act, passed under Lord Ashbourne, the tenant in Ireland, after agreeing with his landlord upon the price of the land, may become the owner of it, at the furthest time, the end of forty-nine years. By what means? It seems incredible, *but it is the law*, by paying *twenty-five per cent. less than the fair rent*, which has been fixed for him, *not by his landlord*, but by the Court; which to repeat, is a perfectly and undeniably impartial tribunal. Really," continued Mr. Chamberlain, "when we hear of the frightful injustice committed by England upon Ireland; when we hear of the miseries which are endured by the *feudal tenure*, and all such clap-trap, such literal rubbish, at least, let us have the common fairness to admit that there are tens of thousands of tenants throughout England and Scotland who would receive as inestimable benefits those opportunities

which the Irish tenant impudently and ungratefully rejects."

Thus declared Mr. Chamberlain, a member of the British House of Commons and a leading man on the Liberal side, in a speech delivered at Warwick, England, on 3rd April, 1887, and republished in the *Toronto Mail*. We also give other quotations from that valuable journal. A masterly and exhaustive editorial therein of an issue during 1891, also lashes the Irish on the grounds above stated; and for their impudent deceit and their mean despicable whining and ingratitude.

Mr. T. W. Russell,

Member of the British House of Commons for South Tyrone, in a speech delivered in Toronto on 18th December, 1892, further discussed the Irish question.

"It has been represented," said he, "that the Irish are oppressed, that squalor and abject misery prevails amongst the Peasantry, and that liberty and freedom are unheard of. I can show," continued he, "that such statements are not true, but are the inventions of agitators; and I shall lay before you a true picture of the political and social position of things in that country as they are to-day.

"Agriculture is the great staple industry of the Irish. The tenant who is evicted for non-payment of rent can recover in court from his landlord without a serious or costly proceeding, and very little trouble, every shilling's worth of improvement which he has made to the farm and the buildings he has put up or improved upon it. Absolute security of tenure under the Imperial Statute of 1831, is the fact (*The burden under which the Irish tenant groans!!*). If he pays his rent he cannot be evicted by anyone. His rent does not depend upon the will of his landlord or his agent, but upon a court (the land court) which consists of three commissioners, who have heretofore shown themselves impartial men; they are not local men of the parish in which the land is situate, but brought from a distance, occasionally Englishmen or Scotchmen, who examine the soil as to quality and as practical men decide impartially on a fair rent. If the tenant has invested money in the improvement of the land, erected buildings, &c. he has created a property for himself, a legal lien which if he should so desire, he can sell in open market, regardless of landlord or of any other person; and if the tenant desires to dispose of his property to his landlord he can agree with him as to price; then a government agent, appointed pursuant to the above quoted statute, is set on

demand by the tenant, who (the agent) certifies as to the value of the land, upon which the amount is advanced by government to the tenant, to be repaid to government by the tenant by *forty-nine* annual instalments. Such payments are rated at *Twenty-five per cent. less than the annual rent agreed upon with the landlord.* Could anything be more considerate or kinder than this. At the end of 49 years the tenant is the owner of his land, the absolute owner in fee simple, and that by the payment of a low rent, a rent twenty-five per cent. lower than that agreed upon between himself and his landlord.

“£140,000,000 stg., \$700,000,000, has been placed by Parliament at the disposal of the Government for the purchase of tenants' farms as above described, under which 30,000 Irish tenants' farms have thus been transferred within six years; those who were tenants have become landowners.

“Further than Parliament had gone, they could not, in justice to British taxpayers, go.

“The secret ballot has also been established by Parliament, which prevents the landlord from interfering in any manner at the polls.

“It is a pity,” said Mr. Russell, “that the Romish priesthood could not be restrained by some such summary means, instead of our being compelled to resort to the law and its delays, let us hope that after a time the law may be more speedy and satisfactory.”

The contrast between Irish and Scotch.

“The Irish,” says Lord Macauley, “are better or more liberally represented in the Parliament of Great Britain and Ireland than are the Scotch. The Irish send a greater number of members according to population to that Parliament than do the Scotch, yet the Irish are by no means so well governed a people as the Scotch; which fact proves that laws have neither a magical nor a supernatural virtue. It also shows a lack of self-reliant dignity and a proper appreciation of the civilization of this time by the Irish. Where ignorance and bitter hatred, priestcraft and Romish bigotry exist, where pride and contending factions carry on their lawlessness, and rapine; drunkenness and bloodthirstiness run riot,—there, good institutions are useless and civilized observance of law is nil, and human freedom crushed. Hence civilization and the blessings of good government are comparatively unknown.

“But where a rational respect for constituted authority, intelligence, industry, personal independence, sobriety and manly dignity prevail,—a high state of civilization is the fact.

“The Scotch in Scotland as well as in Ireland as also the same peoples and their descendants in Canada and other colonies are a people whose instinctive frugality and manly independent self reliance, in every quarter of the globe, have raised them above the masses amongst whom they are thrown. They are a people of such self-governed tempers that amid the most intense excitement of popular disturbances which their history records, they exhibited the gravity of judicial proceedings and the earnest solemnity of religious rites. Such a people are not difficult to govern. At the same time it would be dangerous to attempt to coerce them or force them into compliance with usages, laws or customs to which they are disinclined. Such are those two peoples. The Scotch are law abiding. The Irish are lawless. Statutes passed by an Irish Parliament in Dublin will be as ineffectual as were British statutes passed heretofore unless they are endorsed and favoured by the Romish priesthood.

“It is evident that nothing will satisfy the Irish but separation from the empire, their hatred of British Anglo Saxon government is immeasurable. Subject to British rule, however, it is safe to say, they are to remain until the end.”

Yes, the Truth must be Told,

the Irish want to pay no rent; and the severance of Ireland from the British Empire is the game they are playing. Bear in mind that a great majority of the Saxon or British Irish have nothing to do with such political treachery. Instead of cultivating their holdings, the Phœnician Fenian Irish were and are for the most part, sleeping off previous nights' debauchery, previous nights' attending Fenian Lodges, League and Moonlighters' meetings, held for drinking whiskey and for plotting and executing murder and other kinds of lawlessness, against their neighbors and the Government, which enemies (to their P's core) of Britain and British Protestant freedom, can conceive and devilish ingenuity invent, backed and encouraged by the Priesthood of the Church of Rome, with some rational and honorable exceptions, and then with consummate deceit whine over hardships which they have brought upon themselves by refusal to pay their rent, and being evicted, *and justly evicted*, in consequence; and by misrepresentation, move the commiseration of kind-hearted Americans. What would we do in Ontario or in any other part of America with such shiftless, lazy, good-for-nothing creatures? We would turn them out, evict them, and that without mercy; even their co-

religionists in this country have been compelled to live up to business necessities.

What do the Irish Parliamentary party and other Agitators mean? what can they expect to gain by attempting to deceive the British people as they are doing? Separation from the empire they will never succeed in accomplishing; they had best waste no more time and bring no more contempt upon themselves, by their endeavors to bring it about. The liberality and respect for the rights of free speech observed by the British Government under Lord Salisbury, the Irish obstructionists evidently cannot understand; but comfort their intelligences with the conceit that they are feared, and the British are

Trembling in their Shoes.

Ah! British hearts are not composed of the kind of metal which melts by the blast of the feverish breath of hate, nor do Britains tremble at trifles; nor do they sink into insignificance at the howling of besotted bigots, or untutored mountaineers or bogrotters.

No, Britain's sons have a destiny to fulfil, a GOD-directed destiny, and they hold at defiance all the hosts of Europe, which are allied against them, and to whom the Irish look with such intensity and longing confidence.

The Irish agitators also seem ignorant of the manners and customs which obtain among civilized men, say nothing of the urbanity and politeness observed by gentlemen in their intercourse with all persons. Are they still, these agitators and their several followings, are they still uncivilized—are they? Are they still so far sunk in the depths of Romish superstition as not to be able to understand what is going on in the world around them?

Are they so carried away, are their faculties so benumbed, so stupefied by conceit in their own perfection and supreme superiority as "Catholics" and the holiness of Romanism, and by hatred and envy of British Protestant advancement as to be totally incompetent to reason upon the civilization of this time. Do they think of nothing but gloating over Diddy O'Carrolan's dream of the upper hand?

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

The King of Birds,

will not wait until the Irish put salt on his tail. Throwing dust in his eyes is the worst move the Irish can make, for "*he is a tartar when he gets his dander up.*" Uncle Sam will stand upon his sense

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

Whined to the Wind.

Facts, undeniable facts, must be laid before the people of the United States before they will bestir themselves in any way. All experience of them shows that there are in the United States as well as in Canada, politicians who use and flatter the ignorant Irish Catholics for their votes. That fact may yet give serious trouble in America.

The Nonconformists

in the United Kingdom are at last awakening to what their blind trust in Mr. Gladstone has led them. The "*Christian Advocate*," a prominent Wesleyan journal published in Belfast, in an able article on the question, "*Have the British Nonconformists condoned crime?*" says: "It has always been our contention, and which we now reassert, that the true reply to that question is a simple affirmative, they have undoubtedly done so. And our contention that such judgment is correct becomes deeper and stronger as the subject develops on both sides of the Irish sea.

"Why did not and why do not Christian men make it a first condition, "a sine qua non," of their support of the Irish Nationalists. That they should cease from criminal and from dishonest and lawless acts connected with what Agitators term 'The plan of campaign,'—murder, boycotting, maiming cattle. &c.

"Boycotting, that late invention of the Irish League, is without doubt one of the most cruel and dastardly crimes conceived by human brains and which man can perpetrate.

"And all this has been going on for years with the tacit consent, the implied approval of the Nonconformists of Great Britain, who blindly—no doubt with honesty of intent—traced to Mr. Gladstone, whose record of times past gives him celebrity, but what can have infatuated the "Old Champion"? What can have blurred his once clear intellect? Is he now favouring home rule under Irish intimidation? or is his mind weakened? Is the weight of years heavy upon his brain? No man in the empire knows better than he, what unprincipled schemers Irish agitators are. Some years past, in 1880, or it may be two or three years later, when Sir George Grey's measure of Home Rule for Ireland came before the public (said to be very similar to his (Gladstone's) measure of to-day, 1893), he, Gladstone,

opposed it, scouted it, and used the words, "We cannot leave the British Protestant Irish to the tender mercies of the Romish Priesthood." He opposed Sir George Grey's election for Newark and succeeded in preventing his return. What can have caused his change of action, or, we should say, change of principle? Have the Irish succeeded in intimidating the G. O. M.?

"Had the Nonconformists of Great Britain peremptorily refused association with men who practised such deeds of lawlessness as above referred to, they would long since have been abandoned."

But a short decade past, Mr. Gladstone, speaking to his constituents—18th October, 1881—used such language as the following: "Crime keeps pace with, in fact surrounds, the footsteps of the Irish Land League, with fatal and deplorable precision and certainty. Ruthless and merciless rapine is the primary move, the first object of the home rulers. But rapine is not the only lawlessness consequent to the league dictates. Boycotting, that invention of human demons, as well as murder, must and will follow. It is undoubtedly true that the Irish agitators are determined to, as they have boasted they will, march through rapine, bloodshed and any crime should it become necessary, in their futile attempt at disruption and dismemberment of the empire."

But ten or eleven years past, Mr. Gladstone used those words, what has changed his mind? Is it political expediency, or is it fear of Irish bullets or butcher knives? Perhaps the old man—the G. O. M.—is doating.

Is Gladstone really a Protestant ? ! !

A writer to the London Times propounds the above question; some of his acts will lead to the contention that he is not. At a public meeting held in Manchester during the year 1870, a gentleman in the audience said to him, "Are you a member of the Church of Rome or are you a Protestant?" Instead of giving a straight honest reply to the question he evaded it and did not declare himself.

In 1858, when acting as High Commissioner of Her Majesty to the Ionian Islands, he *assisted at the mass* in a Romish Church, drank of the lustral water (holy water), kissed the hands of priests, &c., so that all Corfu was astonished, *except the priests whom he assisted ! !*

In 1867, he supported a Bill which literally gave the Pope co-

ordinate power in England with the Sovereign.—London Times, March 21st, 1867.

In 1869, he spoke of the British Irish in Ireland as a tall tree of noxious growth, darkening and poisoning the land.

In 1869, by statute, he disestablished the Irish Protestant Church and handed over to the Church of Rome no less a sum than £364,000, about \$1,800,000 of Protestant church property obtained by the same statute.

In 1891, he supported the religions disabilities removal bill, to permit Romanists to hold the offices of Lord Chancellor of England and Lord Lieutenant of Ireland.

In 1880, he appointed a Roman Catholic, Viceroy to India, a proceeding which shocked and angered many of his most devoted followers, and created discontent in the minds of Prominent Hindoos.

In 1854, he supported the bill giving a grant to the Irish Romish College of Maynooth.

In 1854, he opposed inquiry into conventual and monastic institutions.

In 1865, he supported the movement to establish a Romish Jesuit University in Ireland.

In 1870, the Pope thanked him for his valuable services to the Church, stating that it is the duty of christians to advance the interests of the Church of GOD.

London Standard of 8th Feb'y, 1871.

In 1871, he released the Romish murderers of Mr. Murphy, a Protestant lecturer, after a short term of imprisonment, upon which the Morning Advertiser commented as follows:

“Either owing to the political necessities of Mr. Gladstone or to some deeper and more mysterious cause *we are now living in this Protestant country under Romish intimidation!*”

There seems to be no wonder if people ask Gladstone if he is a Protestant or a Papist.

Mr. Chamberlain,

before referred to, a member of the British House of Commons, had been travelling through the Northern part of England and South of Scotland during the early months of 1889. During his tour he described the Irish question in all its phases. At Ayr, he said: “The Liberal Unionists are resisting double dealing, they are resisting outrage, and they are supporting remedial legislation for Ireland of a drastic nature. What he meant by saying that the Liberal Unionists

are resisting double dealing, is that while the Nationalists are pretending to work for land reform, their real aim is separation from the empire." To establish this point, he quoted from the proceedings at the *Irish Nationalist Convention* held at Chicago in the summer of 1886. Mr. Redmond, M.P., British House of Commons, Parnelite, who attended that convention, said, "Mr. Parnell and his followers were *not working solely for the removal of grievances, not simply laboring for the amelioration of the physical condition of the country*, but to establish a free and independent island. The principle," said Mr. Redmond, "at the back of this movement to-day is the same principle which formed the soul of other Irish movements, as in the last rebellion, *against the rule of strangers.*" It is the principle which O'Neil vindicated on the banks of the Blackwater: which inspired Wolf-Toné, and for which Fitzgerald and Emmet sacrificed their lives. I assert here to-day," said this Redmond at Chicago, "that the government of Ireland by England *is an impossibility*, and I believe it *to be our duty to make it so.*" Again, in a speech at Dundalk, an Irish town, East coast, he used the words (18th April, 1885), "I rejoice that in the resolution just passed you declare your unalterable, ever living determination to be satisfied with nothing that Englishmen or the British Parliament can do so long as the hated flag of England is seen where the green flag of Ireland ought to be."

Such treasonable babbling this sapient individual indulged in on other occasions and once in the House of Commons and that without his having been given in charge to the Sergeant at Arms. His impudent and insane folly did not meet with its deserts, but was treated with contemptuous indifference, though a Tory government (Lord Salisbury's) was in power, British liberality tempered with disgust for Irish blustering, vanity and rebellious conceit, would not set the law in motion against him. Times are changed, indeed.

Redmond's recent utterances (August, 1892) are an attempt to draw in his treason fangs. Yet they are under his tongue still!

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

Iron Duke was Premier.

Verily the forbearance of British statesmen of this day to Irish dis-

loyalty and traitorous ranting, boasting and silly threatening, is surprising.

"Fenianism," says Professor Goldwin Smith, in his pamphlet on the *Conduct of England to Ireland*, "at this time, besides terrorism and boycotting, and murder and maiming of cattle and infernal machines and carding, has found another, and it must be owned, powerful engine of annoyance—*Parliamentary obstruction*. That too, will have to be put down, and put down with a firm hand, whatever alteration of forms or abridgement of liberty of speech the process may involve. This is not the cause of Britain alone. Obstruction threatens the integrity, nay the existence of Parliamentary institutions in all countries. How is Legislation to proceed anywhere if a small minority like the Irish obstructionists are always to have the power of stopping the wheels? The privilege of speech is given for the furtherance of deliberation; it is forfeited by those who abuse it, and avow their intention of abusing it for the hindrance of deliberation. It is better no doubt to strike the guilty, than to curtail general liberties; but few will deplore a certain reduction of the redundancy of speech which is swamping the national councils. Some would be glad if the minute glass could be added to the cloture."

Prof. Tyndal writes to the London *Times*: "Your columns already contain the expression of the views which I venture to entertain regarding Mr. Gladstone's Irish Policy. It is a mad, foolish and wicked policy; fraught, if successful, with unutterable woes both to England and Ireland." These are the deliberate words of a man, prepared whenever necessary, to fight the battle of oppressed tenants against oppressive landlords; who knows Ireland and her people better than Mr. Gladstone can know them, and whose love for the land of his birth is free from the taint of party politics.

Still further on this point: The Rev. Father Rodgers, a Roman Catholic Priest, speaking at a political meeting held at Leominster, England, in 1838, used these words: "They had heard a great deal about Ireland lately. I am qualified to speak about Ireland," said he, "and I do not hesitate to say that farmers in that country enjoy advantages of which the agriculturists of either England or Scotland have never dreamed; what they want in Ireland is quiet and rest, and the banishment of that mischievous agitation, that literal curse, the Irish land league, which Mr. Gladstone has done so much to develop. If they could banish the tyranny which exists there—the baneful power of that league—and bring out the real opinion of the

middle class of the Catholics, it would be beneficial. The common sense and the intelligence of Irishmen well knows that the existence of Ireland is bound up with Great Britain. There are few families of standing and respectability in England which are not honorably connected with those in Ireland. The policy introduced by Mr. Gladstone is the very worst ever yet enunciated by any statesman, which, if successful, will entail upon Ireland inconceivable evils. My words are the words of one ever determined, whenever or wherever necessary, to fight the battle of the Tenant against a cruel or oppressive Landlord, and who knows Ireland and the Irish people better than circumstances have permitted Mr. Gladstone to know them; and who can look at the position of things, political or otherwise, in his native land, free from the taint or the bias of partyism."

Injustice to the British Irish.

Not many years past, before the repeal by the British Parliament of the party possessions Act, the government, both Liberal and Conservative, followed the same course of harsh treatment to the Orange processionists in Ulster, whilst in other parts of Ireland, Fenian processionists broke the same laws, but their law-breaking was winked at by the authorities, who punished the Orangemen.

The reason, no doubt, being that both the English parties supposed that the British Protestant Irish would stand staunch and loyal notwithstanding any rude injustice being perpetrated upon them. And so they did, and showed true loyalty to the House of Hanover and conducted themselves with such sterling dignity and exemplary patience that the English members of the House of Commons accorded them the highest praise and which was the means of arousing such feeling in their favor that the repeal of the obnoxious possession Act passed without much opposition.

It may be supposed that the Liberals, (when enforcing the Act against the Orangemen, and forbearing to enforce it against the Fenians) dare not offend their Irish contingent by impartial administration of the law; and the Conservatives, when in power, did not hold themselves strong enough to oppose successfully (owing to Radical influence at home) the clamor which prosecuting the Fenian law breakers would have produced.

The reflection that such an unparalleled prostitution of British law and justice, through party expediency, could be perpetrated in the 19th century is humiliating.

It seems, however, in the this tenth decade of the century, to be

perfectly understood, by British statesmen, and the majority of the electorate, except those who from party exigency or innate stupidity *will not* or cannot understand that the loyalty and patriotism of the British Irish are the only sure and safe dependence for the Imperial Government; again, some extreme Liberals look upon that loyalty as Toryism and do all they can to belittle such a sentiment. Should the time arrive when the ignorant Priest-ridden Roman Catholic Irish, misguided by unprincipled and disloyal agitators, should attempt their treasonable designs, it is to the British Protestant loyalists that the Government, be that Government Conservative Tory, Whig or Liberal, must look to draw the fangs of treason and stamp out Jesuitical hate of Protestant Christianity and British freedom. Which dependence was fully shown and declared by Statesmen of both the leading British parties at

The Famous Ulster Demonstration.

At the instance of the Premier, Lord Salisbury, the British Protestants of Ulster determined to hold a mass meeting of all the Protestants of Ireland to ascertain the feeling amongst the British Irish throughout the country, and if there would be a united determination to resist the law in case Mr. Gladstone's home rule bill should become law. The demonstration came off in Belfast on Friday, the 17th day of June, 1892. The Duke of Abercorn being called to the chair, and the mayor of Belfast to the vice chair.

His grace took the chair at noon precisely, and the most Rev. Dr. Knox, Archbishop of Armagh and Primate of Ireland, offered up a prayer for the blessing of GOD upon the convention, and then was sung that sublime song of adoration, the 46th Psalm, which commences, "GOD is our refuge and our strength, a very present help in trouble." The effect of that old Covenanters' Psalm as it rolled up from thousands of throats, it is said, was most intensely solemn and sublime. The people sang with the greatest fervor and especially when they came to the last verse, "*The Lord of Hosts is with us, The GOD of Jacob is our refuge,*" there were many handkerchiefs held to overflowing eyes.

The opening address of the chairman evinced true and sterling Protestantism and Christian truth and loyalty to the Crown and House of Hanover Brunswick, and which was received with frequent, heartfelt and deafening cheers by the assembled thousands. His Grace in his speech used the following words: "The British Protes.

tants of Ulster are actuated by love for the empire united. Love and loyal affection for their sovereign, for their homes, their families, their open Bible and Christianity as taught in that Bible, as also a prayerful and pitiable feeling for their enemies. They are determined to live and die British and to transmit to posterity, their country, Ireland, a free British kingdom as they received it from their ancestors. A great danger at this time threatens their civil and religious liberties, and they are determined to show that Protestant christianity in Ireland is a reality, a stern reality. He utterly repudiated the holding out any threat or menace; but I may declare," said he, "that the British in this country are fully determined to hold their own, and sound the clarion trumpet of freedom and repeat with deathless determination the fearless shout of the men of Derry, "No surrender" to the last breath. Let it never be fancied by Gladstonians that the freedom which Britons fought for and won and the industries and prosperity of Ulster will be sacrificed for the wild and impossible scheme denominated Irish home rule. And in the name of the loyal British of Ulster, he appealed to the people of England and Scotland to disallow and crush to nothing the Jesuit home rule plot.

His grace resumed his seat amid deafening cheers.

A number of resolutions breathing the ideas enunciated by the chairman were carried *nem. con.* Some of the resolutions foreshadowed the probability of a resort to arms to maintain that political and religious freedom which was won by British Protestants during the great Reformation, and expressed determination to flinch from no duty which the honor of the empire, the freedom of the Protestant religion demands, and the maintainance and enjoyment of the liberty handed down to them by their ancestors.

The Duke of Argyle.

His grace the Duke of Argyle, when giving the support of his name and potent influence to Lord Salisbury's Ulster demonstration, expressed himself in the following terms at a political meeting held in London in the month of May, 1892:

"If," said he, "the Province of Ulster is put under the merciless iron heel of Romish ecclesiastics, the British Protestants as men possessing the feelings of freemen—the descendants of Englishmen and Scotchmen—will most certainly resist, and that to the bitter end, to death itself. We may send an army to coerce them, but let us pause

before we do so ; suppose our troops—Protestant Britons—should get the command to fire upon or charge with the bayonette freeborn Britons, who are but standing up for that freedom which their ancestors won on hard fought battle fields—that priceless Protestantism, the heritage of all freemen. Let us fancy such soldiers upon the command "*Fire*" being given standing stock still, while a determined self-reliant spirit shows itself and a murmur quietly heard, letting their commander know unmistakably a determination to disobey their orders, and occasionally are heard the words, '*we will not move*. We will not fire upon our brother Christians, the descendants of our ancestors, to gratify Romish ecclesiastics. We will never fire upon men who are but resisting as we ourselves would resist if Romanists had the power to oppress us at home as Romanists but one hundred years past, oppressed the ancestors of these British Irish and our own.'

"Let us not drive British Protestant soldiers to open mutiny ; for rest assured, if the Gladstone measure as now spoken of ever becomes law, such mutinous disobedience will certainly occur. Britons—be they Irish, English or Scotch—will never submit to be coerced or dominated by an inferior people (in fact, by any people), a people whose prominent characteristics are bigoted Romanism and intense envious hatred of everything British.

"I emphatically declare my conviction," said his grace, "that the end and aim of all their political scheming and cunning is dismemberment of the empire, which is apparent in many ways. And resistance to such traitorous disloyalty is a duty which patriotic British subjects should not hesitate to make, even should the resort to arms become necessary.

"If we neutralize or cast away the freedom and Christian institutions of the British Protestant Irish and leave them at the mercy of the tyrant Irish majority, we have no right to expect them to remain quiescent and submissive, and we must hold ourselves bound to aid them. There seems to be no doubt but that a thoroughly organized movement amongst the Orangemen and in fact amongst the whole of the British Irish in Ireland, which has its agents in England, Wales and Scotland, to prepare for the worst—for civil war—should such a dreadful war be forced upon them."

Such is the language of one of the oldest, the ablest of the Whig statesmen of this time, after years of eminent and patriotic service to the state.

The Marquis of Londonderry,

when addressing the Ulster (June, '92,) demonstration said, "It is a duty of Irish Unionists, as also of all Protestant freemen, to bring to the knowledge of the electorate of Great Britain that within twenty miles of the British coast we may have a hostile people and Parliament if home rule becomes the law of the land; in which case it would be impossible to exaggerate the danger which would arise to Great Britain in case of a foreign war.

"A civil war," continued the Marquis, "will most assuredly devastate Ireland if home rule be carried. British Irish freemen will never submit to be handed over to the domination of a merciless and alien Parliament led on and dictated to by the bigoted and fanatical ecclesiastics of the Church of Rome, whose words and acts show them unfit for the civilization of this time or this country.

"Some orators seem to hold that the ecclesiastics of the Church of Rome are now more liberal than they were one hundred years past. Such men cannot know anything about such ecclesiastics. The aims and intentions of the Church of Rome are now, since the Jesuits have regained power in that church, as bigoted and intolerant as they were three hundred years past. Under Tyrconnel, about one hundred years past, British Irishmen had sufficient experience of Romish domination to cause their descendants of to-day to be determined to resist their encroachments to the last and disregard the promises of the Gladstonians. Therefore, let us unite and show a determined front to the great enemy of civil and religious freedom, and as our ancestors did in old Derry—hurl defiance at Rome and Romanism and their friends in England and Scotland, and repeat the shout of the besieged in Derry, '*No surrender.*'" Those soul stirring words were caught up as his Lordship sat down, and shouted amid deafening and prolonged cheering, and cries of "*Ulster will fight,*"

The Duke of Devonshire,

addressing his constituents at a meeting held in Derby upon the home rule question, spoke thus:

"This," said his Grace, "is the first time I have addressed a political meeting since my honoured father's death. I cannot now, however, remain silent when this momentous question, home rule for Ireland, is before the country, which I look upon as the first move, the insertion of the wedge for a dismemberment of the empire.

"The position things have assumed at this time, seems a parallel

to what they were during the great revolution. We have the same insatiable enemy to fight ; the same hostile and foreign creed against us, with the same bigoted ecclesiastics aspiring to supremacy and determined to put down Christianity and erect the Church of Rome in its stead ; with just as ignorant and uncivilized people to oppose as our ancestors had. What then is our duty in this momentous crisis ? We cannot act the part of cowards and leave the British descendants of Englishmen and Scotchmen at the mercy of a Priesthood whose acts in past times show that they do not now, nor did they in the past, understand anything about Christian charity.

“ The right to resist and the duty of resistance to wrong and deprivation of civil rights belonged to our ancestors, as the same now belongs to us ; as it also belongs to our kindred in Ireland, and we must, and the British Irish must, avail ourselves of that right, and obey the behests of patriotic duty whatever be the risk. That duty is to GOD and the right of resistance is for our homes, our firesides, and our freedom.”

The Marquis of Salisbury,

in his masterly and eloquent address to the Primrose league, in May, 1892, endorsed in the most emphatic terms, resistance by the British Irish to that gigantic and deceptive humbug, home rule for Ireland, —the last move of the Jesuits in their futile and shallow scheme to again bring Great Britain under the power of that great imposture, the Papacy. In which resistance by the British Irish, Englishmen ought to give them, in fact it would be cowardice to refuse them, such aid as may be possible.

The endorsement and approval of the Ulster demonstration, by such statesmen as the Marquis of Salisbury, the Dukes of Devonshire and Argyle, and other English and Scotch noblemen, and prominent and talented statesmen in the House of Commons and outside its walls — Nobles, Knights and Gentlemen of all parts of Great Britain and Ireland, of both, in fact of all political parties, has caused a stirring sensation which shows the feeling of British Protestants throughout Great Britain and Ireland as to the importance of the demonstration, and the determination of the British Irish to resist Romish aggression and the dismemberment of the empire.

Seldom has a Prime Minister of our Sovereign used more manly, more far reaching language than the following. In a speech delivered by the Premier, Marquis of Salisbury, January, 1891, he said, “ It has always been a puzzle to us (Englishmen) why Irish society was so *dislocated*, why it did not move in the ordinary way ; why

men of education and practical knowledge seemed to have so little influence with those who have neither. Now we know the reason; now we know that it is the Jesuits, that insidiously powerful organization, holds sway — that organization which in every age has set every other organization and influence at defiance, and has been in the field against us. That organization has separated every social tie, and by working upon the ignorance and superstition of the people has set at naught every national and loyal feeling, engendered ingratitude to the government, and exalts itself into a ridiculous and preposterous position of fancied superiority to the laws. We would be mad indeed to disregard, and not to take warning from, such discovery.

“During the political tempest which has recently passed over Ireland the disguise has for a moment been blown aside, and we see that the antagonism with which we have to contend is the sinister and Jesuitical domination led by the Archbishops Croak and Welsh, to which the British Protestant Irish would be compelled to submit if home rule should be established in Ireland.”

Such memorable ideas were expressed by the other statesmen mentioned above. Then let it never be thought that Great Britain will leave the British Irish to fight alone against the enemies of British freedom in Ireland.”

“Then dread not aught ye loyal sons of William*

Whilst fearless Cecil holds the helm of state.”

The following expressive lines by Lord Lytton upon the Premier Marquis, will not be out of place here. We give three stanzas of the poem :

Philosopher and Paladin in one,
The Soldier's courage, and the Sage's lore;
A scorching intellect, that leaves no stone
Unturned on any path its thoughts explore.
A repartee that not alone dazzles,
But scathes like lightning's flash,
The loaded fulness of a brooding mind
Regardless of men, yet studious of mankind.
Treasures of deepened thought and a widened life,
A well stored memory and resdy wit,
Prone to reflection, yet inured to strife
Alike for study and for action fit.
An English heart with high born ardour rife,
Fervid as Fox, but national as Pitt,

*William III of England.

Born the scion of a House that boasts
Historic title to its rich domain.

Observe his mein; above the spacious chest,
The large Olympian forehead, forward droops;
The massive temples, as if thus to rest
The crowded brain their firm built bastion coops,
And the large slouching shoulders as oppressed
By the prone head, habitually stoops.
Above a world his contemplative gaze,
Peruses, finds little here to praise.

"Little there to praise," and less to point to as commendable—Englishmen enjoying the right to elect their government, and Englishmen ("for honest minds are easiest to deceive") may be duped by designing politicians, and made the tools of faction and dotard statesmanship. And if the G. O. M. arises to power again, then British Protestant Irishmen rally round the crimson banner and shout defiance and the war cry of your ancestors, "*No surrender.*"

A writer in Macmillan's Magazine thus speaks of Lord Salisbury: "The highest and most perfect literary finish is stamped upon every sentence the Marquis utters. You could scarcely transpose a sentence, much less strike a word out without doing an injury. There is not a man in either the Lords or Commons to equal him in this respect. Mr. Gladstone is now somewhat deteriorated, in fact he is verbose at times; again he seems at a loss for the proper word, his sentences sometimes getting somewhat entangled, yet he shows a deal of dexterity in making himself intelligible.

The clear intellect of the Marquis never wanders from his subject, never introduces a parenthesis, never heaps up words unnecessarily, never uses a word too many. If he attacks a froward opponent, he strikes home, and that occasionally without mercy. Sometimes his impetuosity betrays him into lack of caution, but at such times he expresses his opinion without the usual diplomatic reserve, he never speaks at random.

Before he has uttered half a dozen sentences, you recognize the fact that he is a man who speaks from full knowledge of the subject under consideration, and from mature reflection, going straight to the hearts and intelligences of his audience. Such a rare combination of excellence is seldom found in public speakers.

The Count Campello.

Irish agitators might have been less enthusiastic at elections in favor of Mr. Gladstone and his nominees, had they read the

description which a Roman nobleman, Count Campello, gave in a journal "*Labaro*," published by him in Rome, of a conversation he had with the British Liberal leader.

Count Campello, as many will remember, was formerly a Canon of St. Peters, Rome, and is at present the head and leader of the old Catholic party in Italy, which party is now of especial importance, constantly growing and increasing in numbers. His relations with the Roman aristocracy, his former intimate clerical connection with St. Peters, and his personal knowledge of the leaders of the two Italian camps, the National and the Papal, gives him a range of experience which no other Italian can pretend to.

In an issue of *Labaro* during February, 1890, the Count gives an interesting detail of such conversation, which was held a few years previous, about the position of things political and religious and the prospects of the Papacy in Italy.

Mr. Gladstone said: "I have been assured that the number of Papists in the City of Rome is now greater than it was before the fall of the Pope from temporal power." "Ah," said the Count. "the Romans who still adhere to the Church of Rome are undoubtedly much more liberal in their ideas about religion and civil government than they formerly were. But," said the Count, "I emphatically declared that my experience shows beyond the possibility of successful contradiction, that their numbers had not increased, but that they had decreased and that to a very great extent. In Rome," continued the Count, "the Roman Catholic religion has very few adherents and very little weight—total indifferentism, in fact, prevails. The mere attendance at church for worship is almost nil."

