

Opponents of the measure, such as Mr. Dorion and Mr. Joly, in criticizing it took the same view of the power of veto.

One of the ablest and most eminent among the fathers of Confederation was Sir Alexander Galt. Everything relating to the framing of the Constitution was fresh in memory when, in 1876, Sir Alexander published the pamphlet on Church and State, already mentioned, as a warning blast against the danger with which the civil rights of Protestants and of the laity generally were threatened by ecclesiastical encroachment in Quebec. With regard to the veto he says:

The veto by the Federal Government is the real palladium of our Protestant liberties in Lower Canada. I have already shown that our educational rights are only safe under its shelter, and that our representation guarantee will, some day, "dissolve into thin air" without its exercise. Let me now point out that in the firm but moderate use of this vast power safety may yet be found from the undue encroachments to which both Protestants and Catholics are exposed. But it is negative only, and if the opportunity for its exercise be lost, it is impossible to remedy the evil.

Now mark the result. The Jesuits' Estates Act, by which Protestantism and Civil Right are compelled by an Ultramontane majority to pay for their own subversion, is about as clear and as strong a case as could have been devised for exercising this "veto power" and invoking the protection of this palladium. What follows? The grand safeguard totally fails. Both the political parties alike, in dread of the Catholic vote, shrink from the application of the veto. Not only so, but they in effect give up the political veto altogether. They proclaim that the veto cannot without violating the principle of self-government be exercised except in cases where the Provincial Legislature has exceeded the legal jurisdiction, and when the veto in fact would be superfluous, since the Act would be declared void by a court of law. "Quebec must be allowed to do what she likes with her own." She is at liberty to tax her Protestants if she pleases for the destruction of their own religion. So much for the "vast power", the grand "guarantee", and the "real palladium"!

Would not the very same thing take place so soon as the Irish Parliament did anything calling for the exercise of the Imperial veto, either in the way of oppression of the Protestant minority or of departure from the policy of the Empire? Would not British parties, dreading the Irish and each other, shrink, as Canadian parties have shrunk from the use of the power, and under the name of respect for self-government allow timid counsels to prevail? There can be little doubt as to the answer to that question if the party system continues to exist, especially as the Irish vote in Great Britain is large and would of course be arrayed on the Home Rule side. The veto power would prove a nullity, and the separation of Ireland from Great Britain would be virtually complete.

GOLDWIN SMITH.

P. S. August 2nd.—The reception of the petitions against the Jesuits' Estates Act by the Governor General has now taken place at Quebec. The result was what it was sure to be. His Excellency repeated in substance the speech of the Roman Catholic Minister of Justice, Sir John Thompson, including the somewhat hazardous assertion that the Jesuits in the nineteenth century have always been loyal and quiet citizens. The people might as well have presented their petitions to Apis as to a Governor-General bound to act and speak as he is directed by his constitutional advisers. Apis indeed would have been neutral, whereas His Excellency's personal sympathies have not been concealed. This interview has settled nothing. It was confidently reported that the opinion of the British Law Officers had been taken. This would not have settled much

either, even as to the purely legal question which is the least part of the matter. The people would hardly have been satisfied without the judgment of their own Supreme Court.

G. S.

A NOBLE AND ELOQUENT APPEAL BY THE BISHOP OF ROCHESTER.

The charge of the Right Rev. Dr. Thorold at his last Quadrennial visitation, Oct. 15th, concluded with the following eloquent and broad-spirited passage:—

'My brethren, great is our trust and magnificent our opportunity. We are servants of a Church which, in a unique position between the Communion of the East and West, is stretching out her arms over the civilized world, and is rapidly gaining a vantage-ground for good, which, in our children's time if not in ours, may give her a noble, because spiritual, empire, and which on all sides, as I have had occasion to observe from Winnipeg and Barbados, and from Brisbane to Vancouver, is full of robust and energetic life. But this Church is one. Its solidarity is a patent fact, though it be an unwelcome truism, which we must not evade. With our eyes and minds open we have all of us equally accepted its history, its formularies, its discipline. We are, as much as outside organization can effect it, members one on another. Let us walk in love, as Christ also loved us, and gave Himself for us. The corrosive sublimate in all hostile criticism is not truth but injustice. Mere hard hitting is of no consequence, and a man of sense and self-respect, when the quick pain to his self-love is over, accepts readily, if he may not welcome thankfully, the penetrating if somewhat rough judgment which has convicted him of error. I advise you not to care too much about being thought narrow; it is but a word of proportion and relation, and if not applicable in the sense of contracted or reserved sympathies is in course of time honourably true of all who prefer truth to volition; nay, it may often be a charge of which we need not be in the least ashamed. But to be cold-hearted and self-sufficient, to be unreal or insincere, to run away from our principles as soon as we find it inconvenient to hold them, or to hide ourselves behind the straw shield of dead phrases, suspecting that they are dead but not daring to inquire, to desire victory for self rather than for Christ, and to borrow the world's weapons for the Church's service—this let us dread, from this let us ask to be delivered, for it is the snare of the devil and the denial of God. My brethren, let us utterly scorn to be either ungenerous or unjust. It is possible for even good men to be both these, and with the best motives, and without knowing it. By being ungenerous, I mean, the coldly and stiffly declining to give others credit for the place they are filling, and the work they are doing, and the mischief they are combating, and the liberties they are vindicating, and the truths they are defending, and the sacrifices they are offering, and the devotion they are inspiring, and the triumphs they are preparing, because in some things, and those it may be supremely important, they may not see with our eyes, nor borrow our phrases, nor value our company, nor appreciate our esteem. By being unjust I mean deliberately and repeatedly attributing to others motives, doctrines, or purposes, which they have distinctly and even indignantly repudiated again and again.

