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Current Opinion.

THE JESUITS' ESTATES BILL.

REV. PRINCIPAL CAVEN'S OPINION.

REV. PRINCIPAL CAVEN, in moving the Second Resolution adopted at the meeting of the Toronto Branch of the Evangelical Alliance, held on the evening of the 11th inst., as reported in another column, said he would have shrunk from the full responsibility of moving such a resolution had he not known other speakers were to follow him and support him. He wished to say here that he had no quarrel with the French Canadian people. There were very many agreeable qualities of the French Canadian people which he greatly admired. Their kindly disposition and courtesy were recognized by all the people of Ontario, and they wished to avoid anything which would cause anything like a race contention or unnecessarily excite ill feeling between the different elements in the community. He did not desire to make any assault upon the Church of Rome, or the religion of the Church of Rome. His theological convictions were very largely different from those of the Church of Rome, but he was not there to make any general accusation against it, or to enter into any controversy with the Church of Rome on questions which existed between it and Protestantism. He would be extremely careful not to malign the Jesuits. He knew he was speaking in the presence of God, and any words spoken for a temporary effect would be a sin on his part and would not possibly do any service to the cause he wished to promote. Among the Jesuits there had been a large number of brave and devoted men—men of great personal courage and endurance, and men of remarkable purity of life. He had no charge to bring against them individually, although he had the charge of corporate immorality against them—a charge not new, but one written on the pages of the history of the past three centuries. What was the question they had met to consider? The Jesuits' Estates Bill gave over to the Church of Rome for various purposes and bodies, to be designated by the Pope, the sum of \$400,000, while at the same time it bestowed \$66,000 upon the Quebec Protestants to be applied for the purpose of higher education.

There was hardly a nation in Christendom that had not suppressed the Society, and some great countries of Europe had suppressed it again and again and had even to expel its members. To crown all, the Pope himself, the head of the Roman Catholic Church, had also suppressed them, and it was contained in some newspapers to-day who are defending their cause that the Pope suppressed the Society not upon moral grounds, but simply for reasons of political expediency. He said in his Brief, however, that he suppressed and abolished them forever. Unfortunately they were not, for, in 1814, the Society was reconstituted under papal sanction. He referred to the *Encyclical* of 1864, which he quoted, and which answered the question, "What was the purpose of the Society?" They got it almost exclusively from kings of France in the early colonization times. They got it as a recognition of their missionary services and their educational services. They all knew the remarkable courage, amounting to heroism, displayed by the early Jesuit missionaries. The French king believed not only that he was sovereign of New France but owned it, and gave considerable estates to these Jesuit Fathers. He had seen it stated in some of the newspapers that these estates were purchased with their own money. He was not aware that any part of the estates were so purchased. Certain he was that the greater part of them, and probably the whole, got into the hands of the Jesuits in the way he had mentioned. Things went on till 1764, when France suppressed the Jesuit Society as a political grievance and a moral evil. Three years later they were banished from France. In 1763, Pope Clement suppressed, abolished, and abolished the Society forever. He did so chiefly on two grounds: (1) contumacy against the Holy See and authority; Loyola was paramount and overshadowed the Pope; (2) their defective and bad morality. He hoped this point would be kept firmly in mind. In 1774, the Act known as the Quebec Act was passed. This Act defined the boundaries of the Provinces of Quebec and Ontario, and secured to the French Canadians certain rights and liberties. It allowed all his Majesty's Canadian subjects to hold property with the exception of religious orders and communities. These religious orders included the Society of Jesus, provision being made for all members of the Society who were then living. When the last of these died in 1800, their property was formally taken possession of by the sheriff of Quebec, in the name of the Imperial Government. Nothing further was done till 1831, when the Imperial authorities handed over these lands to the Parliament of Quebec, and in that same year the Parliament of Quebec passed a measure applying the proceeds of these lands to educational purposes. In 1856 the Parliament of Canada somewhat modified this Act, but still more definitely and exactly and perpetually applied the proceeds of these estates to educational purposes. So things remained till the present year.

THE SOCIETY AND MORAL RIGHT.

