

spite of every effort the movement has been steadily growing in strength. No one seems to think Boulanger a capable man. His abilities are described as mediocre. He has been assailed by pitiless showers of ridicule, and nowhere is ridicule more deadly to ambitious pretensions than in Paris. He has been strenuously opposed by the Government of the day, but for the present at least his star is still in the ascendant. His overwhelming victory in the department of the Seine, surprising as it was to both his friends and foes, shows that he is a power that has to be reckoned with. What is the idea that he represents? Is it the policy of revenge? does it mean war with Germany? He says his mission is peaceful. Is he the representative of reactionary royalty or imperialism? It is certain that he receives much of his support from these factions. It is hinted that he is thrust forward to overthrow the Republic, and when that is accomplished he will be thrown aside and the other contestants will seize the prize. Dr. Pressensé, a Senator and one of the ablest exponents of evangelical Christianity in France, sees in Boulanger the representative of Cæsarism and views with alarm the rapid rise of this new portent in French politics. Carlyle's idea has much truth in it, that the nations which accepted the Reformation renewed their youth and had a fresh era of advancement opened up before them; those that have rejected it become enfeebled and have sunk into comparative insignificance. France drove out her worthiest sons and daughters when she harried and expelled the Huguenots, and it looks as if she were never to become a mighty power until the religion of Christ displaces the superstition and infidelity that are crushing out the moral and spiritual life of a people that seek in restless change for the stability and progress that it only can enable them to achieve.

A GRATUITY TO THE JESUITS.

THE action of the Quebec Government in giving the resuscitated Jesuit Order the handsome gratuity of \$400,000 and a sop to silence the Protestant Cerberus of \$60,000, has at last roused considerable indignation, and is beginning to attract general attention. Thanks to the steady and persistent action of the Protestant minority in the Province of Quebec, the matter has been kept well under the public eye. Vigorous protests, which fully express the strong convictions of those who uttered them, have been formulated, and efforts in several quarters have been made to rouse popular indignation against what appears to be abject servility to a foreign power who has no more authority to interfere with the secular government of any Canadian province than has the Grand Lama of Tartary. The Premier of Quebec Province never did a more unwise thing than when he promoted his measure for the so-called indemnification of the Jesuits. Jurists differing widely in their opinions on important questions unite in declaring that the existing order of Jesuits has neither moral nor legal claim to the estates of which they were deprived by the papal suppression of the order. Why, then, confer on them a large portion of the public funds? They have busily engaged in those tactics that have made them objects of aversion in every land where they have got a foothold. If other proofs were wanting, this gratuitous largesse to a stealthy and scheming ecclesiastical secret society on the part of the Quebec Government would be sufficient to convince people generally that Quebec, under the dominance of Romanism, was at least a century behind in the race of civilization. This action of Premier Mercier has had the effect of rousing a feeling of distrust, and if it makes the people of the different provinces of the Dominion more watchful of their civil and religious liberties, the loss of the money to the public treasury may be a kind of blessing in disguise.

The great misfortune connected with questions of this kind is that they are invariably utilized by partizan politicians more or less astute who strive to make public opinion subservient to their own purposes. With or without reason they roam the country in all weathers shouting in screeching falsetto, "No Popery," till the well-informed portion of the community turn away in disgust, and in the apathy thus produced there is real danger of serious encroachments by a spiritual despotism that never recedes from its cherished purpose to regain its lost ascendancy. The eagerness of politicians to gain the support of the Roman Catholic electorate is responsible for much of the apprehension that is now not unreasonably cherished in the public mind. The one party bids against the other for Roman Catholic support, and this gives the hierarchy an influence to which they have no just claim. In the Province of Quebec Roman Catholicism is in a large majority, and it is only in that province that such a piece of

legislation as the Mercier Government passed is at all possible. The people of the other provinces can only protest. They may call for the exercise of the Governor-General's veto, but that would effect little. Suppose the act granting an indemnity to the Jesuits was vetoed, the Quebec Premier would again appeal to the constituencies and few question the opinion that he would be again sustained at the polls. The Dominion Premier would not care to exasperate the Roman Catholics of Quebec Province by recommending the veto of the Act.

The only safeguard against papal usurpation in Canada is in both political parties ceasing to cater for the support of particular classes. Protestant Churches rightly repudiate the effort to act as corporate bodies, and chaffer with politicians for legislative favours. Here we have no Established Church, and here no Church is entitled to demand special privileges from the State. The State ought to know no distinctions. The State knows the people only as citizens of the Dominion irrespective of creed, class or colour. If one Church wields an influence over the State, the State is itself to blame for the bondage under which it has come. If instead of bargaining with ecclesiastics for their support and for the use of their influence in securing the votes of their people the political leaders went direct to the people themselves much would be done to emancipate them from the thralldom by which they are oppressed. The franchise is bestowed on the people, not on clerical leaders, but while the politicians appeal to bishops and priests for the votes of their flocks, the people are defrauded of their just rights and kept in a state of perpetual pupillage. It is this pandering to influential ecclesiastics that gives so discredited a body as the Jesuits the opportunities they seize upon with such avidity.

People who value civil and religious freedom have no desire to see an unreasoning, religious animosity and rancour aroused. That might be productive of much more evil than good. At the same time, it would be cowardly and worse to shrink from a firm and determined resistance to every form of encroachment on the liberties of the people which it has been the uniform effort of the Jesuits to make wherever they have been permitted to work. When driven from France they received an asylum on this continent, and in the ascendancy they have already secured over the Quebec Government they have lost no time in demonstrating that their aims and methods are the same in every country in which they find a shelter. It is well for Canadians of all political parties, and of every religious denomination, to be on their guard against the wiles and the schemes of an order that never scruples as to the methods it employs, and which has since the days of Ignatius Loyola been the most relentless foe of civil and religious liberty. Rome as a political force, no less than as a gigantic religious superstition, must be sternly and unflinchingly resisted.