'It is a stinging injustice to say of Evangelical clergymen as a whole that they undervalue Sacramental privileges, or ignore the claims and authority of the Historic Episcopate, or are indifferent to the seemliness, even the majesty of Divine worship, or have a secret contempt for learning; and it is an equal injustice to an

Anglican to say that he denies the necessity of conversion, or ignores the doctrine of justification by faith, or shuns a Dissenter as a natural enemy, or rejects the priesthood of the laity; and it is almost a ludicrous injustice to the so-called Liberal Churchman to say that he does not value dogma because he feels uneasy at some expression in the Athanasian Creed, and does not think it suitable for public recitation in church, or that he is so incessantly occupied with the material and social and intellectual necessities of his people that the starving of their souls has been permitted inensibly to descend into the region of selfish if not puerile vulgarities. Once more: it is, I am persuaded, a real injustice to many of those whom most Churchmen, without meaning offence, described as Ritualists, to say that all they want is to return to Rome, and bring us back with them. As a matter of fact, most of them would be quite satisfied with the optional use of King Edward's First Prayer-book, and none of them would consent to surrender Anglican independence for a hollow and artificial unity. It is also simply false to say that all they care about is a dramatic and sensuous ritual, when some of them, I may say many, have spent their strength in the blessed duty of evangelising the poor and tempted in the lowest parts of great towns, and when others are offering their lives, whether at home or in foreign heathendom, in a passionate and beautiful devotion, which to imitate is much better than to disown. I know better, you know better, we are all of us coming to know better; only let us not fear to say so, and to transfigure our differences with charity. Some day we hope to meet in the unclouded light, and perfect sympathy, and spotless holiness, and majestic worship of the life within the veil; let us anticipate it now, and keeping what we have, sharing what we know, and hoping where we cannot see, we will leave it to our Master to be our Judge.'—*Church Bells.*

NEWS FROM THE HOME FIELD.

ALBION MINES.—The Rev. Canon Partridge, D.D., Diocesan Secretary, was here on the Feast of St. Simon and St. Jude, and made a most powerful appeal for the Board of Home Missions. The Rector said shortened evening prayer; the Lesson being read by Rev. H. A. Harley, Rector of Pictou, who also spoke briefly to the same point as Dr. Partridge. In spite of a wet evening the attendance and offertory were fairly good.

WESTVILLE.—The workmen of the Intercolonial Co's mine have given \$113 dollars last pay day to St. Bae's Church building fund, and there is more to come. W. E. McLellan, Esq., Inspector of Schools, subscribed \$2 to the same fund.

Messrs. Mark Connors and Thos. Hall have been active in obtaining the workmen's subscriptions. The church will soon be opened.

BRIDGETOWN.—A large number of the parishioners of both sexes, connected with St. James' Church, assembled at the Rectory on Wednesday evening, preceding the departure of the Rev. L. M. Wilkins for his new field of labor in Fairfield, Me., to present him with a numerous signed address. The ladies of the congregation also availed themselves of the opportunity to present Mrs. Wilkins with a beautiful purse containing the handsome sum of \$61.50, also accompanied with a kind address. The address to Mr. Wilkins was signed by Messrs. Knight and Lockett, churchwardens, Albert Moore, vestry clerk, and 89 others. Mr. Wilkins has been connected with the parish sixteen years or more; and the address referred to the progress made during his incumbency, notably the redemption of the large and commodious Rectory from a burdensome debt; the building of the new and beautiful parish Church of St.