

scious of a deed of shame, they did not even consult the Bishop, they smuggled the Bill into the House, and by the meanest form of craft sought to smuggle it through without attracting the notice of the Church. Now what is it these men propose? Who are they who ask the Legislature to give them power to confer the highest scholarly rank upon their student pets? They wish power to say that whom they will are so learned in Arts and Theology, so elevated above the rank and file of scholars as to be worthy to be dubbed B.D. or D.D. Those who want this power are a handful of laymen who deliberately boast before the Committee of the House that their claim to confer titles of learning rests upon their money! Shame! shame! Has Canada sunk to this that the greatest of educational privileges is claimed solely on the ground of the possession of wealth? To that base level no nation ever before sank, no legislative assembly ever before heard words more vulgar, more audacious, or listened to a claim more scandalous to the intelligence of its makers or more insulting to the intelligence of those to whom it was addressed. But what other course could these men take who sought power to confer these degrees of honour? They are themselves incapable of winning such honours, they are known, notoriously known, as mediocrities in scholarship, the Principal himself has ten thousand rivals and superiors in this Province, both clerical and lay; he holds his position rather as a party zealot than a ripe scholar or a learned theologian, and when he comes into controversial contact with his clerical or lay brethren, he has to take, as the phrase is, "a back seat every time." To imagine the probability of a Canadian seeking or accepting a B.D. or D.D. from such a source is a bitter, cruel satire upon the claim of Canada to occupy a high educational rank among the nations. This comes from our clergy mixing up with "Ministerial Associations" and the like. They meet there men who could not hold a Greek Testament right side up twice out of three times, men whose reading has been confined to the stalest, most common-place polemical literature of a narrow sect; men who are not merely unlearned, but who do not know what learning is. These illiterates can gabble pious phrases in a loud voice, and being self-dubbed, or having for a few dollars bought a D.D. degree, find their trashy discourses accepted as spoken by the authority of learning. Finding D.D.'s common to these their friends, the Divinity School clergy feel mean at the want of a title, and fain would obtain power to confer on one another these shameful honours. The disgrace of assuming an educational status which is not truly held is not realized, the love of truth among this class is very low, for the popular doctrine of this school has made morality one of the smallest factors in a religious life. We protest against this bold attempt to bring titles of learning into contempt by conferring the power to grant them simply on the degrading plea that the claimant has money. We protest against it in the name of religion as an iniquity, for a title from such a source would be a lie, "an odious lie." We protest against it in the name of our country, which is not so rooted in its love of sound learning as to stand the strain of quack degrees which will demoralize the public conscience. We protest against it in the name of the Church of God as a deliberate blow at the unity, the harmony, the peace of the diocese in the interests of and to further a bitter spirited clique to whom the prevalence of a Christian spirit of brotherly love and forbearance means ruin to their plotting, and a stoppage of that scheming and agitation out of which "they suck no small advantage"—and no little shame.

ATTACK ON THE QUEEN'S LIFE.

A WANTON attack was made on the life of Her Majesty the Queen on Thursday the 2nd inst. The event took place at Windsor as the Queen was entering her carriage at the railway station at Windsor, when a man at the entrance of the station yard deliberately fired a pistol. It is presumed that the shot was intended for Her Majesty, but as the report was not very loud the pistol was not heavily loaded; and also as the ball has been found, there may be some difficulty in proving that the act was anything more than an attempt at intimidation. The Queen did not hear the report as no doubt there would be considerable cheering at the time. The man who fired the shot describes himself as a grocer's assistant, named McLean, a native of London, about twenty-seven years of age. There appears to have been no political significance attachable to the act. McLean says that hunger actuated the crime. Such miscreants ought to be most severely punished, whether murder or intimidation is the object aimed at. This is the fifth attempt that has been made on the Queen of Great Britain. None of them have any political origin, but all have been the result of madness, a love of notoriety, or private malice. Her Majesty does not appear to have sustained any nervous shock on this occasion. The British nation and the civilized world generally will rejoice that their Queen has been spared to them in the hope that she may continue to reign over the empire for many years to come.

BOOK NOTICES.

OUR LITTLE ONES AND THE NURSERY MONTHLY. One year \$1.50. The Russell Publishing Co., Boston, Mass, U. S.

The March number is full of exceedingly pleasing and interesting stories. The delight of the little ones.

