

THE JESUIT BILL MEETING.

THE meeting held at Toronto on the 25th March to protest against the Jesuit Estates Act was doubtless an imposing one. The resolutions were moderate in tone and such as commend themselves to the judgment of all who see in the Jesuit body and its re-endowment by the State a breach of the Constitution and a menace to civil and religious liberty. The meeting was, however, too hastily organized and too partial in its aspects to carry weight as a united demonstration of all who in principle approved of its object. There was not a single Clergyman of our Church on the platform, nor a single Churchman who represents any phase of Church life or thought. How far this was owing to personal objections to associations not perfectly agreeable to loyal churchmen of any school we do not give an opinion upon. But as a general principle we may affirm that those who organize demonstrations of such a character as derive their whole weight from unity should be very careful to avoid undue prominence being given to men whose irrepressibility arises from a morbid love of popular applause; and whose attitude towards a large portion of those whose co-operation is desired renders them undesirable companions in a public movement. Any man who had made himself offensive to Presbyterians or to Wesleyans by a thousand acts of ill-will would not have been placed at the front of such an agitation. We Churchmen are, however, supposed to be a far more forgiving and charitable people!

The meeting was highly enthusiastic in its condemnation of Jesuit aggression in the Province of Quebec. It would have been more morally effective if the speakers and their sympathetic audience had had their attention directed to the phenomena of that aggression visible in this Province, and at the very doors of those who were so excited about what is done in Quebec. We do not wish to question the honesty of those who organized the meeting, because we know that they are with us heartily on this question, but we are not impressed by their judgment or courage!

Had the gifted and estimable Principal of Knox College, the Rev. D. J. Macdonnell, the Rev. G. M. Milligan, and others discussed the French School aspect of the Jesuit question on the same lines and with the same vigor as the Jesuit Estates Act, they would have produced far greater effect even against that Act than selecting only the Quebec aspect of that question. Their studied avoidance of all allusion to the Jesuit Schools, as the French Schools really are, in Ontario was such a lamentable act of tenderness towards co-religionists and personal associates in the political sphere as to destroy the moral effect of their eloquence.

We challenge a straight-forward deliverance from the leaders of the anti-Jesuit movement on the French-Papal Schools supported by the Government of Ontario. That is the home aspect of the Jesuit question. This is a Jesuit aggression in a concrete, tangible form.

In the Province of Quebec the Protestants are overawed by their Romanist neighbours. The Jesuit Bill was passed at Quebec without a protest from them. In the Province of Ontario the Protestants are overawed by their co-religionist politicians, so that the French Papal Schools are supported by the State without a protest from them. We must beg for a little less of this Provincial cowardice being displayed in the present agitation. One would fancy that some astute Jesuit were manipulating the protestant bodies so as to give them full swing for their eloquence without in any way bringing them into any of those disagreeable conflicts which men inspired by earnest principles cannot avoid, and from which men so moved never shrink.

ART IN THE HOME.

ONE of the most marked revolutions in domestic life during the last few years is shown by the general demand for artistic decoration of the homes of all classes. As in all advances from a rude to a polished state of society the further that advance is made the wider become the differences possible in the manner in which refinement may be displayed. The rooms in which King Alfred lived did not widely differ from those of the peasant whose cakes he allowed to burn—so they say. As we tread downward to a later date we begin to find one form of comfort after another, as glazed windows, brick chimneys, wooden floorings, easier chairs, more sleep provoking beds, fire places, tapestry decorations, pictures, and so forth. These which were once the luxuries of the rich gradually became in some form the necessities of the humbler classes. Still the advance went on, and to-day, while there has been a wonderful enlargement of the art and comfort elements in all houses, there is far more opportunity to-day for special and individual taste being displayed in all forms of art decoration than ever before. It is now a sign of something like indifference to the taste, and verdict, and feeling of the times for any person to occupy a house which is below the standard of the day in decorative art. Builders and owners of residences must be indeed insensible to their own interests who allow any dwelling to remain without such ornamentation of the walls and ceilings as are being called for by tenants of good taste. They should remember that a house which is well decorated will give no discomfort to a tenant who is without taste, but a poorly adorned one, one manifesting disregard for artistic effects, will be intolerable to all whose eyes and whose minds are trained to appreciate and to enjoy decorative art. The days of white-wash are over, except for board fences, pig styes, and such edifices. We look to-day as naturally to the ceiling expecting some phase of beauty in color and design, as to the floor for a carpet. Walls, however well papered are handicapped, as it were, in effect, if the ceiling is all dead white. The strain of the wall design is broken too suddenly when it ends at the cornice—it ought to flow on over

the whole surface of the ceiling in a wave of harmonious coloring.

This artistic charm in our dwellings need not be costly, wealth it is true may be lavished on home art and splendour be combined with good taste, but refinement can be shown forth in such forms of decoration as are well within humbler means. Indeed, there should be a due proportion kept between the style of the house as a whole, and the adornment of each of the rooms. Sharp contrasts are bad art unless so designed as to emphasize some richness which needs a foil for its display. But all the rooms of a dwelling should bear some general affinity in decoration, and especially should all passages and halls be carefully colored to furnish an art medium between the tones prevailing in the decoration of adjoining rooms. This means giving the work to some experienced decorator, or at least, securing his advice, as it is a wretched mistake for persons to buy haphazard paper for one room after another without having had experience of their effect when hung on walls and in sight one of the other. A beautiful adorned house, in which the fascination of artistic design in harmonious forms and blended colors gleams out wherever the eye rests, is a joy for ever to its occupant and visitors. Home is the more "sweet home" that delights the eye, as well as satisfies the soul.

So also in Church adornment, the key note should be the most refined judgment available. Baseness in design, paltriness of execution, incongruousness of parts, desecrate God's House, and disturb all worshippers who have art knowledge or taste. Beauty, and the love of beauty as manifested in artistic forms and coloring, are sources of the purest delight. Where God is worshipped there should be such manifestations of beauty as to show that His marvels of loveliness in Nature have not been lost on his creatures.

THE APOSTOLIC SUCCESSION.

THE article in the *Methodist Times* was so reassuring that I was quite sorry to damp the author's ardour by repudiating the interpretation put upon the words quoted from Dr. Paton, and which, if rightly interpreted, would have, as he thought, begun the millenium. It is my firm belief, from the reading of Scripture and of the subsequent history of the Church, that it would be destructive of all outward unity to allow to corporate bodies, not holding the succession, to be, as such, integral parts of the Catholic Church of Christ. As individuals, baptized into the Holy Name, both Protestant and Roman Catholic Nonconformists are very important parts of our Anglican Christianity. But the moment Protestants claim on the principle of where two or three meet together; that they can from within form branches of the Catholic Church, all idea of outward unity is at an end, because their principle contains in itself the very essence of division; and, as history clearly shows, division began with the overthrow of the one true system, and must ever increase as long as the

new system these diverse without a bre grounds of on ly and so lov understandin chance at las

Now, we s our Blessed essentially on unity; and i the Apostles operation of or apostolic that it was t the Apostles self being th

And ever they; as rule was normal varying deg by the layin for the per which each the powers o the gifts giv men to thos is a govern Christ's aut is the rever the discreti in itself the

Mr. Char very great i the Apostol of the exac principle ha be by Ap Succession ministry, co community deacons, th ordaining on others, operative common pr a subordin but this is than itself or essenti part of th existence c distinctive the conti that contr diocese all the episco ordinate c or presby of the Apo lated.

'There existed in the ordina the power be one or they ordai Church th trusted to authority.