

'shirked the note of authority.' So that sacerdotalism, whether it is right or wrong in itself, does not necessarily mean Romanism, and is to be found, together with a full claim to 'authority,' in a society so far removed from Rome as that of the English Independents. It is, of course, impossible for anyone to assume or to be admitted to the Christian ministry without becoming in appearance or in fact a priest, and though the word priest may be but the word presbyter writ small, no ingenuity can avail to alter its sacerdotal connection. And so long as there is a Christian ministry there will be confession, and the claim of the priest to give ghostly counsel and comfort as one having 'authority.' It is time that the term 'priest' and 'sacerdotalism' should be rightly understood and rightly used, and we are indebted to Mr. Campbell for showing us that clearer ideas on the subject are spreading."

Community Missions.

For some years there has existed, at Minden, in the diocese of Toronto, a clerical settlement, which has proved an invaluable school for young clergy, and has been able to cope with the necessities of the Church in that district. This is one of the rocky, barren districts, where there can only be a scanty and poor population. But the example is one which we are surprised has not been copied elsewhere. We are induced to remind our readers of the possibilities which are latent in this form of mission by reading an address by the Bishop of North Queensland, at a place called Hughenden, in the western part of his huge diocese. This is far enough away and the change from this tropical country to the cold of Minden is great. Still in many respects the needs of the district are similar to those of Minden, and we may add to those of many other districts scattered through Canada, from the Atlantic to the Pacific. In the course of his address the Bishop said: "I am convinced that this huge western country must be worked not by isolated clergy, but by a number gathered together into a community. This has been done with great success in Longreach and on the Burnett, and I hope to form a brotherhood in connection with my old University of Durham to cope with the needs of the North-West. To form this brotherhood was one of my chief concerns in England, and I am eagerly waiting news from Durham now. The base of this mission will be in Hughenden."

France.

The Rev. Canon Cody, along with the Rev. Arthur Baldwin, of Toronto, spent his summer holidays in the by-paths of France. The session at Wycliffe College was opened by an address by Canon Cody, on Monasticism in France to which we looked forward with interest. But on reading the address, we find that Dr. Cody, in his masterly style, has given a historical account of the origin and growth and the dispersion of the orders by the present French Government, but has failed to touch on what we, and we think our readers, are most anxious to know. We wished to know what is the view to an intelligent onlooker of the present position of the French Church taken by the ordinary religious Frenchman. In the event of an abrogation of the Concordat, what will probably happen? We see that one ultramontane Bishop announces that he already raises the salaries of one-fourth of his parish priests, and is ready to face the future, believing that the rest will be sustained by the people. We would be glad to know whether this warlike spirit is common? Certainly there seems to be only one thing that we can depend on and that is that there is no self-assertive Gallican spirit of freedom from Rome in the French Church.

Excommunication

Still holds its terrors in France. Of that we have had a striking instance. Bishop Guay, of Laval, was required by the Vatican, in a very commanding manner, to proceed to Rome and resign his See. The French Government ordered him to stay

in his diocese, and promised to give him a pension, but he went to Rome and made his submission to the Pope. He is reported to have written: "I could not have received kinder treatment than that which was accorded me by the Premier and the Director of Public Worship. But their weakness, perhaps, was not to have realized what a formidable power is the Roman Catholic faith, which takes the entire soul, envelopes it, carries it away, and, if needs be, pounds it like a speck of dust in the wind." Mrs. Humphrey Ward, who was brought up a Romanist, in her novel, Eleanor, gives a terrible picture of the isolation of an excommunicated priest. Neither Luther nor Dollinger feared such consequences. But one had a nation, and the other had the Old Catholics, behind him. Bishop Guay had no such reliance. "What," he says, "was the good of the money to me? I should have been excommunicated, and although you may smile at the old formulas, they have left their ferocious stamp on our souls. I should have been treated with disdain by the unbelievers and regarded with horror by the faithful. I should not have found a hand that would have shaken mine, and not a corner of the land where I could have enjoyed my accursed money in peace."

THE HIGHER POLITICS.