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. By H. M. LUCKOCK, D.D., Canon of Ely, Examining Chaplain to the Bishop, etc., etc. New York: Thomas Whittaker, 1882. Toronto: Rowsell and Hutchison. 8vo. cloth pp. 249. Price \$1.50.

Dr. Luckock has adopted rather a different course in one respect from that usually followed by writers on our Book of Common Prayer. Whilst they have shown the origin, principles and intentions of the Book, he has endeavoured, and we think successfully, by throwing more light upon the *views* and *characters* of the different men who compiled and revised it, to assist in securing a fuller apprehension of its real teaching. In pursuance of this plan the work is divided as follows: I. The Anglican Reform. II. The Puritan Innovations. III. The Elizabethan Reaction. IV. The Caroline Settlement. There are also some very useful appendices. Under each of these heads we find the phases of religious life and the influences which moulded the minds of the men who played such important parts in the ecclesiastical history of the English Church, described with ability and precision. From the dedication we presume that this book is the substance of lectures to the students at Ely Theological College, of which institution Dr. Luckock is the Principal. Had we the space at our disposal to give extracts from this work we should still have a difficulty in deciding what to omit where all so well deserve to be given. In connection with "The Puritan Innovations" and referring to the Second Prayer Book of Edward VI., Dr. Luckock upon the subject of the Burial Service says, "The action of the Foreign Reformers in this matter has not only left a most lamentable blot on the book, but illustrates very clearly the principles by which they were guided. Their

boast was that they cared little for antiquity, and had no reverence for the past; the guidance to which they trusted was that of private judgment, which many of them came at last to believe in as infallible." As we made this extract, our pen had almost written the last sentence in the *present* instead of the *past* tense, as we thought how correctly are here stated the characteristics of some modern would-be liturgical and ecclesiastical reformers, ever ready "to supersede by modern innovations the most time-honoured usage." In the first of the Appendices, and also in the introductory chapter, we notice that Dr. Luckock, when speaking of the liturgy of the early British Church, states that in 596 A.D., on the arrival of St. Augustine "he found the people using a Service which they had derived from Gaul," through Germanus and Lupus circa 430 A.D. But he makes no reference however to an earlier Liturgy derived from a more direct Eastern source and transmitted through an Oriental channel. To the candidate for Holy Orders it will afford ready and invaluable help, and not to him only, but to all who taking an intelligent interest in that Book, which to us stands next to the Bible, desire to obtain a more perfect acquaintance with its history, these pages will be read with pleasure and profit. A strict regard for Catholic doctrine and practice, and respect for those well founded usages of the Church, venerable with age and sacred from association, mark unmistakably this interesting volume.

THE QUEBEC CHURCH CATECHISM. Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Prepared by several clergymen of the Diocese of Quebec. Price 10 cents. Sold at St. Matthew's Depository of Church Literature, Quebec.

THE QUEBEC CATECHISM; for the Younger Classes of Sunday Schools: Prepared and revised by several clergymen of the Diocese of Quebec. Price 5 cents. Sold at St. Matthew's Depository of Church Literature, Quebec.

These are two useful attempts of some clergy in a neighbouring diocese to meet the needs of the children in their Sunday-schools, and of candidates for Confirmation.

The demand for the last named of the two has proved that it satisfies a want which has not yet been satisfactorily supplied in many Sunday schools. Although this is the first notice of it in any paper, religious or secular, it has spread itself in several thousands of copies over several dioceses without being advertised. It is not equal to its companion in our estimation, the benefits of Baptism, the duties of the baptized, and the Creed, are in it clearly and simply explained. The questions and answers upon the Sacraments convey excellent instruction on not a few difficult points. The few pages devoted to the Church of England, her origin and reformation, will be found specially useful; they contain in brief and intelligible form just such information as our young people need in order to understand the position of the Church of England as regards the Church of Rome on the one side, and the various Protestant communities on the other.

The clergy, by addressing C. Judge, P. O. box 1058, Quebec, can obtain any number of copies at reduced rates.

OUR PARSON.

It is nearly three years since the Rev. Thomas Oxford came to our little station of Guppyport, and I well remember the state of commotion and quarrelling we were in for some months after his arrival. Not that our parson was ever a stirrer up of strife and enmity among his neighbours. Not a bit of it. We raged round him, and I think we used to be the more angry, because we had an uneasy idea that he looked upon our opposition to him with an amusement ever so slightly blended with contempt. Let us take a look at him as he comes down the road this morning on his way to the library to see the papers. He is a