A writer in the fortnightly *Review*, says: "The old city of Rome has grown to be a French-like, mean looking place, especially the business quarters, and is hard to be distinguished from Lyons or Turin. In the middle of some streets you see immense piles of ruins. Huge uninhabited Convents meet the perambulator at many corners; and what is most remarkable, numbers of the churches seem to be going to ruins—left by the ecclesiastics to take care of themselves. Some of them are roofless, others with the doors lying upon the floors, the windows smashed and abandoned to homeless dogs, the owls and bats. Extreme desolation is the aspect, especially on Sundays."

The most significant proof of careless apathy, and ill feeling on the part of the Romans toward the Papacy," continued Count Campello, "is the depression in the payment of

Peter's Pence

by them. The highest yield of that contribution in any one year since the fall of the Pope's temporal power from the citizens of Rome was 17,000 lire (a lire is 10 pence English). What are 17,000 tennennies, when we remember that over 30,000 Papal ecclesiastics in Rome are to share the contribution; the greatest part of those ecclesiastics are old and infirm and unable to do anything at garden- ing or cultivating plots of ground. A miserably short allowance for the poor old men."

A French paper says, Peter's pence after dwindling year after year in France, fell in 1893 to £72,000 and in 1894 to less than £40,000.

"Then," said the Count Campello, "the Papacy in its religious aspect is literally dead in Rome, and alive and stirring only in its political character." Upon which Mr. Gladstone expressed great surprise, and said he, "Mons. Thiers (French statesman) once made a somewhat odd confession of his religion to me. 'I am a Papist,' said Thiers, 'because of the useful influence of that religious system. But I am not a Catholic, I cannot fall down before and worship an image.'"

Mr. Gladstone continued, "Do you not hold that the Papacy, separate from the temporal power or purely ecclesiastical, would prove acceptable to the Italians?" "No," replied the Count, "not by any means. The Papacy must be either accepted as it is, with its own ridiculous assumptions and absurd estimate of itself, coupled with a declaration in favor of temporal power, or it must be rejected altogether.

"Romanism is incapable of any reformation or amendment. It is more concerned about the direct and indirect temporal power whether with or without Monarchical dignity, than it is about the salvation of souls."

"But," said Mr. Gladstone, "suppose a Pope with patriotic Italian sympathies were elected, would not such a man be content with his spiritual authority, his power over the Church, the Catholics throughout the world would no doubt continue as heretofore." "Ah," rejoined the Count, "a Pope with sympathies for Italy or the Italians is no longer a possibility. The despotic power and ruthless intrigue of the Jesuits would not tolerate him, *he would soon die*. You will recollect how secretly and surely they have made away with Popes who would not submit to their dictum. You must bear in mind that

in Italy the very name Roman Catholic is now the synonym, the cognomen of the anti-National party. Besides, the Papacy in its spirit and pretensions is no longer acceptable to any thinking, reasoning intelligence, or, in fact, to any one who is a believer in JESUS CHRIST as the Saviour of man.

“ Since the Vatican Council attempted to exalt the Popes into the absolute masters of the consciences in faith and morals of every Christian, the whole system has become the abhorance and detestation, and the contemptuous mockery of Italians.”

“ Then,” said Mr. Gladstone, “ there is no longer a place in Italy for the Popes.” “ No,” rejoined the Count, “ nor in any other country inhabited by freemen, by men possessing the attributes of reasoning capability. Slavish submission to the dictates of the ecclesiastics, and the belief in the power of a priest to consign a man to heaven or hell are the prominent doctrinal assumptions of Romanism.”

“ Another matter,” said Count Campello, “ was referred to by the British statesman. The dogma of the Church of Rome that the Church of CHRIST was built upon St. Peter, and that the Church holds that the Popes are in direct line of descent from St. Peter, who was the first Pope.”

As to St. Peter being the First Pope,

said Mr. Gladstone, “ reliable history does not show that St. Peter ever was bishop of Rome nor was in Rome for any but a short time previous to his death. St. Paul was there as shown by the “*Acts of the Apostles.*” St. Peter and St. Paul were both in Rome during the reign of the Emperor Nero, and both suffered martyrdom by the order of that Emperor, but there is no mention by any credible historian that St. Peter ever was Bishop of Rome, or in any other official position in the Christian Church in that city.

Dr. Farrar,

Archdeacon of Westminster, than whom there is not at this time a more astute reasoner, or a deeper or more thoroughly read theologian or a fairer or more painstaking critic in theological matters, upon the dogma above referred to, writes, in his notes on *The early Bishops of Rome* :

“ The apostle St. Peter is claimed in the Apocraphal decrees of Pope Clement V. as the first Bishop of Rome, but on grounds merely

and purely traditional and without a line of authentic history. We find it recorded in the Acts of the Apostles that he was in Jerusalem during the year 49, A. D., and in Antioch three or four years afterwards, about the year '53 A. D. The Epistles read conjointly with the Acts of the Apostles, seem to prove conclusively that he (St. Peter) was not in Rome during the first and second imprisonments of St. Paul. If "*Babylon*," in the 1st Epistle of St. Peter, chapter V, and 13th verse means "Babylon" as a cryptogram for Rome, which cannot be possibly proved, then St. Peter was in Babylon about the year 63 A. D." (The commentator Matthew Henry states emphatically that St. Peter wrote his Epistles in Babylon in Assyria.) Dr. Farrar continues, "The Church in the city of Rome was not founded by St. Peter; that fact is clearly indicated by St. Paul in his Epistle to the Romans, undoubtedly St. Peter never was in Rome before the year 73 A. D. History shows that St. Peter died for the faith in Rome. Dyonysius Corinthus says, St. Peter went from Asia to Rome passing through Corinth; and that he as well as St. Paul suffered martyrdom in Rome, St. Peter by crucifixion and St. Paul by decapitation during the latter time of Nero's persecution, supposed to be in the year 65 A. D. Dyonysius, one of the most reliable historians of that time says nothing about St. Peter being Bishop of Rome, or his having held any other prominent position connected with the Church of Christ in that city. St. Peter, he says, travelled amongst the Italian towns and villages contiguous to Rome, preaching Christ and Him crucified, as he had done in Asia.

The Presbyter Gaius in the 2nd century refers to relics and trophies of St. Paul as having been exhibited in the Via Ostia, Rome.

That St. Peter ever was in Rome as christian Bishop of that city, or was even pastor of the Church of Christian Jews there for twenty-five years, as stated by Pope Gregory VIII, is an assertion absolutely without foundation. Not one reliable historian gives that assertion a line of prominence.

O'Brien, the Agitator.

One William O'Brien, the editor of a disloyal Irish newspaper, came to Ontario in the year 1887, for the purpose of vilifying His Excellency, the Governor General, Lord Lansdowne. What could such a pestilent misrepresenter expect to gain by this visit? He said nothing about the liberal terms accorded to Irish tenants by British Acts of Parliament, as shown above; no, not he. He descanted upon

the misfortunes which the Irish tenants have brought upon themselves by paying no rent for their holdings, in obedience to the mandates of *that curse, the Land League*. We are pleased to be able to say that this man, O'Brien, was permitted to leave this country, and that he was not tied neck to heels and pitched into one of our lakes. His paper shows him a blatant boaster, who cannot conceal his hate of Great Britain and everything British. By the time he arrived in Toronto he had gathered sufficient common sense to keep his treason to himself, and did not give us the trouble of his arrest, trial and punishment. We, British Canadians, are freemen, and take pride in compelling the lawless to be law-abiding. All men are equal before the law in this empire, except where the *Irish are favored above all other people in the empire*, as shown above; but all men do not know how to be freemen, nor understand the meaning of true liberty. If a man is a votary of any bigoted religious superstition, who cannot or who *dare not think* independently of priestly diction, upon the relations between GOD and himself;—if he thinks he must depend upon another man or some body of men in matters of faith, instead of being guided by the living Word of the ETERNAL GOD, the Scriptures, he is not a freeman; he is a slave and naught but a slave; and mental slavery is of a lower type, an immeasurably lower type, than mere physical slavery.

But to the Question,

How are we British Canadians to clip the wings of our dragon? How surmount our difficulty with Jesuits and thousands of their following blocking the way, who have through Protestant liberality, *voted*? The only course which presents itself to us, *we must follow*. We must *unite this British empire under a Federal system*. The statute for such a Federal Union would in the first place be passed by the British Parliament, after which the consent of all the other Legislatures already established throughout the Empire ought to be obtained. The Parliament of the Federated Empire will then abolish the local Provincial Legislatures in this Dominion, which local Legislatures are the worst features in our governmental system. They cost many millions of money every year, which this country can ill afford. The laws passed by them would much better emanate from the Dominion Legislature at Ottawa, in which Legislature we must have totally new parties, a great party of *Protestant Freemen* against the votaries of the Romish Heresy. There is no way of

getting at the truth of this matter but by plainly seeking the truth—so the truth must be told.

If we are compelled to use pointed and expressive language it is because we wish those whom we write about to understand us.

“He who builds his argument upon facts and asserts that which cannot be denied,” said *Junius*, “is not easily refuted; nor is he to be answered by general assertions, undefined contradictions, general reproaches or the assumption of superior knowledge and natural intelligence. He may lack eloquence or the humorous power to please, but speaking truth, he will always convince honest minds. Stolidly stupid people who are governed by self-sufficient bigotry, intolerance and conceit it is useless to attempt to convince. To remove preconceived errors and superstitious fancies from such intelligences will prove extremely difficult and in most cases an impossibility.”

If we British Canadians, as before asserted, are to remain freemen, we must check the encroachments of the Roman Catholic ecclesiastics. To do so, there is in fact but one course open to us—a united confederacy of the whole empire. ALL CANADIAN PROTESTANTS MUST UNITE AND FORM ONE PARTY, CLAIMING EQUAL RIGHTS TO ALL, AND HAVE BUT ONE LEGISLATURE IN THIS COUNTRY, THAT OF THE DOMINION, AND ONE OFFICIAL LANGUAGE—OUR OWN ENGLISH.

Yes, our own English,

Our peerless English. The vocal communication between men who through GOD'S grace are Freemen, is undoubtedly destined to be the language of the future, as facts show the truth of the assertion that English will be at no distant future time the language of all people throughout the world.

For half a century and more, up to about twenty-five years past, French was the language generally spoken. No matter where the traveller went he heard French, as the usual language used in business. Now, in 1895, it is quite different; English is now the medium of communication. Let the tourist travel where he may, in either of the quarters of the world, he speaks English and is spoken to in English, except in backward and uncivilized places. Seldom out of France does he hear French spoken, unless amongst French people.

English is the Language now spoken.

Germans, Austrians, Italians, Belgians, Turks, Russians, Spaniards,

Swiss, Swedes, Danes and Norwegians, Greeks, Arabs, Japs and Chinese, and even Frenchmen, with all their bitter and envious hate, speak our English, because circumstances induce them to learn the language.

"This English," said a French diplomatist in a St. Petersburg cafe, "you hear nothing now but English! English everywhere. *Pest!*" said he, "*I hate it.*"

"In fact, it is evident," said the celebrated German, Dr. Dollinger, "English is evidently destined to supercede all other languages. The best English authors are now read in all the continental schools and universities. An English traveller at this time, 1895, requires no language but his own. Throughout the whole of Europe, America north and south; Asia or Africa, bankers, business-men, railway officials, hotelkeepers and their employees, all speak English. In spite of French-Anglo inivism and Russian-Anglo phobism, our English is prevailing and will prevail, because the great Ruler of all things has undoubtedly decreed that it shall be so."

The increase in the numbers of English speaking people throughout the world during the past ninety years is surprising. Papers filed in the archives of the London Society of Antiquaries, show the following figures. At the commencement of this century, 1801, there were about 21,000,000 of people speaking English, which included America. Those speaking French, about 32,000,000; German, over 31,000,000; Russian, about 33,000,000; Spanish, about 26,000,000; Italian, about 16,000,000; and Portugese about 4,000,000.

The aggregate number of the populations of those seven states at this time, 1895, is about 409,000,000, of which the English speakers number 160,000,000; thus: Great Britain and Ireland over 47,000,000; United States, Canada and West India Islands, 67,000,000; British India, Australia, Africa, New Zealand and the smaller British Islands of Oceania, about 46,000,000; showing an increase of 139,000,000 in 90 years.

French is now spoken by about 43,000,000 (including the Province of Quebec) showing an increase of but 11,000,000 in these 90 years. The German states with Austria, about 66,000,000, an increase of 35,000,000 in the same 90 years. Russia has now 69,000,000, an increase of 36,000,000. Spain has now 35,000,000, an increase of 9,000,000. Italy has now 30,000,000, an increase of 14,000,000; and

Portugal 12,000,000, increase of 8,000,000 in the same 90 years.

The English language is spoken by

$2\frac{2}{3}$	times as many as	speak	French,
$2\frac{1}{4}$	"	"	German,
Twice and 9,000,000	as	"	Russian,
$4\frac{1}{4}$	times as many as	speak	Spanish,
5	"	"	Italian, and
16	"	"	Portugese.

It is remarkable that now in both the urban and rural parts of Germany and Austria, English is superceding French in aristocratic and fashionable circles; in a manner crowding it out even in Russia, where Anglophobism runs riot, it is becoming fashionable to speak English. The Samoan conference was, in compliment to America, carried on in English, the German commissioners having a perfect knowledge of English.

Bishop Hurst,

of the Methodist Episcopal Church of the United States, tells a story which strikingly illustrates the progress of English in Northern Europe. He, it appears, on one occasion found himself in Russian territory. He knew nothing of Russian but could speak German and French, and thought he could do quite well. However, at the first railway station to which he had occasion to go, he found his German and French useless. In his dilemma he applied to the American counsel, to his surprise the counsel said to him, "*why did you not speak English?*" English he subsequently spoke during his travels through Russia and other parts of Northern Europe, and had neither stay nor difficulty through either Russia, Denmark, Sweden or Norway, in which countries no man is held well educated who does not know and speak English.

Even in the wilds of Africa, along the coast of Liberia, east to north-west, the English language is superceding all other languages. In the French colony of Gaboon and in the German Cameroons, the honors are divided between English, German and French. Educated Germans speak English and the French are now learning it.

On the west coast, where the Portugese once was the dominant language, English is now spoken from Sierra Leone to the San Pedro river, over 100 miles of coast line. The Africans of all grades along the Nile and Niger and the great lakes of Central Africa are now all English speakers. The people of the Congo and the Zambesi districts are all favorable to, and anxious to speak, English. Such being so

it is difficult to see what will prevent English from becoming the language of the whole continent of Africa.

Arabic is the only language competing against the English, yet it is difficult to find an Arab in either Asia or Africa who does not take pride in his knowledge of English, be that knowledge great or small. The Arab is a peculiarly dignified and conservative individual, so that it may not be during this generation that English will entirely supersede with him his ancient language, in which all the men of lore, the learned men of his race, have expressed their thoughts upon religion, morals and philosophy. At the same time he will learn and speak English (as he appears to learn it with facility, and speaks it with remarkably correct accent and intonation), if for no other reason than a manly ambition not to be outdone and to speak correctly the language of the "*dominant British*," with whom he evidently likes to be on friendly terms.

In China the traveller is sure to find natives who speak English. As for the Japanese, they have literally adopted English, at all events in trade and commerce. Recently during their elections in 1892, the royal proclamations and notices in their newspapers, were in some localities printed in English as well as in the native language.

Reviewing such facts as given above, it seems to be almost within measurable distance of time when, though other languages will be spoken, English will be the language of the world, and the vocal communication between all people.

How futile then, how peurile and contemptable are the efforts of Roman Catholic French Canadian ecclesiastics to stay the advance of the GOD-created English language, when within the past 90 years English speaking people have increased 139,000,000 and the French speakers but 11,000,000 in the same 90 years, or over twelve fold.

Suppose they manage to crowd it out of a part of the *British Province of Quebec*, what will that signify, literally nothing; but will bring injury to themselves and unmitigated contempt for their folly.

The new Party formed,

of Protestant freemen, under staunch and true leaders, the assent of the Legislature of the Canadian Dominion to the confederation of this Empire will be obtained without difficulty. But with the old parties, each dictated to in turn by the Roman Catholic *Balance of Power*, it will be an impossibility, it can never be done. It can never be obtained until all Protestants unite to neutralize that "*Balance of Power*."

If we were States of the American Union, we would be comparatively free from Roman Catholic encroachments. The style in which ecclesiastical interference is kept in check in the United States is admirable, yet even there it might be improved.

Being annexed to the United States we might be better off than at present, and we might not. At the same time it is the destiny of this Empire and the United States of America to become one people. Every day brings us nearer to that ultimatum.

We, British Canadians, *under our present governmental system*, cannot stop the encroachments and assumptions of the great enemy of civil and religious liberty. Our leading men in both the Dominion and the Ontario Governments, *no matter which party "holds the helm of state,"* must of necessity, to keep themselves in power, work for the support, the votes and influence of the Roman Catholic ecclesiastics and their political following, who hold

The Balance of Power :

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

Confederation

of the whole Empire under a single Legislature, as proposed in the appendix hereto, is our only refuge if we would avoid civil war. Our Local Legislatures can be abolished by an amendment to the British North America Act by the British Parliament. Undoubtedly it is competent to the British Legislature to amend any statute passed by that Legislature; at the same time the amendment we require would not be enacted without a request by the Legislature of the Dominion of C.nada. Upon the introduction of a Bill to the Canadian Legislature asking that to be done by the British Parliament, the "Balance of Power" would turn the scale against Protestant freedom, *and such request would not be made*. The new party then is our first duty to bring into existence, for without such party we but waste our time. Some will be led to think, reasoning from a point of honor, that we cannot consistently abolish the Local Legislatures. Let us ask who are the people benefitted by the Legislature of Quebec? Who are

the people who will oppose the abolition of the Legislature of that Province? The Jesuits and other Roman Catholic ecclesiastics are the people benefitted by that Legislature; by it they have such laws as they wish, enacted; by which laws they keep the Habitants in ignorance, and themselves in luxury and idleness. They are the people who will oppose the abolition of that Legislature, and they will undoubtedly be backed and aided by the poor Irish Romanists. Why should we hesitate to do away with a system which is sinking our fellow-men, although they are alien to us, deeper every year into poverty and ignorance of the most degrading description? Yes; Romish ecclesiastics are the people, and the only people, benefitted by the keeping in existence the Quebec Legislature. If we abolish the Quebec we must also abolish the Ontario and all other Local Legislatures; in fact, we will be much better off without any of them; they are immensely costly, and we are forced to be at the expense of them. The French Canadians and their Irish allies are all aliens to us, and daily becoming more alienated, both lay and cleric—*enemies in fact, as yet comparatively powerless*. We cannot forget the bitter alien-like hate evinced by the French Canadians and their Irish confederates in the Province of Quebec during the Riel embroglio, which they did not attempt to conceal. Then why should we hesitate in bringing about that which is a palpably undoubted duty.

A Case in Point,

as to the loyalty of the Canadian French. A mob of Habitants parading in procession, in a village about ten miles from the city of Quebec, during the election in December, 1886, carried a portrait of our beloved and matchless Queen to a public place in the village, then after a harangue in Habitant French, in which the words, "*Abattic LaReine des Heretiques,*"—down with the Queen of the Heretics—were used several times, followed by "*Vive la France,*"

One of these French Canadian "*loyalists*" tore the portrait into pieces, threw the fragments down and trampled and spat upon them. At the same time another of them, decked out in Habitant finery, red liberty cap, (*Bonnet-Rouge,*) red sash and pale gray cloth coat and pants, mounted upon a Canadian pony, trailing our time-honored Union Jack behind him, and calling upon all whom he approached to spit upon the

"British Rag!"

at the same time the French tri-color was carried in the wind by another Habitant close in his rear. Just then, an Englishman, dressed

in English shooting garb, and carrying a double barrellled shot gun, was leisurely walking down the street. Meeting the mob he paused a short time and mentally took in the scene, he crossed the street to a small shop where sticks and canes were sold ; he laid down his gun in the shop, and without saying, with your permission, took up a stick and rushed into the street, and then at the crowd. First he pulled the Habitant off the pony and left him sprawling on the ground, then sprang to the flag, took it up, and made for the shop where he had left his gun (which, by some means !! he never saw again). He had progressed some twelve or fifteen yards walking backward, fighting the mob of Habitants, when a

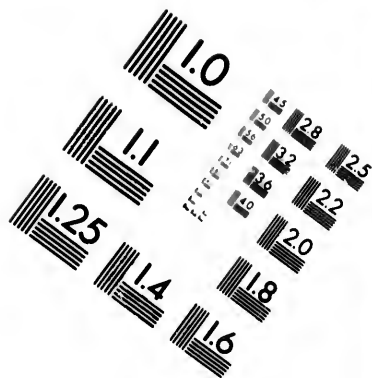
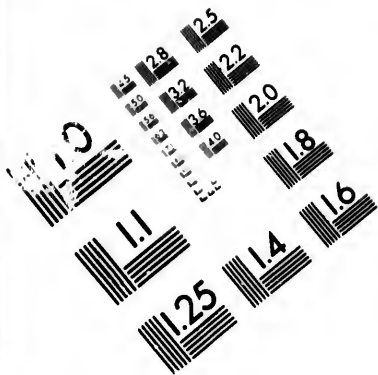
"Villian Came Behind Him"

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

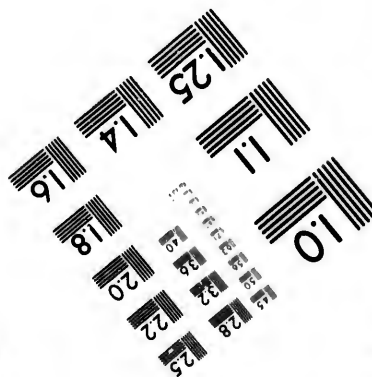
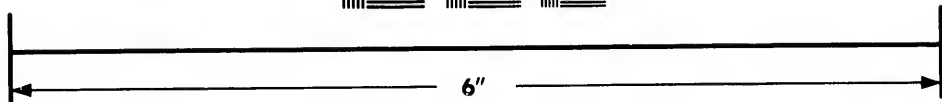
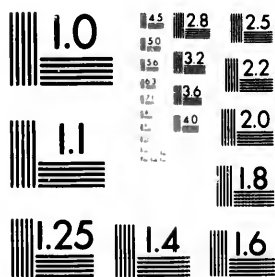
The Canadian Habitant no doubt comforts himself with the thought that we, British Canadians, forget all about the above incidents and many similar cases of insult to our Flag. Do we, Johnny? We shall see by and by.

The Minerve Incident !!

Towards the end of the summer of 1887, La Minerve, a French frigate, entered the St. Lawrence and steamed up to Quebec and



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Montreal. She lay at each of these cities for some days—French Canadians in crowds visited her—many of whom came several miles. All kinds of honors were paid to the ship, her officers and crew—*she and they were French*—and her flag the French *tri-color*! On her leaving, the ship *Minerve*—paid the usual courtesy of saluting the British flag and the Citadel of Quebec, over which it waved, which courtesy was of course returned. At the same moment, the British Union Jack, which was as customary flying over the City Hall, *was hauled down* and a French tri-color *run up in its place*, where it remained for some time. The indignation of the British citizens of Quebec was intense, at the same time they were for a short time powerless to face such an unparalleled and disloyal outrage and never-to-be-forgotten insult. A prominent personage at the city of Montreal who was in Quebec (we do not name him—but what could have been his business in Quebec at the time?) had the French flag hauled down, *after its flying precisely eighty-seven minutes*. Query? Had he anything to do with the running it up!!

The French and Russian Alliance.

Is the alliance offensive and defensive between France and Russia a reality or a mere assertion? Both of these powers by ironical inuendo repudiate such treaty, without positive denial of its existence. There are so many acts by the French which tend to show that there must be something upon which they with confidence depend. Why did France, "like a tall bully," send ships of war to the coast of Newfoundland to assert treaty rights? Then, again, the peremptory demand by France that Great Britain withdraw from Egypt. (The quiet indifference and dignified attitude assumed by Lord Salisbury's government was no doubt a bitter dose for the French to swallow.) Then the Canadian French hauling down the British flag, which was as usual flying over the City Hall, Quebec, and running up the French tri-color whilst the French war ship, *Minerve* was passing that city.

If there is no understanding between France and Russia, no secret treaty, what does such bluster mean? It smacks of a defiant attitude toward Britain. If it is nothing but defiant incivility it is waste of time, "*an abortive attempt at showing off*." Perhaps it pleases the French to suppose they can embarrass the British Government; perhaps they have an idea that their statement of their army being over 2,500,000 men will frighten John Bull. Mayhap if those millions were stripped of French boasting they would dwindle to half the number. Whatever they have thought or done, they have not

yet teased the old Lion sufficiently to cause him to so much as honor them with a growl.

The Czar, who is apparently particularly friendly to France, says, he also has 2,500,000 men in his army. These two will make a loud noise when they attempt to erase Great Britain from the map of Europe.

Our grand old Motherland is in the same spot, however, which she held when Queen Elizabeth sat upon the throne and the ETERNAL GOD scattered the Spanish Armada sent to destroy and root out christianity in Britain, as He also circumvented and put to confusion in later years the attempt of the 1st Napoleon upon Britain, for literally the same purpose. For had Napoleon succeeded and subjugated the country he would undoubtedly—though it was said he was a Deist—have established the Church of Rome there, to be used by him politically.

Let France and Russia boast and exalt themselves as they will, old Britain will hold her own, and through the might and favor of GOD may defy them both and their millions of soldiers. An old Saxon adage runs. "*The thicker the grass the easier for the mower.*"

Public men in the Province of Quebec speak loudly and confidently of the establishment of a new France on the shores of the St. Lawrence which is to be under the "*Divine guidance*" of the Church of Rome!! and is to include, said Senator Trudell, the states of New England as well as this Dominion of Canada. *Some wise men*, through the press, demand that the Dominion Exchequer shall assume the Provincial debt of Quebec of about \$80,000,000. How is it that such people will impudently demand so large a sum of money from the treasury of this Dominion? They seem to have no doubt about their demand being complied with, evidently placing full reliance upon

The Balance of Power

and that they can force compliance with their preposterous demand.

There must be some motor at the bottom of all this bluster. What is it, is the question? Do the Canadian French take their cue from the French in Europe? Do the Canadians look to France to aid them in their intended attempt to overrun New England and Canada? It is improbable that they will receive aid from France, unless there is in existence a secret treaty or understanding between prominent Canadians and the French government, entered into probably with an agent of the French Republic at the time the ship *Minerve* lay at Quebec or Montreal!

Who was the French gentleman (a passenger ostensibly on a trip for his health) on board of *Le-Minerve*, who dined with Col. Amyot and Mr. Mercier so frequently at the time the ship was in the St. Lawrence—who was he—was he such government agent? It is safe to say that those who *can reply* to that question will not do so.

It is improbable that the Canadians will receive aid from France unless such agreement or understanding with France exists. Sympathy from the French they will have plenty of, but sympathy will avail nothing against British shot and shell.

Some will reject the idea that French Canadians are disloyal to the British Crown, notwithstanding their *amusing themselves* with the tri-color, insulting our flag and trampling upon a portrait of our sovereign. Loyal to Britain, are they—the incidents above referred, as well as their ignoring our flag and carrying the French tri-color when they get up a *religious* procession, show to whom they are loyal, and what they intend to do when the time comes for them to declare themselves.

One matter we may rest assured of, the Jesuits are formulating some scheme against Christian freedom both in this Empire and the United States, which is in fact their especial mission, their affirmed duty. See their oath given in full on a subsequent page.

The secret treaty between France and Russia referred to in the London Times, we may reasonably suppose exists (although denied ironically by the French press), and is the root, the source and motive power of all the warlike gasconade of the French and the shallow puerile fancies of the French Canadians.

The Roman Catholics are now the minority in France. At the same time, what would be the course pursued by the Atheists and Deists in connection with the Catholics and other *Angloinvisists* or those who hate Britain? Suppose the Vatican could compass terms advantageous to, and for the aggrandisement of France, who can say what might occur? Russia being allied to France—in case of a war with Great Britain serious trouble might result to us from Irish Catholic rebels and Canadian Catholic habitants as disloyal as the Irish.

Senator Trudel's dream of New France, "a splendid Empire, from the Atlantic to the Pacific, with *New England*" *thrown in*, we cannot forget. Looked at from another point of view, such an embroglio might be the best thing that could occur for us, British Canadians; for then the United States might unite with this Empire, for offence

and defence. What then? The whole world would stand aghast, except, let us hope, Germany.

British Diplomatic Ability.

A French gentleman, Mons. Paul Bert, the French governmental agent at Tonquin, told at a reception given him at Saigon what he thought of British diplomatic ability, in the following terms: "At Port Said the British reign alone by their language and their commerce. Everywhere their flag is waving—at Aden, at Colombo, at Singapore, and even in the Suez Canal it shows two for one of all nations besides—that canal which we call our own as it was built with French money and by French engineers, still *it is not ours* to-day. Wherever our flag and the British wave side by side, and our rights even predominate over all other nations; there the ground upon which we hold ourselves safe, is skilfully mined, and gives way under our feet. If we act in unison with them we work for their advantage. And if we are first in the field we are none the less crowded to the wall, disheartened and discomfited; such it has been, but we must amend our tactics.

Confederation of the British Empire.

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

There is nothing more tiresome than arrogant assumption, especially when the arrogant assumer reasons from a false hypothesis, it has been said a Mr. Edgar, an M. P. of Canada, is reported to have said in a speech on the floor of the Dominion House of Commons, that Imperial Federation is a mere will-o-the-wisp, an impracticable scheme. Let us suggest that it is neither the one nor the other, and by no means impracticable.

There cannot be any reason why the Federal Parliament of this Empire would interfere in any manner with the Government or Parliament of this Dominion.

Sir John Macdonald once mentioned in conversation, "There can be no cause why a Federal Government of the Empire should in

“any way interfere with the Government or Parliament of this Dominion. A Government and Parliament of the Empire can be established which will undoubtedly prove satisfactory to all loyal Britons.”

Let us suppose that the Imperial Federal Parliament, be composed of Her Majesty the Queen and the House of Lords as at present constituted, with such gentlemen added as Her Majesty might see fit to elevate to the Peerage, residing in the various Dependencies of the Crown; with a House of Commons as hereinbefore proposed.

Nothing but disloyalty could have induced any man to voice the idea that Jesuit led French Canadian Romanists ought to have been represented at the Conference of Colonial Delegates, who met in London during April and May, 1887, to discuss the preliminaries of Imperial Federation. The few French Canadians who are Protestant, we suppose to be, and no doubt they are, loyal to the British Crown. Yet the great majority of the Canadian French who are Roman Catholics are *en qui vive* for another rebellion, to *strut forth* in the North-west or in *Quebec*, where the last was hatched. They try to smother their disloyalty since their defeat at the polls; election in 1886; yet they have too much faith in Senator Trudel's dream of a New France on the shores of the St. Lawrence which seems to have given them, poor simple creatures, confidence, perfect confidence in their future, which is something like the Irish who are to *chase the English out of Ireland?*

Send delegates with French and Jesuit Roman Catholic proclivities to the conference above referred to—No. Loyal British freemen could not think of sending such men to such a conference, for they would undoubtedly do all they could do to oppose such a scheme as the Confederation of this Empire, which would be the means of making an end of Jesuitical power in this country. Canadian politics are in too critical a position just now, to permit British Loyalists to act without due deliberation and forethought.

The London Chamber of Commerce,

during 1886, offered a prize for the best essay upon the subject of Imperial Federation. A large number no doubt sent essays across to London on that subject. One essay left Toronto about the 31st July, 1886, which embodied the ideas in the appendix hereto set forth in the draft of a Bill, ready for such alterations as the Committee of Judges might think necessary, should they approve of the ideas therein set forth; which draft gives minute details of the several electoral subdivisions, as in the appendix hereto are set forth, into which this Empire may be divided.

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

Stirring up Religious Differences.

The religious differences constantly blazoned in our faces by the Roman Catholics are part of their religion, and are, in fact, the imperative duty of the Jesuits. It is positively peurile to urge such an idea as stirring up religious differences; then let us quit ourselves like men, and "beard this dragon in his den." Do Romanists hesitate to stir up religious differences in their impudent assumptions, now amongst us? Do they bridle their tongues when they tell us that all Protestantism is not Christianity, and that the Pope will and must reign supreme over this Empire and the United States of America.

Stirring up religious differences "and consequently strife." No, we do not wish to stir up strife, but we are determined to *hold our own*, and if in doing so we run counter to the assumptions of Roman Catholicism let Romanists help themselves, for we must and will maintain our institutions and freedom to worship GOD without regard to the presumptions and bigoted dictation of Romish ecclesiastics.

Equal rights and fair play for all, both Protestants and Romanists, and special privileges for none, is our motto.

Are these Roman Catholic opponents of ours totally incapable of discerning the signs of the times? Are they entirely ignorant of

historic facts? Do they know nothing at all about the subject in question? Have they never got at, or do they care to get at the root of the matter, or in fact of any question, or have they merely got together a few shreds of ideas, picked up here and there and woven and contorted them into a miserable hotch-potch of fancied philosophy? Will experience never teach them? It is evidently folly to expect it.

Ah! the "Lie" referred to by the apostle St. Paul and before mentioned, again forces itself before us—that CHRIST has built His Church upon St. Peter, and that the Church of Rome through him holds the Key of Heaven. It is upon that they place dependence and the full confidence of their faith. "How great was the fall of the house which was built upon the sand," said CHRIST.

Had it not been for the coming to this country of the Jesuits, we might have lived on in peace and harmony with our neighbors of the Roman Catholic faith; but as it is, through Jesuit influence, it is difficult to form an idea of where it will end.