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The attractive and finely-illustrated papers in the February number of the *English Illustrated* are, "Moated Houses," "Dordt," "Coridon's Song," from Isaak Walton's "Complete Angler," quaintly and characteristically embellished. The serial stories are powerfully written, and the other contents afford interesting reading.

THE METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The attractive papers of the February number are "Flemish Pictures," by the editor; "Vagabond Vignettes," "The Greatness of London," all of them illustrated, and the second part of Professor Goldwin Smith's paper "On Some Supposed Consequences of the Doctrine of Historical Progress." Another paper of much interest by Hon. Senator Macdonald is "Recollections of British Methodism in Toronto." As a whole, the number is an excellent one.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The February issue of *Scribner's* has many attractions. The opening paper on "Walter Scott at Work" is most interesting, as the reader can get from it a clear idea of how the Waverly novels were produced, and it gives in addition glimpses of the rugged strength and genuine qualities of one who has earned an enduring fame in the realm of literature. "The Picturesque Quality of Holland" and "The Physical Development of Women," are well worth reading. Robert Louis Stevenson's serial advances with increasing interest and power. The number, as a whole, is one of decided excellence.

AMONG the late musical publications issued by Oliver Ditson & Co., Boston, are the following

selected gems: "Across the Bridge," a timely pathetic song and chorus by Brunn, with picture title-page; "Open now thy Blue Eyes," a modern classic song from the French, by Massenet; "Of Thee I am Thinking," a ballad by Strelezki; "Gethsemane," a sacred song by Barri, and a brilliant new piano piece by Sidney Smith, entitled "Angel's Serenade," being a transcription of the famous song. Any of these pieces will be sent to any address on receipt of the price, by O. Ditson & Co., Boston, Mass. Send also for free catalogues of all kinds of music.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.) The *Homiletic* for February is good throughout. Prof. J. W. Hunts writes interestingly on "The Bible and the Homily in Old English." Prof. Wilkinson on Tolstoi confesses that he lacks experience of Christ "as Lord and Master, as the Son of God and Saviour of the world," yet he maintains, without approving all of Tolstoi's moral sentiments, that his moral influence and purpose are good, and not evil. Rev. Henry E. Dosker writes an instructive paper on "The Dutch Pulpit," which he regards as eminent. Rev. Albert J. Lyman on "Robert Elsmere," after an elaborate review of it, concludes that "as a theological treatise this book is a palpable failure; as a critical argument it is amateurish and feeble." On the other hand, as an artistic effort, dealing with a new field—as a dramatic *chef d'oeuvre*—it is of the first order.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for February is promptly issued and is fully up to the high-water mark which this monthly has reached. In the literature section we have a masterly "Vindication of Missions" by Dr. Pierson, and "Miracles of Missions" (The Blind in China) from the same facile pen. The third paper on "Missions to the Levant," by Mr. Bliss, from Constantinople, is very interesting. Professor Schodde on the "Semi-Centennial of Delitzsch's Hebrew New Testament" is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey on "Woman and Woman's Work at the London Conference" will excite attention, while Dr. Cust's "Missionary Heroes in Africa" is a thrilling and inspiring contribution. All the other seven departments of the *Review* are, as usual, crowded with matter specially adapted to their several purposes.

THE SUNDAY SCHOOL. Its Origin, Mission, Methods and Auxiliaries. By H. Clay Trumbull. (Philadelphia: John D. Wattles; Toronto: D. T. McAlinsh.)—On more occasions than one the remark has been made in these columns that the foundation of special lectureships by men of wealth, in connection with universities and theological institutions have yielded the most valuable results in Christian scholarship. In England, Scotland, Ireland and the United States there are such lectureships, but in Canada the way is yet open for some wealthy promoter of sacred literature to take the initiative by founding such a lectureship. To the Lyman Beecher Lectureship in Yale Divinity School we are indebted for this most valuable volume, the most complete on the Sunday school that has yet appeared. The lecturer was Henry Clay Trumbull, the accomplished and scholarly editor of the *Sunday School Times*. The lectures number ten, and are: The Sunday School: Its Jewish Origin and Its Christian Adoption; Seventeen Centuries of Its Varying Progress; Its Modern Revival and Expansion; Its Influence on the Family; Its Membership and its Management; Its Teachers and their Training; The Pastor and the Sunday School; Its Auxiliary Training Agencies; Preaching to Children: Its Importance and Its Difficulties; Preaching to Children: Its Principles and Its Methods. To facilitate reference there is a Bibliographical Index, a Scriptural and a Topical Index.

RECEIVED: KNOX COLLEGE MONTHLY, Toronto; THE PRESBYTERIAN COLLEGE JOURNAL, Montreal; QUEEN'S COLLEGE JOURNAL, Kingston; MANITOBA COLLEGE JOURNAL, Winnipeg; THE DALHOUSIE GAZETTE, Halifax; POCKET QUARTERLY FOR TEACHERS OF CHILDREN in the Sabbath-school, the pulpit and the home, Edited by Mrs. Wilbur F. Crafts, New York; NIGHT AND DAY, edited by T. J. Barnardo, F.R.C.S.E., London; TOPICS FOR PRAYER MEETINGS, International Committee of Y.M.C.A. New York; THE HUMANE JOURNAL, Chicago; THE CONVERTED CATHOLIC, James A. O'Connor, New York; THE SIDEREAL MESSENGER, or Monthly Review of Astronomy: William W. Payne, Carleton College Observatory, Northfield, Minn.; LIFE AND WORK, a Monthly Record of Current Events, published under the auspices of Erskine Church, Montreal, Y.P.A.