

to the Church might be avoided, and all parties might possibly be free to set aside bitterness of controversy, and to devote themselves to the great work of winning souls to which God is calling them. But I must say no more, except that it is wise on the part of all to remember that there are those waiting and watching, with their remedy in their hands, all ready for a favourable opportunity, and that remedy is one we should not like.—*Family Churchman.*

### "TO ALL NATIONS UNITY, PEACE AND CONCORD."

Canon Westcott has written a remarkable letter to the English *Guardian* showing that Christians ought to rise up in a body, and make vigorous attempts to promote peace among nations, and to bring about a general disarmament. A meeting in London, of Christians of every name with this object in view passed the following resolution:

1. That in the opinion of this meeting the present condition of the armaments of Europe demands the urgent attention of all Christian communions, with a view to:

(1). United Prayer to Almighty God upon this subject.

(2). Combined action in any ways possible for the bringing about a simultaneous reduction of the armaments.

2. That with the object of carrying into effect the above resolution, the members of the present meeting pledge themselves to do their utmost to bring the resolution under the notice of their respective communions.

This is certainly a step in the right direction. If the united action and the imperative voice of the Church of Christ cannot promote peace in the world, we do not know who can. If it is not the duty of Christians to rise up in their might and make the attempt, it is difficult to see whose duty it is.

So far, we suppose, the magnitude of the evil has paralyzed the action of the Church. It has not occurred to anyone that action would be of any use. But surely, now that the bugle has been sounded, no church, or member of a church will dare to hold aloof. The idea should spread like wildfire, and every convention of Christians should take steps toward united action. It is to be hoped that some influential member of our General Convention who loves peace and the Lord Jesus Christ, will take care that this centennial meeting does not pass by without action. If Christians speak at all, they must speak promptly and unanimously. It would be a sorry spectacle if, while other Christians are taking up the matter with enthusiasm, as we believe they must, our own Church should have to wait at least three years, before she can even consider the subject.

Canon Westcott says that in the last fifteen years the armaments of Europe have been increased 'from six millions to ten and a half!'

\* \* \* \* \* A man of despair seems to be the natural issue of an indefinite period of continuous mistrust and increasing burdens.  
\* \* \* \* \* The real blame ought to be laid on Christians. But as yet they have not spoken with one voice. Our unhappy divisions have hid from us the grandeur, the power, and the obligations of our common faith in Christ, to our own great loss and to the loss of the world. There is, however a prospect that we are beginning to take a truer view of our debt to the world. During the last few years there have been signs on many sides that there is a growing conviction that Christians, as Christians, have a witness to give on social questions. They have spoken on temperance and on purity. And now at length the time seems to have come when they can unite to express some of the views which they hold as to the true relations of States.

"The effort has a wider bearing. I will

venture to say that the opportunity for this confession of our faith is a gift of God. It is, I believe, a superficial view to refer the popular disparagement of Christianity either to critical objections to its documents or to objections to its Creed drawn from physical science. It springs in the last resort from moral causes.

"Men can see that if our faith is true, we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds and not only for great words. The claim is reasonable, and we must satisfy it or accept defeat. No unanswerable substitutes of literary or metaphysical argument will bring assurance to those who long passionately for the revelation of a Living Lord. But if we are enabled to show that we have as Christians that which inspires us to work unflinchingly for a noble end, I believe that many who now range themselves against us will be ready to do homage to the truth which they have misinterpreted through our past faithlessness." These are stirring words of a great man.—*The Church Record.*

### THE JESUITS ESTATES ACT.

As we anticipated, objection has been advanced to the consideration of this matter in the Synods of the Church of England, on the ground that it does not fall within the scope of their powers. But we would ask is the Church debarred from considering in her legislative assemblies questions which though not strictly perhaps within the *ipsissima verba* of the Synod constitution, yet affect the moral and spiritual well being of the whole community, of which her members form no small part? Surely not. Moreover, the action taken in several of our Synods in regard to the License Laws, shows that the broader principle referred to has been acted on.

Is She further precluded from considering questions which affect the Clergy of the Church—as contradictory of the obligations assumed under their ordination vows? As we understand it the Clergy still take at their ordination the oath, part of which reads: "And I do declare that no foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have any jurisdiction power, superiority, pre-eminence or authority Ecclesiastical or spiritual within this Realm." Are not our Synods,—of which the Clergy are an integral part—bound to aid in resisting anything and everything in the way of legislation which infringes upon this obligation resting upon a large part of its members? We certainly think so, and are astonished to find that any question is raised as to this. It is impossible in our judgment to read the correspondence recited in the Act, without being convinced that not alone is the spiritual or ecclesiastical preeminence and authority of the Pope recognized, but also that he has power over that which for more than 100 years has been recognized and dealt with as Crown property. We hope that The Church of England will not play the coward in regard to this matter: but that the expressions of Her indignation at the dishonor done our Queen, and that Her protest against this and all other like legislation may be as strong, if not stronger than that of the other Christian bodies around Her. They have not hesitated to consider the question fully in their Conferences and assemblies, and all honor to them, have spoken out boldly and nobly.

That the English speaking Protestant por-

tion of the Dominion is thoroughly aroused is evidenced—beyond contradiction by even the partizan political press—by the meetings held in all parts of the Province of Ontario, in Montreal and in other centres, at all of which the attendance has been very large, and the interest manifested, intense. Such of the press as are dependent upon Government support, or whose circulation is to a large extent amongst the French and Roman Catholic population attempt to make light of these meetings, and of the movement. But a change in the tone of many has already appeared, and we fancy it will not be long before the weight of interest will change the scale, and the secular press (English) will be found pretty generally ranged on the side of those who now, through their resistance to these measures are subjected to personal abuse.

But what is more astonishing than the attitude of the secular newspapers is that of some of those who are everlastingly sounding the "Protestant" cry in regard to such matters as stoles, candles, &c., but who when real danger appears, in the shape of the distinct advance of that ever active enemy of civil and religious liberty—Jesuitism—and its endowment from public funds, stand quietly by, or even resist opposition thereto, for *peace sake*! Now is the time for those over zealous Protestants to stand to their colours.

We thankfully acknowledge the receipt from the author, the Rev. Dr. Grove, Prebendary of Clogher, Ireland, of a timely pamphlet of 137 pages, entitled "The Doctrines and Practices of the Jesuits," collected from their own writers and from other Roman Catholic authorities, with an introduction by the Lord Bishop of Clogher. Those of our readers who wish to have a concise statement in regard to the order should get this work of Dr. Groves.

At page 4, Dr. Groves says, that the Faculty of Theology of the University of Paris, "after a protracted consultation, at length, on the 1st of December, 1554, gave their judgment, which contains this pungent and sweeping condemnation of the Order;

"This new Society appropriates to itself the 'unusual title of the name of Jesus; receives 'with the greatest laxity, and without any 'discrimination, all kinds of persons, however 'criminal, lawless, and infamous they may be; 'it withdraws from the obedience and submission due to ordinaries; unjustly deprives both 'temporal and spiritual Lords of their rights; 'brings disturbance into every form of government; and occasions many subjects of 'complaint, many lawsuits, contentions, jealousies and schisms among the people. The 'Society, therefore, appears to us to be dangerous in all that concerns the faith, calculated to disturb the peace of the Church, to 'overthrow the Monastic orders, and more fit 'to destroy than to build up.'"

\* Du Boulay, Hist. Univ. Paris, vi. 570-572. D'Argentre, Coll. Ind. II., p. 192.

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SEND for "The Jesuits Estates" Act of the Province of Quebec and read it.