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of a long-pending claim? It is perfectly fair to attack the validity of the claim, but the existence of the claim ought not to be ignored." And Mr. Joly might have added that a vast majority of the inhabitants were quite satisfied that such a claim did exist, and that it was valid.

The question of the validity of the claim is next considered; and here he urges a point which has not received proper consideration. The argument of the opponents, he says, declares that the property had long ago been confiscated, and that therefore no claim can now exist. "I maintain," he replies, "that it has not been confiscated, but escheated. The distinction is a most important one when it comes to a question of equity. As Blackstone says on Confiscation, 'It is the forfeiture of lands and goods for offences.' What offence had the Jesuits of Canada committed against the Crown of England since the Conquest to justify the confiscation of their property." And he then proceeds to argue that the escheating of their property to the Crown as a consequence of their suppression was a totally different thing from its confiscation.

We have no special love for the "Society of Jesus;" but the conclusion here arrived at seems reasonable and equitable. The Jesuits were not suppressed for anything which they had done amiss in Canada. Whatever opinion may be entertained of their principles, their policy, or their actual doings, they had done nothing in this country to incur any legal penalty.

It is quite intelligible, however, that a claim of this kind should make a different appeal to different classes; and Mr. Joly remarks that the new Act would not have been passed before Confederation, because the anti-Roman and anti-Jesuit feeling would have been too powerful in the parliament. But the very considerations which would have prevented its passing under different circumstances, will explain its taking effect when these are altered. It is impossible that the claims of the Jesuits should not be considered of an equitable character in a population largely consisting of Roman Catholics, and, no Minister who proceeded to a settlement of the question in disregard of the sentiments of the country, could retain the support without which government would be impossible.

M. Joly answers the objection that the present grant will be regarded only as a first instalment, by referring to the sixth clause of the settlement, in which it is laid down that the Government of the Province of Quebec receives "a full, complete, and perpetual concession of all the property which may have belonged in Canada, by whatever title, to the Fathers of the Old Society, and the Jesuit Fathers will renounce all rights generally whatsoever upon such property and the revenues therefrom, in favour of the Province"—and then comes the important addition—"in the name of the Pope, of the Sacred College of the Propaganda, and of the Roman Catholic Church in general."

M. Joly refers to the complaint made by some of the introduction of the name of the Pope into a British Act of Parliament; and he remarks that, if he had been a member of the Legislature at the time, he would have insisted upon the consent of the Pope being inserted in the Bill before he would have voted for it. And this for the reason that no settlement could be regarded as final which had not received the Pope's adhesion.

M. Joly then pronounces decidedly in favour of the Bill; but he adds the following wise and kindly admonition to the people who supported the passing of it: "At the same time I hope that the majority in the Province of Quebec understand

that, unintentionally, they have given their friends of other origin and creed fair grounds of suspicion. Once they see that clearly, I trust in their good will to avoid all further cause of misunderstanding." Nothing could be better than this. We wish we could hope and believe that the controversy would end here.

## Pulpit Christmas Cards.

"A New Departure by Dr. Parker," is a pleasant sub-heading to a newspaper paragraph during the festive season, though there is, of course, a sense in which it contains the germs of disappointment. Following, however, upon the large-typed legend, "Pulpit Christmas Cards," we see at once the direction in which this eminent man has been "newly departing," and we humbly thank Providence for having reserved to our age a divine who has done so much to bring down religion, as Socrates did philosophy, to dwell among men, and especially men that are bill-stickers. The City Temple, we read, was crowded on Christmas morning, when Dr. Parker preached an eloquent sermon from the words "his star" (Matt. ii. 2,) and at the close of his discourse sent a series of messages from his pulpit, addressed respectively to the sovereign, to the Dean of Peterborough, to Mr. Gladstone, to Mr. Balfour, to Mr. Parnell, to "Ecclesiastical Scotland," to "religious editors," and to "his" (Dr. Parker's) "brother ministers." Each of these messages is interesting as containing an indication of Dr. Parker's views upon subjects which do not arise directly out of Matt. ii. 2, and on which, therefore, his congregation might otherwise have gone away uninformed. For instance the preacher, after invoking the Divine blessing on Her Majesty, asks, "Why do you not recognize your Nonconformist subjects, and openly express your opinion that their long-continued and splendid services entitle them to every recognition due to sound conviction, heroic fortitude, and patriotism which has survived the bitterest religious persecution?"

Why, in other words, does not your Majesty give your faithful Dr. Parker and his Nonconformist friends an advertisement gratis?

