

Christian hymn. Part of it was sung by Polycarp, when he was being martyred (A. D. 170). The Prayer of St. John Chrysostom, the martyred Bishop of Constantinople, was written by him about A. D. 390. The first two Collects after the Creed, in the Morning Prayer, are in the collection of Gregory the Great, A. D. 590, and have been in use, in the Church of England, for nearly thirteen hundred years. The Prayer for the President is from the private devotional book of Katharine of Arragon (1545). The first two prayers after the Creed, in the Evening Service, date back to A. D. 494. So also with the Prayer for Clergy and People. The General Thanksgiving was composed by Bishop Reynolds (1661). The Prayer for Congress, by Archbishop Laud. The Collects before the Epistles and Gospels are mostly very ancient, though some of them are of the time of the Reformation and are very beautiful. Many parts of the Prayer Book are so very ancient that there is no history of them at all, and they undoubtedly belong to the ancient Anglo-Saxon or British Church.—*North East.*

EDITORIAL NOTES.

The position of the English speaking minority in the Province of Quebec appears to be becoming daily more and more intolerable; and in many minds the question arises, whether it is not time that a stop should be put to the aggressive insolence of those who not only on every available opportunity interfere with and deprive the Protestant community of their rights, but also do this in a manner grossly insulting. It is indeed a strange spectacle to witness, in a Legislature which enacts laws in the name of the Sovereign of the British Empire, and of which She through Her representative forms a part, an attack made by one who poses as a Minister of the Crown too, upon a former member of the Government—one of high standing and unimpeachable character—on the ground in part that he is an Englishman; and to hear the English (Protestant) section characterized as *les etrangeres*—foreigners! And this in relation to the descendants of those who by force of arms brought the country under the British Crown! and in regard to those who, of grace and favour, preserved to the conquered the free exercise of their religion, though opposed to that of the Crown and country!

But not alone is it by reason of insulting words and conduct that the position of the Protestant (we use the word as opposed to Roman) element of the province is being rendered intolerable, but also by the character of the legislation practiced and by the direct attacks upon the privileges and rights of the minority. Witness the Act in relation to the so called Jesuit Estates; the Act passed in the name of the Bar of the Province, directly interfering with the internal affairs of McGill College, and assuming to fix the standard and number of lectures to be delivered in its Law Faculty, in open violation of its secured rights as one of the Educational Institutions of the minority under the British North America Act, and of its charter of Incorporation. Witness the latest of all, the discourteous, if not absolutely insulting conduct, of the Premier of the Province towards the Protestant Committee of the Council of Public Instruction, composed of such men as Sir William Dawson, Venerable Archdeacon Lindsay, Hon. Justice Church (one of the Judges of Her Majesty's Queen's Bench), R. W. Heneker, Esq., Chancellor of Bishop's Col-

lege, and others. Witness again, the introduction of a motion into the Legislative Assembly of the Province, in which it was coolly proposed to pass a resolution in the name of the whole people of this Province, in which the Bishop of Rome is spoken of as "Our Sovereign Pontiff," and the equally cool appropriation by the "Holy Roman Church" (which we believe is its title) of the term "Catholic." "Our Sovereign Pontiff"—"Her Majesty the Queen," and that in a dependency of the Crown of Great Britain! Surely, peace loving though we be, it is time that English speaking people—Protestants—stand to their rights and claim their blood bought heritage, and resist the aggression which is constantly being made upon their religion, their language, and their laws. It is beyond possibility of dispute that in every department of life, public and private, aye, even in the Courts of law, in the Province of Quebec, an Englishman is at a disadvantage and is made to feel it; it is indisputable that openings in the civil service and offices are being continually filled by *les enfants du sol*, as they are pleased to call themselves; and that as fast as an office occupied by an Englishman becomes vacant it is filled by a French Canadian. In school matters, in municipal matters, in religious matters, in the Legislatures, and in the Courts, the thralldom is becoming absolutely unbearable.

