

by striving to retain their ill-gotten power, a civil war, and very likely a prolonged and bloody one, may be regarded as inevitable. Meanwhile, though the exiled Emperor and his wife seem to have been sent off with unpleasant haste and somewhat scant courtesy, it is pretty clear that they were subjected to no needless indignity. Assuming that the change was justifiable in the future interests of the country, the more promptly the royal family were hurried from the shores the better for all concerned.

THE Stanley Expedition, unquestionably one of the most wonderful in all history, is at an end. Its value to civilization cannot yet be estimated, but cannot fail to be great. The geographical discoveries made are not only of profound interest to students of that branch of science, but they also throw, if not a flood, at least some revealing rays of light upon the interior of Africa, and will assuredly suggest new routes for commercial and philanthropic enterprise. But while waiting for the fuller information, which it must be a work of weeks or months for the great explorer to give to the world, the contemplative mind can scarcely avoid recurring to some of the darker phases of the Expedition. It will be a great relief should the very serious accident which has befallen Emin Bey not prove fatal. His death, on the very eve of his return to civilization, in a manner so unromantic and unheroic, would throw a lasting shadow over the whole campaign. The mention of Emin Bey reminds us, too, that there are many things yet to be explained in regard to the relations between these two men. Are those relations as cordial as might be expected between the rescued and the one who has performed the rescue at such tremendous cost and risk? If not, why not? Can it be that Emin was brought away from the Province over which he had so long ruled with consummate skill and tact, rather against his will—that he is, in fact, rather resentful than grateful for the unasked service done him? Were it not, again, that as “laws are silent in the midst of arms,” so the restraints of civilized life are rightly relaxed, or thrown aside, in the depths of an African jungle and in the presence of swarming hosts of savage foes, we might be impelled to speculate about the moral sanctions which must be invoked to justify some of the high-handed measures to which the intrepid explorer found it necessary to resort. At the present moment he would be a bold man who should dare to insinuate a doubt as to the righteousness of anything and everything which Stanley may have done. One fact, however, must appear to the thoughtful mind singular, though it may be susceptible of satisfactory explanation. One of the reports the other day gave the welcome news that every white man who accompanied Stanley has returned in safety. We rejoice at the fact, albeit it recalls the other fact that the bones of more than half or two-thirds of all who set out with him on the expedition lie bleaching on the plains, or decaying in the swamps of the interior. How does it happen that the unacclimatized white man returns in safety, while the natives, who might be supposed to be much better prepared to bear the tropical heat and resist the malarial poison, die by scores and hundreds? Does the contrast suggest any difference in treatment, any cruelty in overwork, any profligality in the matter of barbarian lives? We are loath to entertain any such idea. Humanity is almost always the twin-virtue of intrepidity, and it is certain that no braver men than Stanley and his companions ever lived. Probably a satisfactory explanation will be forthcoming in due time, though we have thus far looked for it in vain.

“PORTUGAL becoming absurd!” Such is the characteristic headline which some astute journalist, a week or two since, deemed it witty and wise to place over the announcement from Lisbon that the Portuguese were protesting against England’s protest against the Portuguese claim to the ownership of Mashoualand in Africa. The protest in which the chief absurdity appeared was, we suppose, that of the Lisbon Geographical Society against the alleged action of the English authorities in supplying the Lohengulu with rifles for the purpose of enslaving the natives of Mashoualand. If by the British authorities was meant the officers of the British Government, the accusation was, we may admit, somewhat absurd. But if, as seems probable, the accusation was directed against traders, operating under the British flag and enjoying its protection, it might be well to enquire into it before so characterizing it. Strange things have before now been done, and are every day being done, in the name of British commerce, and it may be hoped that the Government will make a rigid investigation. Meanwhile the action of the

British Government in offering to refer the question in dispute with Portugal to arbitration is worthy of all praise. It is what was to be expected from the sense of justice of a magnanimous nation, conscious of its superior strength. But one would not have to depart from our own continent, or go back into history to discover that it is not always the method adopted by the strong in dealing with the feeble nation. All honour to the Salisbury Government for its regard for the rights of the weaker and for British fair play.

#### DIVINITY DEGREES.

AMONG the matters commemorated at the recent Jubilee of the Diocese of Toronto, there were few things of more importance than the action of the Provincial Synod with reference to degrees in Divinity. It may seem surprising to those who have not thought much on this subject, that three or four years (perhaps a larger space of time) should have elapsed since the question was first mooted in its present form; but we think that very important results have been secured in the interests of theological education.

There can be no doubt that degrees in Divinity have become a byword, representing one of the worst of shams in an age which abounds in shams. Dr. Philip Schaff, who has ample means of knowledge, has declared that there are more Doctors of Divinity in the city of New York than on the whole continent of Europe. But the city of New York, great and important as it is, constitutes but a small portion of the continent on which we live; and it is quite startling to think of the numbers of D.D.’s, S.T.D.’s, and the like, who adorn the various Canadian and American Churches. The lamentable thing is, that these degrees in many cases represent no theological learning worth mentioning. It is even whispered that some of those so decorated could not read one chapter of the Greek Testament from end to end. Indeed, to such length has the malady grown that many American clergymen refuse to be made doctors, lest they should be classed among the impostors.

To the credit of the Canadian Universities it must be said that, as far as is known, they have been generally careful in the conferring of their degrees, higher or lower. The examinations for B.D. and D.D., as far as they have come under our notice, have been quite as high as they could reasonably be made. The honorary degrees have been generally conferred upon men who will grace them, instead of bringing them into disrepute; so that we may feel satisfied that most of those among us who have been decorated are really not unworthy of that honour.