The Jesuits hold a votary of the Church of Rome recreant, cowardly, and impious, who would hesitate in making effectual an assumption assumed by that Church, even if the lives of thousands of those whom Romanists denounce as heretics, were to be sacrificed. Whom have we to deal with? Are they friends or are they foes, enemies to, or supporters of, our christian freedom? Ah! there can be but one answer to that question. We Protestants have been comforting ourselves with the hope that the Church of Rome and Roman Catholics are advancing in intelligence, and are not such abject slaves to bigotry and intolerance, or so bitter in their folly as they were in times past; but recent events show to us Romish Ecclesiastic assumption and bigotry to be as ultra and bitter as they were 500 years past. We have to thank Mr. Blake and Mr. Edgar, members of the Canadian House of Commons of that day, for waking us to that truth as it glared at us in the Province of Quebec during the last Reil rebellion. Ah, yes! Rome knows no change either in spirit or policy; she is the same now as she was in the 16th century when the

Massacre of St. Bartholomew

was planned and executed. How many thousand of Huguenot Protestant Christians were murdered at that time in cold blood in Paris and northern France simply because they were christians?—50,000, at least—some writers give the number as 70,000. The mere thought of that cruel massacre brings a shudder across a christian's feelings. To this day the Church of Rome celebrates that bloody and devilish

deed once a year, by a commemorative procession and mass, by the whole of the Church Dignitaries, headed by the Pope, at the Vatican.

Pope Gregory XIII. rejoiced in the massacre of St. Bartholomew's eve, and blasphemously gave GOD thanks for its success. That execrable bigot Catharine de Medici, the mother of Charles IX., King of France, received the Pope's congratulations and "*Apostolic blessing*," as also did the King, for their success in that diabolic work—50,000 to 70,000 Christians murdered in cold blood by Romish bigots, because and only because they were Christians—those whom Romanists denounce as Heretics. Those who worshipped GOD as they are directed by His Holy Word in defiance of the mandates of the Council of Trent, and for their disregard of the false and unwarrantable assumptions of the Church of Rome. It would not be consistent with christian charity to repeat or in any way refer to the above *infernal doings*, if the Church of Rome had, at any time or in any way, repudiated or condemned it as having been done in former times in a dark age; but no, Rome knows no change; her persecuting and cursing canons of the past have never been annulled; her cruel and murderous statutes are still in her "*holy books*;" the pictures representing her prosecutions are still at this hour (January, 1895,) on the walls of apartments in the palace of the Pope, the Vatican. Pope Gregory XIII. even went so far as to have a medal struck, on the obverse of which was a profile of himself, and on the reverse a scene representing the massacre of St. Bartholomew, with this inscription:

"The Slaughter of the Huguenots, 1752,"

In the foreground of the scene a man is represented in the act of plunging a sword into the breast of a kneeling woman, who holds up to the savage her infant. In the background a crowd of fleeing people—men, women and children—pursued by soldiers. An old man is attempting with a crutch to keep the soldiers—who seem to press the poor people hard—at bay.

The idea to be conveyed is, no doubt, the *the pure and holy Catholic feeling* that mercy ought not to be extended to Heretics, if they are weak, crippled and defenceless, still it is the imperative duty of all those who are true and faithful to the Church of Rome to kill them, especially the poor creatures being helpless and incapable of resistance.

On the walls of the "*Sala Regia*," the ante room of the Capella Sistina in the Vatican, are pictures by the celebrated painter Vasari,

—representing “*triumphs*” of the Church of Rome—four of these show the horror of St. Bartholomew's eve. Pope Gregory XIII. ordered the perpetuation on the walls of the Vatican of the memory of this fiendish massacre—the mere reading the account of which brought tears to the eyes of the atheist Voltaire, who observed, “*There will be a calling to account for this crime, some day.*” The palace of the Pope of Rome is the only place on the face of the whole earth where murder is publicly glorified — not in past times alone, but now at this day, in the 10th decade of the 19th century.

It is horrifying to recall the cruel, the fiendish spirit of persecution shown and perpetrated by the Church of Rome.

Such are the acts in which Jesuits delight and in which they place their faith; such is the system called christianity which they teach. Is it not heresy from that religion of peace, charity, and good will to all men which was taught by JESUS CHRIST and His Apostles. And if the Church of Rome should ever get the ascendant and political supremacy in this country, to which Romanists look with such perfect confidence, have we any right to suppose they would give us better treatment than the Huguenots received in 1572? We ought to thank GOD that there is no fear of that now; at the same time the Church of Rome knows no changes. Let us quote *L'Univers*—the most prominent Romish organ in Europe. In that journal, issued in August, 1851, we find these words: “*A heretic, examined and convicted by the Church, used formerly to be delivered over to secular power for the punishment of death. Nothing has ever appeared to us more just and necessary;*” also in the same journal, issued in August, 1872, an article upon the St. Bartholomew-eve massacre, justifies and eulogizes that bloody and devilish act, intimating that it was merely an ebullition of “*holy Catholic piety.*”

Holy Catholic piety!! What kind of an idea can this holy Catholic editor have of piety. The word is from the Latin “*Pietas,*” which may be rendered into—Love, veneration, or adoration for GOD. How is it possible that any human intelligence can construe the word piety into seeing a living creature being bound to a stake, a fire built and ignited around him, and listening with delight to his screams until they die away from nature being exhausted and his body becomes a shapeless, unrecognizable mass of charred flesh and bones? Can they, these “*holy French and Spanish Catholics,*” think they are doing GOD, the merciful and all-pitying GOD, a service by such cruel and demoniac commission of murder? GOD'S command is, Thou shalt

not destroy the life of thy fellow man. Could there be any people called Catholics found at this day who would perpetrate such diabolic work? It is said by prominent Roman Catholics of the Canadian Government that there could not now be any found, and that the Jesuits are more merciful now than they formerly were. Whether we could find a Roman Catholic in this country holding such ideas as held by the editor of L'Univers, is a question.

How many years have passed since the Irish rebellion of 1641? One of the scenes during that "*ebullition of holy Catholic piety*" is thus chronicled: "A large number of British Irish had taken refuge in a barn at a village called Scullabogue, their dwellings having all been burned by the rebels, who set the barn on fire. During its burning, some poor mothers sent their little ones out to the rebels, supposing that their helpless innocence would move the commiseration of the men who stood around as a guard to prevent escapes. The poor mothers begged of them to spare the children, the reply which was howled back to them was, "*take your heretic brats to you-selves,*" at the same time the poor little helpless children were pitched from pikes into the burning barn where they perished with all the rest." That is an instance of "holy Catholic piety" in the extermination of heretics of little over 250 years past and parallel to the idea expressed by the French editor of L'Univers.

Suchlike savagery was perpetrated during the Cawnpore rebellion by Hind o Idolaters.

An incident parallel to, yet showing an extreme contrast to the Scullabogue barn burning of heretics is recorded by Cooper in one of his novels, thus: "During one of the many fights which were fought between the English settlers in the wilds of New York and the Indians, a party of Delewares (Indians) had chased a few families of the settlers into a house which they had barricaded. By some means a child of two or three summers had got out and amongst the Indians, one of whom was about to strike the child with his tomahawk. "Hold," shouted the chief of the party, "the Delaware is Lenape; he does not fight with babies." What a contrast between the conduct of that pagan savage and the "holy Catholic Irish" who piked the children of British Protestants and pitched them into the burning barn at Scullabogue.

Has the Church of Rome changed since that time? Will she change? Can she change? No, no. She has not. She will not.

!Lenape signifies a man.

She cannot change. "The Leopard cannot change his spot", nor the Ethiopian his skin."

Professor Goldwin Smith,

In his essay on "The Conduct of England to Ireland," says: "The rising of the Romanists and the massacre of British Irish in Ireland in the year 1641, through the intrigues of the Jesuits, brought on horrors compared to which the Cawnpore massacre, perpetrated by bigoted and fanatical Mahometans and Hindoo idolaters, are tame and insignificant, not to speak of former horrid cruel butcheries perpetrated by the Irish. Clarendon, says that at least 40,000 British were cruelly murdered by the Romanists during that Rebellion, and they perished," continues Mr. Smith, "by deaths the most cruel which frenzied hate and bigotry could conceive and devilish ingenuity invent. There is no doubt that the Phœnician Irish are kindly and good-natured when their passions and religious fanaticism are not aroused; but they are, when carried away and rendered wild and unreasonable by their own fancies or otherwise, the most fearful and barbarous savages." Their ferocity and cruelty have been compared by another celebrated writer to the actions of famished wolves. This brutal and wolfish nature, when the individual is brought under the kindly and civilizing influences of Christianity, will be extinguished.

Character of the Irish.

The great misfortune of the Irish is Romanism—a foreign religion, a religion foreign to himself and to that religion taught by The Lord Christ and his Apostles and described and dictated in the scriptures; which foreign faith holds him in a merciless and tyrant grasp. If his natural intelligence had free scope it undoubtedly would be (as in many instances it has been shown) well for him. But when he is kept down by a relentless tyranny, so cunningly exercised that he thinks his parish priest has the supernatural power to consign him to Hell or send him to Heaven, he cannot refer to the Bible the authority of the Christian in matters of faith, as his Protestant neighbor can, but he accepts the assumption of the Romish Ecclesiastic as truth. Poor fellow, there is no hope for him but to educate him and teach and induce him to read the Word of GOD.

His attachment to his home, his cottage and plot of ground, be the "bit of land" (to use his own words) sufficient or not sufficient to give him and his family enough to sustain life, is a beautiful trait in his character. He is a brave and dauntless soldier. His natural

lightheartedness enables him to look upon the bright side of things. He is honestly religious and has implicit faith in the faith of Rome. He is moral in his domestic relations. He is thoughtless, unreflecting and unreasonable, which leads him to submit to unprincipled agitators. Then when intoxicated by whiskey he will commit acts of violence, sometimes barbarously unjust and cruel; yet on the whole he possesses elements of character which if cultivated under favorable circumstances, freed from agitating harangues and priestly intolerance and brought under the influence of kindly Christian teachers, they would make him a useful, genial, as well as loyal British subject,

A short time before the Crown of England was presented to

William, Prince of Orange.

"English Protestantism and English freedom saw," continues Mr. Smith, "an Irish army in the service of King James II. encamped at her gates. they saw a native Irish Parliament under the guidance of the bigoted and bloodthirsty Tyrconnell, passing sweeping Acts of Attainder against all men of British blood and Protestant in religion; they saw the Irish fighting side by side with the troops of the Bourbon tyrant and his fanatical Bishops on the morrow of the Dragonades and the massacres of the Albigenses and Waldenses in the Cevennes Mountains. They, and British liberty with them, we saved by almost a miracle, an interposition of Almighty GOD.

"After their victory, they dealt out a stringent measure of retaliative repression to that religion which had identified itself with a crusade of reactionary despots against national independence and human freedom.

"In lands where the Protestants, instead of being victorious were vanquished by Roman Catholic powers, their lot was not merely social repression and political disfranchisement; they were butchered, drawn and quartered, buried alive, burned at the stake, or driven into exile; and in their persecution, we may be sure—as *there is no lack of evidence to prove the fact*—that the Irish priesthood glorified in and rejoiced at it.

The Ulster British

had experience of an Irish Parliament under the uncompromising and execrable bigot, Talbot, Earl of Tyrconnel, Lord Lieutenant of Ireland under King James II., a part of which is given by the historian Macaulay as thus recorded:

"A necessary preliminary to the vast work of spoliation and

slaughter on which the legislators at Dublin were bent was the reasonable act of annulling the authority of the Crown and the British Parliament, both as the Supreme Legislature and as the Supreme Court of Appeal which had theretofore been exercised over Ireland. This Act was soon passed, and then followed in quick successions, confiscations and proscriptions on a scale unlimited. The personal estates of absentee above the age of seventeen years were transferred to and vested in the King, who soon made grants of them to his adherents, the friends of Tyrconnel. When lay property was thus spoiled it was not likely that the Church endowments of the British Protestant minority would be spared. To reduce those endowments without prejudice to existing interests might have been a reform worthy of a christian King and of a high-minded and honorable Parliament. But no such honorable or high-minded reforms would satisfy the savagely vindictive bigots who sat and legislated at Kings Inns.

By one sweeping Act the tithes which were payable by Protestants were transferred to the Roman Catholic clergy, and the Protestant incumbents were left without a farthing of compensation to die of hunger. '*Let the d—d heretics starve.*' said Tyrconnel.

"Then again, a Bill to repeal the Act of settlement. and to transfer thousands of square miles of property held and owned by British Protestants to Celtic Irish landlords was brought into the Dublin Parliament and carried by acclamation."

If the Irish had home rule, a Parliament in Dublin, would there be any more civilized conduct by that Priest-ridden Parliament now than in 1690 when they passed sweeping enactments of confiscation against British Protestant Christians, and that cruel bigotted tyrant, Tyrconnel, cursed Protestant clergymen and said they might starve. Are the Romish Priesthood any more charitable, any more Christian-like, now than they were then? No, "*Rome and Romish Clergy never change.*" British Irishmen know what the Romish Irish clergy are by bitter experience.

There was a Parliament in Dublin in 1688 when the Apprentice Boys closed the gates of Derry against King James II. and his Papists. There was a Parliament in Dublin when old and infirm men and women were forced into the trenches around the wall of the beleaguered city of Derry by the cruel and pitiless Irish, who gave the besieged defenders the option of surrendering to the tyrant King or seeing those aged and undefended men and women massacred in the trenches.

What was the answer which came with such a soul stirring shout from those trenches : No surrender. Never surrender to the tyrant King James. Let us all die, let us perish to the last one, but never Surrender old Derry. Such was the determined deathless shout which astonished the awe struck Papists. Such was the unyielding and determined spirit which animated the British Irish and enabled them to brave siege privation, hunger and starvation for nine weary months, from December, 1688, to August, 1689, when the " British ships, the Mountjoy, captain Browning, and the Phoenix, captain Douglas, convoyed by the frigate Dartmouth, captain Leake, 28th July, 1689, broke the boom built across the Foyle and brought food to the starving citizens of old Derry." Macauley.

Such and suchlike were the ancestors of the British Irish of this day. What will be the consequence if home rule—properly Rome rule—is to be forced upon them by the Gladstone Government? What will the end be? They will never yield. " No surrender " is the cry, we may say the war cry. No surrender, those words seem engraven upon every British Irish heart. Deathless determination never to yield to oppression, superstition, or idolatry, seems a second nature to him implanted there by the great the avenging GOD.

They firmly place their faith in him and say with confidence that He will protect His people.

But when those who profess CHRIST and Him crucified leave the fold and wander off from Him and adopt the worship of the Image of Jesus the Son of man nailed upon a cross, and other High Church Romish tending formulas, and worship the Mother of the " Son of man," using manual crossings of the body, and dropping on the knees—from the standing position—when her name is mentioned in religious service, and give the name of Jesus a lesser or inferior recognition, and treat with comparative indifference the name of CHRIST—CHRIST the " chosen one." " The Anointed one." " The Immortal spirit of the only begotten Son of the Eternal GOD." Thus they " worship and serve the creature more than the CREATOR " (instead of the CREATOR), vide 20th and 25th verses of the 1st chapter of St. Paul's Epistle to the Romans.

The whole passage describing those who apostatise from CHRIST, from the 21st to the 25th verses is given a few pages ante:

Ritualism.

" A black and ominous cloud hangs over the prospects of Chris-

tianity in the old Anglican Church," says a writer in a Boston journal. "The existence in the Church of members (who are not few in number) who appear determined (if words signify anything) to Romanize the Church, to go back behind the Reformation to introduce the Idolatrous Mass, the worship of the Idol crucifix, and to establish the confessional of the Church of Rome and all its degrading impurities into the communion of our Church, in a word, to revolutionize our Church service and establish Romanism in its stead. I use the words "*appear determined*" advisedly. I understand perfectly why such perverts always deny that they have such intentions as I have described. To say the truth they do not read the Word of GOD, and their intelligence becomes perverted by the show, the glitter, and tinsel embroidery of the sacerdotal vestments of Romish and high Church ecclesiastics and their continuous aping of the Romish formulas of worship.

That such heretical movement will never be successful we must hope and trust in GOD for He is our only refuge in this dire and fearful crisis. I cannot believe that the people of England will allow the Established Church to go back to Rome, At the same time, if this Romish movement be not checked by the active and determined cooperation of Christian Protestant loyalists within the universal Church of CHRIST it will, ere many years pass over us, be the cause of disruption in the Chistian Church. Above all I believe that unless the laity can be made to understand that the points which have been disputed before the courts of law are not mere petty questions about ornaments, vestments, music, and decorations, as has been represented in high church journals, but attempts to subvert the Protestant principles of the Church and to introduce some of the most dangerous doctrines of the Church of Rome, we must not be surprised if in a few years the Church of England goes to pieces. Those who are high church will go to Rome and those who are not will go to Protestant churches. The apparent inability of the laity to realize the immense gravity of the questions of the doctrines in dispute and the determination of those who favor Romanism to deceive and trifle with them and represent that the questions are mere matters of taste and feeling and not scripture doctrines, is indeed an alarming symptom, and one of the very worst in the whole question.

"Ah, yes," said the celebrated Wieliffe, "GOD is not mcked, nor will He be mocked with impunity. He will not accept worship which

is mere 'pretty' form and empty show, lacking the spirit of Godliness."

"Logicians," says Macauley, "may reason about abstractions. may assert facts, deduce conclusions and propound hypotheses. But man, ignorant and uneducated, must have an image to worship. He must have something tactile for the physical sense. Something for the physical eye to rest upon. Something which human intelligence, however limited, can speculate upon, can think about.

"The strong tendency of the uneducated multitude, the unlettered mass of mankind in all ages, and in all nations, to idolatry can be explained on no other principle. The first inhabitants of Greece, who have reason to believe, worshipped along with their heathen Gods one invisible deity. At the time St. Paul visited Athens he found there an altar built to the "unknown GOD." In after years the inclination for something more definite to adore produced in a few centuries an innumerable crowd of gods and goddesses. But GOD, the uncreated, the incomprehensible, the invisible, attracted but few worshippers."

The Israelites, from their exodus from Egypt to their last captivity, seemed to have constant inclination to set up idols, something that the physical eye could look at, and to forsake the worship of the true GOD, who had done such wonders for them, and to fall down before carved images of wood or stone or of metal "graven by men's hands which could neither hear, nor see, nor speak." Notwithstanding GOD, the great CREATOR, had communicated with them by speech, and they had seen His wonderful and awe inspiring power, seen it tangibly with their eyes. Yet still the power of imagination led them away after Satanic folly and heathen idolatry as they saw their neighbors the Phœnecians and others doing.

Of all people, children are the most imaginative, They abandon themselves without reserve to every illusion. Every image which is strongly presented to their mental vision, produces on them the effect of undoubted reality. No man, be his sensibility what it may, is ever affected by Hamlet or Lear as a little girl is affected by the story of poor Red Ridinghood. She knows the story is a fallacy, that wolves cannot speak, and that there are none in England. Yet in spite of such knowledge she believes; she weeps; she trembles; she dare not go into a dark room least she should feel the teeth of the monster at her throat

Such is the despotic power of the imagination over uncultivated intelligences.

So it is with young minds which cunning devices and the utmost and increasing care have to look up to the images of Jesus, His Mother the Virgin Mary, and innumerable other saints as to the real persons ; at length they fancy that Jesus, or the other saint, whoever it may be, is really looking down upon them. Thus they grow up to youths and adults with all their childish fancies fresh and firmly fixed in their minds, which nothing but education can dispel. Where there is no enlargement of the intelligence by education, the man is still a child with a certain experience of the world, but no capability to reason, or draw conclusions from cause to effect.

Such it is, a pitiable spectacle, a creature of mere imagination ; and that generally dull and one-idea-d.

"As the Twig is bent so is the Tree Inclined."

Yes, that aphorism is fully understood and appreciated by the Jesuits. "Train up a child in the worship of the Roman Catholic Church, and when he gets older he will not depart from his teachers," is their maxim. In truth, it is usually so, if the teachers can prevent them from educating themselves by reading and study of scientific and theological works they must of necessity remain ignorant. Sometimes a Romanist reads books borrowed from Protestant acquaintance, (unknown to his Priest) and he finds that the teaching of Jesuits is not all truth. Let us not refer to such men as Newman and Manning, perverts from Christianity. Those two men, it has been said, were not Romanists, though Cardinals of the Church of Rome, but deists. Some letters have recently come to light which show that they scoffed at Christianity, those letters were published in a London paper by Cardinal Newman's brother, If this be true, it is a revelation. It seems paradoxical.

The attempt of the Jesuits to get the public schools of the United States and this country, Canada, under their beck and nod will fail, for it must end in failure. Americans, be they United States men or men of Ontario, are peoples who never will submit to clerical dictation. One newspaper published in Ohio went so far as to declare that American freemen will shoot down and hang up the Jesuits before they will submit to them. That is a fearful alternative, may it never be known under the British flag, or the "flag of the American Union." The Pope seems to have had an inkling of that feeling, for he has sent an ecclesiastic, Mons. Satolli, to the United States to take the command. Under his jurisdiction the Jesuits seem to be less aggressive than they were.

But to return to Europe.

"The blame of all that the Irish suffered in consequence of the attempt of the Stuarts against British liberty," says Professor Smith, "rests, not on the British, but on the Stuarts themselves, on King Louis XIV., and on the other Romanists who conspired with them, including the unhappy, unreasoning Irish, who are now agitating for a home rule Parliament."

Again, Mr. Smith, in the same essay, says: "Have Irishmen for over half a century had any real ground for complaint on the score of equality? Have not the civil, the military and naval services been as open to them as to the natives of the other parts of the Empire? Have they not found the way open to high command and to high honour? Is not one half at least of the Indian civil service composed of Irishmen—Phœnician as well as British—while their countrymen are yelling with joy over everything that threatens destruction to British rule in the Indian Empire? Is any social circle closed against Irish merit and distinction? Have any commercial restrictions been retained on Irish trade? Have not the markets of England—beyond comparison the best in the world to them—long since been thrown perfectly open both to the Irish buyer and the Irish seller?"

"There are Irishmen who will tell you that it is British jealousy of Irish trade that keeps the rock at the entrance of Cork harbour."

Why should the corporation and people of Cork expect the Government to remove a *sunken rock* in their harbor? Why not remove it themselves, or be satisfied with its being buoyed as has been done? Did the people of New York City demand a subsidy from the Central or the State Government to cover the cost of blowing up the submerged rocks in their harbor, known as Hell-gate? No; they went to work like men, and removed the rocks themselves. Perhaps the Cork people will be as independent as the New Yorkers!! again it has been suggested perhaps they won't.

But to return—are Roman Catholics, be they Irish or be they French, people whose feelings we are to be cautious of wounding? What have we become? Has our civilization degraded us below the status of common manhood? Are we to sit still and allow this Heretical power to crush Christianity? are we not to quench the fire which is burning the dwelling of our neighbor? shall we not rise in our might, and as the Apostle Paul wrote to us, "*quit yourselves like men.*" The Romanists will say we are bigots. The mere idea of a Roman Catholic telling any man he is a bigot, is too absurd to

be noticed by more than a passing thought! Our politicians must see the difficulty, the deadlock difficulty in our path, and Romish encroachments upon our institutions, in their true light and glaring impudence, and meet them like men; and give up their petty, party differences and unite for the good of Christianity and the common weal of the country, upon new leaders should it become necessary, and form one united party, with a standard emblazoned "EQUAL RIGHTS TO ALL"—THAT GREAT FUNDAMENTAL OF ALL PROTESTANT PRINCIPLES. Our enemies are as relentless, as determined to succeed as ever they were, though since the great Reformation they have succeeded in nothing except the infatuation of a few miserable perverts, which through GOD'S Providence will never be of importance, as large numbers are leaving the Church of Rome every year, and so it will continue to the end.

The New Protestant Party.

In this movement, this truly great reform, our local Provincial Legislatures are absolutely nothing—the Dominion Parliament is the field in which we must fight;—may the great Disposer of all events so order it that we may not be compelled to meet our Romanist enemies in any position more hostile than at polling hustings and the floors of our legislative halls. If, then, Jesuitism is not satisfied with just rights and that equality with ourselves which we are now, and have always been, ready and willing to accord to Romanists—we are forced to appeal to arms— which we are extremely reluctant to do—Romanism, and Jesuitism, which is the forefront, the heart and soul of that religion, *must and will go down*; and the crash will be the last gasp of that intolerent, that insatiable system of human slavery in this country. But, oh let us strive to rectify this matter peaceably by legislation and avoid if possible a civil war. Let every citizen, every elector, take a share of the responsibility. Let every one be determined to do all he possibly can for the establishment and the effectual working of the *New Party*, the party the platform of which shall be *Equal rights for all, both Protestants and Romanists, and special privileges for none.*

The only way to form such a party is for all Protestants, Conservatives and Reformers, Grits and Tories, to arrive at an understanding,—that their partyism must remain in abeyance for a time until this Romanist question becomes settled. Yes, the old parties must remain neutral and allow the new party to work out the neutralizing of the Balance of Power. For as that power is wielded by the Jesuits as it is at this time, it is invincible. Neither the

Dominion nor the Ontario Governments can hold power for a month without Jesuit support. If partyism does not give way as above suggested, we will, we must fail, utterly fail, in this momentous crisis in the politics of this country.

It is given out by certain Toronto newspapers that if the Conservative party be ousted next election, "Mr. Laurier will of course be called upon by the Governor-General to form a Government." That is mere twaddle to catch the thoughtless. If the Protestants of Ontario arouse themselves to the question of the day and to their duty as Christians, as reports from all parts of Ontario and other Provinces of the Dominion, except of course, Quebec, show they are doing—and send true and sterling British Protestants to Parliament, men who will favor equal rights to all people in this country, and make it British in something more than the name,—where will Mr. Laurier be? Not at the head of the Government—no, he will be one of a small minority;—Colonel O'Brien or D'Alton McCarthy will be the men whom the Governor will call upon to form a Government.

A correspondent of the Toronto Mail writing upon this subject, says, I have travelled over a very large extent of this Dominion. I have come in contact with all classes of the people of all shades of politics, and fearless of successful contradiction I here assert my conviction that by far the largest half of the electors are favorable to, I may say impatient, for a new party, and are fully determined to unite upon a platform declaring for principles independent of the old parties, which is further shown by the strong support rendered to the Mail for its advocacy of independent thought and action (witness the unparalleled circulation of that paper) and by the praise lavished by men of judgment on those members of Parliament who gave even an occasional vote independent of party.

Let us suppose that there will be no new party, that Conservatives and Reformers, Grits and Tories hold to their old parties and will have nothing to do with the new party, what will be the consequence? The French Canadian Balance of Power—Jesuit dictation, Jesuit assumption, Jesuit money raids upon the Dominion Exchequer for the support of Romish schools and other devices for the maintenance of Romanism, will continue as at present and for another Parliamentary term. Such degradation is most assuredly in store for us if we do not arouse ourselves to the duty which is undoubtedly ours at this time.

Freeborn British Canadians, when will ye arouse yourselves to grapple with this hydra-headed monster, Jesuitism?

All common sense politicians must see that the only hope for Protestant Christian Canada is in the formation of a new party—a party composed of such men as have sufficient intellectual strength, sufficient patriotism and love for human freedom to loose from their necks the tether ropes of party, and pitch to the winds such catch-words as Tory and Reformer, Conservative and Grit, and act as freemen ought to act. It will be extremely difficult to carry the Federation of the Empire without the formation, under staunch and true leaders, of such a party. Party names amount to nothing with men of sense, when all are working for the advancement of the country, and all must fight under the Banner of CHRIST for the conservation of those free institutions, which, through GOD'S favor, we have been enabled to build up. How thankful we Protestant Christians ought to be to Him that the power of the Jesuits for injury to religious freedom is at this time somewhat curtailed, compared with past times. The claims and aims of that Society are now, as ever they have been, diametrically opposed to the constitution of this Empire and that of the United States of America, and to the feelings and principles of both peoples;—liberty of conscience—freedom of thought and speech—a free press—free schools—and the Bible, the living Word of the ETERNAL GOD, that sacred and inestimable blessing, *open, and to be read by all*, learned and unlearned. All, and each of which, we British and American Freemen hold sacred—all, and each of which Pius IX., the late Pope of Rome, in his encyclical letter of 8th December, 1864, denounced in no measured terms; which denunciation was repeated by the present Pope, Leo XIII., to whom the Legislature of the BRITISH PROVINCE of Quebec referred the final confirmation of the Statute passed by that Legislature granting the \$400,000 indemnity to the Jesuits as compensation for their pretended and illegally gotten up claim to certain lands once owned by the extinct Society of Jesuits, but in 1774 forfeited to the British Crown.

Thus, the Legislature of the *British Province* of Quebec have attempted to set at naught the Sovereign of this Realm, and have appealed to a foreign Potentate. And we British Canadian freemen, at the dictum of that Legislature (which has shown us it is loyal only to a foreign power, *and that power the Pope of Rome*—the holy Father—and master of the Jesuits, our most uncompromising and relentless enemies,—their enmity being a part, in fact the substratum, the forefront and superstructure of their religion,—

are to permit rights of a *British Province* of this Dominion of Canada to be surrendered to such potentate. *Rights* which it is impossible for us to conceive, are not the property of all Canadians alike.

It would have been unconstitutional for the Quebec Legislature to have invoked the interference of the President of the United States (a power in the closest amity with Great Britain), and the fact that the foreign Potentate whose interference was actually invoked was the Pope of Rome, who is the head and chief of the Jesuits—a society of sworn and open enemies to everything British, does not by any means diminish the unconstitutionality of the action, whilst it tends to create special grounds for alarm in view of the preposterously exorbitant and absurd pretensions of the Church of Rome, and the influence "*the holy father*" wields over the benighted and superstitious intelligence of such people as the Habitants of the Province of Quebec.

The Encyclical of Pope Pius IX.

uses the following words :

"The Church (of Rome) has the right to exercise AUTHORITY WITHOUT ANY LIMIT of any kind set to it by any Civil Power.

"The Pope, who is the vicerent of CHRIST upon earth, and any and all of the Ecclesiastics of the Church of Rome have dominion over all temporal forces and armies.

"The Church and her Ecclesiastics have the right to immunity from all secular and civil laws.

"In case of any conflict or dispute between the Church or any of her Ecclesiastics and any Civil Power, or any person deputed by a Civil Power, the Church has the right to dictate to and treat with indifference the Civil Power."

For argument sake, let us pause to ask—*who* or *what* has given *such* power to the Church of Rome? *GOD the Father has not—Christ the Son has not*—then, whence is this power? Rational common sense must conclude it is mere assumption—a lot of conceits and fancies dictated by clerical pride and self-aggrandisement founded upon that falsely interpreted passage hereinbefore referred to, the 17th, 18th, and 19th verses of the 16th chapter of St. Matthew's Gospel, a false interpolation into the original text as written by St. Matthew, "*The Lie*," to use the words of St. Paul, which under strong delusion they—Romanists—are to believe, and which they do believe, and build all their *fancied* supremacy and superiority upon. Such absurd conceits and fancies the lowest sample of reasoning-free-intelligence will treat with contemptuous ridicule.

How forcibly the words of CHRIST present themselves, in connection with the assumption of certain dogmas by the Church of Rome—as recorded by St. Matthew's Gospel, 15th chapter, 9th verse, as also in St. Mark's Gospel, 7th chapter and 7th verse, thus :

“ In vain do they worship the FATHER, teaching for doctrines the commandments of men.”

The Jesuits tell us in plain words, that the Queen of this Empire *must and will be* subservient to the Pope as the head of the Church and vicegerent of CHRIST, and Protestantism must be totally annihilated and the “ *Holy Catholic religion* ” put in its place !! A comforting reflection such a conceit is no doubt for the Jesuits, they will find it, however, a difficult matter to accomplish. Their assertion that the Roman Pontiff is the vicegerent of GOD upon this Earth is a part of the great Lie referred to by the Apostle St. Paul in his 2nd Epistle to the Thessalonians, 11th verse of chapter 2.

The Order of the Jesuits

was established by Pope Paul III. in the year 1540— Inago Yolola being the founder of it. By some means this man's name has been changed to Ignatius Loyola. It has been said that he was named after his birthplace, a Spanish village on the coast of the Bay of Biscay. There is now a fishing village on that coast called “ Yolola,”—if there ever was a village on that coast called Loyola, there is none at this day. However that may be, this man, the first *General* of the Jesuits, was canonized by Pope Gregory XV. “ St. Ignatius Loyola.”

Paolo Sarpi Venelo, better known as “ Fra Paolo Sarpi,” in one of his strictures upon the Church of Rome, refers to the founder of the Order of the Jesuits as “ *Inago Yolola.*” Sarpi lived in the sixteenth century. Since the canonization of Inago Yolola by Pope Gregory his name has been spelled “ Ignatius Loyola ” at all events by modern writers.

In the year 1778, Pope Clement XIV. abolished the order of the Jesuits. The Bull suppressing it declared that it should not have existence in any part or place in this world through all future time ; notwithstanding, another “ *infallible Pope,*” Pius VII., established another, a totally new order, under the same name, in the year 1814, The Society of the Jesuits, however, has not had legal existence in this Empire since the order was abolished by Pope Clement in 1778—the abolition of it being recognized in this Empire and asserted by the Statute of King George III., passed in 1774, hereinbefore

referred to. It cannot now be supposed that the Legislature of the Province of Quebec, which being a **BRITISH PROVINCE, AND MUST SUBMIT TO BRITISH CONSTITUTIONAL LAWS**, has the right or the power to acknowledge in any manner that extinct Order of Jesuits. The new Order established by Pope Pius VII. in 1814, was never in any manner acknowledged by the laws of this Empire. It appears it was in no manner diverse from the first or extinct order, but was just as socially dangerous as its predecessor.

In the Bull of Clement XIV, in which the first Society of the Jesuits was abolished, he, that wise and careful Pope, used these words:—"I do not give any reasons for the abolishment of the order of the Jesuits, because the practices and the precepts enunciated by them are so absolutely demoralizing, that I do not wish to use the language which is required to describe them, after four years of careful consideration and the utmost painstaking to ascertain the truth about this order. I am compelled to abolish it, it may cost my life—notwithstanding, I must do my duty to GOD, to the Church, and to the world—this order must no longer exist." A short time after the promulgation of the Bull, the good Pope Clement XIV. was found by his attendants dead in his bed—He had died by poison!!

Can it be possible that the Romish Clergy—who from end to end of this country are preaching and teaching all they can conceive in eulogy and exculpation of the Jesuits — are entirely ignorant of history? Do they believe all that which history shows—history, written for the most part by historians of their own Church—against the Jesuits is false, "*Protestant bigotry and intolerance?*" or, are they so simple as to suppose that we Protestants, like themselves, read nothing? If they are not ignorant of history, then they must be Jesuits, and speak in their own behalf. No matter how we look at, examine, or analyse this question, there seems some ulterior—some subtle scheme, deep laid by cunning brains, which is not yet apparent to honest intelligence. Ah! Bridget O'Carrolan's *dream of the upper hand!* and Senator Trudell's New France on the shores of the St. Lawrence.