Under the Canadian Constitution the people are called upon to exercise the franchise at certain stated intervals. The right to vote is both a privilege and a duty. A privilege in that the elector by his vote, and the votes he may be able to influence, directly contributes to the good or bad government of his country. A duty, inasmuch as the franchise is a solemn trust, conferred upon him by the law of the land, and in due discharge of which he proves his character as a patriot and his worth as a citizen. No man can justify himself at the bar of public opinion for abstaining from voting. By doing so he is self-convicted of moral cowardice; he proves himself unworthy of the great right purchased by freedom and an enlightened civilization at a great price for him and his fellow-electors; and instead of aiding the progress of the State he retards it by shirking a known and obligatory duty. There is a preliminary phase of this important matter which is even more deserving of State aid and encouragement than some of the subjects which have won popular favour and are generally taught in the public schools. Political economy and the Canadian constitution receive special recognition in our colleges, class-rooms. Why should not the principles of popular government in clear, concise and simple form, free from partisan bias, be generally taught to the Canadian youth in such manner as would interest, attract and inform him, and beget in him the habit of independent thinking? He would thus early in life begin to score off his own bat, and with the growth of confidence, judgment and skill soon come to take a real and intelligent pleasure in the game. The principles taught at school would be seed germs of sound political knowledge, and as the youth matured to manhood the science of government would not only interest, but attract him. He would come well equipped to play his part in the great game of public life, and an ancient maxim would find a modern verification. "Wisdom is justified of her children." We know no surer or wiser mode of securing pure and good government for a people than by having the principles which underlie such government thoroughly and effectually taught, in simple yet attractive form, to the youth of the country. The influence of the political charlatan, partisan, schemer and corruptionist would be greatly diminished by the rapid spread of sound knowledge of public affairs; by the growth of a well-grounded and progressive patriotism, and by the access of a moral, enlightened and enthusiastic interest in all that pertains to the growth and development

of our common country as one of the youngest but most progressive nations of the earth. We have before us a general election. Another of those signal opportunities offered to Canadians, irrespective of colour, class or creed, to prove to the world the value they place upon their rights, their freedom, their franchise. What an object lesson we would be were the pure, honest, high-minded elector from Halifax to Vancouver and from the southern to the northern border, to enter into the struggle with might and main, determined, in the words of quaint George Herbert, to "strive in this, and love the strife"; that fraud, trickery and corruption should be trampled under foot, and that under high heaven our fair country would not appeal in vain, like a noble matron, to her sons and daughters, to keep her honour unblemished; and to prove that Canadians are worthy of their name and lineage as the standard-bearers on this continent of the great world power whose name is synonymous with public honour and private character the wide world round.

THE PRIMATE AT WASHINGTON.

At the capital of the United States the Archbishop of Canterbury was welcomed most cordially by representative dignitaries of the Episcopal Church. After a short thanksgiving service His Lordship enjoyed a drive about the city, and was entertained at luncheon by the Bishop of Washington. In the afternoon at the Corcoran Art Gallery a reception was held by the Churchmen's League of the District of Columbia, and in the evening His Grace was received at dinner at the White House by President Roosevelt. On Sunday morning the Archbishop celebrated the Holy Communion at St. John's Church, where Bishop Brent preached an able sermon. In the afternoon His Grace took part in an open-air service held in the Cathedral Close at Mount St. Alban in the presence of over 20,000 people. The sermon was delivered by Bishop Doane. The New York Churchman has a short synopsis of the sermon and a report of the address of the Primate. "Bishop Doane spoke first of the calling wherewith everyone was called somewhere and somehow to serve God and men. To-day the call seemed to him to come to the whole English-speaking family of Christian people everywhere to walk worthily of their vocation in reverence for God's Word, for the Lord's Day and for the sanctity of the Christian home. The congregation to which he spoke represented, he said, Christian people of innumerable names. There were two communities in Christendom: one organic, the other functional; the one included the other, and was so strong that it could not be broken, even by the other's division. The great object lesson of the Archbishop's presence amongst us was to impress upon us a functional community, unprecedented since primitive times. Episcopal Churches in union with Canterbury, independent, self-governing, one in doctrine and in worship, were binding together in a functional as well as an organic community England, Ireland, Scotland, America, Canada, Australia, the West Indies, South Africa and New Zealand. And in regard to the other organic communities, with us but not of us, he would have us never forget that they were merely separated folds of the same flock, and that we all stood for the great verities of the Christian faith and the great sanctities of the Christian life. "What is it," he said in conclusion, "that shall make most for unity, real unity, deepening, increasing and intensified unity, but that we shall walk with all lowliness, with all meekness, thinking more of responsibility than of rights, and more of privileges than of prerogatives, willing, suffering and enduring the many misunderstandings and suspicions that belong to our being, forbearing one another, each recognizing that he has something in the other to forbear, and each recognizing that