

L'Univers, published in Paris, the very centre of modern thought. For thirty years or more it has not ceased to cast in the face of our epoch such words as these:

"All by the Roman Church and for it, or, better still, by the Pope and for the Pope. All power has been given to him; in heaven, as on earth, not a right that does not belong to him or proceed from him. He is king of kings and lord of lords. It is presumptuous and absurd, as well as impious, to pretend that error has any right whatever (which means that all which does not agree with the Romish cult is 'error.') There is but one true church, that of which the Pope, infallible and absolute, is head. All that resists his authority should be exterminated, rooted out! In massacring the Vaudois, the Albigenses, the Huguenots of France, in citing before the tribunals of its inquisition all persons of doubtful faith, and delivering to the secular arm all convicted of heresy, the Church has but exercised an inalienable right, fulfilled a sacred duty!"—*North Dakota Churchman*.

Pope Pius IX., under whom the dogma of Papal Infallibility was created in his famous syllabus anathematized as so many monstrous heresies the liberty of the press, the liberty of thought, the liberty of examination, the liberty of conscience, the liberty of education, the separation of Church and State: in a word, all that we are taught to consider inalienable from the rights of the people—religious, social or political.

It would seem that at least the Chiefs of Romanism, citizens of this great country, educated and growing up under the tutelage of its free institutions, ought to be strangers to such sentiments and to repudiate things so openly antagonistic to freedom. But let us see. It was remarked, and not without surprise, that the least liberal of the Bishops, the most fanatical in support of Papal pretensions and usurpations, were those who came from the "free American States." This is plainly seen in the following significant extracts we give:

"They (Roman Catholics of the United States) are as strongly devoted to the defence and maintenance of the Holy Father's temporal power as the Catholics of any other part of the world whatever, and if it should ever become necessary to prove this by acts they are ready to do so."

"Religious liberty only endures until the contrary can be brought about without peril to the Catholic Church." These are the words of a bishop still living in Pennsylvania.

Archbishop Kendrick, of St. Louis, the most liberal of the American prelates, and the only one who dared to oppose and protest against papal infallibility, says, "When the Catholics shall be in possession of a considerable majority, which will not be tardy in coming, it will put an end to religious liberty in the United States. Our enemies say so, and we believe it."

The *Catholic Review* says: "Protestantism, of whatever form it may be, has not, and should not have any rights where Catholicism triumphs."

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—My attention has just been called to a letter of Rev. Principal Henderson in your issue of the 19th ult. which appears to be a portion of a controversy between the learned Principal and some other correspondent in reference to a statement that "the Montreal Diocesan College is empowered to confer Degrees in Divinity." I have not seen the remainder of the correspondence and desire therefore to express no opinion upon it, but one or two

sentences in Principal Henderson's own letter are to me so extraordinary that I felt it absolutely necessary to record my protest in reference to them. I had hoped that as a result of my previous letters I had made the meaning of the canon sufficiently clear, but it is plain that the learned Principal still differs widely from me in reference to that point. He says: "If the 'Montreal Diocesan College be not so empowered under the 'Canon' (i.e. to confer Degrees in Divinity) 'no other University or College in the Ecclesiastical Province is so empowered. If on the other hand any other University or College be so empowered so 'also is the Diocesan College. The effect is to place all the institutions in the same line in 'this respect.' I think if Principal Henderson will endeavor to recall the proceedings of the Committee he will remember that the proposition was made to place all the Institutions on the same footing in regard to conferring Degrees in Divinity. This proposition was not even entertained by the representatives of the Universities present. I must repeat again that the Universities in no way surrender any portion of their chartered rights nor do they act under the canon by any other process than those conferred on them by the existing charter, i.e. the powers they had before the Canon was passed. By these powers they appoint, according to agreement, year by year, a composite Board of Examiners to act for each of them in the Faculty of Divinity. By the same powers they confer the Degree of Bachelor and Doctor of Divinity on all candidates whom their Board of Examiners so appointed has passed. With regard to colleges which had not previously Degree conferring powers, the case is quite different. They act only under whatever powers are conferred on them by the Canon of the Provincial Synod, and the Canon as soon as the requisite powers are given by the Legislature gives not to them but to the Metropolitan the right to confer these Degrees. The Canon undoubtedly confers upon the Colleges important rights in regard to their representation on the Board of Examiners, the selection of subjects for examination, the nomination of candidates, &c. All these rights the Canon was intended to give to the colleges but I cannot see either the wisdom or the fairness of ignoring the plain fact of the case that candidates can proceed to their Degrees, 'either under the existing University powers at their University or under the powers conferred upon the Metropolitan.' As the Principal says, 'it is of course one thing to examine for Degrees and another to confer them.' It is perfectly clear that the right to confer Degrees remains with the Universities on the one side and is given under the Canon to the Metropolitan, on the other. I am sure that Principal Henderson with his characteristic fairness will not desire to overstate the terms of the mutual agreement which has been so happily brought about.