The worst of all, so far as British Canadians are concerned, is the acknowledgement, the incorporation and endowment of this Order of sworn enemies to everything British and Protestant by the Legislature of a *British Province*. Still, we remain passive the stunning effect of Quebec folly and base truckling to Jesuitism, has not quite passed off yet; we will awake to our duty before many years pass over us.

Recollet Claims.

What will Quebec do if the Recollets—another order of Romish monks, who were in Canada half a century before the Jesuits, (*vide* Garneau's history of Canada, whose lands, which lay principally in the vicinity of the old City of Quebec, the Jesuits appropriated) should make and urge a claim for compensation upon the treasury of the *British Province of Quebec*, and show that those lands (being part of what are called Jesuit estates,) belong *of right and in Equity* to them, the Recollets!!—here is a “wheel within a wheel.” No doubt the Dominion treasury will be compelled by the “*balance of power*” to “*foot the bill*,”—as the same treasury will be compelled to pay the Jesuit indemnity of \$400,000 hereinbefore referred to, unless the *balance of power* becomes neutralized by the formation of the new party of Protestants throughout this Dominion.

In years gone by, the Government of Lower Canada, as also French Canadians generally, hold the Jesuit estates as Crown lands, and as such they were the property in entirety of the British Crown. By the Statute of the Legislature of Lower Canada passed in 1892, 2nd William IV., chapter 41, the Jesuit estates were appropriated for educational purposes, pursuant to an order-in-Council of His Majesty King William IV. But now the Legislature of the “*British Province*” of Quebec has appropriated the endowment above referred to of public moneys to the Jesuits as compensation for those same Jesuit estates, which moneys are to be at the disposal of that foreign potentate, the *Pope of Rome*. Thus they have unmistakably acknowledged the Sovereignty of the Pope, and entirely ignored the Royal Sovereign of this Empire.

These Legislators of Quebec, who have all taken the “*oath of allegiance*” to the Sovereign of the Realm, *are loyal men*!! some will say. The day of reckoning with such “*loyal men*” may not be so far off as some would wish. We shall see by and by.

The aims and intentions of the Jesuits, as shown by their oath below, are: the total annihilation of Christianity, as the living protest against the great Arch-heresy, the Church of Rome, and its presumptuous usurpations; as also, the destruction of civil and religious liberty, as established in this Empire at the Reformation, and as established in the United States of America. We give the Jesuits' Oath below, which we copy from “*Le Semeur-Franco-American*,” which is also published in the Omaha American. The Jesuit may

profess any religion, and on oath, if required, deny his own—" *the end justifying the means.*

Lord Robert Montague,

Brother of the Duke of Manchester, born and bred in the Church of England, who, surrounded by the Romanizing doctrines which were in vogue in his time at Oxford, became perverted from the doctrines of his Church and went over to the Church of Rome, but returned to his old Church, he says, writing to a College friend "Upon leaving Oxford, I thought I ought to sit down and carefully examine and compare the tenets and the fundamental doctrines of the Anglican and Roman Churches.

"Through the writings of Drs. Pusey and Newman, as also of some professed Roman Catholic writers, which were plentifully supplied to Oxford students, left upon our tables or sent to us by post, by which literature many men's minds were unhinged and doubts engendered, thus Roman Catholic Jesuit doctrines, and what is as bad, Deism, and Atheism in some instances, crept in. Conversations with Dr. Pusey as also Dr. Newman, who were at that time within the pale of the Church of England, both professedly Protestants, yet I am compelled to say, I now fear were at heart Romanists, possibly Jesuits. From their cunning insinuations, their double-entendres utterances, the frequency of their "*accidentally*" interviewing me, their cannot be a doubt but that they were working in favor of the Church of Rome, their intent evidently being to engender doubt of Protestantism. At length I gave up the religion of my fathers and went over to Rome. Undoubtedly I was sincere. Yet with what absurd conceit in my own mental superiority, and fancied contempt for my old Church I persuaded myself that protesting against the Church of Rome is bigoted absurdity and shallow philosophy.

"But my folly after I had had experience of what I now see are the ridiculous assumptions of the Church of Rome, began to dawn upon my intelligence; when the light began to break through the darkness, the thick glamor brought over me by Romish priestcraft, I read the Word of GOD continually, I may say day and night, until I became convinced that I had committed an egregious mistake in leaving the old Church of England and becoming a Roman Catholic. Passage after passage of the scriptures struck my mind with irresistible force, the conviction that the bowing down before, and the literal worship by some professors, of the Image of the man

• Jesus upon the Roman Catholic crucifix, is idolatry. I could not resist, after reading that passage in St. Paul's Epistle to the Romans—1st chapter, from the 21st to the 25th verses, inclusive—see post.

“Again, CHRIST used the words: ‘Thou shalt worship the LORD thy GOD and Him only shalt thou serve.’

“How is it possible that any common sense intelligence can suppose that the adoration of a saint through the image of that saint or asking such saint for aid or assistance, is worshipping GOD the Almighty CREATOR of all things, I cannot now understand.

“We must worship the FATHER through the intercession of His only Son Jesus who is CHRIST, the one and only Mediator between GOD the FATHER and the children of men, and ignore, entirely ignore the dictates of men, and take the Word, the living Word of the Eternal GOD—the scripture of truth alone—as our guide in matters of faith.

“‘In vain do ye worship the FATHER teaching for doctrines the commandments of men,’ are the words used by CHRIST, XV. chapter of St. Matthew's Gospel; 9th verse.

“Again, he says as recorded by St. Matthew in IV. chapter and 10th verse: ‘Thou shalt worship The LORD thy GOD and Him only shalt thou serve.’

“Such precepts and commands are diametrically opposite to the bowing down before and praying to saints and their images, which is undoubtedly worshipping such saints and images.

“Romanists will say to you, the Virgin Mary was the Mother of GOD, therefore she ought to be worshipped, there lies one of the greatest of the errors of the Church of Rome. Mary, the blessed Mary was *not the Mother of GOD, for GOD never had a Mother.* Mary was the Mother of the man Jesus; CHRIST is the immortal spirit of the man Jesus—the word is from the Greek, CHRISTOS, and is interpreted ‘The chosen representative,’ or ‘the anointed one,’—Jesus “*the Son of Man,*” so often said by himself, CHRIST, the Immortal Spirit. JESUS CHRIST the only Son of GOD the FATHER, who sent Him into this world to be born of the Virgin Mary and to die upon the Cross, the Redemption for His people. Mary was the Mother of the “*Son of Man*”—JESUS, but not of His spirit, which is CHRIST. In the 17th chapter of the Gospel by St. John it is thus written, Christ prays, “And now FATHER Glorify me with thine own self with the Glory which I had with Thee before the world was.”

“A woman is not the mother of the immortal spirit of the child

she bears, GOD gives the spirit to each child born of woman. In the XII chapter of Ecclesiastics in the 5th and 6th verses the death of men is spoken of, then in the 7th verse it is written: 'Then shall the dust return to the Earth as it was, and the spirit shall return unto GOD *who gave it.*

"I conceive," continued Lord Robert, "that I ought to urge upon my fellow christians the necessity for their guarding against the insidious movements of the Jesuits, who are untiring and ubiquitous workers for the supremacy of the Church of Rome, their great work, in which they are confident they will succeed, is the subjugation of Great Britain and the United States to the power of the Papacy and that politically as well as religiously, this I can confidently assert. Let us hope and trust that our GOD, the great disposer of all events, will neutralize and render void their machinations. To show their evil spirit and their unscrupulous designs, one instance will suffice. "When Pope Pius' life was despaired of," says Count Campello, an Italian nobleman, the editor of "Labero," a Romish journal, and an undoubted authority: "A Jesuit came to his bedside and said to him: "Holy Father, you have taken a poison of which your doctors know "nothing, and you will surely die if you do not get the antidote "*which is known only to the Society of Jesus !!* and "which will be given to you upon promulgation of the *Bull Dolumus inter alia' !!* The Pope, after some hesitation and consultation with friends, signed the Bull, took the antidote and recovered.

"It is mysterious," said Pope Pius, '*and with reference to the Bull, suspicious,* how that Order discovered that I had taken poison, and that members of that Order should *know the antidote.* By what means or by whom was the poison given to me?' The Bull *Dolumus inter alia* reinstated the Jesuits in all their former power in the Church, in fact, they were by that Bull established the absolute rulers of the Church. Their intrigues are now as they were in former times, manifold and far-reaching. The war of the secession in the United States was brought about by their intrigues, and President Lincoln murdered by their agent Booth, who was then recently, it was said, a pervert to the Romish faith, and who died with a Romish crucifix upon his breast.

"The late war between Germany and France was the work of Jesuit intrigue, intending to crush Protestant Prussia, but which signally failed through the ability, energy and statesmanship of Prince Bismarck.

“The Danish war of 1864 was another result of their intrigues. Nothing is too difficult for Jesuits to attempt to succeed in. Nothing, if success will in any manner benefit the Church of Rome.

“The ridiculous dogma of the infallibility of the Pope was invented and promulgated by Jesuits, and all Romanists *ordered to believe it upon pain of anathema* !! and all the proceedings of the Vatican council are shaped and organized by them,”

Great Britain and the Jesuits.

It is no secret that the Jesuits are confident of their ability to subjugate the British Empire to the power of the Papacy, at all events their endeavors to effect that object are ceaseless. But there is no doubt that the Great Disposer of all things is against them, consequently they will fail. His opposition is seen in many ways.

Seven attempts to murder our good Queen Elizabeth were made by them, all of which were frustrated by events which show unmistakably the hand of GOD, and which is shown by the failure of the attempt by Spain in the 16th century, 1588, to subjugate Britain and to crush Christianity by means of the great Armada, and to ensure such destruction the Pope, Sextus V. sent a special Legate to *bless* the Armada fleet and to *Curse* the British. Notwithstanding which, GOD protected the Queen and the Pope-cursed people of England, for as soon as the Armada fleet got to sea He sent a terrible storm which destroyed a number of the Pope-blessed ships and forced the rest of the fleet back into the harbor of Lisbon, from whence they came. A few days, however, were sufficient for the disabled ships to be refitted for another attempt to put to sea and disembark on the English coast 20,000 men, a part of the land force of the Armada which had been taken aboard the fleet for that purpose.

That Armada fleet was composed, as recorded by the historian Hume, of 130 ships, the whole of the war fleet of Spain, about one hundred of which ships were galleons, the largest and best appointed consequently the most formidable ships of war of that time.

The British fleet at the command of the English Admiral, Lord Howard of Effingham, assisted by Captains Drake, Hawkins and Frobisher, all sailors of renown, the most daring mariners of their time, consisted of but 30 ships and those very much inferior in all points to the Spanish ships.

As the Armada fleet hove in sight of Portsmouth the English

Admiral sailed out to meet it, but kept at long range, notwithstanding two of the immense galleons were sunk in an incredibly short time. Instead of attempting to land on the English coast, the Spaniards sailed up the channel followed by the English who harassed their rear and sunk some more of their Pope blessed ships ; on the morrow, the Spaniards showed they were beaten, for instead of turning to face the English they were seen sailing northward upon the North Sea. Effingham was seen at their heels pounding away. When off Flamborough Head another storm came down upon them and sank and stranded another twenty-six of their ships, about 5,000 men were drowned and washed ashore. The ships which could stand the storm pushed on (chased by the English) intending to pass around the Orkneys where more of them were cast ashore, some of them got around to Ireland where furious storms still assailed them and destroyed more of the ships and drowned many more of the men. Such was the fearful destruction sent by GOD upon the Pope-blessed Armada fleet. But 55 of the ships got back to Spanish ports. It was said that some weeks elapsed before they all got home, and those so disabled by the storms and English shot and shell, that some of them sank at their moorings when the men had ceased to work the pumps.

Thirty four thousand troops (a part of the land force of 54,000 of the Armada) had been sent to Flanders under the Duke of Parma to be ready to embark when the fleet had debarked the 20,000 troops on the English coast.

It is evident, however, that the Spanish Admiral—the Duke of Medino Sidonia, thought it best to save his white feather and get back to Spain as soon as possible, and so left the 34,000 and the Duke of Parma to do as best they could, for he did not attempt to take them on board his fleet.

The destruction of over eighty ships of the Armada fleet with between fifty and sixty thousand men, soldiers and seamen, by storms and by English shot and shell, was under the dispensation of Almighty GOD, the annihilation of the supremacy of Spain on the high seas, and which that power never regained.

Thus writes the German poet Schiller upon the destruction of that so-called invincible Armada :

“ Blessed Island, Empress of the Sea !
The sea-born squadrons threaten thee.
And thy great heart, Britania ;
Woe to thy people, of their freedom proud,

She rests, a thunder heavy in its cloud ;
Woe to thy land the orb and sceptre gave,
That thou shouldst be the sovereign of the nations ;
To tyrant kings thou wert thyself the slave,
Till Freedom dug from Law its deep foundations ;
The mighty " CHART," thy citizens made kings,
And kings to citizens sublimely bowed ;
And thou thyself, upon thy realm of water,
Hast thou not rendered thousands up to slaughter
When thy ships brought upon their sailing wings
The sceptre—and the shroud ?
What shouldst thou thank ? Blush Earth to hear and feel,
What shouldst thou thank ?—thy genius and thy steel !
Behold the hidden and the giant fires !
Behold thy glory trembling to its fall ;
Thy coming doom the round Earth shall appall,
And the hearts of freemen beat for thee,
And all free souls their fort in thine toressee—
There's is thy glory's fall !
One look below the Almighty gave,
Where streamed the lion-flags of thy proud foe ;
And near and wider yawn'd the horrant grave.
" And who," said He, " shall lay mine England low —
The stem that blooms, with hero-deeds
The rock when man from wrong a refuge needs—
The stronghold where the tyrant comes in vain ?
Who shall bid England vanish from the main ?
Ne'er be this only Eden Freedom knew,
Man's stout defence from Power, to Fate consigned,
GOD the Almighty blew His storms,
And the Armada went down to every wind."

Writers of that time elevated their style in pompous and vainglorious description of the great Armada fleet, which they denominated "*Invincible*, the most magnificent and unlimitedly powerful that had ever appeared upon the ocean, striking terror and creating admiration in the minds of all beholders. The lofty prows and towering masts of the magnificent galleons filled the minds of holy Catholics with feelings of sacred pride and supreme thankfulness to the holy Virgin, '*Mother of GOD*,' at the certainty of the power of the *Invincible Armada*, the Pope-blessed Armada !! to conquer and to sink to the bottom of the sea the insignificant fleet of the heretic English and trample into the dust their arch-heretical Queen and their damnable religion."

But the Eternal GOD showed all the world that He is able to protect His people and hurl sure destruction upon their enemies.

The winds obeyed His mandate and the storms destroyed the great Armada fleet, and His power annihilated the supremacy of Spain on the seas.

Londoners.

The conduct of the citizens of London on that memorable occasion ought to be remembered, ought never to be forgotten.

When Queen Elizabeth heard of the preparations of King Philip and the Spaniards for the invasion of England, she called a council of her ministers, who decided upon defence and defiance, and sent for the Lord Mayor to ascertain what strength of contingent the old city would arm for the war. The Mayor asked: What force will your Majesty require of me? The reply was, fifteen ships and five thousand men. After a day or two of deliberation, the Londoners determined to send a contingent of double the number demanded by Queen. The Mayor called upon Lord Burleigh; the first Minister, and informed him of the resolution of the corporation. Come with me, my friend, said Lord Burleigh, that I may present you to the Queen. Upon presenting the Mayor to good Queen Bess, Lord Burleigh said the Londoners had decided to send a contingent of 30 ships and 10,000 men. Ah, said the Queen, that is double the number that I asked for. Even so, your Majesty, said Lord Burleigh. What is thy name, my Lord Mayor? 'I am Reginald Armstrong, and the servant of my liege sovereign, Queen Elizabeth.' 'Thy sword, my Lord of Burleigh; kneel, my Lord Mayor,' said the Queen; the Lord Mayor kneeled before his sovereign, who touched his shoulder with the sword and said, 'Arise, Sir Reginald Armstrong.' —Old legend.

The attempt of the Jesuits during the reign of King James 1st. to get Scotland back again under the Papacy by the agency of Count Aubigne, through divine interposition and the firmness of the King, failed. Their intrigues in Denmark and Prussia, as also the war of secession in America have resulted only in disaster to the dupes they led on, and contempt, exposure and chagrin to themselves. GOD, the Almighty disposer of all events, is evidently against them, for they are against GOD. They teach that through the power conferred by CHRIST upon St. Peter and his successors in the Papal chair by delivering to him the key of Heaven (which is hereinbefore shown to be a mere invention) the Pope can if it is expedient and for the welfare of the Church, ALTER THE PRECEPTS OF THE APOSTLES, AND CAN MAKE THE CRIME OF KILLING A MAN A MERITORIOUS ACT, AND CAN MAKE ANY OTHER CRIME HARMLESS AND JUSTIFIABLE IF THE

BENEFIT OF THE CHURCH REQUIRES IT. THE END JUSTIFYING THE MEANS.

Protestants Increase

while Roman Catholics decrease. A glance at the numbers of those who protest against the presumptuous dogmas and assumptions of the Church of Rome as contrasted with those who adhered to that Church in this Empire and throughout the world at various epochs in history will be found interesting as well as to show that GOD, the All Wise, is decreasing the number of Roman Catholics as He is at the same time increasing the numbers of Protestants.

In the year 1841, as shown by papers filed in the archives of the London Society of Antiquaries, "The population of Ireland was 8,175,124 and in 1891 it had decreased to 4,705,000, a decrease of over 3,470,124 in 50 years. Which decrease is much greater amongst the Catholics than it is amongst the Protestants, for during the years from 1861 to 1881 the whole decrease in the population of Ireland was 640,000, of which one-seventh were Protestants and six-sevenths Romanists.

In 1801, the Protestants of the whole United Kingdom of Great Britain and Ireland were about six-sevenths and the Roman Catholics somewhat less than one-seventh of the whole population.

In the year 1795 the number of Protestants in Europe was 37,000,000 and the Romanists 80,000,000. The Greek Church being about 40,000,000. In about ninety years, 1886, the Protestants had increased to over 150,000,000, or more than quadrupled the number they were in 1795; during the same ninety years the Roman Catholics had increased to 165,000,000, or but 5,000,000 over double the number they were in 1795. At the same time the Greek Church had increased to 82,000,000 or but 2,000,000 more than double they were in 1795.

In America, as shown by the census of 1785-6 the number of Protestants was about 2,700,000 and the Catholics 190,000. In about one hundred years, as shown by the census of the United States of 1850 and the census of Canada of 1881, the Protestants of the United States and Canada had increased to over 56,000,000 and the Roman Catholics, including Mexico, Central America and other Roman Catholic countries of North America, to about 20,000,000.

Is it not evident that our GOD in His Almighty Providence, is working against the Romanists when He has so increased the number of Protestants and is so rapidly decreasing the Romanists, and

turning into contempt the self-glorification of the Roman Catholic Church and all they can do to belittle and denounce Protestant Christianity. —Froude.

Thus writes Macauley on the advancement of Protestant Christianity: It cannot be doubted that since the middle of the 16th century, Protestant nations have made, undoubtedly made greater progress than their neighbors who are under Roman Catholic domination.

The progress of those nations, in which Protestant Christianity though not finally successful, yet maintained a long and earnest struggle for Christ, but were compelled to retire, yet leaving permanent and indelible traces of their work, the effect has been lasting and considerable. But when we look at lands which for generations have been under the domination of the Roman Catholic Church, to that part of Europe in which the first spark of the light of the Reformation was first stamped out, as soon as it appeared, and from which proceeded the retrogressive impulse which drove Protestant Christianity back, we find at least slow progress, in fact retrogression, and in some cases absolute degradation.

Compare Denmark and Portugal. When Luther began to preach the superiority of Portugal over Denmark was unquestionable. What do statistics show at the present? The Danes are undoubtedly vastly more enlightened, and have attained to a position in civilization of which the Portuguese have not the faintest idea. Compare Edinburgh and Florence. The former city has owed less to climate, to soil and to the fostering care of rulers, than any capital, either Protestant or Catholic. In all these respects Florence has been singularly happy. Yet, whoever knows what the Italian and Scotch cities were during the generation which preceded the great Reformation and what they are now, will acknowledge that some great cause has during the last three centuries operated to raise one part of European peoples, and to depress the other.

Compare the history of England with that of Spain during the past two centuries. In arms, in arts, the sciences, letters, commerce and agriculture, the contrast is striking at the present day. The distinction so palpably apparent on the eastern side of the Atlantic is not different on the west. The colonies planted by England in America have outgrown, immensely outgrown, in power, wealth, civilization and importance, those planted by Spain. Yet we have no reason to believe that at the beginning of the 16th century the Castilian was

in any respect inferior to the Englishman. It is not too much to say that facts and statistics show that Protestant nations owe their superior civilization and mental advancement chiefly to the moral and enlightning effect of Protestant Christianity as established at the Reformation. And the decay and retrogression of Roman Catholic countries to the torpifying effects of Roman Catholicism, and the revival of Romanism in the 16th century.

Supremacy of the Papacy.

A French writer, during February, 1889, boasted that the supremacy of the Church (of Rome) would not be long delayed. There are now, said he, over 150 members of the "*Order of Jesus*" in Great Britain and Ireland who are clergymen of the Church of England, and a large number of lay brothers in other positions, and also a larger number still, distributed amongst the dissenting churches in England, who are both ministers and laymen, all pretending to be Protestants. Have we not many—yes, hundreds of those wolves in sheep's clothing in Canada and the United States?—even in the Orange Institution there are unmistakable signs of their presence; they having, by purjury and deceit, got into lodges—their scheme being no doubt to gradually and imperceptibly, by sly deceit and cunning, introduce one after another, Romish formulas in worship—Puseyism, to wit, then after a time turn openly to the Church of Rome and lead with them as many dupes as possible.

Cardinal Gibbons.

Upon being interviewed by an agent of a New York newspaper Cardinal Gibbons expressed himself thus: "When we look at the humble origin of the Catholic Church in America, and then at her greatness at this day, 1893, we are moved with heartfelt thankfulness to GOD for its prosperity. (Benhabed Abu might say the same for Mahommedanism in Hindoostan). When we consider the humble origin of the Church in America," continued the Cardinal, "what she has passed through and all her difficulties, her missionaries working single handed against the obstacles of nature, the hostilities of Indians, and afterwards by Protestant enemies of Catholicity; when we consider this and the nothingness of her origin and the importance of what she is now, 10,000,000 Catholics to-day (7,600,000 are shown by the last census of the United States).

"Great numbers of Protestants are taking shelter within the fold of

the Church, and those numbers are annually increasing. We make no parade over those who come in, because in the first place we recognize the hand of GOD, and that our priests are but instruments. Then again it is distasteful to most of those to have the matter talked about. There are everywhere signs of a return to the old church, not only in the extraordinary

Growth of Ritualism

in the Anglican Church, but in the proceedings of Sects which were formerly antagonistic to the Church and to her doctrines. Thus, for instance, there has lately been established in the Methodist Church the order of Deaconesses, what is this but *copying our unrivalled sisterhood (!)* And not only have the Methodists now their sisterhood, but the Presbyterians are also discussing the establishment of similar orders, and their formation is but a question of time.

“The general tendency is toward Catholicism—slowly but steadily and unmistakably. There are many Protestant ministers who would join the Catholic Church but for the celibacy of our clergy—they are, in fact longing to enter the Church, hindered solely by having wives and children to maintain. In their hearts they are true Catholics.”

Such is the style in which the Romanists are beginning to talk. No wonder they do so. Jesuits and Jesuitism in Protestant churches are hard at work, and Satan's emissaries are never idle. Lack of the spirit of Christianity—pride, vanity, and love of show in weak intelligences ignorant or regardless of scripture dictates, and blind submission to cunning, plausible teachers who are fond of the vain show of high churchism in professedly Protestant Churches, are the causes of perversions to Rome; the novelty of something new, “*something pretty*” for the physical eye to rest upon, something of which the Apostles in their ancient simplicity knew nothing. Such vanities and the glitter and tinsel embroidery of high church vestments are not dictated by the writings of CHRIST or His Apostles. Then, as wrote St. Paul, “whatsoever is not of faith is sin,” may be quoted here; the passage may be rendered, “not dictated by faith,” “not required by faith.” Not required by faith in CHRIST or the religion established by Him and described by His Apostles.

What does Cardinal Gibbons mean by saying so emphatically that there are numbers of Protestant ministers who are longing to enter the Church of Rome. Does he speak from practical experience?

Has he the confidence of that large number, he speaks of, or is it nothing but word trickery, fathered by the wish, or superstition, that the supremacy of the Papacy is at hand. It is well that these confidants of the Cardinal are determined that they will not put away their wives. That they will not be held by CHRIST as "Nicolitans," whose doctrines He said He hates, vide Revelations, chapter 2, 6 and 15 verses; see further herein "*Celibacy condemned by Christ.*" They will not put away their wives to enter the Church of Rome, to participate in that gorgeous exhibition the Romish Mass, and have the privilege or the duty "of worshiping and serving the creature more than the CREATOR," (St. Paul's Epistle to the Romans, 1st chapter, 25th verse) represented by the idol crucifix of the Church of Rome.

Pointed terms must be used on this subject, as ambiguous terms or soft words will set some minds thinking upon this important matter, i. e. the perversion of Protestant Christians to the Church of Rome.

Apostolic Succession,

has been productive of incalculable evil, and for which there is not one sentence of scripture authority—it is simply an invention of the Church of Rome and strongly favored by Dr. Pusey. Could any one show it of any benefit to Christianity, there might be some excuse for upholding the doctrine; as it is, it is fraught with nothing but injury to the cause of CHRIST. A short time past, a young clergyman of the Church of England, a graduate of Oxford (Oxford, which has sent forth into the world so many Tractarians, Puseyites and Deists) observed in the hearing of the writer of this line: "There can be no Church but our own (Church of England) and the '*Catholic*' Church, because it is through the Catholic Church our *Apostolic succession comes!*" He was then shown that the Church of Rome (which he, with a marked reverential tone of voice, called the "*Catholic*" Church) is a Heretical Apostacy, therefore the Apostolic succession is a myth, an absurdity, a useless, an evil dogma, a tower of strength for Jesuitical Puseyism. He, this Oxford graduate, did not and could not deny the historic facts as brought before him, vide Macauley's Essays, but still continued to hold to the doctrine of Apostolic succession as one of the most important doctrines "*taught by the Church.*" What ceaseless efforts certain Oxford Professors must make to so thoroughly imbue young minds with that most pernicious dogma! Verily, Jesuitism is a wily serpent.

Then again, Romish tendencies, and the workings of Jesuitism are shown in various ways in the Church of England. Sorry am I, the writer of this line, to be forced to say, the Church in which I was baptised and confirmed, seems in some localities to be forgetting the doctrines of Christianity, and turning back to the "*man of sin*"—the great Apostacy. It has been said that straws upon the sea show how the wind blows: the erection of crosses; the burning of candles upon altars—the light of Heaven shining into the building not being enough for these poor "*poor blind leaders of the blind.*" In fact, all the absurdities authorized by the First Book of Edward VI.: The erection of an altar in the chancel, which is decorated with a large cross, which has usually a carved or graven image of JESUS erected upon it (in absolute defiance of the Rubric, which directs that a plain table shall be used, covered with a decent cloth); manual crossings of the face and breast; rood screens; gorgeous habiliments; the use of the wafer (which is received upon crossed hands) instead of bread and wine, the emblems of the Body and Blood of the Redeemer; the elevation of the chalice containing wine, and the platter containing the bread, to the full extent of the arms in front of the cross, in the administration of the Sacrament of the Lord's Supper; as also the elevation of the offertory in front of the cross have been introduced and are practised by Tractarians and High Churchmen now in England, and the United States, as also in many churches in Ontario. What other absurdities will the Tractarians introduce? The Church rubric is in some measure, no doubt, accountable for such useless formulas, such supererogatory absurdities. The MASS, in full Roman Catholic style, and the CONFSSIONAL, with all its evils, have also been adopted by certain high church clergymen in England and the United States. The question has been asked: Are such men Jesuits who pretend they are Protestants? Truly, as said above, Jesuitism is a wily Serpent. No doubt, 150 of them as given by the French writer above quoted, is within the number.

As to the Apostolic succession coming down to us in an unbroken line from the Apostle St. Peter, who, it is claimed by some writers, was the first Pope, which is undoubtedly chimerical. History does not show that it is a fact vouched for by any credible writer that St. Peter ever was in Rome for any time. There are some Roman Catholic writers who assert that St. Peter preached in Rome and

assumed the Bishopric of that city ; but such writers are not credited by well read theologians, by none in fact but Roman Catholic and extreme high church men. It is undoubted that he was Bishop of Antioch, but as to his having been Bishop of Rome is apocryphal, a veritable invention.

St. Paul's journey to Rome and his stay in that city for two years is told in the 27th and 28th chapters of the Acts of the Apostles, but not a word is said about St. Peter being there ; nor is there in any part of the New Testament one word which can be constructed into showing that St. Peter ever was in Rome as Bishop, nor in any other capacity ; nor were either of his Epistles written in Rome.

Is, then, the doctrine of Apostolic Succession founded upon a mere tradition, a veritable literal invention ? Is it asserted, and the doctrine promulgated by Puseyite high church men for the purpose of giving the Church of Rome a sacerdotal and promptory right over and before the Anglican Church ?

How frequently do we hear high church people say, " We cannot belittle the " Catholic Church " because our church has sprung from that church and it is to her " *we look for our Apostolic Succession.*"

Is, then, the Apostolic Succession a doctrine of such vital importance ? Can it make the faith of any believer in CHRIST any more sincere ? Will he be a better Christian if the clergyman who baptized or confirmed him was ordained by a Bishop in line of succession from the first Pope ; or, if he is a clergyman who did not believe such succession of any importance. No, most assuredly not. The absurdity of the dogma is apparent when we reflect that the succession must come down to this time through the Popes of Rome, some of whom Salmoius Valerious and other historians show were literally and absolutely servants of Satan.

Otho, Bishop of Ravenna, a Prelate of some importance in his time, states emphatically that Geibert who ascended the Papal chair as Pope Clement III. in the year 1073 obtained the Pontificate through evil influences, and through making friends of brigands and other lawless people, women as well as men, some of whom he had in his palace as servants and retainers, who through intimidation and terrorism overawed the leading spirits among the Cardinals and so wrought upon their intelligences as to compel them to favor his election to the Papal chair.

Is the doctrine of Apostolic Succession to come down to the church of this day through such Popes as Clement 3rd, who was not by any

means the only Pope who was not influenced or governed in any manner by Christianity ?

The dogma is in fact utterly void of scriptural authority. History does not speak of it as a doctrine of the church until the reign of King Charles 1st of England, when that cunning and bigoted Prelate Laud, Archbishop of Canterbury, perceived the importance of the dogma to the high church or Romish party (of which he was the leader) and as said by Cranmer. "to the Church of Rome also." Laud, however, propounded the dogma and forced it upon the Protestant clergy. But, as said the historian Hume, not without earnest protests by many Bishops and inferior clergy.

The description of Laud given by Lord Macauley, in his essay upon Lord Nugent's Memorials of John Hampden, is interesting as showing the kind of intelligence we have to deal with, thus :

"Never was face of man more strikingly characteristic of low cunning and servility. Never did painting more skilfully portray the character of a man than does his which hangs in an ante room of the House of Commons, painted by the most celebrated painter of the time. There it is fixed for all time upon that truth-telling canvas. The mean, low, narrow forehead, the pinched features, the peering, cunning eyes, the prominent and determined chin and sensual mouth of the Prelate show unmistakably his disposition, and mark him out as a proud, cruel, narrow-minded tyrant. We may reasonably place him as a lower kind of St. Dominic, differing from that fierce and gloomy enthusiast who helped to found the Inquisition as we might imagine the familiar imp of a malevolent witch to differ from the angel of the bottomless pit.

"Laud mentions in his diary that he had dreamed he had turned Papist. Of all his dreams, that is the only one, we suppose, which was realized.

"Such is the man who aspired to lead and superintend the religious and political opinions of Englishmen of his day."

Thus Macauley again speaks: "King Charles 1st and his creature, Laud, while they abjured trifles and insignificant formulas of the worship and government of the Church of Rome, they retained its worst vices. The complete subjugation of common manly independence (and the right and duty to reason) to clerical authority. A weak preference of form to substantive and vital christianity. A puerile preference, in fact passion, for the idolatrous mummeries as practised and professed by Romanists and the superstitious vener-

ation for the priesthood, and worse than all, merciless intolerance toward those who would not conform to the church government of the Anglican Church as favored by them.

The Fathers of the English Protestant Church before and during the Reformation said nothing about the dogma, Apostolic Succession. Wicliffe, the first great reformer, who in Lincolnshire as also in the county of Bucks held livings in the Church during the 14th century said nothing and of course knew nothing about it.

The earnest and fearless Stillingfleet, Bishop of Worcester in the 17th century, denounced it as "Romanism, and Laud the propounder of it as merely a pretended Protestant, in fact a Romish Jesuit." From that time the dogma created very small stir in the christian church, until Dr. Pusey astonished the Protestant world by reviving it.

Lord Macauley, in his essay on Mr. Gladstone's book on Church and State, says upon Apostolic Succession: "The transmission of clerical orders from the Apostles to English clergymen of this day must have been through a very great number of intermediate persons. Now, it is probable that there is not one clergyman of the Church of England who can trace his spiritual genealogy from Bishop to Bishop, so far back as the time of the conquest. There are centuries during which the transmission of his orders is buried in utter darkness. And whether he be a Priest by succession from the Apostles, depends upon the question whether during that long period, thousands of events took place, any one of which may, without any probability, be supposed not to have taken place, the lack of which would interrupt the succession. We have not a tittle of evidence pro. nor con. respecting such events * * * * *

"In the utter absence of all evidence, we cannot but say we are entitled to enquire and to demand that there should be very strong, sufficient and undoubted evidence, that the strictest regularity was observed in every generation, and that the Episcopal functions were exercised by none who were not Bishops by legitimate succession from the Apostles. But we have no such evidence.