We trust that it will occur to nobody to suggest the reply that the long-continued and splendid services of Dr. Parker and his Nonconformist friends seem at present to be so well assured of having their claims to recognition kept modestly before the world, that it hardly seems worth the while of the Sovereign to assist. Even under a republic we can imagine this work continuing to be punctually performed—at any rate, during Dr. Parker's life-time. It will be gratifying, no doubt, to the Dean of Peterborough to learn that his glorious deliverance on the "subject of Church unity" has filled the minister of the City Temple, not only with delight, but with a "holy delight" (a pleonastic adjective, since the delight of a holy man must always, we presume, be a holy delight); while Mr. Gladstone will have abundant food for reflection in the compliment that "his character is greater even than his genius." But if Dr. Parker had wanted to send Mr. Gladstone a really handsome Christmas card, he should have added that even the statesman's genius does not increase at a greater rate with advancing years than does his character. To Mr. Balfour the preacher addresses the pious wish: "The good Lord have mercy upon you!" but added that, "personally and academically I am proud of you." We are glad, of course, to hear that, both in his own person and in the character of an academy, Dr. Parker is proud of the Chief Secretary, and we can excuse him for "hating Mr. Balfour's Irish policy" with his "whole heart," as "resentful, narrow, sceptical and self-defeating." Religious editors are thanked for "the most generous service man ever rendered to man, but are warned to beware lest in unguarded moments ye bite and devour one another." We shrink from suggesting the obvious precaution against this strange propensity of the religious editor, and will content ourselves with referring to the Order-in-Council of last June. The card to "brother ministers" contains, however, the gem of the collection. "How magnificently," says Dr. Parker, "the press and the pulpit might co-operate!" He does not say

which particular columns of the press he refers to; but as regards one portion of the newspaper sheet the co-operation is magnificent already. But to hear Dr. Parker suggesting it as a new idea! That beats everything. "Our tale is done, there is no more to say."—*The Saturday Review*.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## QUEBEC.

QUEBEC.—*St. Matthew's*.—The anniversary service of the Band of Hope and Mercy, connected with this parish, was held at 4 p.m., on the First Sunday after Epiphany. At the close of the Sunday School the children, together with their teachers and the members of the two bands, to the number of about 300, marched in procession, headed by their splendid silk banners, from the Parish room, D'Aiguillon street, to the church. They were met at the west door by the clergy and choir, and marched into the church singing a processional hymn. Litany No. 473 (Hymns A. and M.) was sung, after which the rector gave a very interesting and instructive address on the objects and aims of the Bands of Hope and Mercy. The service, which was attended by a very large congregation, was brought to a close by the singing of Recessional Hymn No. 329, "Once in Royal David's city stood a lowly cattle shed," after which the benediction was pronounced.

The Rev. J. Edgar Hatch, who acted as junior curate in this parish for about two years, and who returned to Hertford College, Oxford, last fall, to take his M. A. degree, has just been presented with a draft on London for a handsome sum by a number of the parishioners, in recognition of his valuable services to the parish.

The Rev. R. H. Cole, assistant priest of St. Matthew's, has left to spend the balance of the winter in the Diocese of Georgia, the severity of the climate here not agreeing with his health. He expects to labor in St. Thomas' Parish, Thomasville, Georgia, for the present.

*Bishop's College*.—At a meeting of the Executive of Convocation held a few days ago, the following were appointed examiners for the degrees of B.D. and D.D. for the voluntary preliminary examination for Holy Orders, in accordance with the canon on Divinity Degrees passed by the Provincial Synod in September last: Chairman of the board, the Right Rev. the Lord Bishop of Toronto; the Rev. Canon Francis Partridge, D.D., University of Kings College, Windsor, N. S.; the Ven. Archdeacon H. Roe, D.D., University of Bishop's College, Lennoxville; the Rev. Provost Body, D.C.L., University of Trinity College, Toronto; the Rev. Principal Powell, M.A., Huron College, London, Ont.; the Rev. Canon Henderson, D.D., Diocesan Theological College, Montreal; the Rev. Canon Sheraton, D.D., Wyckliffe College, Toronto.

An appeal was made some time ago to the friends of the college for \$10,000, to put up a building for a Divinity House. This amount has been raised, and the Building Committee have appealed for \$2,500 to cover some additional expenditure in connection with it. The Principal now appeals to the friends of the university for the balance of that amount, \$2,250. Though the scheme is directly for the building of a house for the Divinity faculty, yet the effect of the scheme will be to increase the accommodation for residents in college and school combined, from 118 to 150. Hence the scheme appeals to all the friends of the institution.

The Lent term of the school begins on Saturday, the 18th inst., and the college lectures begin on Tuesday morning, Jan. 21. The principal, Dr. Adams, has spent several days in Quebec and Montreal so as to give the parents of pupils an opportunity of meeting him.

*Trinity*.—The incumbent's appeal to the "Evangelicals" of England, and for which purpose he spent six months there, has proved a financial failure, and we are creditably informed that the amount obtained failed to cover the expenses incurred for the trip. The failure is in a great measure attributed to the letter which he published while in England, which has appeared in these columns, and which met with the disapproval of quite a number of the congregation, who have openly admitted that it was a wrong step to take, and has done a vast amount of harm to the cause he was pleading. It is bad policy to misrepresent the facts of a case, with the hope of gaining sympathy thereby, though it may be done at a long distance from home, and among strangers.

## MONTREAL.

MONTREAL.—LAY HELPEES' ASSOCIATION.—The first annual service in connection with this association was held in Christ's Cathedral on the even-