C. W. E. BODY.

Trinity University, Toronto, Feb. 28th, 1890.

THE DIVINITY DEGREES AGAIN.

SIR,—Dr. Henderson in your issue of Feb. 19, in reply to my stricture, (and which received your endorsement) says: "if it (the Diocesan Theological College) be not so empowered" (that is to confer degrees in Divinity) under the Canon, no other University or College in the Ecclesiastical Province is so empowered." Just so; and no other of the Universities at any rate, as I regard it, does consider itself empowered under the Canon to confer said degrees. Their right or power to confer degrees in the name of their respective Universities is theirs by their Royal Charters, and not otherwise. And according to the said Canon, any candidate from any one of the S. x Institutions can proceed to his Degree, either under the existing powers of his University, or, under the powers conferred upon the Metro-

politan." Here is a choice for some of the candidates evidently. Those from an already empowered University can get their Degrees from that University and in the name of that University if they are so minded; but those from a Theological College must get it from the Metropolitan who confers it in the name of the Provincial Synod, or otherwise, of the Church, of this Ecclesiastical Province. That "this is a higher power than the one originally sought for, and much more valuable," to use the Rev. Dr.'s words, no Churchman will hesitate a moment in allowing, but it does not alter the fact that the Degree is not conferred by the College itself. The Metropolitan or his substitute does not represent the local College but the Church of this Ecclesiastical Province.

OBSERVER.

A NEEDED COMBINE.

SIR,—When there are so many reproachments to the Apostolic foundations, and such a re-kindling of the flames of unity as we witness throughout the world. A great responsibility is laid upon those who are intrusted with the faith once delivered to the Saints and the form of sound words, which are the more excellent because manifestly the way of God. Among divers fruitful means towards drawing those without into closer bonds of the fellowship of the Apostles and the communion of Saints, may be reckoned Morning and Evening Prayer Leaflets for Sunday worship which are now so extensively used in the Sister Church of the U. S. The attempt to extend this popularizing and leavening agency to Canada, has, it appears, failed in the hands of Canadian publishers. Should this fact deprive the Church in Canada of one of the most potent agencies for Church extension? To accept any such a condition is to stamp a snail's pace and motto on the Church of England as compared with the irrepressible activity and aggressive energies displayed by our brethren beyond the border. We have great practical lessons to learn from the devotions of U. S. Churchmen in their grand illustrations of consecrated devotion and their strides of progress in face of formidable opposing conditions. Cannot we prove that we are one in Christ Jesus, whether on one side or other of line 45°, by availing ourselves of their successes pro Ecclesia Dei? Can we not secure from the U. S. a Canadian editions of the Morning or Evening Prayer Leaflets (particularly the Evening Leaflet when very many unfamiliar with our Prayer Book join in our worship) thereby overcoming the serious drawback of non-acquaintance with the Prayer Book; welding thereby the unattached by links which would grow stronger and stronger, until such were fully grounded and settled. Would the GUARDIAN ask for free declarations upon this matter of a great desideratum, and its practical remedy. How many city or large parishes would order a weekly supply? How many Missions would order a monthly supply?—which might be used in Missions stations consecutively. Yours,

EKTENESEBON.

To the Editor of the Church Guardian:

SIR,—I venture to send you a precious bit of free handling of Scripture, which I think will be more than edifying to many of your readers. In a sermonette of one syllable, by the Rev. J. Goodison, a Methodist minister in Newfoundland, on 1 Sam. xvii. 37: "Go, and the Lord be with thee," I find the following: "He (David) had been sent to the camp with some loaves of new-made bread for those who had gone from his home to fight those who were the foes of his God. He was to bear the news, and to bring word home, and to see what kind of fare they had." The italics are mine and contain the precious bit of free handling of Scripture.

JOHN LOCKWOOD,

Port Medway, N.S., Feb. 28th, 1890.