"In the first place we have not full and accurate information touching the polity of the Church during the whole century which followed the persecution by Nero. That during that period the overseers, elders or bishops of all the little christian societies scattered throughout the Roman Empire held their spiritual authority by virtue of holy orders derived from the Apostles, cannot be shown by contemporary testimony, or by any testimony which can be regarded

as decisive or authentic. The question whether the primitive ecclesiastical constitution bore a greater resemblance to the Anglican or the Calvinistic model has been freely disputed. It is a question on which men of eminent parts, learning and piety have differed, and do to this day differ very widely. It is a question on which a full half of the ability and erudition of Protestant Europe has ever since the Reformation been opposed to the pretensions of those who hold to the Apostolic Succession as taught by Laud and in our day by Pusey.

“Extreme obscurity overhangs the history of the christian church during the middle ages; and that the facts which are discernible through that obscurity prove that the church was deplorably ill-regulated.

We read of sees of high dignity openly sold, transferred from one to another during tumultuous wrangling, and bestowed on one occasion by a profligate woman on her paramour, again a bishopric was bestowed by a warlike baron on a kinsman still a stripling and an incurable cripple, many of the Popes were mere boys when appointed.

Undoubtedly we must arrive at the conclusion, that (there being a total want of evidence to show the fact) the Church of England does not possess the Apostolic Succession.”

Lord Bacon.

In the V. century, says the famous Bacon in his “*Cogitato et visa*,” christianity had conquered paganism, but paganism had infected and polluted christianity. The church was victorious but corrupted. Many of the heathen rites and the subtleties of the Idol worship of the Roman Pantheon had passed into and been incorporated with the worship of the true GOD.

“In an evil day, though with great pomp and solemnity, the Satanic alliance was made between the philosophy of heathenism and the faith as professed by those of that time, who assumed the term Catholic, who in their zeal stopped at nothing to gain the chiefs of the Roman state and others to the christian religion. And the adoption of some of the pagan rites and formulas, and in some instances the doctrines of heathen mythology were resorted to by them.”—“*The end justifying the means*” (now a doctrine of Jesuitical Romanism, had not in the 5th century been propounded or advanced; yet the Catholics in the above instance showed the same spirit, the same idea prevailing.)

Thus writes Macauley on the same subject : Spain after christianity had achieved its triumph, the principle which had assisted in that triumph began to corrupt it and it in fact became a paganized religion under the assumed name "Christianity." Patron saints were placed in the positions of household gods. Mars was changed into St. George, Venus into the Virgin Mary, &c. The fascinations of female loveliness were joined to celestial dignity, and chivalric homage became a religious duty.

And thus writes Froude in his essay on the Oxford perversion : A clergyman of the Church whom I once met, and who was afterward a Bishop of the Church in Ireland, said to me, that the theory of a christian priesthood as we have it in the Church, and as it is in the Church of Rome, is without the authority of scripture, therefore it is a mere human invention.

The idea of the sacrament having any physical efficacy irrespective of their conscious effect upon the intelligence of the receiver, has originated with, and is an invention of the Church of Rome, and which is undoubtedly an idolatrous superstition.

The churches since Apostolic times have been and are merely humanly established institutions by men acting under the best (let us say) dictates of their intelligence, yet the Church has varied in government and formulas of worship time after time in different ages, and may and will no doubt again vary. It was always fallible and CHRIST never intended it to be infallible. The assumption that the head of the Church of Rome is infallible is a literal absurdity, without one sentence of scripture to give countenance, weight or reasonable status to the dogma, especially when the infamous lives led by some of the Popes and the degraded lives which history shows some of them bore, are taken into consideration.

Martineau,

in his book on "*The Seat of Authority in Religion,*" on the infamous doings of Pope Rodrigo Borgia and his son, Cardinal Caesar, says, "Borgia and his son were fortunate in not having a Tacitus to chronicle their deeds of darkness ; but the disgust and horror of contemporary mankind have done the work of the historian and saved from oblivion a picture of flagitiousness, treachery, rapine and murder, unsurpassed in the records of crime. That Pope gained the Apostolic chair by bribery, treachery and intimidation ; and quitted this life by a cup of poison which he had prepared for another. He dissolved the marriage of his daughter that he might marry her to

a Prince. His son he made a Cardinal whilst still a youth, a mere boy, and to do so fathered him on the husband he had wronged, and forced that son into the Orsina faction.

The orgies and profligacy of the Vatican palace, the assassinations in the streets, the sale of justice and of divorce, of spiritual offices and honors, turned the Vatican into an asylum of debauchery and passion, and startled men into the belief that Antichrist had come.

Is the doctrine of Apostolic Succession to come down to the tenth decade of the 19th century through such a character as Rodrigo Borgia? If so, it is simply an offshoot of degraded infamy. Legitimate Ecclesiastical Succession from the Apostles cannot by any possibility be shown. Let us suppose that it cannot be shown, it is a matter of no importance to christianity, and it is at best and in very fact, nothing but a historical continuity. Archbishop Laud thought, no doubt, that "*Apostolic Succession*" would, if he could show it, aid him in his scheme to establish the Papacy in England.

"The Irish gentleman who used that language above referred to," continues Mr. Froude, "was an evangelical churchman who had devoted his whole life to the service of the great Master, and who thought of, and cared for, nothing else. Such cheerfully devout and God-fearing christians as he and his family and friends I never met since I visited them.

"I feel constrained," continues Mr. Froude, "to say that Protestant christianity has more to say for itself than my Oxford associates and teachers had allowed. We usually heard religious sincerity and earnest Protestant worship, ridiculed, and stigmatised as puritanical cant. The scriptures were by such people held of small account and the Church as everything."

During the middle ages, history shows that the theology of that time and the relations between matter and spirit were for the most part imaginative conceptions and by no means studied by reasoning intelligence, and conclusions were arrived at without proper care and due observation and deliteration.

Human intelligence can influence and act upon matter only through the physical system of the body which it inhabits. Ideas are communicated to the mind by the senses, by acts, by method and sequence, which, so far as experience has gone or can go cannot be departed from. During medieval times, on the other hand, people believed in witchcraft, magic and incantations. Incantation, they thought, could call up demons and spirits, and could control the

elements. The Roman Catholic theory of the Sacraments was the counterpart of enchantments, and was looked upon by the laity with a certain superstitious dread. Outward physical acts, which, except as symbols and having no intellectual importance, were supposed to produce spiritual changes in material substance and words spoken by a priest, to produce the effect of spells to bless or blight. The imposition of the hands of a Bishop was supposed to confer supernatural powers (which to this day is held by Roman Catholics). It was believed that an ordained priest had the power to alter the nature of the bread and wine, the emblems of the Body and Blood, used in the Sacrament of the Lord's Supper, into the real body and blood of CHRIST by saying a creed or prayer over them. This is also believed by them to this day.

The whole Church had believed in such doctrines and dogmas down to the 16th century, just as it held that medicine would never be of any effect until blessed by a priest, as also the belief in the power of relics of saints to work miracles.

Larger and more liberal knowledge and extended intelligence and more comprehensive powers of exercising the reasoning faculties has taught us that magic, enchantment, spells, charms and superstition as to ecclesiastic power are mere frauds and obsolete follies.

When will living men awake out of sleep, and shake themselves loose from the glamor of dreamland?

“Ultramontanism,”

says Gracchus, “Is the correlative, a development or offshoot, of Jesuitism. All Jesuits are Ultramontanes, but all Ultramontanes are not Jesuits. The word Ultramontane—beyond the mountains—although used originally in a different sense by the French to signify beyond the Alps, is now employed to designate those who seek to establish the Pope in temporal power as well as spiritual, and who maintain that it is just as much the duty of Romanists to consult the Pope or the Roman Catholic clergy and to observe their dictation in secular affairs, such as “allegiance,” voting at elections, and the conducting and management of schools, and with the every day concerns of social and political economy as in matters of faith and religious observances. Ultramontanism abounds in all Roman Catholic and sometimes, secretly, in Protestant countries from which the Jesuits have been expelled. In the Province of Quebec until recently the majority of the Romish clergy were Gallician in sen-

timent i. e. they were of those taught to limit the supremacy of the Pope to things purely spiritual; but under the astute management of the Jesuits the Ultramontanes have become the dominant party in that Province as indeed it is now with the Romanists in old France itself. We must bear in mind, then, that in Quebec nearly all the clergy and many of the politicians are Ultramontanes, and since the Ultramontane clergy have assumed the right to dictate to the habitant how he ought to vote, they wield an immense political influence, consequently the leaders of both the Rouge and the Bleu parties of Quebec are consequently coquetting with them for their support.

In Ontario, Manitoba, and the maritime Provinces, constituencies are in large measure mixed quantities; the politics of the electorate are generally so well known that ordinarily within reasonable limits, politicians are pretty sure of their ground. In Quebec, however, the Ultramontane clergy are practically able to determine at will the political complexion of the membership which that Province will send either to the Local Legislature or the Dominion House of Commons, so that in the debate on the Jesuit Endowment Act, and in the dual language debate subsequently held, the machines (or the machine politicians), who spoke on either side, spoke to the question or through the question at the Ultramontane rulers of Quebec."

Strong Allies of the Jesuits

in this country are found, not merely in illiterate and bigoted Roman Catholics and *Jesuits in disguise*, clergymen and others in Protestant Churches, who are by far more numerous than is generally supposed, but in politicians, whose ideas formed by the *quiet satisfaction of the Roman Catholics*, and the religious equality of all denominations before the law, are so pronounced, that any suspicion of Jesuitical scheming and hypocritical double-dealing, and the aggressive intentions of the Church of Rome as manipulated by the Jesuits, never enter their minds;—they cannot believe such to be possible, and laugh at any man who attempts to warn them of the danger into which their credulity and apathy are permitting this country to fall. Again, we have politicians who are Deists or Atheists, who hold Romanism the best of all religions, as it can be used for party purposes, and self-aggrandisement, and as a means of personal elevation into power.

The Question for the Electorate.

What then is our duty as Christians in this matter? Are we to submit to the dictation of party papers and party politicians? Are we to allow them to stand in the way between us and our obvious duty as Electors? Are we to wilfully shut our eyes to the peril this country is in, and the disgrace to us if we flinch from our duty at this momentous crisis in the affairs of this country. Are we, at elections, by blind, stupid and besotted adherence to old parties, to cause ourselves to be branded as traitors to country.

Or are we not to aid in the disenthralment of the French Canadians and other Roman Catholics, British subjects, "*whether they like it or not,*" in this country. Or, are we to cast in our influence with that of their oppressors? It may be, as has been said, "that we waste our sympathies upon people who cannot appreciate our institutions or the freedom of British subjects." At the same time we cannot swallow our convictions of what is right, and at future elections put our necks beneath the yoke of party, and cast our ballots for the professional politician and his pretended patriotism. *No, we cannot.* Such politicians are ever ready to outbid one another for Jesuit and Ultramontane support, and give to and promise all the Jesuits require of them. Or, are we individually to put the consciences and conclusions of true men, freeborn British Canadians, into our vote, and cast that vote, *even should it stand alone,* for GOD, for country and for all—both Protestant and Romanist—for British connection and for human progress, and *special privileges* to no church or party.

The elector ought then of necessity to hold himself personally responsible for the consequence of his voting. The only safe course for him is, *to vote for no man* who had not been known aforetime in his neighborhood as a staunch and firm Protestant—no matter of which or what political party—let him be a man who has sufficient knowledge of history to be aware of the spirit and intents of Romanism as led by Jesuits.

"It is righteousness which exalteth a nation," said Solomon;—let us with all our might do the best we can, and then leave the issue to our GOD. Let the voter support no man, who will not pledge himself to oppose the encroachments of the Romanists at all times and under all circumstances;—let him ever bear in mind the double-dealing hypocrisy of the Jesuit—who may, *as he thinks, without sin,* swear upon the Bible, and that the Douay translation of the Bible,

to oppose Romish encroachments, fully intending to act the very reverse to the terms of his oath, "*the end justifying the means.*" Let the voter support no man whose voice on the floor of Parliament will not give the ring of true metal, and will be as the clarion trumpet's thrilling blast, proclaiming and repeating the determined shout of our British ancestors, "*No Surrender,*" No surrender to *Romish dictation—and Jesuit domination*—in this free Canada of ours—*no Legislative sycophancy to Romish heresy*; but equal rights to all religionists, even to our enemies of the Church of Rome. If all Protestants, no matter to what party they belong, do not unite and form one

Entirely New and Invincible Protestant Party

to oppose Jesuitical Romanism, which is sworn to subvert and put down all law and our free institutions, and which is in fact already at work, we must submit to its dictum and domination.

Let it never be forgotten that it is the voter who makes the Legislator; then let every voter obey the dictates of Christianity—of common sense and self-preservation, and use his franchise as a free-man ought.

Loyola and his Order of "Jesus."

We will here give the inception of the order of the Jesuits, with a short biographical sketch of Loyola the inventor of Jesuitism.

"In the year 1555," says Macauley, "a Spanish Hidalgo, named Loyola, took up his abode in the Convent of the Theatines in Venice. He was of peculiar and apparently eccentric habits, a solitary and a fanatic. He tended the poor in the hospitals, affected extreme poverty, clothed himself in rags, and almost starved himself. Frequently he would sally forth into the streets, mount upon a stepping stone or door step, and call aloud and wave his hat to the people, and thus gather around him a crowd to whom he would preach in a queer outlandish jargon of Castilian mixed with Tuscan. His enthusiasm surprised the monks of the Theatine, who were held as the most zealous and rigid of the zealous. But to Loyola their discipline was lax and their movements slow, for his mind was naturally passionate, imaginative and restless, he had passed through experience which had given to his intelligence its morbid intensity and nervousness. In his early life he had been the very prototype of the hero of Cervantes, Don Quixote. His whole study had been chivalrous romance; and his existence one gorgeous day-dream of princesses

rescued and infidels subdued, and he dreamed of nothing but laying at the feet of his Dulciana, the keys of Moorish castles and the jeweled turbans of Asiatic Princes.

"In the midst of such chivalric fancies of martial glory and prosperous love, a severe wound stretched him on his back, his constitution became impaired, and he was doomed to be a cripple for life. The palm of strength, grace and skill in knightly feats were no longer for him. He could never again hope to strike down gigantic soldans or find favor in the eyes of beauty.

"A new vision now dawned upon his faculties and mingled itself with his old delusions. He would still be a soldier and knight-errant; but the soldier and knight of the Spouse of CHRIST. He would smite the great red Dragon (!) He would be the champion of the woman clothed with the Sun. He would break the chain under which false prophets held the souls of men in bondage. The same extreme vanity. The same nervous and restless imagination, which had been employed in picturing the tumult and noise of imaginary battles and the fancied charms of mythical Princesses, now filled his solitary dreams with saints and angels. He fancied the Virgin Mary (as he said, the Mother of GOD) descended to commune with him, and that he saw the Saviour face to face. Such mysteries in religion, which are severest trial of faith, were in his case, we are to suppose, palpable facts!! It is difficult to tell, without a smile of incredulous pity and unmitigated contempt, that at the *sacrifice of the mass*, he saw, this visionary fancied he saw, "*Transubstantiation take place*," and that as he stood on the steps of the Church of St. Dominic, "*He saw the Trinity in unity*," and wept aloud with joy and wonder.

Such a fanatical dreamer was the notorious Ignatius Loyola, who in the reaction of the Church of Rome in the 16th century, bore the same part as Luther bore in the great Protestant movement. The zeal and earnest harangues and fanatical denunciations of Loyola bore down all opposition, which, it may be supposed, was not very energetic. He gathered around him admirers and assumed the dictatorship amongst them. Thus the company or order of Jesuits was established; and rapidly, through fanaticism and bigoted intolerance it grew in influence and became possessed of unlimited sacerdotal power. Through the energy and ceaseless activity of the members of that order, and their assumption of the weapons of anathema and excommunication, in the battle for the supremacy

of the Church of Rome in the 16th century, the success of the Jesuits is written on every page of the annals of Europe during several generations. The quintessence of the Roman Catholic religion is simply and solely Jesuitism. And the history of that Order is the history of the revival of Romanism in that century.

That Order commenced operation by possessing itself of all the strongholds which commanded the minds and the superstitions of the public. The Pulpit, the Academies and Colleges, the Press, and the greatest aid to them of all, the Confessional.

Wherever the Jesuit preached the building was too small for the audience. The name of a Jesuit on the title page of a book secured the sale of it. It was into the ears of the Jesuit that the powerful—the noble—and the beautiful women breathed the secret history of their lives. The Jesuit was found under every disguise, and in every country. Scholars, Physicians, Merchants, Serving-men, Bravoes, Brigands, and Beggars, were Jesuits. In the hostile courts of England and Sweden; in the castles of nobility; in old Manor-houses and cottages of Britain and amongst the cabins of Irish peasantry they were found, arguing, consoling, dictating and threatening in cases where intelligence showed insubordination. Animating the courage of the timid and holding before the eyes of the dying the idolatrous crucifix of the Roman heresy.

“Nor was it less the duty of the Jesuit (see his oath below) to plot against the thrones and the lives of Potentate Kings and Princes than to spread evil rumors to the injury of private character. To raise tumults in councils and deliberative bodies. To excite evil wars, and to purchase the poniard of the Brave and arm the hand of the Assassin against those who would not and did not submit to their dictates. Inflexible in nothing but fidelity to the Church of Rome. They were equally ready to appeal in her cause to the spirit of extreme loyalty and freedom. The right of rulers to misgovern their people, and the right of the people to assassinate a tyrannical ruler were inculcated by the same Jesuit, suiting his words to the ideas and temper of the person addressed. “*The end justifying the means.*”

The Jesuits are described by some writers as most rigid and extremely strict, by others as the most indulgent of spiritual advisers; both are no doubt correct. The devout “Catholic” listened in enraptured awe to the well studied speeches, and the assumption of pure and saintly morality, and perfect purity, of the Jesuit.

The gay cavalier, who had but yesterday run his rapier through the body of his rival; the frail beauty who had forgotten her marriage vows—found in the Jesuit an easy, well-bred man of the world, who knew how to accept personal favors and monetary gifts to the Church and to make allowances for the “*little irregularities*” of people of fashion. The confessor was strict or lax according to the temper of the penitent. “*To be all things to all men that I might gain some,*” writes the Apostle; the Jesuit carried out the idea to the utmost extreme. His object was to send no one away dissatisfied, to keep all within the pale of the Church, ever ready to declare, *I am a true Catholic*. Since there must be bad people, it is better they should be bad Catholics than become dissatisfied and absent themselves from the mass and the sacraments of the Church and finally give up the Church and turn Protestants. If a man is a bravo, a brigand, a gambler, or a libertine, we must not allow him to be a heretic also.

“During the generation which preceeded the Reformation, the Papal court had been the scandal of Europe. Its annals are dark with murder, concubinage, incest and treachery, even the most sanctified and respectable of the ecclesiastics were utterly unfit to be numbered amongst christians. Some were men like Pope Leo 10th, who with the Latinity of the Augustan age, the newly invented and recently introduced set phrases into the Latin phraseology had also acquired its atheistical and scoffing spirit.”—Macaulay.

Such is the account which history presents of the inception of the “*Order of Jesus,*” and of Ignatius Loyola, its founder. Paolo Sarpi, who wrote in the 17th century, refers to him as “*Inago Yolola.*”

That order which was established in the name of the peaceable and peace-loving “*Son of man,*” the Saviour of the world, has done more evil in past times, has brought about more wars, and a greater amount of bloodshed, misery and woe upon humanity in the name of Christianity, than all those who worship idols erected by Satan, have done since the flood. There has not been a war since the 6th decade of the 16th century which cannot be traced to the schemes and intrigues of the Jesuits—all for the elevation of the Romish Church above the Christianity which was taught and established by Jesus Christ and His Apostles.

The oath of the Jesuit

shows an everliving determination to subvert and crush all religions,

all potentates and peoples who will not support and uphold that great heresy from Christianity, the Church of Rome, as the only Christian church, which oath is given below, which we copy from a Roman Catholic journal published in New York, entitled "*Le Semeur Franco-American*," and is without any exception, the most ingeniously got up invention of tyrannical and intolerant bigotry which clerical cunning and deceit has ever put before the intelligence of mankind; and let all freeborn Americans, either of the United States or Canada, read, mark, learn, and mentally digest this far-reaching oath, which is also given in "The American," a paper published in Omaha, Nebraska, U.S., of 29th October, 1891.

"I. N——, now in the presence of Almighty GOD, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles St. Peter and St. Paul, and the Saints and sacred hosts of Heaven, and you, my Ghostly Father, do declare from my heart, without mental reservation, that the Pope is CHRIST'S Vicar-General, and is the true and only head of the Universal Church throughout the world; and that by virtue of the *keys of binding and loosing*, given to his holiness by JESUS CHRIST, he has the power to depose heretical Kings, Princes, States, Potentates, Commonwealths and Governments, all being illegal without his *sacred* confirmation, and that they may be safely destroyed.

"Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of heretical or Protestant authority whatsoever, especially against the now "*pretended authority of the Church of England*" and all adherents thereto, in regard that they are usurped and heretical, opposing the sacred mother Church of Rome. I do renounce and disown my allegiance as due to any heretical King, Prince, Potentate or State being Protestant, or to any of their magistrates or officers. I do *further declare* the doctrines of the Church of England, of the Calvinists, Huguenots, and other Protestants to be damnable, and those to be damned who will not forsake the same. I do *further declare* that I will help, assist and advise all or any of the agents of his holiness in any place wherever I may be, *and do my utmost to extirpate the heretical Protestant doctrines, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, notwithstanding that 'I have been dispensed with,' to assume my religion heretical as the propagation of the interests of holy Mother Church may require.* To keep secret and

private all her agent's counsel, as they intrust me, and not to divulge directly or indirectly, but will execute all which shall be proposed, given in charge, or discovered unto me by you my ghostly father.

All which I———, do swear by the blessed Trinity, and blessed sacrament which I am about to receive, to perform and on my part to keep inviolable; And I do call on all the glorious heavenly hosts to witness my real intentions to keep this my oath, and witness the same further with my hand and seal in the face of this holy covenant."

Jesuit doings in Past Times.

The revocation of the *Edict of Nantes*, in the year 1685, which had been granted to the Protestants of France by King Henry 4th of France in 1598, and the consequent expatriation of the Protestant Christians from that country amid massacre and bloodshed, the recital of the account of which even at this late day makes us shudder, was Jesuit work.

The savage extirmination of Christians during the religious war which desolated Ireland in the 17th century, was brought about by their intrigues.

The "gunpowder plot" attempt during the reign of King James 1st, deliberately devised for wholesale murder, to blow up the King of England and the houses of Parliament, which was discovered by the merest accident just in time to prevent its perpetration. Our GOD interposed (for He is the disposer of all things) and saved the lives of His anointed King James, his ministers and the Parliament of England.

The assassination of the Prince of Orange, commonly called "William the Silent," Henry III. and Henry IV., Kings of France, Barnaveldt, a Dutch patriot, and many others who opposed the assumptions of the Church of Rome.

The conspiracies against the lives of Queen Elizabeth and King James 1st, of England, and the murder by poison of at least two Popes, are all instances of the bloodshed, rapine and havoc with which the Jesuits have marked their path in history.

It is no marvel that they have been and still are dreaded and execrated by both Protestants and Catholics throughout the world, only excepting—that pitiable and degrading fact, it is not so in the Province of Quebec—in fact we may say in the whole of this British Dominion of Canada.

It is no wonder that as religious firebrands, social pests and

national evils, they have in turn been expelled from every civilized country, Roman Catholic as well as Protestant, as is hereinafter shown in detail.

After having recorded four different Acts of expulsion against them in the British House of Commons, expulsion was again pronounced against them from the United Kingdom by what is termed The Catholic Emancipation Act of 1829.

The consistent and implacable foes of popular education and civil and religious freedom and of human progress. They have ever scouted the idea of owing allegiance to any earthly Potentate or Temporal power.

If they have ever seemingly accepted citizenship in any country, it has been for the purpose of subverting its institutions and changing everything which tended toward freedom into subservance to their will, thus creating discord and turmoil, in which nothing could stop them. Christian principles or feelings and manly honorable uprightness they utterly disregarded.

Their alleged devotion as missionaries of the Church of Rome may be taken for what it is worth. As to civilizing the aboriginals of this country—their boasted field of labor—it is literally nil—their missionary work was tainted by greed, cruelty and rapacity.

Then, again, the massacre of Christians in Japan at the close of the 16th century was provoked by their insolent and dictatorial conduct and arrogant assumption.

In China, in Paraguay, and other countries, just as soon as they began to feel their feet firmly fixed, they dropped the humble guise of missionaries and assumed the more imposing and militant role of Propagandists and became more eager to make proselytes than to win converts.—Gracchus.

In Motley's "History of the Netherlands," he describes the Jesuits occasionally *convincing a Heretic of his sins by publicly burying him alive* in the presence of an assembled multitude, while they, —the Jesuits—stood by directing their minions to jump upon and stand upon the grave of the writhing victim till all was still and flattened firm. This demoniac work occurred in the 17th century, about 200 years past. Sir John Thompson, a pervert from Protestant Christianity to Roman Catholicism and once the Prime minister of the Government of the Dominion of Canada is reported to have said, "*The Jesuits have changed in latter times and have become tolerant and merciful to heretics.*" Which means, we are to

suppose, that they will not bury Protestants alive, or burn them at stakes, if they ever get the chance to do so. "Ah, there's the rub." —when they get the power.

Can any man believe, who has read the history of the Church of Rome, and of the Jesuits, that they are liable to change, that it is at all probable that Christian charity will ever influence their conduct. Can he believe that the Church of Rome as led by Jesuits, as it is at the present time, is in any manner changed from what it was two hundred years past. History shows that Jesuitism was the same intolerant bigot 100 years past that it was 200 years past. As said by a Protestant Frenchman, "We might as well expect the leopard to change his spots or the negro his skin, vide the Prophet Jeremiah, as Rome to change.

"Do we suppose," said Gracchus, whom we quote further, "that should the power of the Jesuits through the unprincipled, in fact the criminal truckling and subservient time-serving of Canadian politicians ever become in the future commensurate with their will (their intentions being foreshadowed in the oath they have sworn) we should not have re-enacted in Canada the rapacity and demoniac scenes that so plentifully disfigure the history of the past."

The deadliest foe in all the world to Protestantism, our Royal House, our freedom and Christian institutions is Jesuitism. The Jesuit is superstitiously trained, like the aboriginal savage of America, to the suppression of the exhibition of all human feeling. He, however, far exceeds the Indian, as he extinguishes all feeling for kindred, all natural affection, all those endearing home feelings so dear to all men, civilized or savage.

The Jesuit has shown himself the very incarnation of cruelty and craft, inexorable as death, insatiable as the grave, and fit he was to be the sleuth hound of that invention of Satan, the inquisition, with its innumerable and ghastly horrors. The misery, wretchedness, and woe brought upon humanity in Europe by the Jesuits are positively appalling and literally incredible.

Such were and are to this day, the Jesuits, who in the light of the 19th century, in this Canada, this land of educational enlightenment, and civil and religious liberty, have through the rivalries of factions, party feeling and base truckling of unprincipled politicians, not only been suffered to make a lodgement amongst us, but have received a legal status and an endowment from the public funds, which

no other country, Protestant or Roman Catholic, in the civilized world would have degraded itself by granting.

The plot to blow up the British House of Parliament, during the reign of King James 1st, usually called

The Gunpowder Plot,

Fifth of November, 1605, is another instance of Jesuit infamy. It seems paradoxical, in fact it is a display of ignorance in some writers, to throw doubt upon the truth of that abortive plot, that infamous attempt at wholesale murder by "Catholics." There does not in fact seem to be any item of history better authenticated.

Macauley's history of England commences with the accession of King James II., the gunpowder plot scheme having been discovered in 1605, a short time after the accession of King James I., therefore, Macauley says very little about it, but in some of his essays he refers to it as a historic fact.

Hume, in his history of England, states emphatically that the evidence that the attempt was made is ample. So also does Hallam in his constitutional history of England. Hume describes the plot fully, from the letter received by Lord Monteagle giving him warning to be absent from Parliament (he being a Roman Catholic) to the deaths of Piercy and Catesby—two of the conspirators, who were both shot with one bullet by the people, on a London street. Guy Fawks was put upon the rack and after the first turn of the windlass, confessed all about the plot and gave the names of the other conspirators some fifteen or sixteen, mostly foreigners, the greatest number of whom escaped to France. Digby, Rookwood, and Winter were tried, sentenced to death, and executed, after full confession of their guilt; but deplorable to relate, they all except Winter boasted of their intent and expressed regret for their want of success, and that they died true members of the Catholic Church.

Hallam, in his 1st vol., gives the same facts and adds, "To deny that such plot was ever gotten up and that the attempt was ever made, and to assert that Lord Cecil got up, invented, the whole story, shows great effrontery and folly, and a lack of common honorable feeling. *The* warning letter to Lord Monteagle (who although a Roman Catholic and in opposition to the reigning Prince, yet he was a man of honor and could not lend himself to a matter which was to him suspicious, consequently he had the letter which he had received laid before the King). *The* discovery of the two hogsheads and

thirty-six barrels of gunpowder in the basement of the House of Parliament. *The* confession of the conspirators, and *The* preconcerted raising in arms of the Papists in Warwickshire, are all historic facts, which cannot be denied, and it is imbecile folly to deny the plot.

Drs. Pusey and Newman and that other Jesuitical pervert to Romanism, Dr. Manning, all assert the same idea in almost the same words, thus, "*The evidence that the gunpowder plot was ever gotten up, or that the attempt was ever made is insufficient,*" and that the whole story was an invention, conceived and got up through the bigotry and intolerance of the Protestant of the tin

In the above oath of the Jesuit he swears "that by virtue of the keys of binding or loosing given to *his holiness the Pope*, by JESUS CHRIST," he, the Pope, has certain powers, &c.; we have hereinbefore shown that such giving of keys never occurred—the assertion that it is so, is simply a false invention, the whole matter having been gotten up, and the meaning of a Scripture passage, falsified by Catholics in dark ages, for the establishment and rearing up of the Church of Rome.

Can any Jesuit or other Romanist show us that our allegations on that point are not true? That falsified statement is undoubtedly what the Apostle St. Paul refers to in the 11th verse of chapter 2, II. Epistle to the Thessalonians—"GOD shall send them strong delusion that they should BELIEVE A LIE."

Mr. Geo. Ruskin, of Toronto, writes as follows :

Compelling a Romish Bishop to give Testimony.

The *Kankakee Times* publishes the following communication from a member of the Illinois bar. Though perhaps containing nothing new or strange to those who have studied the matter, the statement made may convince such Protestants as imagine the Church of Rome to be a harmless institution, of their great error. The principles of the Papal hierarchy remain unchanged. The wearer of the Tiara, the Pope of Rome, would as readily depose, had he the power, for what he holds heresy, any temporal ruler of to-day, as his predecessor, six centuries ago, deposed and deprived of his estates Count Raymond of Toulouse, for protesting against Romanism. Religious liberty is both hated and dreaded by a Church which claims the right of enforcing its spiritual decrees by the assistance of the secular arm holding a gun and bayonette if necessary: In one of

your past issues you told your readers that the Rev. Mr. Chiniquy had gained the long and formidable suit instituted by the Roman Catholic Bishop to dispossess him and his people of their church property. But you have not yet given any particulars about the startling revelations the bishop had to make before the Court, in reference to the still existing laws of the Church against those whom they call heretics. Nothing, however, is more important for every one than to know precisely what those laws are.

As I was present when the Roman Catholic Bishop Foley, of Chicago, was ordered to read in Latin and translate into English those laws, I have kept a correct copy of them, and I send it to you with the request to publish it.

The Rev. Mr. Chiniquy presented the works of St. Thomas and St. Ligouri, hereinbefore mentioned, to the Bishop, requesting him to say, under oath, if those works were or were not among the highest theological authorities of the Church of Rome all over the world. After long and serious opposition on the part of the Bishop to answer, the Court having said he (the Bishop) was bound to and that he must answer, the Bishop confessed that those works were looked upon as among the highest authorities, and that they are taught and learned in all the colleges and universities of the Church of Rome as standard works.

Then the Bishop was requested to read in Latin and translate into English the following laws and fundamental principles of action against the heretics, as explained by St. Thomas and St. Ligouri.

“An excommunicated man is deprived of all civil communication with those who are faithful to the Church, in such a way that, if he is not tolerated, they can have no communication with him, as it is in the following verse: ‘It is forbidden to kiss him, pray with him, salute him, to eat or do any business with him.’”—St. Ligouri, vol. 9, page 162.

2. “Though heretics must not be tolerated, *because they deserve it*, we must bear with them till by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be extirminated, burned at the stake or buried alive.

3. “Though the heretics who repent must always be accepted to penance as often as they have fallen, they must not in consequence

of that, always be permitted to enjoy the benefits of this life.
* * * When they fall again they are admitted to repent,
* * * but the sentence of death must not be removed."—St.
Thomas, vol. 4, page 64.

4. "When a Potentate is excommunicated for his apostacy, it follows from that very fact, that all those who are his subjects are released from the oath of allegiance by which they are bound to obey him."—St. Thomas, vol. 4, page 94.

The next document of the Church of Rome brought before the Court was the act of the Council of Lateran, A.D. 1215 :

"We excommunicate and anathematize all heretics and every heresy especially such heresies as exalts itself against the HOLY, ORTHODOX, AND CATHOLIC FAITH, condemning all heretics by whatever name they may be known ; for though their faces differ they are tied together by their tails !! (as devils). Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated ; If priests, they shall be first degraded from their respective order, and their property applied to the use of the Church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and if necessary, compelled by ecclesiastical power, to swear that they will exert themselves to the utmost in the defence of the faith and extirpate all heretics denounced by the Church who shall be found in their territories. And whenever any person shall assume government, whether it shall be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and the Bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff, who will declare his vassals released from their allegiance from that time and will bestow his territory on Catholics, to be occupied by them, on the condition of extirminating the heretics and perserving the said territory in subjection to the faith.