He was the subject of whether the Society were entitled to these estates. They were would not dare to stand up to say to-night what he intended to say. They all recognized truth, and honesty, and honesty, and if these

principles forbade the position which the Evangelical Alliance and Ministerial Association desired to take they must depart from it. These lands came into the possession of the Jesuits by the gift of the French king, and were handed over to them just as George III. handed over to certain other parties certain lands—to be used for educational and religious purposes. He was not a Radical, in fact he did not think he had any politics at all, but he doubted if this was a good way for them to come by these lands, and whether the title invested in this way had the highest moral validity. He questioned the right of the king to hand over large tracts of public land to any society. In 1774, Imperial authority took possession of these lands. A provision was made to the Jesuits until they died out, and the land relapsed to the Crown. If the king here had done an immoral or outrageous thing altogether it was 100 years ago. The Canadian people were prepared to go back upon it and see justice done, but if in 1774 the Imperial Government had a moral right as well as doing what they were empowered to do, there was no reason to go back on it. He said he must here touch upon the moral character of the Jesuits' Society. If they, as a society, are based upon good moral ground, and if they are a meritorious society, the king committed an outrage in taking possession of their lands. But if their principles were evil and dangerous to society, he did a thing justifiable, and it was in fact a most imperative duty to suppress the Society and forfeit their property. If immorality and evil was to be permitted to exist under sanction of the law he could not discuss the question at all. In regard to the moral character of the Society of Jesus he had already said, in the course of the agitation, and to prevent possibility of misconception, he had no charge to bring against Jesuit individuals, but he said the Society rested upon immoral foundations, and its history was most damaging to it in every portion of it.

ACTS OF SUPPRESSION.

There was hardly a nation in Christendom that had not suppressed the Society, and some great countries of Europe had suppressed it again and again and had even to expel its members. To crown all, the Pope himself, the head of the Roman Catholic Church, had also suppressed them, and it was contained in some newspapers to-day who are defending their cause that the Pope suppressed the Society not upon moral grounds, but simply for reasons of political expediency. He said in his Brief, however, that he suppressed and abolished them forever. Unfortunately they were not, for, in 1814, the Society was reconstituted under papal sanction. He referred to the *Encyclical* of 1864, which he quoted, and which answered the question, "What was the purpose of the Society?" They got it almost exclusively from kings of France in the early colonization times. They got it as a recognition of their missionary services and their educational services. They all knew the remarkable courage, amounting to heroism, displayed by the early Jesuit missionaries. The French king believed not only that he was sovereign of New France but owned it, and gave considerable estates to these Jesuit Fathers. He had seen it stated in some of the newspapers that these estates were purchased with their own money. He was not aware that any part of the estates were so purchased. Certain he was that the greater part of them, and probably the whole, got into the hands of the Jesuits in the way he had mentioned. Things went on till 1764, when France suppressed the Jesuit Society as a political grievance and a moral evil. Three years later they were banished from France. In 1763, Pope Clement suppressed, abolished, and abolished the Society forever. He did so chiefly on two grounds: (1) contumacy against the Holy See and authority; Loyola was paramount and overshadowed the Pope; (2) their defective and bad morality. He hoped this point would be kept firmly in mind. In 1774, the Act known as the Quebec Act was passed. This Act defined the boundaries of the Provinces of Quebec and Ontario, and secured to the French Canadians certain rights and liberties. It allowed all his Majesty's Canadian subjects to hold property with the exception of religious orders and communities. These religious orders included the Society of Jesus, provision being made for all members of the Society who were then living. When the last of these died in 1800, their property was formally taken possession of by the sheriff of Quebec, in the name of the Imperial Government. Nothing further was done till 1831, when the Imperial authorities handed over these lands to the Parliament of Quebec, and in that same year the Parliament of Quebec passed a measure applying the proceeds of these lands to educational purposes. In 1856 the Parliament of Canada somewhat modified this Act, but still more definitely and exactly and perpetually applied the proceeds of these estates to educational purposes. So things remained till the present year.

AN ABSURD CLAIM.