There was, however, a certain danger of the institutions by which those degrees were conferred being needlessly increased in number; and this increase involved a further danger in the lowering the value of the degrees conferred. Our remarks in this connection have special reference to Anglican Universities and Colleges. We quite understand that it was a grievance to theological colleges, accepted by the Bishops as seminaries for the preparation of candidates for the ministry, that, whilst they could obtain for their students degrees in arts from the University of Toronto and from the McGill University at Montreal, they should be unable to obtain degrees in divinity without being examined by one of those institutions which they regarded as rivals.

It was quite natural that the Theological College at Montreal should apply to have degrees bestowed upon its students through the McGill University. Indeed, we are informed that this University does actually possess the power of conferring such degrees. But the authorities of the University very properly judged that a secular Board was not the proper body to undertake examinations in theology; and, therefore, some different method had to be adopted. At the same time Wycliffe College sought to obtain Divinity degrees through or from the University of Toronto, and, as we are informed, a Bill was actually introduced into the Legislative Assembly of Ontario with the view of sanctioning this course. The Anglican Bishops of Ontario, with one voice, entered their protest against the measure; and in doing so they were influenced by various considerations. In the first place, they were probably unwilling to lose the control over the higher clerical education which belongs to their office. At present the Bishops have a certain control of the Anglican Universities. The Bishops of Ontario have a power of veto over the proceedings of the Corporation of Trinity College; and we imagine it is the same with Bishop’s College, Lennoxville, and King’s College, Windsor; but in the case of the theological colleges they have no such control.

It may be that the action of the Bishops was determined principally by these considerations. But there was another which had greater weight with many English Churchmen, and this was the danger of multiplying degree-conferring institutions, some of which might make any standard of examination they chose—plainly, a very serious matter. Those who feel the force of such an objection to the proposed change may have no present fear of danger to be apprehended from those who are now in the government of these colleges; but they must provide for the future, and, as it is clear that the University, as a secular body, could exercise no control over the examination, it would practically be allowed to each theological school to grant its own degrees and upon its own terms.

The plan finally sanctioned by the Provincial Synod at Montreal seems to us to be as good as any that could be adopted. The subjects for examination are to be arranged by a board consisting of representatives from all the Anglican Universities and theological colleges in Canada, by whom the examiners will also be appointed. The candidates, after passing the required examinations, may take their degree from any of the existing Anglican Universities, or from the Metropolitan of the ecclesiastical province. In order to provide for this, an Act will be sought from the Legislature giving to the Canadian Metropolitan the same power in regard to Divinity degrees as belongs to the Archbishop of Canterbury, in England. As far as we are able to judge, the scheme is an admirable one, and no one need blush to wear the degree which shall be thus obtained. We are informed that the chief part in the drawing up of the scheme is due to the learned Provost of Trinity College; and all who took part in the debates at the Provincial Synod were unanimous in their judgment of the ability and persuasive power with which Dr. Body commended his scheme to that august assembly.

There is one point on which there appears to be some difference of opinion. For the next three or four years the degrees of B.D. and D.D. will be obtainable by those who have only matriculated at one of the universities, but have not taken any degree. After that time no one will be eligible for the degree in Divinity who has not previously taken a degree in arts, B.A., at least. The opponents of this measure urge that Musical degrees, degrees in Law, and even in Medicine are now granted without the recipients having previously taken a degree in Arts. There is something to be said for this view; but, upon the whole, we are favourable to the change. Clergymen are teachers, and those of them who wish to write B.D. or D.D. after their name should possess not merely a professional training, but somewhat higher literary qualifications than should be required of the less distinguished members of their profession.

#### PARIS LETTER.

A VERY wicked fight is going on between food-sellers and citizens. The former ran up the price of commodities in May last, alleging as justification, the Exhibition; but that, the Big Show once closed, normal charges would be resumed, which has not been done—*hinc illæ lachrymæ*. Perhaps to ease the situation, and to avoid any O. P. riots, a company has been formed by the directors of the Russian restaurant of the Eiffel Tower, to supply families, at very moderate rates, with their meals ready cooked. This would not only effect economy in the matter of servants, and frugality in the market pennies, but would ensure first-class quality in food, cleanly and wholesomely prepared; served with despatch and uniform punctuality. Every morning one of the company’s butlers would wait on subscribers, present the day’s bill of fare for *dejeuner* and dinner, each article priced, when in due course a van divided into compartments and heated, would deliver the meal, range it on the table, leave a docket for the amount, and bring away the vessels of the previous meal. The idea is not quite new, but if the company, which is said to have plenty of capital, keeps faith with its clients, success will crown their speculation. The hatred to have cooking done at home is as intense as to have the washing executed on the premises. Many families, and resident foreigners in particular, practise the arrangement with some tavern in their vicinity. In this case they can order what they like. Many of the humbler eating-houses depend for their support on a number of families coalescing to meal there. Several butchers, in addition to raw meat, now sell it cooked, boiled, roasted, and broth. “Rolled roast beef” sells from three and a-half to four francs per pound, and Yorkshire hams in direct line from Bayonne at same price. “Cag” or boiled beef, is twelve sous per pound. The potato and the apple crops are failures this year in France; but Germany and Holland have come to the rescue. The cereal harvest is less by one fifth, to meet the national consumption. After England, France is the greatest bread-stuffs importer in Europe.

France is now in the first degree of a political jilt. The terrible Bismarck has cut her out in Muscovite affec-