"Catholics who shall assume the cross for the *extirmination* of heretics shall enjoy the same indulgence and be protected by the same privilege, as were granted to those who went to or go to the help of the Holy Land. WE DECREE FURTHER, THAT ALL WHO MAY HAVE DEALINGS WITH HERETICS, AND ESPECIALLY THOSE WHO RE-

CEIVE, DEFEND OR ENCOURAGE THEM. SHALL BE EXCOMMUNICATED. HE SHALL NOT BE ELIGIBLE TO ANY PUBLIC OFFICE. HE SHALL NOT BE ADMITTED AS A WITNESS. HE SHALL NEITHER HAVE THE POWER TO BEQUEATH HIS PROPERTY BY WILL NOR TO SUCCEED TO ANY INHERITANCE. HE SHALL NOT BRING ANY ACTION AGAINST ANY PERSON, BUT ANY PERSON MAY BRING ACTION AGAINST HIM. SHOULD HE BE A JUDGE, HIS DECISION SHALL HAVE NO FORCE, NOR SHALL ANY CAUSE BE BROUGHT BEFORE HIM. SHOULD HE BE AN ADVOCATE, HE SHALL NOT BE ALLOWED TO PLEAD. SHOULD HE BE A LAWYER, NO INSTRUMENTS MADE BY HIM SHALL BE HELD VALID, BUT SHALL BE CONDEMNED WITH THEIR AUTHOR."

The Roman Catholic Bishop swore that these laws had never been repealed, and of course they are still the laws of his Church. He had to swear that every year he was bound under pain of eternal damnation, to say in the presence of God, and to read in his Breviary (his prayer-book) that "God Himself had inspired" what St. Thomas had written about the manner in which the heretics shall be treated by the Roman Catholics.

I shall abstain from making any remarks on these startling revelations of that Roman Catholic high authority. But I think it is the duty of every citizen to know what the Roman Catholic bishops and priests understand by *liberty of conscience*. The Roman Catholics are as interested as well as the Protestants to know precisely what the teachings of their Church are on that subject of liberty of conscience, and hear the exact truth, as coming from such high authority that there is no room left for any doubt.

STEPHEN MOORE, Attorney.

Written in the first week of January, 1872, at Kankakee City. Rev. C. Chiniquy, author of "50 years in the Church of Rome," adds:

From the foregoing it is evident that men with a corrupt doctrine—working upon weak human nature, his heart being deceitful above all things and desperately wicked, Jer. 17:9— is the devil's device to turn the truth of God into a lie, Romans 1: 25, to nullify God's salvation for man in CHRIST—and make the world desolate and empty—the institution of Romanism is a masterpiece of iniquity from the prince of darkness concerning which God says, "Come out of her my people that ye be not partakers of her sins and receive not of her plague." Rev. 18: 4.

Compare the foregoing Testimony with the following passages of Scripture and discern between grace and godliness,—truth and error,

darkness and light, life and death. "Love your enemies, bless them that persecute you, do good to them that hate you, pray for them that despitefully use you and persecute you," Matthew 5: 44.

"Should not a people seek unto their God.

"To the law and the testimony if they speak not according to this word it is because there is no light in them, Isaiah 8: 19, 20.

"Beware of men who come to you in sheep's clothing for inwardly they are ravening wolves. Ye shall know them by their fruits, Matt. 7: 15, 16.

"The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. 2 Cor. 10: 4, 5.

"Buy the truth and sell it not," Prov. 23: 23.

GEO. BUSKIN.

There is a Phase of Jesuitism,

at this time which is entirely new, now that the Church of Rome is controlled by Jesuits, that Order making no secret of their intentions as regards America; their determination to subvert the Christian institutions of the United States and the British Empire are unhesitatingly told in *Brownson's Review*, a Romish journal, in these words:

"The Church is a Kingdom and a Power,

and as such has the right to have, and has, a supreme head, which head is the Pope of Rome, who is the vicegerent of GOD, upon earth, whose authority extends over States and individuals alike. Should his holiness the Pope, issue an edict to the faithful Catholics of this country to overthrow the constitution of a country, and annex such country as a dependency to another country, all good Catholics would, without hesitation, at once comply, and work till death itself for its accomplishment. *But in case of Refusal* to so comply, he would be liable to excommunication from the sacraments of the Church, consequently, he will be to all eternity damned in hell. It is the intention of the holy See to reign supreme over the British Empire and this American continent." *The Pope of Rome the sovereign of all America!! We will leave the risible muscles of the reader to remain quiescent, just now, if possible.*

The "Catholic Truth Society," an outcome of the lay Roman

Catholic Congress held at Baltimore in 1890, announces that its members believe that the mission of the Roman Catholic Church in the United States is to "make America Catholic." This, however, is not news. The Baltimore Council of 1851 declared that Roman Catholics must join their religion to their political liberties, and that "the United States must become a Catholic country." And it is through the schools that the main effort to carry out this idea is being made.

Dictates of Intelligence.

"In countries governed by a central authority, *intelligence rules*; in countries which have elective institutions, *numbers, the plurality of intelligences rules*. The supremacy of the Church of Rome, on the other hand, is incompatible with any kind of liberty—liberty of conscience, liberty to reason, liberty for man to expand as his intelligence dictates. Obviously that church is confessedly the enemy of everything which freemen hold as civilization and intellectual improvement. It is an enemy, however, with which self-governed peoples, who are justly proud of their advancement, contend with at the greatest disadvantage. **POWER FOLLOWS THE MAJORITY OF VOTES.** Rome marshals her forces in a solid and unbreakable phalanx, the theory of free government supposes every citizen to be influenced by patriotism to exert his own intelligence, and to take a personal and individual share in the business of the State. *Romanists have no country, and acknowledge no rulers but their Church*; with them the Church is the substratum and superstructure of everything in this life; they are not allowed nor do they enjoy any kind of personal independence. They are mere intellectual blanks, unreasoning units—private soldiers in an army which is commanded by ecclesiastics, and their united organization is as superior to that of reasoning freemen at the polling hustings as the discipline of a regular army is superior to a mob of undisciplined men in the field. In the name of Republican principles they claim the right to the free assertion of their opinions, or rather the opinions of the priesthood, and that right cannot be denied them. But no such Republican freedom is permitted within their own lines. They unreasoningly obey their commanders, and their commanders care nothing for the nation in the management of the affairs of which they challenge a share. They are the subjects of an Empire which aims only at subjugating and putting under its feet all powers and peoples upon this earth. They are Roman Catholics first, and then

they fancy they are freemen, British or American freemen afterwards. Yet, as American or British citizens they possess the privileges of freemen, and the wire-pullers at political elections, whose horizon is bounded by the result of some immediate local political struggle, know too well the value of such allies to be unwilling to bid high for their support. Thus it is in the British Parliament, though England does not herself return a single Roman Catholic to the House of Commons, the Romish Irish members strive to hold the balance of power, with us in Canada they have succeeded since Confederation. Thus lately, also, the Roman Catholic vote controlled the City of New York, and but for the disgrace into which they had fallen by the scandalous and exposed corruption (appropriation of millions of public funds) of the party which they had borne into power, they, the Romanists, would now most probably control the finances of that city."—Froude.

What then, are we British Canadians to do with these Romanists? How can we hand down to posterity these free institutions which our fathers bequeathed to us, with our additions and improvements; some one says disfranchise the enemy who is so cunningly and so determinedly working against us. Disfranchisement is an extreme measure, which demands due consideration, yet the majority of votes carries the day; at the same time we must hold our own, cost what it may. If the Jesuits force us to appeal to arms, Then to arms *we must appeal.*

South and Central America,

The political constitution of New Grenada was reviewed in an allocution by Pope Pius IX. A few years passed; (reports a New York Journal) New Grenada being a Roman Catholic State, and the people Romanists, he, the Pope, declared the constitution which the Legislature had adopted null and utterly void, because, under its provisions, foreigners were allowed to enjoy freedom of worship, and because it established liberty of the press and free education—which *christian liberality*, in the Pope's *infallible* judgment, involved (to use his own words) *a horrible war against the Catholic Church*, similarly, if the Pope regnant Leo XIII., is to be placed in authority over a portion of the Crown domain, or of the Crown revenues in the BRITISH PROVINCE OF QUEBEC, we may awake to the fact that he has followed up the dogmatical assumption thus introduced, and put his ban with the consent of the *disloyal Ultra-*

montane Assembly of Quebec upon some of the free British institutions of that Province which conflict with the letter and spirit of the narrow bigotry of Romanism and the obscurantist programme. WHAT THEN? "*Is that a dagger that I see before me?*" No! It is a bayonette fixed upon a rifle musket with a red-coated British freeman at the butt of it!!

Ecuador.

A Journal published in San Paulo, Brazil, issued in June, 1890, gives a graphic account of the state of affairs in the Church-governed State of Ecuador. "The President of that so called republic (in which the people have neither the power, the inclination, nor in fact the intelligence to have anything at all to do with the elevation to power of those who manage the government of the country) are appointed by the Pope, and the laws made by the clergy. There is neither a Railway nor a Telegraph line, nor so much as a good stage road throughout the whole of Ecuador.

The few foreign residents of Guayaquil—the only seaport—endeavored during 1885 or '86 to establish for their own convenience and at their own cost, a *Telegraph line to Quito*, the capital. But the people, instigated by the Jesuits, cut the wires, threw down and carried off the posts as soon as put up, which occurred not once only but several times.

One of the laws adopted by the ecclesiastics prohibits the importation of books which have not been approved of by the Jesuits.

No account is given in any manner of the receipts and expenditure of the national treasury. It is no secret, however, that a large portion of the public funds, after paying the dues to the Pope, goes to the Churches, Monk-houses and Nunneries. And when the revenue does not meet the clerical requirements, soldiers with bayonettes fixed and swords drawn, demand of the merchants and compel them to pay the money required.

There is not a newspaper published in the country, consequently but little news gets in from the civilized world. The only schools are in the hands of the Jesuits, and in these little is taught but preparation for the first sacraments of the Romish Church, four-fifths of the inhabitants of Ecuador can neither read nor write.

The literature of the country consists of ill-written lives of saints, and novels, written mostly eulogistic of the Church of Rome and her ecclesiastics, as also of saints of past times.

Quito, the capital, it has been supposed contains between 50,000

and 70,000 inhabitants, who are, as to civilization, somewhat in the same position as the Quitans of 800 years past. The only means of access to that city is by riding upon mules over rough mountain roads (properly paths) without resting places or even springs of water—the traveller carrying his water supply in wooden kegs.

The low state intellectually and morally to which the people have sunk is literally appalling, it is positively beyond the conception of civilized people. Geographically the city stands higher above the sea than any other city or town on the earth except Pasco in Peru, and although almost under the equatorial line, possesses, owing to its high altitude in the mountains, the most salubrious and equitable climate of any city on this globe. Notwithstanding it is so blessed, it is morally and politically of all cities the deepest sunk in moral and intellectual degradation.

There are *no Protestants* amongst the people, if there are any they remain unknown, as the Ecuadorans boast that they will have no heretics in their country.

Such is the state of things in the so-called Republic of Ecuador, the constitution (properly the clerical-written code of laws) of which declares that the country and its government exists solely as consecrated by the HOLY ROMAN CHURCH, and in it that Church has absolute power to do as she lists; consequently worse than Ethiopian darkness reigns supreme. Clerical rule and clericism is the source and superstructure of everything in Ecuador, and which has brought upon the people ignorance, superstition, vice in all its phases, and the deepest degradation. The power which has undone Ecuador and shut out from that country the light of Christian civilization is Jesuitism.

Brazil.

In the Republic of Brazil the people have at last aroused themselves to their duty as men. London and New York journals (August 1891) show that the newly elected legislature of that Republic has enacted stringent laws against the Jesuits; in fact against all other Roman Catholic ecclesiastics. Official recognition is entirely withdrawn from them. The schools are secularized, and the subsidies which in time past were paid the Church and her ecclesiastics cancelled. And laws having for their object the *banishment of the Jesuits* have been demanded by a convention of the people of Rio Janeiro.

The Jesuits carried things in Brazil with such a high hand and

insolent tone that the people rebelled, dethroned the king Dom Pedro, and established the Republic. The ecclesiastics are suffering, many are in want, and it is said some of them have died of starvation, and all are upon short allowance of food; in public they are treated with contemptuous ridicule, undoubtedly their pride and insolence brought it all upon themselves. It is hard upon them to say they deserve their fate. GOD is prompting men to assert their manhood. He has given the Brazilians more intelligence than their fathers possessed, and He expects them to make use of it, which is the reason they are at least half a century in advance intellectually of the Canadian French.

The Brazilian Bishops have protested in the *name of GOD!!* against the harsh measures dealt out to the ecclesiastics, coupled with threats of excommunication, eternal damnation, and the flames of hell, but without avail. They have been told by a leading statesman that "common sense and civilized christian statesmanship shall rule in Brazil for the time to come." Such language has never been used by any French Canadian politician. No, Romish ecclesiastics who hold the Balance of Power, are the political dictators in this Dominion.

"One point in the Brazilian revolution should not be forgotten, and which speaks loudly in favor of the civilization of the Brazilians; it is this: The Romish ecclesiastics were not persecuted, nor are they yet so far as news has reached this country (January, 1893), but it is said they are treated with ridicule, jeered and laughed at when they appear in public, boys in the streets shout after them "Homing jupana," no violence whatever; they are by legislation relegated to their proper position, that of pastors who must leave politics to others.

In Central America.

The Jesuits in Central America are not tolerated, but are promptly deported, chased by mounted men with horsewhips and driven out of the country.

In some of the South American states the Liberal party, the untiring foes to Romish ecclesiastical tyranny, rules, consequently civilization advances with all its accompanying benefits, advantages, and elevating tendencies.

A New York journal speaks of an allocution of Pope Pius 9th, in which he declared the constitution of the Republic of New Granada

(as above intimated) then recently in 1868 adopted by that Republic, *Null and Void*. Also in 1856 he declared certain laws of Mexico void; also in 1855 laws of Sardinia. In the same year, 1855, laws of Spain and Piedmont; and in 1862 laws of Austria, void. All those laws which he condemned are parallel to laws enacted in the United States of America as also in this Empire for the good and furtherance of christian freedom. Would not the Pope like to have the power to abrogate those also.

Shortly after the present Pontiff's recovery from the illness which he had in 1886, after endorsing all the privileges which Pope Pius IX. had established in favor of the Jesuits, he issued a decree in which he says, "All judicial functionaries must refuse obedience to the state and the laws of a country which are in opposition to precepts of the 'Catholic Church,' and must act in perfect obedience and submission to the will of the Supreme Pontiff, as to GOD himself."

How is it possible then, that any man who is faithful to the 'Catholic Church' can be loyal to any government which does not uphold that Church. Those laws which Pope Pius declared void were too liberal, too christian-like for him, for by them foreigners were allowed to enjoy freedom to worship GOD according to the dictates of His Word—the scriptures.

The Bull Unam Sanctum.

Pope Boniface VIII. in the year 1299 issued his Bull, the *Unam Sanctum*, in which he puts forth his ideas thus: "GOD has committed to the Supreme Pontiff of the Holy Roman Church power and supreme jurisdiction over all temporal things. Therefore, we at our holy church of the Lateran, do here announce and declare to all people that our holy Roman Church is the only Christian Church, Apostolic and Catholic, and that all other churches are but as Paganism. Outside of the holy Roman Catholic Church there is neither salvation nor remission of sins. And we do in truth declare by virtue of the power conferred on us by CHRIST that it is altogether and absolutely necessary to salvation for every human creature to be subject to the sovereign Pontiff of the holy Roman Church. GOD having committed to him, who is the vicegerent of CHRIST upon earth, supreme jurisdiction over all terrestrial things."

Given at the Lateran on the fourteenth day of November, in our 5th year, as a perpetual memorial of this matter."

The infallibility of the Pope is now an established doctrine of the

Church of Rome, therefore, all Romanists must believe the dictates of the head of their Church, "*The holy Father.*"

The absurd assumption above referred to as given in the Bull unan sanctum has never been abandoned by any prominent Roman Catholic ecclesiastic, the reverse of that is shown by the fact that down to a few years past (and no doubt at the present time) the Jesuits have taught under anathema of the Church in case of refusal to believe the dogmatical assumptions contained in the Bull above set forth.

It is a deplorable fact that men are found at this age of the christian era to believe the absurd assumptions set forth in the above mentioned bull. The light of christianity has not yet shone into the intelligences of millions of the human race. The Roman Catholic believes that his church is a divine institution, upon the dogma that it is built upon St. Peter, because Peter or Petrus means "a stone," in some instances in Latin authors, "a rock," and that St. Peter the Apostle had the key of heaven given to him by CHRIST to let into heaven whom he thinks fit, and keep out of heaven all but those who will not submit to the Roman Pontiff, which is in this book shown to be a mere fallacy, an absolute invention and a ridiculous assumption which is not borne out by one sentence of scripture.

Any doctrine or dogma professed to be christian which cannot be proved by the words and dictum of our Lord CHRIST or some one or more of His Apostles or Evangelists is simply and undoubtedly false, and whatever is a false invention, not found in the Word of GOD, is not of faith. And, as said St. Pau', "*whatsoever is not of faith is sin.*" Epistle to the Romans, chap. 14, 23 verse.

In a mixed community like this of ours in Canada we cannot recognize such a nonsensical and ridiculous absurdity as that contained in the Bull of Pope Boniface the 8th above referred to.

American Romanism,

"The Romanism of America," says a writer in the Anglo Saxon, is likely to be better and more charitable than the Romanism of Europe, yet it is a religious system which Canadians as Freemen ought especially to avoid. It obscures and conceals the Fatherhood of GOD behind the Motherhood of the Church, and the Brotherhood of Jesus behind the Motherhood of the Virgin Mary. It degrades the atonement by making its benefits a matter of barter—purchased by money—and of personal merit. Its image worship

leads to—and in fact with Romanists is in the majority of cases—Idolatry, vide St. Paul's Epistle to Romans, chapter 1: 21st and subsequent verses. It snatches from the believer the great gift of eternal life given to us by Jesus CHRIST, by thrusting a Priest between the Heavenly FATHER and the believer. It has denied the people the reading of the Bible, the revealed Word of GOD, and compelled them to accept the dictum of the Council of Trent in matters of faith. It has lowered the tone of morality by inculcating lying, deceit, and prevarication. It has quenched freedom of thought, stifled free speech, and threatens to (and will if it can; see the Jesuits oath) throttle free government. It has limited, and in some states stopped, advancement of knowledge and civil freedom.

The mumbling of the words of a dead language in the Romish Church service, in total disregard of the teaching of St. Paul; the degrading superstitions it has engendered; the ignorance which prevails amongst the people of all countries over which its blighting and stupefying influence and despotic power extends; the alarms of its ecclesiastics at the idea of free discussion, free thought and enlightenment in the minds of the laity, are all peculiarly and solely Romish attributes.

The history of the dark ages, when that fearful and Satanic institution, the Inquisition, reigned supreme in all its vigor and demoniac power, together with recent experience of Jesuitism in such countries as that order has full power, show that Romanism is unchanged and unchangeable, and is a system founded on darkness, ignorance, and imbecility in human minds, and can flourish only where the spirit of christian freedom is dead, and where the power of free thought does not exist, *or has been crushed, in the minds of men.*

Coming Events Cast their Shadows Before.

The Boston Committee of One Hundred, it appears, have thoughts of taking an important step with regard to the last encyclical letter of the Pope, which they criticise in a very searching manner, and show that according to that encyclical letter no man can be an obedient and loyal Roman Catholic and at the same time a loyal citizen of the United States or Great Britain. The committee propose no less a drastic method of dealing with the matter than by disfranchising all Romanists, and among the arguments used they say:

“ Let such Romanists who would become citizens of the United States be required not only to take the oath of allegiance to the

Government, but to take an oath also renouncing all political allegiance to the Pope of Rome. This is not a question of religious intolerance, nor is it one of antagonism to foreigners who are willing to homologate with us in accordance with the spirit of our institutions. But this is a question of self-protection and self preservation, the law of self-preservation is supreme in all social and political organizations. Rome is a political system. It is a political power; *as a political power it must be met*; as a political force it must be treated when viewed in its relation to our institutions. It does not make any difference whether the political power that assails us or our institutions is on the shores of the Baltic, or the shores of the British Channel, or on the shores of the Tiber, it must be met. We can have no divided citizenship. No man should be allowed to participate in the political affairs of this country who is the subject or ally of a foreign power that is at war either openly or covertly with her national institutions. No ballot, then, for the man who takes his politics from the Vatican."

It is an extreme measure to disfranchise nearly a million voters, yet it is spoken of in forcible and reasonable language, and that by men who stand in the foremost rank of freedom's truest sons. What other move can be made to stop the advance of the enemy of all civil and religious freedom? Enemies are Romanists, and "*enemies have no rights*"—no right to participate in elections established by laws enacted by freemen, which laws Romanists are undoubtedly determined to crush, if they ever get the power. *One point comes home to every free citizen of the United States and British Empire. WE MUST AND WILL HAND DOWN TO POSTERITY THE FREE INSTITUTIONS WHICH OUR FATHERS BEQUEATHED TO US*—we are and will continue freemen, and all people in this country must be made free *if we can make them so*. But what is the use of forcing a Romanist to foreswear his allegiance to the Pope, when—suppose he swears such oath, he can go to a priest of his church and be absolved from his oath. Romanists may swear to renounce political allegiance to the Pope, but that will amount to simply nothing at all. Disfranchise them; deprive them of the elective franchise is the only effectual remedy to stay their impudent assumptions.

Nothing will or can make a Romanist loyal to the Government of either the United States or the British Empire but conversion, true conversion to Christianity.

French Canadians,

says the celebrated Froude, as well as the French of old France, as also others who were born Romanists and become Atheists or Deists, which so often occurs, who through ecclesiastical or some other influence are inclined to return to the Church of Rome, usually become zealots and make themselves politically useful to the ecclesiastics. Such people fail to perceive that the Church of Rome is unchanging, not 'because she is in the possession of eternal truth, *but because she is impervious to that truth.*' The overbearing attitude and the assumptions of that Church overawe their imaginations, and they finally and fearfully take it at its absurdly and falsely assumed estimate of itself, and make themselves over, body and soul, to be the slaves, as well physically as mentally, of Rome for evermore, fancying that there is no salvation unless a man is a Papist. The time is past when faith in Christ was stronger than it is now, when faithful Protestants were not afraid of Christian truth and to declare it manfully. How is it that theologians seem to forget the meaning, the signification of that word '*Protestant*'? Why do they not still recognize that that name implies a constant and unceasing protest and determined opposition to the false and insolent assumptions of the Church of Rome; that we are, or ought to be, soldiers of truth, whose duty is to fight against falsehood wherever and whenever it is found."—Froude.

The Pope and the American Flag.

In the English News, March 8th, 1889,—Toronto *Mail* appears an item to this effect: "A despatch from Rome says, the President's cabinet is satisfactory to the Pope."

What does that mean? Is the President of the United States a Romanist? Has he been consulting Romish Ecclesiastics about the *personnel* of his Cabinet? What does the President or any other freeborn American care if the Pope of Rome is satisfied or is not satisfied with the Cabinet of the President of the Great Republic? What will the Pope of Rome say next—suppose he may happen to be dissatisfied with the Cabinet of any future President of the United States, will he dare to voice his dissatisfaction? We shall see.

Men of the free soil of America, ye are not all asleep, nor are ye dreamers—but how is it ye do not perceive the advance of your deadly, your serpent-like foe?

During the early part of 1889 a number of American Roman

Catholic pilgrims went to Palestine to visit the sacred places there. On their way, of course, they stayed some days in Rome, and were received by their *Sovereign and King*, the Pope Leo XIII., who, in his reply to an address presented by these pilgrims, used the words (vide New York Herald, March 8th, 1889)—going toward the banner carried by the pilgrims, and looking at the eagle and the American flag painted upon the banner, said he: "*That is the standard of a brave and free people,*" and I hope GOD will bless them and enable "them to maintain their freedom." Has such duplicity as that ever been exceeded? *Is American freedom endangered?* What are the agents of the Pope, the Jesuits, sworn to do with American as well as other freedom—if they can. Ah! there's the rub, *if they can!* their oath given above shows their intention. There will undoubtedly be trouble with them in America before we can put them in their proper position. It is best, however, to treat the bluster and boasting of the Romanist with contemptuous silence, and quit ourselves like men and leave the issue to GOD. What has He raised up such an

Army of Pythians

for? Over one million in June, 1895, of perfectly armed, uniformed and equipped men, and, as said by a British officer: "they are drilled soldiers, equal to the best at this day." Time will show.

Ye Pythians—sworn friends of right and of civil and religious freedom, be on your guard against Jesuits, for depend upon it they will get in amongst you if deceit and perjury can aid them. A Jesuit may swear the binding oath which ye intend shall keep your Order free from base and infamous characters, with the full mental intent and determination of divulging each and all your intents, your secret signs and passwords, to his superior Jesuit. The fight for supremacy between the Romanists and freemen in America, in which the Pythians will no doubt be engaged before many years, will not be altogether political; the sword, the bayonette will eventually decide the fate of this great heretical apostacy, Romanism, on this continent. One fact let us bear in mind, and we shall repeat words used by the celebrated Washington Irving, in conversation with a friend: "The superstitions and bigotted fanaticism of Romanists never did, and we must conclude never will, yield to reason, in fact to nothing but force." If we can use moral reasoning force and bring it to bear upon the Romanists, it is well, but almost hopeless. Then we have

a civil war to pass through. Perhaps the cunning of the Jesuits may postern such war.

As is above intimated, the Pope of Rome intends to be the absolute Monarch and autocratic Sovereign of North and South America. Those are plain words and a fair warning, the declaration is not like an empty boast. The Jesuit evidently holds himself *safe, and sure to win*, fancying he can depend upon GOD'S assistance in his devilish mechinations. He knows nothing about the fearful judgement and utter destruction denounced by the Prophets against "*The mystery of iniquity,*" "*the man of sin,*" and he looks forward to the domination of the Church of Rome over America, with perfect confidence. Ah, yes; the dreams of Biddy O'Carrolan and Senator Trudell—the upper hand!! and the

"Pope of Rome their Sovereign and-King."

Writing from Mexico, a correspondent of a Boston paper (October, 1889), says, "The Church of Rome in Mexico hates the United States, because of the liberality of conscience permitted there. He adds: "It hates our Public schools, regards our progress in material well-being as an advance towards perdition, and ourselves as 'examples of prosperity without GOD.' And prayers are made on certain occasions at the Mass for the advent of the time when that Church will be enabled to put down and utterly banish from the Earth all such "damnable heresies as *Protestantism, Free-thoughtism* and *Republicanism.*"

Ah! the advent of that time will be a long time coming. "GOD will not be mocked with impunity by such prayers as above referred to. In Ecuador, where the people uncivilized by contact with modern society, allow the Church of Rome to reign supreme, the people are wretchedly ignorant, and social life is reduced to the narrow limits prescribed by the illiterate and fanatical priesthood. In Colombia, a *modus vivendi* has been arranged with the Church, and civil society is not utterly demoralized by the licentious and arrogant clergy. In Central America *the Jesuits are not tolerated, but are promptly deported.* In most of the South American countries the Liberal party, the determined foe of the ecclesiastical tyrants, rules, and civilization advances with all its accompanying blessings and elevating customs. Here in Mexico the Romish Church is tireless and aggressive, but is still subject to the strong and unsympathetic rule of the government. Its priests serve at their altars and perform the rites

of their idolatrous worship in confiscated churches, its convents are broken up, and it is barely tolerated by a government which *openly encourages Christian missionaries*. But the Romish party papers continue to show their hatred for the United States, a country where their religion has unrestricted room for expansion. I confess that such hatred is inexplicable, and can exist only in minds wholly at enmity with that freedom which we have through Christianity."

Let us now consider words of the Apostle St. Paul, who wrote in his 1st Epistle to Timothy, chapter iv., 1st to 7th verse, as given below. That passage unmistakably refers to the Jesuits, *blasphemously*—let us repeat the word, *Blasphemously!!*—*styled the society of Jesus*; there is, in fact, no people unless other Roman Catholics, to whom the passage can possibly apply. We know that the Church of Rome forbids her clergy to marry, and commands all Romanists to abstain from meats. They may eat fish, but no beef, mutton, &c., on the Friday of each week, and some other days. Yet the speaking of lies with hypocrisy does not apply generally to Romanists, but does undoubtedly to the Jesuits, who may (see their oath above), by lies and hypocrisy, profess any religion, and assume their own false and heretical, enter any society, and swear the oaths of secrecy of that society with the full intention of divulging all connected with that society, they may swear that oath in the most binding and sacred manner, according to the formula prescribed by the Church of Rome, and that truth is false and falsehood is truth, without, as they fancy, committing sin—"The end justifying the means."

The passage of Scripture last above referred to is as follows:

"1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

"2. Speaking lies in hypocrisy; having their conscience seared as with a hot iron:

"3. Forbidding to marry, and commanding to abstain from meats which GOD hath created, to be received with thanksgiving of them which believe and know the truth:

"4. For every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving.

"5. For it is sanctified with the Word of GOD and prayer,

"6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS CHRIST, nourished up in the words of faith and good doctrine, whereunto thou hast attained.

"7. But refuse profane and old wives' fables, and exercise thyself rather unto Godliness."

We will here enumerate the countries, cities, &c., from which the Jesuits have been expelled, as public and social pests, as also the years in which such expulsions occurred.

ITALY,		YEAR,	AUSTRIA.		YEAR.
From Venice, in		1606	From Vienna, in		1566
“ “ also, in		1612	“ “ again, in		1848
“ Naples, in		1622	“ Hungary, in		1588
“ “ also, in		1810	“ Transylvania		1588
“ “ also, in		1848	“ Bohemia, in		1618
“ Sicily, in		1776	“ Moravia, in		1619
“ “ in		1860	“ Styria, in		1848
“ Parma, in		1760	“ whole Empire, in		1848
“ Sardinia, in		1848			
“ whole Kingdom, including			SWITZERLAND.		
the City of Rome, in		1848	From Berne, in		1597
“ whole Kingdom, including			“ Soleure, in		1816
the City of Rome, also in		1850	“ Lucerne, in		1842
			“ “ again, in		1845
SPAIN,					
From Saragossa, in		1555	BELGIUM.		
“ Sagonia, in		1578	From Antwerp, in		1578
“ Galicia, in		1848	“ whole Kingdom, in		1818
“ whole Kingdom, in		1767	“ The Netherlands, in		1622
“ “ “ again, in		1820	RUSSIA.		
“ “ “ and again			From whole Empire, in		1723
in		1835	“ “ “ again, in		1776
			“ “ “ and again,		
PORTUGAL,			“ in		1820
From whole Kingdom, in		1578	“ Mescow, in		1816
“ “ “ again, in		1759			
“ “ “ and			From China, in		1633
again, in		1834	From Japan, in		1613
			From Paraguay and Mexico, in		1753
FRANCE,			And again, in		1848
From Le Palatine, in		1558	And from Mexico at any and all		
“ Avignon, in		1570	times of recent years.		
“ Bordeaux, in		1589	BRITISH EMPIRE.		
“ whole Kingdom, in		1594	From England, in		1579
“ Toulon, in		1597	“ “ “ again, in		1581
“ Savoi, in		1729	“ “ “ and again, in		1586
“ whole Kingdom, in		1754	“ “ “ and again, in		1602
“ “ “ “ again, in		1804	“ “ “ and again, in		1604
“ “ “ “ again, in		1831	“ Britain and Ireland, in		1829
“ “ “ “ again, in		1845	“ India, in		1623
“ “ “ “ again, in		1880	“ Malta, in		1634
“ Bresl, in		1890	“ “ “ again, in		1768
“ Rheims, in		1838	“ Canada, in		1774
“ Rouen, in		1825			
“ Holland, in		1596			
“ Denmark, in		1606			
GERMANY;					
From Saxony, in		1831			
“ Bavaria, in		1848			
“ whole Empire, in		1872			

The aims and intentions of the Jesuits and Jesuitism, and their dogmatical assumptions, being undoubtedly as above described, they have no right to acknowledgement in this country of which they are

open enemies, or in any country of the civilized world. And to incorporate such a society, and to give its members equal rights with freeborn British Canadians, is an *indelible insult to us* and to the civilization of the 19th century; and a heaping of contempt upon the Legislators who passed the Statute which acknowledges them and gave them an indemnity for lands which are not, nor never were, theirs, but are the property of the British Crown.

Return of the Jesuits to Germany.

The Ultramontans in Germany are straining every nerve at this time, March, 1894, to bring about the return of the Jesuits to that empire, but the people, Romanists as well as Protestants, seem alive to the threatened evil, and are by thousands petitioning the Government to disallow their return. Already some four hundred petitions have been signed and forwarded. These petitions contain from 10,000 to 100,000 signatures each. In the City of Berlin alone 90,000 persons have signed petitions. Bavaria, which is one of the most Romish of the German States, has sent sixty-nine petitions, which contain about one million signatures to protest against the return of the obnoxious Jesuits. The Germans—Roman Catholics as well as Protestants—know the Jesuits from practical experience. As said the celebrated Prince Bismarck, "Were they desirable citizens, was it possible to make *truthful loyal citizens of them*? We would tolerate them, but as they are always scheming and plotting for the subversion of all religions and the supreme ascendancy of Romanism over the laws; toleration of them is not to be thought of. There has been in the past naught but dissensions in any States where they have been permitted by law to live." Why are the Germans of to-day so active, so energetic, so determinedly vigorous in this movement against the return of the Jesuits? It is simply because they know them.

In this Canada of ours, such is the position of things to which the Roman Catholic balance of power has sunk the country that we speak of this Jesuit question with hesitation, in fact with some intelligences with bated breath. Ah! there is a fire smouldering beneath the surface, kept down by our civilization and the hope of the Romanists awakening to a reasonably intellectual status as to their position amongst us. But it is to be feared such hope is without sufficient basis.