COLLEGE FEDERATION.—This question is engaging much attention in the Church in the United States, and the formation of one central degree conferring Body or Power is being urged in many quarters, in order to give greater value to these titles. *The Churchman* of New York has had several articles upon this subject which seem to have attracted notice in Canada as well as in the States. We notice in a late number of *The Churchman* the following letter from Dr. Henderson, of the Montreal Theological College, which we reproduce as of general interest. Our readers will note the position of the Montreal College as independent of Synod, "entirely free from all such restraints": a contention which was advanced as one reason why the degree conferring power sought by it a few years ago should not be granted to it:—

To the Editor of the Churchman:

As the principal of the below-named college I am naturally interested in the articles which have lately appeared in *The Churchman* upon Church colleges, and I take it for granted that you will also be interested in hearing of the progress made in this part of Canada toward the confederation of existing Church universities and theological colleges under a "University sole," for the purpose of conferring degrees in divinity.

The Provincial Synod of Canada at its last session in 1886 appointed a large and influential committee to consider the whole question of divinity degrees. This committee has held several meetings in the city of Montreal and arrived at some important conclusions. A draft was presented to the committee as containing regulations which would be satisfactory to the Montreal Theological College, and those regulations were substantially adopted by the committee, although the draft of the Canon actually adopted by the committee and to be recommended to the Provincial Synod at its next session, in September, is somewhat different in form. It is not yet printed, and therefore I am unable to send you a copy. At the last meeting of the committee, a few days since, all the members present agreed unanimously to the creation of a "University Sole," as suggested; to the formation of a joint board of examiners; and to the B.A. qualification as a condition necessary for obtaining divinity degrees, etc.

Unfortunately, two of the institutions interested sent no representatives; but it is to be hoped by means of correspondence the objection urged by one of them to the action of the committee may be finally overcome, and that thus the committee may be enabled to present a unanimous report to the next Provincial Synod.

If the report should be adopted and the canon come into force, it will be a great advance, in my judgment, upon existing arrangements. It will effect a uniformity of standard for degrees in the Ecclesiastical Province, and will bring about the desired result, viz., that such degrees shall be conferred upon none but those who shall have passed this board.

I may add that although the Montreal Theological College is called "Diocesan," it is not in any way connected with the synod of the diocese, but is entirely free from all such local restraints. It is called diocesan as being in the diocese, by way of distinction from another which is not in the diocese, but which, nevertheless, has a formal connection with it.

WILLIAM HENDERSON.

Principal of Montreal Theological College, Montreal.

NEW BOOKS.—Thomas Whittaker, N. Y., has just published an excellent new manual by Lucy Ellen Guernsey entitled "A Lent in Earnest." It will be a daily help of the best kind for the penitential season just about to commence. Cloth \$1.

LITERARY NOTE.—"Canon Holland's new book, will be published at once by Thomas Whittaker, N. Y. Its title to be "On Behalf of Belief."

The same publisher will also issue "Chief Things, or Church Doctrine for the People" by the Rev. A. W. Snyder, Ph. D. of Lehigh University.

Warning.

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the Parish—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

A subscriber in New Brunswick, renewing writes us as follows:—

Enclosed you will please find one dollar for subscription of CHURCH GUARDIAN which I wish to have continued.

I truly enjoy very much the reading of the CHURCH GUARDIAN; it keeps one posted in matters connected with our own Church of which every churchman should be cognizant. Further for amount of church news and general information, I may add, I consider it a very cheap paper, and wish you every success, with increase of subscribers.

A lady in Ontario writes, renewing subscription, "We are very much pleased with the CHURCH GUARDIAN, and hope it may continue in the good work it is now doing."

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

One of the leading Rectors of the Diocese of Fredericton writes: "I take more Church papers than I can find time to read, English, American and local, but I would rather be without any one of them than the CHURCH GUARDIAN, which I always read with thorough satisfaction."