He contended that this grant should not have been made, because supposing the Jesuits had had a title to these

estates and that it was a high-handed proceeding to suppress them, what possible title could another body of men who came into Canada 100 years after have to this property? Jesuits leave no children. (Applause.) Another objection he had to the measure was because it bestowed part of the public domain for sectarian purposes. He would raise the same objection if it had been the Presbyterians and not the Jesuits who were concerned. Nothing but demoralization could come of ecclesiastical bodies influencing Governments to legislate in their favour. (Applause.) There were some people who said, "What do you mean to accomplish by your agitation? Do you want to stir up bad blood, to tear up Confederation?" They said "You are right in your contention, but if you want to live peacefully and quietly with your neighbours you must keep silent." To this he would reply, "If there is wrong and injustice I will never keep silent." (Applause.) He trusted he need not say he had no political intentions in the background. (Applause.) He was

NOT AN ANNEXATIONIST

in disguise. He was a loyal British subject—(applause)—and a loving son of Canada. Whatever might be the peril in the estimation of politicians they must do right. (Applause.) Was not God able to take care of the consequences? He had to do his duty upon the premises. Their Protestant friends in Quebec had a right to expect them to come to their assistance in this crisis. If their Protestant brethren, however, accepted the \$60,000, the case would be gone. If they stood firm in their rights, he trusted that Ontario Protestants would not fail them in a temperate way. He could not believe for a moment that the several Provinces of Canada had no right to express their judgment and sentiments upon great questions of common interest. Without moral unity they would fail to found a country. (Applause.) With regard to the forcing of the English language upon the French, he would be glad to see the change brought about in a moderate manner. In reply to the argument that a disallowance of the Jesuits' Act would be an interference with Provincial autonomy, he would say that where questions of justice and freedom were concerned it became a matter for the whole Dominion to consider, and it was the duty of the central authority to see that these principles were respected throughout the whole country. (Applause.)—*Mail Report.*

Correspondence.

ONTARIO AGRICULTURAL COLLEGE, Y.M.C.A.

FORWARDED.

(To the Editor of the Presbyterian Review.)

SIR,—As we students come from every county in Ontario, and know that our friends would be much interested in reading the following brief report, we would thank you to insert same in the columns of your valuable paper.

Last February the Y.M.C.A. of the University College, Toronto, sent a deputation consisting of Messrs. Fraser and McClean, to visit the students of the Ontario Agricultural College, Guelph. As a result, with the assistance of Messrs. Cole and Fraser, a Y.M.C.A. was organized at the College. There has been a large attendance at the students' weekly prayer-meeting, and it is gratifying to know that all the students, except five or six, have become either active or associate members of the Association. This indicates the moral tone of the O.A.C. students. The officers for the ensuing year are:—President, E. A. Rennie, Hamilton; Vice-President, C. A. Zavits, B.S.A., Coldstream; Rec. Secretary and Treasurer, H. Hutt, Thorold; Cor. Secretary, J. P. Thomson, Uptergrove; Committee: N. Monteith, Stratford; C. F. Whitley, London, Eng.; E. Linfield, Goderich. Yours, etc., J. P. THOMSON, Cor. Sec.

GUELPH, March 13th, 1889.

INDIA MISSION SCHOOLS.

(To the Editor of the Presbyterian Review.)

SIR,—Kindly allow me a few lines to correct some statements in an article on page one of your last issue, copied from the New York Evangelist.

(1) It is not a fact, so far as known to me, that either the Government of India or any of the Provincial Governments have interfered with the teaching of the Bible in Mission schools. And no Hindu Sacred Book has been forced upon the Mission schools, save as a text-book in Sanskrit—their classics—the same as Latin text-books in Knox College, University College, etc., here.

It is true that individual officials have tried to stop all Mission work, and some have even opposed all higher education of natives. But such as Sir Lepel Griffin have learned else that their wishes are not Government orders, and the Government should not be held responsible for their views or acts till it endorses them.

In Bengal and North-West Provinces there was an agitation in opposition to Bible teaching in Mission schools, by some British officials, that, for a time, caused some little anxiety to missionaries; but, so far as I can gather, this has ceased, without the Government in any way acting out the wishes of our opponents. At Ladore, Sir Lepel Griffin was determined that we should not have a Mission High School there, and, by misrepresentation and otherwise, has tried to keep from us Government recognition and Government help. The facts are, that, with the sanction of the Government of India, we have our High School and College there, which almost from the first have received

Government help. Further, there has been no disposition to interfere in any way with the Bible teaching in our school; though, of course, it does not count in the examinations held either by Inspector or the University.

If our High School and College are closed, it will not be because the Bible is ignored in them, or because the Government attempts such; and I am certain the same is true of the Poonah School, in connection with the Pres. Church of Scotland.

(2) It is not true, so far as known to me, that "from these (the Mission schools) the Bible is carefully excluded." In every Mission School I know of, the Bible is regularly taught. The sources from which the writers in the *Evangelist* obtained his so-called facts are the opposite of reliable, and his conclusions are unwarranted.