Let us as Christians trust in the Almighty disposer of all events,

YEAR.
1566
1848
1588
1588
1618
1619
1848
1848

1597
1816
1842
1845

1578
1818
1622

1723
1776

1820
1816

1623
1613
1753
1848

1570
1581
1586
1602
1604
1829
1623
1634
1768
1774

their
they
are

that when that smouldering fire bursts into flame, we may be guided by merciful Christian feeling, and exert ourselves solely for the preservation of our Christian worship and the maintainance of our free British institutions.

Jesuit Intrigues.

In the Church of Rome so long as the Jesuits hold sway, there never can be peace in any State in which they are tolerated. It was especially and expressly as a disturber of peace that the Order was suppressed by Pope Clement XIV. During its ascendancy in Quebec discord reigned; upon its departure, peace ensued; and discord has reigned again upon and since its return. Pulpably baseless is the pretence which is used for the purpose of lulling the public mind, that *fear of Jesuitism is a thing of the past, and that we are raising spectres which were laid two hundred years ago.* What is the date of the Swiss Sonderbund, and of the Franco German war? What is the date of the Encyclical of Pius IX., all of which bear the special mark of the intriguing Jesuits, who assert the claim of the Pope to universal dominion, and that he has right of making good that claim by force, by calling in the aid of temporal powers? Of that claim, which is the ascendancy of the Church of Rome, the Jesuit is the chosen agent, the devoted and unscrupulous champion; to find the temporal power for giving it effect is his especial and unceasing work. Such temporal power, of course, cannot be found in these days, where Republican freedom prevails, but where it was found when Hildebrand and his immediate successors dethroned Emperors of Germany and launched civil war upon their country, or when "*Pope Innocent*" III. in the year 1017, sent DeMontfort to exterminate the Albigenses, a quiet, peace loving Christian people, and commissioned the King of France, Philip Augustus, to execute the sentence of deposition against King John, of England. It cannot be found where it was found by Philip IV. and Louis XIV., or by Charles IX., when 60,000 Huguenots were butchered in France, in 1572, see ante "*Massacre of St. Bartholomew.*"

In spite of the desperate efforts of the Jesuits, with their brother monks, the Clements and Balthazar guards, to prolong the reign of despotism and darkness, *freedom has prevailed*, and will through the mercy and goodness of the ETERNAL GOD, prevail, while the armed vassals of the Papacy are driven from the field; and the bayonettes of Romish soldiers, the axes of Romish executioners, and

the stakes and fires of the Romish Inquisition, are no longer at the service of the Jesuits.

“The only mode left to the Jesuits now, of obtaining aid from the temporal power, is by political intrigue. The mode is not, ‘*more’s the pity*,’ inefficacious. *The vote given vnder Jesuit influence, on the 28th March, 1889, in the House of Commons of Canada by both political parties, 188 Conservatives, Romanists, and Reformers, against 13 staunch and true Protestants*, are decisive and lamentable proofs.

We will give the names and constituencies of that manly and

Never to be Forgotten 13.

Members of the Canadian House of Commons, who showed to the world that they are Protestants who had no fear of the Jesuits, and are not tied by the tether ropes of party, and that they hold party and partyism inferior to the welfare of this country, and voted against the Jesuit endowment of \$400,000, that being the purport of the vote of the House ; for had the House gone against the amendment, the Government would have been compelled to veto the Act, as passed by the Quebec Legislature.

The names and constituenes are as follows :

Barron, J. A. . .	North Riding of Victoria County,	Ontario.
Bell, J. W. . . .	Addington	“ “
Charlton, John . .	North Riding of Norfolk	“ “
Coekburn, G. R. R. . .	Centre “ Toronto City,	“ “
Denison, F. C . . .	West “ “	“ “
McDonald, P. . . .	East “ Huron	“ “
McNeil, Alexander	North “ Bruce	“ “
McCarthy, Dalton . .	“ “ Simcoe	“ “
O’Brien, Wm. G. . .	Muskoka	“ “
Scriver, Julius . . .	Huntingdon	“ Quebec.
Sutherland, James	North Riding of Oxford	“ Ontario.
Tyrwhitt, Richard . .	South “ Simcoe	“ “
Wallace, N. Clark	West “ York	“ “

The House was composed of 214 members, 201 being present and voting on the date above, 28th March, 1889,—188 of whom voted for the Jesuit amendment, *The above thirteen*, voted against it, and 13 were absent. Had those 13 been present and all voted with the 13 staunch and true men, it would have been useless, the Jesuits would still have had an overwhelming majority.

To what a pitiabley deplorable depth of degradation has partyism

sunk this country. That majority was composed principally of Protestants, still they sacrificed that Protestantism for which our Fathers "fought, bled and died," to the Shibboleth of party. They will all tell us—both Conservatives and Reformers—that they will individually and collectively favour equal rights for all, at the same time they will intimate "*My party is the one to carry that principle into effect,*" whilst the French Canadian Roman Catholic stands by, laughing in his sleeve, and saying to his friend,

"We hold the Balance of Power,

"and if the Orangiste Tories do not give us what '*the Church requires*' we turn them out, and the Liberals will. Then if the "Liberals won't, we turn them out!! and if it must be, we will turn "the whole Dominion upside down." So much from L'Evenement, newspaper.

How long is this state of partyism to continue? How long are British Freemen to submit to be literally kicked from post to pillar by these Jesuits and slaves to Jesuitism? When will we awake to the fact that the old parties, Reform or Conservative, Grit or Tory, must be sunk, set aside for a time at all events, and a new party formed to neutralize this Romish dictation through the *balance of power*?

Idolatry of Romish Worship.

Dr. Farrar, Archdeacon of Westminster, descanting upon the doings of the Roman heresy, says: "Men say they multiply ritual observances in order to glorify a sacrament. Were it not far better to glorify it in ways which CHRIST ordained and which the Apostles practised? Is a sacrament glorified by postures and vestments and mumbling an unknown tongue, or by meek, pure and humble hearts? Over half of Europe, men not only glorify, but they *literally worship* the sacramental elements—genuflect to them, gloat on them, pageant them about like a hideous idol. Are these countries the better—in any single respect the better—for this course of materialism, for this *blank idolatry*? Do we really understand CHRIST better by supposing that He is at certain times localized in a wafer of bread (or flour) and wine in the hands of a priest, or rather when we feel His living Spiritual presence in our hearts when we worship Him?"

"One of the vilest and most wretched of Kings, Louis XV. of France, got out of his carriage and went on his knees in the mud

before the host, and the mob cheered him as a righteous and religious King for performing the act ; and yet he did it on his way from his loathly palace, and returning to the *sty* of his habitual vice. Has the idolatrous worship of mere sacraments done much for the country in which such lives were and are lived without reproof? Will England be the better for becoming *Popish in all but name*, when France, which is Popish in name also, has sunk into her present depths of licentiousness, her incessant revolutions, her flagrant infidelity, her diminishing population, her permeating immorality, and her leprous, her obscene literature? No! Nations prosper and are upheld, saved, by righteousness, manliness and self denial, and by the preaching of the simple Gospel of CHRIST to honest men; and not by mitres, candles, and chasubles, and such gewgaws fetched from Aaron's wardrobe or the vestry of the Flamens."

The Archbishop of Halifax.

We copy from the *Toronto Mail*, November, 1889:—an item which shows the kind of man Archbishop O'Brien, of Halifax is, he has issued a pastoral to the clergy and laity of his diocese, which for bigoted narrowness of view and intolerance, reads as if it had been penned by that other extremely bigoted and low-thoughted prelate, the Archbishop of Kingston, a man of deplorably inferior intelligence. The letter opens with a condemnation of Christians who are outside of the Roman Catholic Church. "These people are a 'perverse generation,' made up of 'clashing sects that are *gradually giving up such truths of revelation as their fathers held;*' and 'of men whose highest conception of religion appears to be defamation, and, it is to be feared, wilful calumny of '*GOD'S own Church!!*' How disagreeably they remind one of those chief priests and scribes who passed by the cross of Calvary 'wagging their heads' and blaspheming the dying Saviour." The Archbishop adds: "Then we have men who are *ignorant of the alphabet of Christianity*, presuming to teach it; men who know *absolutely nothing of the Church's history*, vilifying it; men whose only heroes are rebels to the Church, *how black soever be their souls.*" "A perverse generation made up of clashing sects," are we? This statement is either a wilful lie—to us a scripture term—or it is an assumption, the outcome of ignorance. "Outside of the Roman Catholic Church." Outside of the superstructure built upon the conceit that the Church of Rome is the only Christian Church, built upon one of the Apostles—St. Peter. Let us read here St. Paul's Epistle to the Romans, 1st chapter,

from the 21st verse to the 25th, inclusive. Clashing sects,—sic— We differ as to church government, but we never clash upon the great fundamentals of Christianity. Again, he says: "our highest conception of religion is defamation." We never defame. We never rail against the Church of Rome. We hold her in such a position that we never think of her heresy from Christianity, nor do our ministers preach against her. No Christian minister troubles himself about the Church of Rome, nor does he think a description of her doings in past times would edify his audience. We have lecturers who endeavour to arouse people to the danger of Jesuit encroachments upon our institutions at this time, but no railing against ecclesiastics personally.

Protestant Christians read for themselves the history of Rome and Jesuit Romanism. The Archbishop's words are simply a tissue of fanciful conceits, founded on a baseless fabrication.

In fact his puerile raving against Protestant Christianity does not deserve any notice, nor would it now receive it, but that he is a dignity in a religious system with which this country has to deal!!!

As to those who are "ignorant of the alphabet of Christianity, presuming to teach it." Such words properly apply to the Romish ecclesiastics. There are none — not one of the ministers of the prominent Protestant churches, church of England, Methodists, Presbyterians, Baptists—who are not at least educationally equal to this insolent Archbishop, and know the "*alphabets*" of all the dead languages, in which the Word of GOD was written, and are able to translate into English piles of works written by authors who wrote in the Hebrew, the Syriac, the Greek and the Latin, and know the history of the Church of Rome from its first inception!!

It is folly to "Cast pearls before swine." It is folly to refer to the Word of GOD when talking to a Romanist. He cares little and thinks less about that Word. The Church! The Church is all he thinks of; the Church and her dictum is sufficient authority in religion for him. He takes his faith and his dependence for salvation from the edicts of the Council of Trent, instead of the sacred Word of the Eternal GOD and His promises.

The Hindoos of India have ceased to be troublesome. It will be so before our boys are greybeards with all other spurious, heretical or idolatrous systems.

The allusion to rebels with black souls leads naturally to the consideration of the matter of the Bruno statue at Rome.

"The man to whose memory the statue was built," says the Archbishop, "had neither great talents nor virtue, nor had he done anything for the good of his country or people. Many join in his praise who know not the *"blackness of his guilt."* But in this they are not excusable. They should not have taken it for granted that he whom the enemies of the Church (of Rome) honor is "deserving of praise." Bruno was not guilty of anything but denouncing Aristotileism and attempting to awaken his contemporaries to the fact that the Church of Rome is a system of heresy from Christianity as established by CHRIST and His Apostles and as shown in Scripture, thus he did a deal of good for his country. Such was his offending; such is enough to *"blacken his soul"* in the estimation of this sapient prelate. Bruno was not a man of extraordinary talents, nor did his countrymen hold him up as a pattern of heroic virtue to mankind, but he was no doubt equal to the best men of his time, because there is no historic fact to show the contrary. As for what he did for his country, he undoubtedly helped sow the seeds of christianity amongst his countrymen, and which seed has sprang up and has borne much fruit, in Italy. What are the Italians of this day? As to the blackness of Bruno's guilt, his countrymen knew him and all about his teaching, as the story is handed down from father to son until this time. The Italian, Count Campello, once a priest of the Church of Rome, in an article published in his Journal, Labero, says emphatically that "Bruno was a martyr to the cause of CHRIST and human freedom." The attempt of Archbishop O'Brien to blacken Bruno's memory will fail in the minds of all just men and will utterly fail to remove from the guilty parties the odium of his cruel torture and murder, which are equaled only by the barbarous pagan savages of America, upon enemies captured in battle. The Italian Government has recently come into possession, to the great horror and chagrin of Romish ecclesiastics, of the official account of the tortures to which the *"Holy Office"* subjected the unfortunate Bruno before consigning him to the flames. With the full particulars known, is the Pope regnant, as the successor of the Pontiff of that day, responsible for the barbarous cruelty to which Bruno was subjected, he may well shudder at the contemplation of the statue, and cry, as did Macbeth, 'Hence, horrible shadow! The protest against the statue is, therefore, not unnatural, but puerile and thoroughly ridiculous. There is, however, reason to regret the manner in which *"his Grace,"* the Archbishop coupled his condemnation of those he

holds the 'heretics' of to day, with his attack on Bruno, and his implied justification of the tortures that Bruno suffered. The spirit pervading the Archbishop's pastoral is hardly suitable for modern civilization. It suggests too keen an approval of the "*Holy Office*" and regrets for inability to re-establish that Holy Office and its radical methods of suppressing freedom of thought and unbelief in the doctrines and assumptions of the Church of Rome."

A Spanish Journal called

The Catholic Banner,

A Roman Catholic paper, published in the City of Barcelona, Spain, in a number issued on the 4th December, 1889, indulges in the following soliloquy:—

"Thank GOD we have at last turned towards the times when those who propagate heretical Protestant doctrines were punished with exemplary punishment. The re-establishment of the HOLY TRIBUNAL OF THE INQUISITION must soon take place. Its reign will be more glorious and fruitful than in the past.

"OUR CATHOLIC HEART overflows with faith and enthusiasm; and the IMMENSE JOY we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see the anti-clerical Protestants writhing in the flames of Holy Inquisition!!"

After this burst of *Holy Catholic enthusiasm*, the organ proceeds to tell the number of men and women who defied and felt the power of the *holy Catholic Church* and its *holy Inquisition*, thus:—

"The number of men and women who were burnt alive under forty-five holy Inquisitors-General,	35,854
"The number burnt in effigy" (Princes and others who defied their minions and whom they could not get at)	18,697
"The number condemned to other punishments, (imprisonment for life, slavery, &c.)	283,533

Again during the reign of Philip II., King of Spain, and the Viceroyalty of the Netherlands under his sister Margaret, Duchess of Parma, says Motley, over 100,000 Flemings were by the order of the Inquisition in the Netherlands (which had been established by that King) destroyed. Afterwards during the Viceroyalty of the Duke of Alva, successor of the Duchess of Parma, hundreds of thousands of Flemish christians were destroyed during the seven years of his domination. Motley's Dutch Republic, vol. 3 pg. 577.

How many hundreds of thousands men and women were buried alive or murdered in some other way, or burned alive, punished in some other manner by the Church of Rome, for the sole cause that

they were christians, who took the sacred Word of GOD for their guide in matters of faith and defied the power of the great and all-powerful, Heretical Church of Rome and her Satanic Inquisition.

The above *holy Catholic* will experience inexpressibly *holy feelings when he sees*—"Ah, there's the rub," when he sees—Protestant Christians writhing in the flames of *Holy Inquisition*. Think of the wretch blasphemously thanking GOD for being able to commit or stand by looking at Romish Priests committing murder!

Can a man who is governed by christian feelings be conceived, who could derive pleasure upon seeing *a mad dog, which had bitten him*—from which bite he feels sure he must die in agony—*writhing in flames*? No; it is impossible to conceive any christian such a ferocious savage. Is it a small minority, or is it a large majority of the adherents to the Romish Church who now hold with the above *holy-minded Catholic*?—it is quite impossible for Protestant intelligence to say which. Romanists will tell us that the small minority is the fact,—at the same time we cannot put confidence in such assertion. Jesuitism leads their Church at this time; and we know that the Jesuits may assert, may even swear that he repudiates the above *holy soliloquy*, if he does not repudiate it. What conclusion are we to arrive at? that is a question. The knowledge that Romanists never will be able to re-establish that engine of the power of Satan, the Inquisition, sets our mind at ease.

In former times persecution on religious grounds was ascribed by bigotted intelligences to zeal for faith and for the love of GOD. At a later time, to fanaticism. But now, in the latter part of the 19th century, surely civilized intelligence ought to confess and emphatically declare that the plea for *burying a man alive or burning him at a stake* for nonconformity to the religion of the Church of Rome was and still is a blasphemous pretence for the indulgence of brutally savage and satanic natures, impatient of contradiction and swift to destroy those whom the arguments and dictation of ecclesiastics have failed to convince, Bible reading people, that the Church of Rome is the only Christian church and that the road to heaven can be shown by none but ecclesiastics of that church, and that to protest against her doctrines and assumptions will bring nought but eternal burning in the flames of hell—that hades, so fully described in the heathen writings of Homer, as also in more recent times by Virgil, and again by Dante.

It is interesting in view of former persecutions to read of the per-

secution at this time, 1892, of the Jews by Russia, and the spirit of persecution shown by the "*Catholic Banner*" above referred to.

Rome has *lost the power* to persecute nonconformists to her doctrines, whilst Russia still *retains the power*, and mercilessly uses it against the Jews, who are powerless to resist the barbarous Russians.

Dr. Swift and the Inquisition.

A passage from Dr. Swift's sermons (*before he became an intimate of Alexander Pope*) may not be out of place or void of interest here. "Go with me," said he, "into the prisons of the Inquisition, Behold christianity, as well as humanly conceived mercy, justice and charity (as taught by the founders of the christian religion) under the feet of the Romish Inquisitors. There, sitting pale and ghastly upon a black bench propped up by the accompaniments of racks and instruments of torture, sits a *Heretic*, a christian who has declared that the Word of GOD shall be his guide in matters of faith, and that he *protests* against the assumptions of the Church of Rome. Hark to that pitious agonized man, see the melancholy woebegone creature (once a stalwart man) just brought forth to undergo the anguish, the insults, and the disgust of a trial which is a mere mockery, and to endure the utmost pain which that hell-born system of religious cruelty has been able to invent. Behold the helpless unfortunate who still refuses to abjure the religion of CHRIST and embrace the Romish heresy, delivered to the minions of the Inquisition for more tortures. His poor body wasted by pain and confinement, you see every muscle convulsed and every nerve quivering with the intensity of his sufferings. Observe the last turn of that horrid engine, what writhing convulsions the almost insensible sufferer is thrown into. Consider the position in which he is now, stretched by the rack, his body suspended above the floor by ropes tied around his wrists and his ankles, how exquisite must be his tortures. Can human nature endure more. See how his weary spirit is kept hanging between his pale trembling lips, anxious to take its leave, but not permitted to do so. See the demoniac inquisitor is smiling as the helpless and exhausted victim of his vengeance is dragged away, again in a few days to undergo the same fiendish barbarity, then to be finally buried alive or burned to death at a stake. Harken to the jeers and insults at his Protestantism (called by the minions, heresy) during his last agonies, which that religion taught by Romish Jesuits can heap upon or howl at him."

Can such inquisitors have known anything about the religion of mercy, justice and charity which the beneficent and kindly Saviour and his Apostles taught? No, such christian attributes were not known to them.

The holy Catholic soliloquy above given shows that Romanists, at all events Spanish Romanists, are the same to-day as they were three hundred years past. One fact to the credit of Spain is patent to those who read the European news. The Spaniards of this day are not all Jesuit led.

Torquemada, the Grand Inquisitor,

Jean Antoine Florento, a French writer says, that in eighteen years of his officiate as Chief Inquisitor, Cardinal Thomas de Torquemada, during the latter part of the 15th century, buried alive 88,000 victims, and punished 90,000 others in various ways. Not for offences against the moral law, or crimes against society, but for simply being christians who dared express their thoughts about christianity and their faith in CHRIST, a privilege allowed by GOD to all his creatures, but which the Pope assumed the right to disallow. Or for being Jews who would not apostatize from their old faith. And others for refusing on the rack to confess what they had never done.

When this man, "this Cardinal Deamon," had carried out in Spain his terrible and satanic resolution to clear the Kingdom of Spain of nonconformists to the Church of Rome whom he denounced as heretics, and had procured in the year 1492 a royal edict requiring the whole Jewish population (not less than 300,000, some writers give the number over 800,000) to leave Spain within four months without taking with them any property, goods or money.

Isaac Abernethy, gaining audience of King Ferdinand and his Queen Isabella, pleaded for his people, the Jews, with expostulation so pathetic, and offers of money so profuse, that the minds of the King and his Consort were softened by compassion, as also by avarice and cupidity and were upon the point of yielding; but with his usual instinctive cunning for critical moments, the Cardinal Inquisitor, Torquemada, appeared upon the scene, and elevating the *crucifical idol*, exclaimed, "Judas of old for thirty pieces of silver betrayed his Lord, and now again your majesties are ready to sell Him for thirty thousand pieces of gold. Here he is (pointing to the crucifix), take Him and sell Him as you will." That voice and authoritative manner touched the springs of royal superstition, and brought back fanaticism

with full force. The bribe was rejected and with it all pity for the poor Jews, who were driven out of Spain, murdered by hundreds and robbed by thousands—men, women and children— and left without any kind of subsistence to perish by the highways. And some of them who, attempting to escape by boats, being cast ashore on the coast of Spain, were driven off with threats by the cruel and merciless Spaniards. Ere four months had expired, Spain had lost, as said above, 800,000 of the best element in her population. Thus adding new traditions of heroism to the life of a people, whose history is little else than records of tyrannical persecutions, in the memory and traditions of exiles.

Henry VIII. of England and the Inquisition.

The spirit of enterprise, says Mr. Froude, the historian, in England grew with the Reformation. Merchant companies opened trade relations with Russia, the Levant and some other countries. Adventurous sea captains went to Guinea for gold ; Sir Hugh Willoughby followed the phantom of the North-west passage, turned eastward and perished in the ice.

English commerce was beginning to grow, but a new and infinitely dangerous element had come to the front by the change of religion during the reign of Henry VIII., between British seaman and the power of Romanism, especially in Spain. The Spanish Government to keep heresy out of the country placed all the harbors of Spain under the control and command of the chief inquisitor. Any vessel in which a heretic was found or a copy of the holy scriptures was discovered, was confiscated and her crew carried off to the dungeons of the inquisition. The inquisitors attempted to treat independence of judgement in religious matters as heresy and arrested all Englishmen found in Spanish ports.

It was not necessary to his being condemned that the poor sailor was found reading the Word of GOD, either alone or to others. If he had a Bible or an Anglican prayer book in his kit, it was enough to condemn him to either the galleys or to be burned at a stake. Stories would be carried to English ports of such Spanish barbarities and demon-like acts, and the relatives of sailors soon found out what was going on. Bill or Tom or Jack were seized for no crime but protesting against Romish assumptions, and flung into a dungeon, and there starved, or taken out for torture or set to work in galleys, then perhaps taken to a public square in Saville and either buried

alive or burned to death at a stake, and form an item in that holy show, the Auto-da-fe, with a sack called the "*fool's coat*" over his shoulders.

The object of the Inquisition was undoubtedly political as well as religious, and intended to impede and embarrass trade, and cause discontent amongst the English people, and by cunning devices the ecclesiastics of the Church of Rome sought to induce them to think that the misfortunes in trade were occasioned by Divine displeasure for their heresy. The effect, however, was the opposite from that which ecclesiastical "*wisdom*" anticipated.

There grew up amongst the sea-faring people of the Channel ports, in fact the whole British coast, the most intense hatred for everything Spanish, especially the Romish Inquisition, and a determined and passionate desire for vengeance.

King Henry sent an envoy to the Spanish King, Charles V., and wrote him in such a determinedly independent and dictatorial manner that Charles issued an order to the chief inquisitor to cease his bloody work and allow the English to come and go as they pleased.

The Madrid correspondent of the London *Daily News*, writes (June, 1889): "The Civic Government of the City of Bilbao has asked the Public Prosecutor to direct an official investigation into recent demonstrations of the Jesuits and their pupils at the Catholic University, situate in a suburb of that city. It appears that they (the Jesuits) recently not only made speeches in favor of Don Carlos and Carlism, but have on other occasions also paraded their peculiar dogmas, attacking the present Royal Dynasty of Spain and the constitution of that Empire, and advocating the re-establishment of the inquisition! The Jesuits have lately been developing their influence, not only in the old Carlist Provinces of Spain, but all over the Kingdom. They have been extremely active ever since the Government tolerated their return in 1876.

The last expulsion of these wolves in sheep's clothing from Spain occurred in 1835; no doubt we shall soon hear of this being done again.

Enemies Have no Rights.

It is a principle, declared by Blackstone, Coke and other English jurists, as also by Storey and other American jurists, that "*Enemies have no Rights.*" The question, from transpiring events in this Empire and the United States of America, taken in connection with historic facts, forces itself upon us, *are Jesuit-led Romanists* (self-

styled Catholic) *enemies*? are they enemies of our Queen, our immaculate Sovereign, Victoria;—would they, had they the power, destroy all Protestant freedom, and our Christian Institutions, displace our Royal House of Hanover Brunswick, and dethrone our Sovereign? There can be but the affirmative reply to these questions by those who observe and closely watch the working of that Church and its adherents at this time, in this Empire and the United States, and who have read the history of the Papacy. The policy, the aims, the intentions, and aspirations of that system, are at this day, as ever they have been, for universal (Catholic) *supremacy throughout the world*, and the destruction by all, or by any means, of everything or anything which will neither favor nor succumb to its assumptions, see ante, " Jesuits' oath."

"Our Sovereign and King!"

When a people acknowledge a Potentate their Sovereign and King, rational sense leads to the conclusion that they are his subjects; this instance shows Romanists *the subjects—the political liegemen* of the Pope of Rome. Both politically and religiously they are undoubtedly his subjects, and it is simply absurd and false for anyone to assert it is not so. Queen Victoria, the Christian Sovereign of this Realm, is not the Sovereign acknowledged by the Romanists of the Empire—no; the Church of Rome and her Ecclesiastics, impudently and falsely assert that she is a heretic. Again, when that French Canadian Ecclesiastic, Bishop Taschereau, was, in 1887, made a Cardinal (Prince—save the mark) of that Church (we have no Princes in this Empire but those of our Royal House of Brunswick,) and banqueted in Toronto, the Managing Committee dared to omit the toast of the Queen, thus insulting the loyal and Protestant feeling of Toronto city. The mere thought of such Romish impudence and brazened disloyalty is maddening. The quiet and dignified speech of Sir Oliver Mowat was the only rebuke they got; at the same time, he said so little, and that so mildly and gentlemanly, that now it appears the Papists hold the whole demonstration a triumph for their Church and an evidence of their *near at hand supremacy*, when they will pull down our time-honored banner of freedom and hoist in its stead the tri-color or the banner of the Pope of Rome, and destroy all which we hold sacred and they denounce as heresy.

Assumption of Foreign Titles.

It ought to be generally known that such titles and orders as are conferred by the Pope of Rome are illegal in this Empire unless endorsed by the Warrant of Her Majesty the Queen, who is the soie fountain of honor to all British subjects.

In all cases when a British subject (whether he likes his birthright or dislikes it) is offered a title or order by a foreign potentate he must—to cause his decoration to be acknowledged in this empire—first get her Majesty's permission to have the honor conferred, signified by Her Majesty's warrant, under her sign manual.

The order in the books of the Secretary of State is in these words:

“A British subject shall not accept any title or order from any foreign Sovereign or Potentate, nor wear the insignia of such title or order, without having previously obtained Her Majesty's permission to receive the title or order, signified by a warrant under the Royal Sign Manual.”

If French Canadian gentlemen, or any others who have received titles or orders from the Pope of Rome or any other foreign Potentate, and worn the insignia of such title or order without first conforming to that rule they have committed a contempt of the authority of the Sovereign of this Realm, and are consequently liable to indictment, before a Court.

Ultramontainism.

The ignorance and empty boasting, and the lack of truth and common civilized urbanity displayed in the following utterances of a Roman Catholic Priest are surprising, at the same time characteristic.

One “Father” Brawn, of Montreal, who it seems is high in favor with the Archbishop Bourget, says, “It is customary to regard Protestantism as a religion which has rights. This is an error, it is a huge ‘lie.’ Protestantism has not a single right. It possesses the ‘force of seduction.’ It is a rebellion in triumph. It is error which flatters human nature. It is heresy from GOD'S Church and the emanation from Satan.”

This man called “Father” Brawn (notwithstanding the command of CHRIST as recorded in St. Matthew's Gospel, chap. 23, 9th verse:

“And call no man your Father upon the Earth, for One is your Father which is in Heaven.”

Of course this Father Brawn is an Ultramontane, *an out and out Papal powerist.*

Now, in opposition to this impudent Ultramontane vaunting

Have Romanists any Rights

in this Empire? Are they enemies or are they friends of and upholders of our free Protestant institutions and loyal to our sovereign?

An encyclical of Pope Leo XIII., the Pope regnant, shows emphatically that a man who is faithful to the Church of Rome cannot be loyal to any Protestant sovereign or state. It is childish folly to state it is not so, for there it is on a page ante of this book in plain type, a part of the said encyclical, and which amounts to a literal order of the Pope to Romanists to disregard our laws.

There may be and no doubt there is, a certain percentage of the adherents of the Church of Rome in this empire who would act independently of ecclesiastical diction, men who have sworn the oath of allegiance to our Sovereign Victoria, and who have, to speak metaphorically, eaten her bread, and thus their honor being pledged, would not listen to the arguments or dictation of any Jesuit or any other person to rise in rebellious hostility against us, and who would no doubt have sufficient wisdom to, at all events, remain neutral in case of war, or passively loyal to our Royal House.

At the same time, where is the man who is faithful and true to the religion of the Church of Rome, and who fully and firmly believes that salvation is only attainable through that Church, would dare resist or disobey the positive, or the implied, order of his Bishop, who he thinks, is able to consign him to eternal punishment or endless happiness.

An ecclesiastic of the Church of Rome, vicar-general Preston, of New York City, in a sermon preached by him during January, 1888, used these significant words: "Every word spoken by his holiness Pope Leo from his high throne, *is the voice of GOD*, and must be obeyed. To every true Catholic heart comes no thought but obedience.

"It is said that politics are not within the province of the Church of Rome and that the Church has jurisdiction only in matters of faith. 'You say I will receive my faith from the holy Father, but I will not receive my politics from him. Such assertion is disloyal to him, unfaithful and untruthful. *You must not think and reason as you choose*, you must think and act as Catholics. The man who says I will not take my politics from the '*holy throne*' of St. Peters is not a true Catholic. The Church teaches that the

"Pontiff as the *vicegerent of GOD* must be obeyed; it is the voice of GOD speaks through him. Have a care, my children, that ye do not bring the anathema of the Church upon yourselves."

Cardinal Manning, a pervert from Christianity, in the third vol. of his ecclesiastical sermons, pg. 83, says, "Why should the holy Father touch any matter, specially in politics—for this simple reason—because politics are a part of morals, in fact, politics are morals on the widest scale."

In his encyclical, Pope Leo denies the right of private judgment in all Romanists in civil matters as well as in religion, thus, "It must be considered a duty by Catholics to be guided and ruled by the authority and leadership of the Bishops of the Church, or of the Holy Apostolic See through them. Man's duties, what he ought to believe and what he ought to do, are by divine right laid down by the Church and in the Church by the supreme Pontiff, "*who is infallible and cannot err,*" hence it is that he ought to judge with supreme authority what is contained in revelation; what is consonant with and what disagrees with it; and for the same reason it is incumbent on him to point out what is moral and what is immoral; what is necessary to do and what to avoid in order to attain salvation. The finger of the Pope like the needle in the compass, invariably points to the pole of Eternal Truth. And the mind of the Sovereign Pontiff is as certain to reflect the mind and will of GOD as a "*mirror at one end of a sub-marine telegraph cable is to indicate what is transpiring at the other end.*"—Catholic World, July, 1890.

All the above ridiculous assumption is founded upon that great *lie* that the Church of CHRIST is founded upon the Apostle St. Peter, and that CHRIST gave to him the Key of the Kingdom of Heaven, here-in before referred to.

The reference to the mirror and the telegraph cable is unique!

That Romanists are enemies, we but refer the reader to the oath of the Jesuits published on a page herein, ante. Since the promulgation of the Bull of Pope Pius 9th, "*Dolimus inter alia,*" the Church of Rome is ruled and governed by the Jesuits, therefore Roman Catholicism is Jesuitism; the Jesuits are sworn enemies, and "*enemies have no rights*" in any country. In Roman Catholic countries Protestants are held as enemies and are not permitted to worship GOD. Our liberality and christian, kindly civilization dictates to no man how he ought to worship; we allow Romanists the political

and religious privileges which we ourselves enjoy. At the same time we know that the goal at which they all hope to attain is the suppression of our Protestant religion and free institutions and the dethronement of our Sovereign. Therefore, Romanists are enemies, consequently they *have no rights in this empire*, the right to eat food and wear clothes, if they can get them, and the right to breathe; such rights they have right to claim, but no others.

Undoubtedly, it is part of the religion of the Jesuit led Romanists to oppose and be disloyal to any Sovereign, any Potentate or Government which does not submit to and uphold the Church of Rome as paramount to all other churches; he must also hold and maintain that the Church of Rome is the only Christian church. Pope Gregory VIII. in one of his numerous letters, states emphatically that the "*Catholic Church*" is the only Christian Church, and that her doctrines and form of worship are those which will be taught and continued by Christ when He comes to reign upon this earth, and that Catholics must exert themselves to the utmost, in fact, to death itself, to subvert and uproot all Protestant Potentates and Governments, and that any Sovereign or Potentate who does not support the Church is an arch-heretic, *and worthy only of excommunication from the fellowship and the sacraments of the Church, and punishment in Eternal Hell*; and that any "Catholic" supporting or upholding any such heretic or his government without a dispensation from the *Holy See*, it is the "*signet*" of his own damnation, the Church consigns him to the flames of eternal burning hell.

It would not be consistent with Christian charity to repeat the above words and preposterous assumptions of Pope Gregory or any other Pope or prominent ecclesiastic if the Church of Rome had at any time since Gregory's day, repudiated those sentiments of his, but such repudiation has never yet appeared. Jesuitism has made no difference in either the dogmas, the aims or the intents of the Church of Rome. There is a difference, however, now from their doings in past times. The Jesuits now speak out boldly, and their utterances bear the stamp of perfect confidence in their future.

No rights, then, have Papists in any Protestant country *but the rights of enemies*—heart and soul enemies they are to us; they do their work secretly as yet, because they dare not declare themselves openly; and it is supremely foolish, and shows absolute ignorance of historic facts to assert they are not enemies. Rome knows no change, either in her dogmas or assumptions.

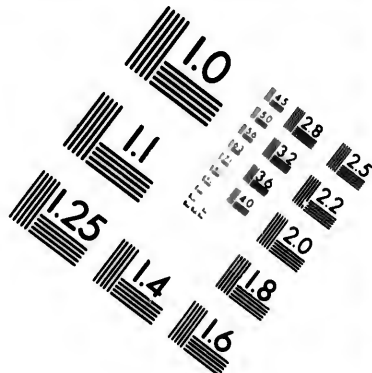
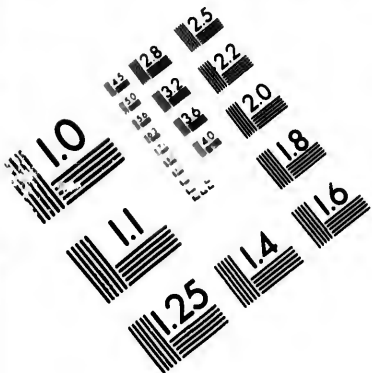
The free Protestant, who votes to place a Romanist in any public or responsible position in this Empire or the United States, or who in any manner favors such act in another, acts inconsistent with his christian faith and birthright, and the liberty through GOD'S favor which freemen enjoy.

Mr. Mercier,

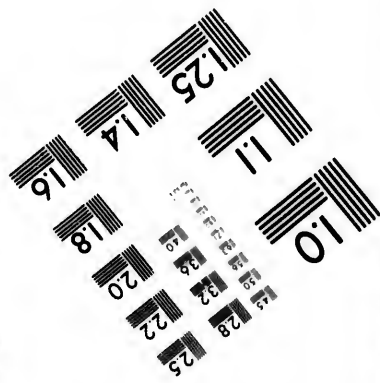
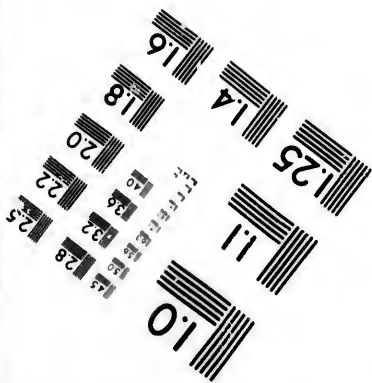
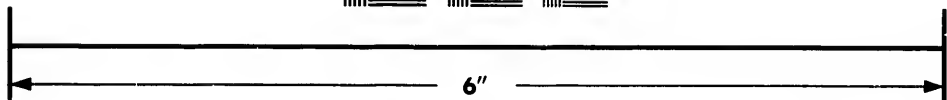
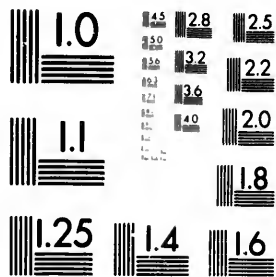
in a speech in the House of Assembly of Quebec, in support of his Bill for the incorporation of the Jesuits, stated that they had right to be *incorporated* because they were the pioneers of the Church and of "*civilization*" in Canada, and that the land was "*watered*" with their blood. Parkman, the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

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

Again, where are the Hurons? They were once a very large tribe of the most mentally advanced Indians, inhabiting a tract of country to the west of the Ottawa River. Parkman shows that in the 17th century, over 100 years after the arrival of the Jesuits in Canada and New England, the *Iroquois cannibals* destroyed the Hurons—exterminated them, and drove the remnant of them which remained westward to parts unknown—those whom they did not kill and eat, they enslaved or scalped and left as food for wolves, and this cruel and barbarous work was accomplished over 100 years after the introduction of French "*civilization*" and the coming to America of the Jesuits: over 100 years after that the "*benignant and holy order of the Jesuits*" had commenced to convert these same Iroquois cannibals to the Roman Catholic faith. "*The benign and holy order of Jesus!*"—it is difficult to describe such a misnomer



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in the English language. If we change the sentence into "*The ex-ccutors of the power of Satan*," we will state something near the truth.

Some passages from Parkman's *Montcalm and Wolfe* will give a correct idea of French civilization of about one hundred years past :

"The Acadians of the Roman Catholic faith were taught by the intriguing French Jesuits, that fealty to King Louis of France was inseparable from and tantamount to fidelity to GOD—and that to swear allegiance to King George of England was, and amounted to consigning their souls to the flames of eternal hell. They were threatened by LeLoutre, a Jesuit of the most extreme ferocity, with the tomahawks and scalpingknives of the Micmacs, a tribe of "*Catholic*" Indians which he had at command, and with pillage and destruction of their property if they dared to swear allegiance to the British Crown. They were ordered by that Priest to leave Acadia, he promising them they would get farms in Canada. In large numbers they abandoned the homes of their youth, and the fields which their fathers had cultivated for generations, and with great reluctance for the most part, crossed the boundary into Canada, to get new farms as promised by Le Loutre, and take refuge under the French flag and the walls of Fort Beausejour, and in adjacent parts. There they remained in half starved misery and discontent; after a time some of them were sent to Cape Breton, some to Isle St. Jean, and some to other places along the Gulf coast—not so far, however, that they could not on occasion be used to aid in a raid upon British Acadia. Their complaints of having been by misrepresentation and deceit (no lands having been given them) induced to leave their homes, coming to the knowledge of Vergor, the Governor of Fort Beausejour, he gave out that he would put in irons and cast into a Jungeon any of the exiles who would dare to speak of returning to their homes or swearing allegiance to King George. Two of them went to Quebec to ask the Governor of Canada, Duquesne, to allow them to go to their homes. Duquesne wrote to Priest Le Loutre, "I think the two rascals of deputies who came to me from your mal-content Acadians will not soon recover from the fright I gave them for daring to come to me on such a business, and that they were indebted to you for not having cast them into a dungeon for their disloyalty to their king '*and to religion*.' They left me with the promise they would do as you ordered." Notwithstanding, the exiles after-

wards sent messengers to the British authorities, to ask upon what terms they would be allowed to return home. The reply was that they would be protected, and enjoy their homes, their farms and their religion as aforesaid—the only condition was the taking the oath of allegiance and fidelity to the Crown of Great Britain. Very few took advantage of the kind offer (notwithstanding they were told they would not be required to bear arms against the French but remain neutral). Those who accepted the terms, it is supposed, were massacred by Le Loutre's "pure and holy" Micmac Catholics.

French-Canadian civilization during the 18th century as above shown, was not civilization at all, but simply the tyrannical rule of cruel, barbarous and unprincipled men. The last three or four pages of the 1st vol. of Parkman's *Montcalm and Wolfe*, above referred to, show the kind of civilized treatment which Frenchmen and French-Canadians gave English prisoners of war. After the siege and surrender to the French under General Montcalm, of Fort William Henry, in 1757, the terms of capitulation were totally disregarded by the whole French force—Frenchmen, French-Canadians and Indians, between 8,000 and 10,000 of them. To whom from 700 to 900 of English (New England regulars and militia) had surrendered themselves prisoners of war, under the promise by Montcalm in the presence of his whole staff, that they would (together with their sick, and those who were wounded during the siege,) be safely conducted to Fort Edward, a few miles to the southward of Fort William Henry, yet all but about 400 were butchered by the Canadians and their allies, the Indians, (French officers and soldiers looking on,) who committed the most horridly cruel, fiendish, and cowardly atrocities upon the unarmed, sick and wounded English, who were dragged from their beds, their clothes torn away, tomahawked and scalped by the "civilized" Catholic Canadians and Indians; and that was done within forty paces of the guard of 900 French soldiers sent by *the order of General Montcalm* to guard and watch over those poor sick and wounded;—about sixty paces in advance, on the road to Fort Edward, a group of French officers were chatting, laughing and smoking, as though nothing wrong or dishonorable to them was going on, or as though the truce and capitulation to which they were witnesses, or, had knowledge of, was not being set at naught. These were honorable "Christian Catholic" truce keeping gentlemen, were they? They were French, at all events; and the English were held by them as Heretics;—yes, they dared to worship GOD, as directed by his sacred word

without regard to the dictation or threats of Romish ecclesiastics.

General Montcalm who was not present when those atrocities were committed, was passionately indignant when he heard of the butchery. After the Indians and Canadians had arrived at Montreal, bringing with them between 400 and 500 scalps of helpless, sick and wounded, he was deeply moved at the degradation which had been heaped upon him. There does not appear, however, that there was an investigation into the matter; *none of those officers* (who could not have been ignorant of the butchery being perpetrated) were called to account for permitting the terms of capitulation to be neutralized. Notwithstanding which, the character of the General, the Marquis de Montcalm, as shown by Parkman, was exceptionally honorable and chivalrous, he being one of the old French Noblesse and that he deprecated in the strongest terms the savage atrocities described above, as perpetrated by the Catholic French, French Canadians and Indians. Different, diametrically different from such acts was the treatment accorded the French in the next year 1758, upon Louisburg, being taken by the British under Wolfe. No; the prisoners were treated with civilized consideration and Christian kindness. General Wolfe, never thought of reprisals, though, no doubt, many of the Canadian and Indian savages who massacred the English after the fall of Fort William Henry, were amongst his prisoners. The British soldier would hold himself dishonored by being compelled to treat even Indian savages with unnecessary harshness.

One matter was spoken of by General Wolfe as disgraceful to his force. At the time he lay before Quebec, he wrought several schemes to induce the French to come from their stronghold and fight his force on the open plain—one of which was to lay waste the adjacent country. It was useless, however, for that purpose—the French, though their forces was nearly thrice the number of the British, dare not come out and fight; but allowed the farm houses and villages to be destroyed. In many instances the British sentries, being posted in the forest, were killed, scalped and horridly mutilated by the Indians, and Canadians dressed as Indians. This horrid and treacherous savagery so exasperated Captain Alexander Montgomery, of the 42nd Scottish Highlanders, who commanded a party pursuant to General Wolfe's plan of laying waste the country, that he (the captain) gave an order to show no quarter to such Indians and Canadians in Indian clothes. The consequence was, about thirty of them were shot, whom the Rangers attached to Montgomery's party scalped with the knives of the savages

and attached the scalps to the trees and to the bodies of the dead. For permitting such un-British retaliation, Captain Montgomery was severely reprimanded by General Wolfe, and would have been cashiered but for his standing as an officer, and for the cool and daring intrepidity he had always shown, and the warm and earnest solicitation of his fellow officers. This is the only retaliation *in kind* by British soldiers during the whole of that seven years war. Reasoning men will say that Captain Montgomery's order was excusable under the circumstances.

Upon the surrender by the Governor of Canada, General Vaudreuil, of the whole of Canada, at Montreal, in 1760, to the British General Amherst, a French envoy was sent to General Amherst, to ask for better terms than those offered. General Amherst replied, "I am fully resolved to grant nothing additional, because of the dishonorable, in fact, the infamous part the troops of France and Canadians have acted during the whole of this war in permitting, and in some instances urging the savages to perpetrate the most horrid and unheard-of barbarities upon sick and wounded British soldiers and militia, in open and wanton violation of capitulatory stipulations, especially upon the taking of Fort William Henry, by the troops under General Montcalm, and for open and flagrant breaches of faith,—and to manifest to all the world by the terms of this capitulation, my utter abhorrence and detestation of such practices. My troops," said General Amherst, "will not disgrace themselves by the least appearance of inhumanity or unsoldier-like conduct in taking vengeance or in retaliating in kind upon Canadians. Nor will I permit the Indians who are friendly to us to do so. The Canadians, as British subjects, may rest assured of protection and treatment such as freemen are entitled to, so long as they behave loyally, under his Majesty, King George." Upon these words getting abroad amongst the Canadians, they manifested great surprise and astonishment, for they fully expected retaliation by the British, and that the Indians would have been let loose upon them; yet nothing of the kind occurred, which displeased the Indians, who went off to their homes angry and dissatisfied.

When the French General Montcalm was dying in the house of Surgeon Arnou, after the fall of Quebec, he wrote to the French Brigadier-General, then in command, "Monsieur, the humanity of the English sets my mind at ease concerning the fate of the French

prisoners. I would be glad to hear that you feel to the English as they have caused me to feel. General Wolfe is as chivalrous and honorable a man as he is an astute and daring commander, and I feel confident he will treat his prisoners with kindness and humanity (he was not aware of the death of General Wolfe at the time he wrote that letter). I cannot," continued General Montcalm, "forget the kindness of the British soldiers, sharing their food, tobacco and rum with the prisoners whom they had taken."—(*Parkman M. & W.*)

The above-described atrocities by Canadians, Indians and French, seem incredible, yet they were undoubtedly perpetrated. Parkman is no superficial historian—he goes to the root, the foundation of his subject, and quotes from English and American, French and French Canadian archival state documents, and they defy cavil and contradiction.

It has been acknowledged by Christian French writers that the advance of the French in *true civilization* is deplorably slow—little change being perceptible for one hundred years, except in the City of Paris; even there at this time (10th decade, 19th century), violence, fraud, deceit, immorality, and chicanery are the rule.

An American gentleman recently, in a communication to a Boston journal, captioned "Experiences of the Old World," used the words: "A French gentleman will cheat you of, or murder you for your money, in the politest, the most courtier-like style imaginable."

At the same time the civilization of the Frenchman is unique. He is never rude, he will not use insulting language, be the provocation ever so pointed, he always acknowledges the common status of man to man, always affable, always polite, always wears a smile. But as Shakespeare represents Richard III. "I can smile and murder while I smile." The dictum of the Jesuit Navarre, see ante, "there is no reason why an honest man should not kill his adversary in a private way, indeed I hold it advisable rather than resort to the duello, "as his adversary has no opportunity to kill him," being held by Frenchmen generally as authority. At the same time, he would not hold the Jesuit as fit to dictate to him in any manner, such is the force of traditional habit,

The penchant of the Frenchman for change seems insatiable, he has now a Republic, to morrow he will demand the return to a Monarchy. Morally he is a charlatan—a beast. Religiously, a Deist,

and favours the Church of Rome, because the illiterate constituencies favour that Church, and he can use Romanism for his personal advancement. About 100 years past he attempted to crush christianity by trampling upon the Church of Rome. He set up an infamous woman dressed in the heathen habilaments of Minerva, and declared her the Goddess of reason. Though the Church of Rome was at that time crushed in France. Yet christianity still exists, even in France, but still bitterly opposed by the Deists and Romish ecclesiastics.

Occasionally in the *Cafes* you will hear a semi-intoxicated orator haranguing in favour of the age of reason which prevailed in his father's days.

But to the all-Important Question

of the new party, the formation of which must precede the confederation of this Empire. Then let us be up and doing, for the enemy is, and always has been, hard at work, and we must "*fight to win the day,*" we must "*quit ourselves like men.*"

Let each elector, be he Reformer or Conservative, Grit or Tory, consult first his own accountability to GOD and his country, his own feelings as a man ; let him recollect that he has a duty to do, a duty as a Protestant freeman ; let him always keep in view the manly dignity and self respect of a Protestant Christian freeman, and the stealthy encroachments of the enemy of *civil and religious liberty*—never forgetting the determined shout of freemen "*No surrender!*"—no submission to Romish dictation in this Canada of ours.

The British in Ireland.

Another matter, it might not be out of place to touch upon—the British Irish—commonly called Irish Protestants, which cannot be said to be a misnomer ; at the same time, those who know the history of the Empire hold that as descendants of English or Scotch ancestors who passed over to Ireland at different times (and who took service as officers and private soldiers in the armies of either the Protector Cromwell or King William III.) and helped to fight Britain's battles in Ireland, the most important of which was the memorable battle of the Boyne, which completed the conquest of that part of the Empire—upon receiving grants of forfeited lands in Ireland, they (those offi-

cers and soldiers) settled there, and their descendants hold and keep to the manners, customs and feelings of their English and Scotch ancestors to this day, proud of their British blood, and are as thoroughly English or Scotch as were those ancestors; who were born in Great Britain. The historian Froude describes the British Irish as a people in a certain measure (since the victory of the Boyne) in a state of seige. Ever ready to resist aggression, always alert for the approach of an enemy, never knowing when they would hear the report of a murderous weapon. Always looking for the merciless minions of Rome to surprise them.

Such a state of things is eminently favorable to the growth of quick perceptions, alert intelligences and physically strong and active bodies. In this instance, it has produced men, shrewd, vigilant, active and ingenious, and of great and varied resources under difficulties. Men whose dexterity and daring intrepidity triumph over the most perplexing combinations of adverse circumstances, and whose presaging instincts no sign of the times can elude, no threat by Radicals or Romanists can daunt.

No men in the Empire are better or more fearless soldiers or sailors, more daring and cautious officers, or more eminent as commanders on either flood or field. Nor in our Legislative Halls are there more acute or far-seeing Statesmen or Legislators. No men more true and loyal to our Royal Protestant house of Hanover Brunswick. No men more true to the christian faith. No men more law abiding, nor better nor more patriotic citizens, than the British Irish.

Yet notwithstanding their lineage, their *names*, their *manners*, and *customs*, and their *innate* determination while life lasts to uphold Great Britain's Royal House, they think they are, and assert they are Irish, simply because they happened to be born in Ireland. There cannot be an idea more absurd than that—the mind, the bent and inclination of the intelligence is the metal of which the man is made, and not the accident of birthplace; it might as well be asserted that a man born at sea on board a British ship, has no country, or a man, the son of English parents, born in the fortress of Gibraltar is a Spaniard.

Thackery in his essay on Dr. Swift, Dean of St. Patrick's, says that Swift was born at No. 7, Hoey's Court, Dublin, on November 30th 1667. Yet he was no more an Irishman than a man born of English parents in Calcutta is a Hindoo. His feelings, his temperament, and

the bont of his intelligence were Anglo Saxon, he was proud of England and everything British * * * * *

"Indeed, if race is to amount to anything amongst us, we must hold a man an Englishman, no matter where the accident of birth may have occurred, whose parents were British as were Swift's, unless he declares himself Irish, and shows decidedly a disloyal feeling toward the Sovereign, or swears allegiance to a foreign power. Goldsmith and Steele were both Irish, although of Anglo-Saxon blood and lineage, were born in Ireland, both were Irish in feeling, Irish heart and soul, in fact, notwithstanding their British blood." Some will say they were not traitors. If the British Irish hold themselves Irish, we must conclude that water has made them so. A man born 100 miles north from London instead of 100 or 150 miles west or north-west of that city is undoubtedly British if loyal to the British crown; to the north there is land and water (Rivers), and to the west land and water, (a channel, miscalled the Irish Sea, about the width of Lake Simcoe, the smallest of the great lakes, in the Province of Ontario). Mr. Parnell, although of English blood and descent, was undoubtedly Irish, Irish in mental bias, Irish in feelings, Irish in hate and envy of Britain and everything British, principally because he happened to be born in the Empire 150 miles west or north-west from the old city of London; and to be patriotic he fancies he must denounce his own kindred and blood relatives, and favor and support men whom he must have known were his enemies. How contemptible is the vanity of such a man, a party leader forsooth, and such a party as it was at this time. Rather, as Lever in his Knight of Guinne, in anticipation, put it: "A party of unprincipled tricksters, falsifiers and demagogues," —*The sweepings, the offscourings of party.* If the British Irish will not allow themselves to be called English or Scotch Irish as they may be descended, at least they ought never to omit the word British or Saxon before the word Irish. It is not a difficult sentence to voice: "I am Saxon Irish, or I am British Irish." The case of a man of Irish descent, whose ancestors were Phœnicians, and who has had sufficient intellect and education, to abjure the dogmas of the Church of Rome, he is properly an Irish Protestant. All others should be called either British or Saxon Irish. "Irish Protestant" can be applied only to those who are not of British blood, but Protestant in faith. We must not forget the descendants of the Huguenots, those true and faith-

ful French Protestant Christians who took refuge in Great Britain and Ireland from the cruel and merciless persecutions of the Romanists (as referred to before). See ante.

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

The Rev. Dr. Wild.

A sermon delivered by that remarkable Divine, on Sunday evening, 22nd May, 1887, is so perfectly in accord with the ideas of the writer of these pages, that he copies some extracts from that sermon, as published in the Toronto *Mail*. The Reverend Doctor propounded the question :

“What should we Tolerate?”

and took his text from the 2nd chapter of St. John's Gospel and 8th verse : *Look to yourselves that we lose not those things for which we have wrought, but that we receive the full reward.*”

“In his opening remarks, the Doctor pointed out that the work of nature was reproductive and eternal, whereas the work of man required constant attention and care to preserve it. The privileges and liberties we enjoy as citizens of the British Empire are the result of centuries of effort and sacrifice ; and like other works of man, they require to be guarded with watchful care to conserve them. Freedom of speech and toleration are correct as principles ; but cases might arise in which toleration should be given with great caution, if at all. A certain party, for instance, might ask for toleration for the very purpose of destroying our liberties. A man who has reclaimed a garden from the wilderness, does not allow thistles to grow in it. The thistles might be supposed to say : “we ought to be allowed to grow,” but the gardener may be supposed to reply, “grow somewhere else.” The British Empire may be compared to a garden, and the Government has a right to suppress anything which has a tendency to subvert the prosperity of the Empire, even if such were in the name of liberty. We are not English, Scotch or Irish, but Britons. If any one of these sections of the people wish to dominate over the others they must be told to retire. To the rest of the world we say, “you

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

Dominion and Ontario Legislatures ?

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

ment who had passed those resolutions with the responsibility of the disturbance in Toronto and elsewhere, and the cause of O'Brien coming to this country.

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

"Had O'Brien given any proof of the truth of his allegations, he might have had some claim to our forbearance. But instead, two-third parts of his speeches were given up to the vituperation of his audiences, except when addressing his friends exclusively. He was simply abusive, using the vilest kind of expletives, calling his audiences jackasses and such like terms. If any one would father any argument or assertion made by O'Brien, he, (Dr. Wild,) would under-

take to meet him before any audience, and refute the idea or acknowledge himself beaten. Toleration was greatly strained when such a man must be hospitably received. In some of our Schools an address was got up in the name of the children in which words were put into the mouths of those children laudatory of O'Brien and his *noble mission*. We, as citizens, must bear a part of the expense of these schools; and yet the scholars are taught to hold their rulers in disrespect! Was it fair that these people received such enlarged charity at our hands, that they should dare to train children to laud and magnify such a disloyal and peace-disturbing mission as that of this man O'Brien? What would these children be as men and women if faithful to their teachers—GOD only knows—the children are to be pitied." (It will be interesting to show some matters which are taught to those unfortunate children, both in the United States and Canada, in the Romish Schools. In one book it is stated, *That Catholics "have made all the chief discoveries and inventions of modern times, and that since the Reformation there had been a distinct decline in the power of invention amongst Protestants."* This is quite in character, and perfect Jesuitism. The Apostle St. Paul prophesied that they would speak lies, 'having their consciences seared as with a hot iron'), It must not be forgotten," continued Dr. Wild, what O'Brien complained of and denounced as infamous in Ireland, is counted mere justice and a business necessity in this free Ontario. By the Revised Statutes of Ontario, 1887, chapter 148, section ix., it is provided "*that unless otherwise agreed upon, there shall be taken to be included in leases the right for the landlord to evict a tenant if the rent or any part of the rent be "unpaid for fifteen days after the time such rent becomes due."* Yet the men who passed that statute had the stultifying folly and presumption to vote for resolutions sympathizing with the Irish in their *pretended hardships*—which resolutions were sent to England, where our legislators *were tacitly told to mind their own affairs* The Rev'd Doctor concluded his address by a reference to the significant utterances of the Irish College in Dublin on Parnellism and the Land League, remarking that the Pope now saw that if the Irish agitators got their way there would be an end in Ireland not only to Imperial connection but also to the Romish Church."

So much for the Rev. Dr. Wild, Pastor of Bond street, Toronto, Co gregational Church, and who, it has been said, is one of the closest reasoners and best read theologians on this continent.

If the Orangemen of Ontario

are the kind of savages O'Brien has represented them, how is it that he or one of his party is alive to-day?—the simple tossing of a "*two-year-old paver*" is but boy's play. It has been suggested that from the deceitful character of the man, O'Brien, he, in the City of Hamilton, pretended to be badly hurt, (the shouting and hissing of the people in Toronto evidently cowed him) playing possum, as they say in the South, to gain the sympathy of Americans. Oh, Mr. O'Brien, *the descendant of Irish Kings*, and all such *great bigness*, you cannot blind the

King of Birds

by throwing dust in his eyes. Oh, what claws he has! Has he not, Mr. O'Brien? It must be a hard struggle for you to keep your *royal blood* down to the level of the "common herd of humanity," and for you to submit to the dictation of the hated Saxon in a penitentiary or outside its walls, was hard to stand. Then, again, your royal uncle, the "great Smith O'Brien," to be compelled to hide his royal head from a sergeant's guard of police in a cabbage garden. And your cousin, "the brave, the doughty General O'Neil," the commander of *two thousand invincible fenians*—near Montreal, in Canada, you know—to be compelled to turn his war horse's tail to less than *one hundred* red-coated Canadian Volunteers and gallop for his life, listening to British bullets *hissing him*. It was "*inhuman of the British*," Mr. O'Brien, was it not? Oh yes, the fortune of war, you know, these red coats are so "hard on the poor Irish!!"

A word upon our sad subject, Romish aggression in Canada. It will not be difficult to check it, if we go about the matter in the proper way. Then let us be up and doing as recommended above. The formation of the new equal rights party is the first matter to be accomplished; then federate the Empire; and lastly, abolish the local Legislatures, and the use of *any language but our own—GOD created English in public institutions*; then we will cease to be the laughing stock of our neighbors to the South of us, because we seem to be asleep while the Romanists are hard at work, and daily encroaching upon our free institutions. The "ugly, wrinkled front"

of the Romish heresy is indeed staring us in the face ; the sinister leer on the faces of her bigotted adherents, when we meet them on the Queen's highway, simply disgusts, as they fancy they " huri at us insolent defiance ; " evidently they seem to gloat over the conceit that soon they will have the upper hand, and all Protestants at their mercy.

In Conclusion.

What are we Christian Freemen to do ? We see clearly that the Jesuit will make good and fulfil his oath to the last possibility and will put under the dominion of the Romish Church all peoples in this Empire, *If he can do so.* We may comfort ourselves by the reflection that there is no fear of that.

That there is cause for serious consideration, let us reflect upon the state of things in Europe and America just at this time, 1895, Romanists, Deists, Atheists, including Anarchists, Nihilists and Socialists, are doing all that can be done for the restoration of the Papal power and supremacy. Romanism is into everything into which it can thrust its Ecclesiastics and its gorgeously gilded habilaments. The palaces of our Royal House and the castles of our Nobility are invaded by the cunning and hypocritical Jesuit, who tries to make himself at home in the villas of the wealthy and retired professionals and Tradesmen, as also in the houses and cottages of our Artisans and Ruralites. Sometimes he succeeds by various artful subtleties and cunning representations of St. Peter having had the key of Heaven delivered to him by CHRIST, hereinbefore referred to.

The Deist and the Atheist will use the Romanist for money making or political advancement. The Romanists thinks another man, a priest, can forgive his sins and give him salvation in the life eternal, consequently he has naught to do but pay his dues to his priest and do the penance dictated by the Priest, and he troubles himself little about Christianity, or the political well-being of himself and contemporaries in this world.

The *No-GOD-ist* says to him : " These Anglicians, Presbyterians and Methodists are all extreme bigots, and unfit for the civilization and liberty of this age. We Liberals and the Catholics are the only men who understand true freedom." The Jesuit will fancy he can use his No GOD-ist coadjutors, Yet " bad company corrupts good manners," goes the adage. Undoubtedly the Jesuit cannot be improved by association with the " Fool who says in his heart their is no

GOD," yet it seems the two are to work together for the suppression of Protestant Christianity.

The Deist or Atheist cares nothing for Christianity, and the Jesuit thinks more about the edicts of the Tridentine Council and the supremacy of the Church of Rome, than for the religion taught by Jesus Christ and His Apostles; he thinks always of his sworn duty and the terrible terms of his oath, and obedience to the order of his superior Jesuit. The triumphing over and getting the better of anything connected with Protestant Christianity is the aim of his life, the ultimatum for which he is striving, his daily and nightly work. His coadjutor, the Deist, will use him for the suppression of our free Protestant Christianity if he can do so, and will if it can suit circumstances, mount upon and use the cunning Jesuit to get his feet into the boots of political eminence and power. The majority of Canadian politicians are at this time men thoroughly unprincipled, they are either pretended christians, Deists, or disguised lay-brother Jesuits, or Jesuit-led Romanists, which was clearly demonstrated when but XIII. members of the Canadian House of Commons out of about CCI. voted to ignore the Jesuit endowment of \$400,000.

What is this country coming to? What is the duty of the Canadian Christian Elector? Ah, that duty is a simple a palpable fact, a stern and unyielding obligation. What prevents Protestant Christians from doing that duty? It strongly appears to be this, the Romanists command sufficient money and wield sufficient influence in many instances to *force the Elector*. Yes, to compel him to bend to their wishes and support and vote for the man who is literally the nominee of the party dictated to by the Jesuits. He tells the Elector any amount of misrepresentation, amongst which will be found, "If you don't support Mr. — who is as good a Protestant as can be but he is liberal and neighborly to Catholics," you are bigotted and hold a persecuting spirit. Catholics have just as much right as we have in this country.

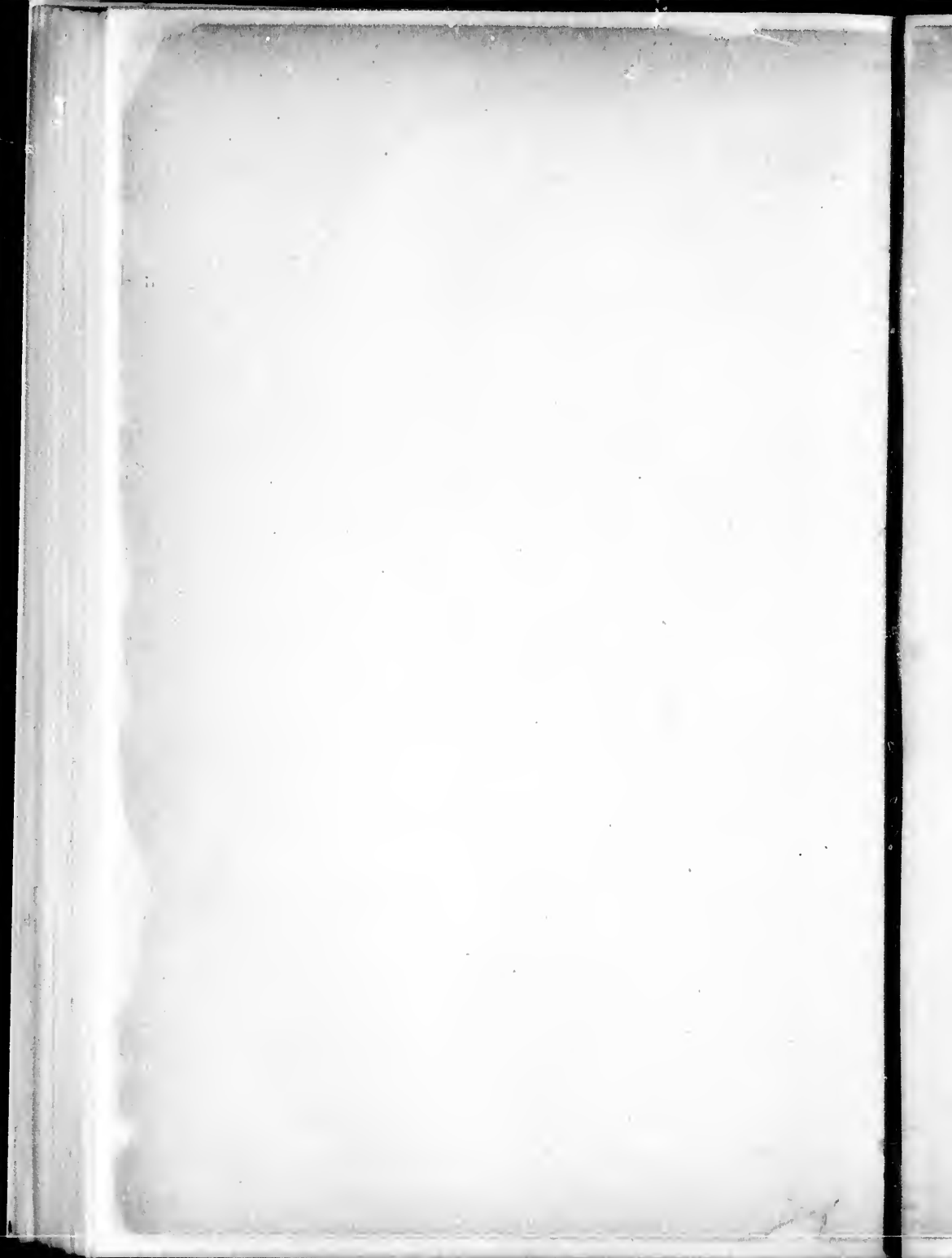
Protestant Freemen, what are you going to do, don't think of injury to the Romanists. But for the love of GOD be men and hold what He has blessed you with. Do not be cajoled into supporting men who are determined to crush all human freedom and who wish to climb into power or enrich themselves by the elective franchise.

Think of this, will your vote support the cause of Protestant Christianity or will it support your enemy who is sworn to put down all

Christian freedom, will your vote help the Deistical under-strapper of the Jesuit. Will ye permit yourselves to be the supple tools of, and be used by the emissaries of Satan to support and give force to his dictates. Or will ye act like Freemen and send to Parliament, Protestants—true and Christian men who will put their shoulders against the Romish wheel and stay its apparently resistless revolving. Will ye do so, or will ye renounce your proud name *Protestant*. Will ye be against or stultify that freedom which our Forefathers won for us during the great Reformation?

The ALMIGHTY GOD will undoubtedly approve a just and righteous act. But if ye will vote for the Jesuit nominee ye but serve Satan, and will hasten upon us *civil war*, the consequence of which will undoubtedly be Triumph for the cause of CHRIST, but at what a dreadful sacrifice of human life. On the contrary, if ye do your duty as Protestant Christians and bring in Legislation to correct this great evil, civil war may be averted.

FINIS.



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