Yours, etc., J. WILKIE.

TORONTO, March 10th, 1889.

Church News.

FRENCH EVANGELIZATION.

[CIRCULAR LETTER.]

THE policy of the Board of French Evangelization is to end every year free from debt. In this they have succeeded in the past, never yet having reported a deficit to the General Assembly. At this date the ordinary fund is in debt to the extent of \$6,000, and the fund for the enlargement of the Pointe-aux-Trembles schools upwards of \$5,000. Unless contributions are received in April very greatly in excess of the corresponding month in preceding years, the Board will require to report a large debt to the Assembly next June, besides being compelled to reduce its staff of missionaries. At present there are nineteen French-speaking students in college, and eight or nine at the Pointe-aux-Trembles schools, willing to devote themselves to mission work this summer, but unless funds are forthcoming prior to the end of April, the Board will not be in a position to avail itself of the services of the whole of these, and fields anxious for labourers will be left entirely destitute. There is no better way of counteracting the aggressive efforts of the Jesuits than by scattering broadcast the Word of God, and by training the young in our mission schools in the principles of the Bible.

A large number of congregations have thus far not contributed for the current ecclesiastical year. It is earnestly hoped that every one of these will do so prior to the first of May, when the year closes. From the friends of the Mission special contributions are solicited to enable the Board to end the year free from debt, and to employ all the missionaries whose services are now available.

Contributions should be sent direct to the Treasurer, Rev. R. H. Warden, 198 St. James street, Montreal.

Sabbath schools and private individuals supporting pupils at the Pointe-aux-Trembles schools, will kindly oblige by forwarding their scholarship money for the current session, if they have not already done so. In addition to the amount of the scholarship, many have been asked to secure the requisite for their pupil in the new

4. It is our conviction that the disavowal of the Jesuit Society to hold property by the Imperial Parliament in 1774, after its abolition by the Pope the previous year, and the taking possession of that property by the Crown, were not only justifiable, but an imperative duty in the interest of good government and public morality, and that the settlement of the ownership of the property was confirmed by the application of the estates for educational purposes under the control of the Provincial Legislature, according to Imperial direction given in 1831, and so clearly affirmed by the Parliament of Canada in 1856, and this application of the estates is, we believe, safe, patriotic, and impartial; and, further, that the recognition of papal interference, in our national affairs, as embodied in this Bill, is an British and derogatory to the authority of the Queen.

3. And, inasmuch, as under Confederation the interests of these provinces are inseparably connected, we hold it to be the duty of all good citizens to oppose measures which seriously threaten the peace and perpetuity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained.

This resolution was also carried unanimously. A full report of Rev. Principal Caven's address will be found in another column.

The proceedings terminated with the singing of "God Save the Queen."

A new church of brick will be erected at Havelock this coming summer.

Of the thirteen students who graduate from the Presbyterian College, Montreal, this spring, three—Messrs. MacVicar, McKenzie, and McDougall—are going to the foreign field; three—Messrs. Lods, Cote and Cayer—are to labour under the French Evangelization Society. Some of the others are to settle in districts where both Gaelic and English are required, and one, at least, purposes going to the North-West.

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SYNOD OF Hamilton and London.

The Synod of Hamilton and London will meet in Zion Church, Brantford, on Monday, April 8, at 7:30 p.m. Rolls of Presbyteries and all documents intended for the Synod should be in the hands of the clerk not later than March 30.

Railway Certificates will be sent in due time.

Replies to the cards of enquiry already sent by the committee for providing accommodation should be in the hands of the chairman, Dr. T. M. Macintyre, not later than March 25.

WM. COCHRANE, Clerk of Synod.

Brantford, March 13, 1889.

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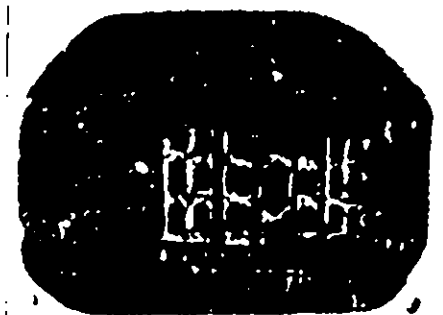
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— COLLEGE. —

Easter Term begins April 1st, 1889.

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