

Lacroix is only fifty-two, and has been six years a Bishop. He is loyal to the Republic, and to show the style of man he is we find that he was denounced by the clerical press all over France soon after the beginning of his episcopate. In preaching in a frontier town, where the inhabitants were models in church attendance, and equally zealous in smuggling, Bishop Lacroix commended the former, but rebuked the latter trait, pointing out that it is equally wrong to rob the community as to rob an individual, and that religious observance should be accompanied by right conduct. At the recent change of the law he organized his priests as an association, and the Government was ready to hand over Church property to it, but Rome disallowed the arrangement. The following from his parting address to his clergy sheds a flood of light on the situation: "Let me tell you with the most ardent conviction, if not with eloquence, that it is idle to hope for the return of those 'happier' times, as some consider them, when the priest exercised a sort of pious dictatorship over his flock, who attached a blind faith to his words. Those times are past, and it is probable that they will never return to France . . . the priest cannot and must not teach only by way of authority. There has been a radical change in the intellectual habits of our contemporaries; they will no longer be treated as children; they insist on being treated as men. In the profound words of the philosopher, De Bonald, one can guide children by reason of one's authority, but men will allow themselves to be guided only by the authority of reason. Henceforth, the priest must combine with his capacity as minister of God the prestige and the influence which are given by a good education and a solid intellectual culture, and also that straightness of character which is regarded to-day as the chief of social virtues."

Visible Reunion.

"Visible reunion does not seem possible yet, and we must not encourage any short-cuts to it," says the Bishop of London. "As an illustration of this I found in Montreal a movement which I ventured to discourage. The idea of it was that the Protestant communions might all join together with our own communion on the understanding that for the time being those ministers who had not received Ordination at the hands of a Bishop should be allowed to officiate in our churches, so long as they agreed that in the future all ministers must be episcopally ordained. The other Christian bodies were very doubtful about the arrangement, and I found that large numbers of our people, quite rightly in my opinion, thought it impossible; because it would be giving up a great principle, which we stand for—the continuity of our orders—for the sake of harmony. Therefore, I did something towards stopping what I thought was a misjudged movement. There is no good in trying to make people believe that there is no difference when there is a great difference." In our opinion the Bishop of London has with characteristic courage, clearness, and conciseness spoken words of truth and wisdom on this grave matter. And we venture to believe that loyal Churchmen throughout Canada will agree with him. "We must not encourage short-cuts" to this great end. The Montreal movement is simply "impossible." The Bishop chose the right word. Those who venture to tamper with "the continuity" of our orders, of which they should hold themselves to be living exemplars, are not, in our estimation, winning for themselves the respect of their Church brethren or the confidence of their logical thinkers in other Christian bodies.

Priests and Politics.

Roman Catholics the world over, whether prelates, priests, or laymen, have had a definite instruction from their Supreme Pontiff as to their conduct with regard to the State and the Church

as follows: "The State must, therefore, be separated from the Church, and the Catholic from the citizen. Every Catholic, from the fact that he is also a citizen, has the right and the duty to work for the common good in the way he thinks best, without troubling himself about the authority of the Church, without paying any heed to its wishes, its counsels, its orders—nay, even in spite of its reprimands. To trace out and prescribe for the citizen any line of conduct, on any pretext whatsoever, is to be guilty of an abuse of ecclesiastical authority, against which one is bound to act with all one's might." Canadians will look with interest upon the manner in which the Pope's Encyclical is obeyed by his adherents in this country.

Then and Now.

The introduction of a chancel and elaborate organ accompaniments in a Presbyterian church has led our Canadian, and especially our Toronto newspapers, into learned notes on the assimilation of Church services. This drawing together is more apparent than real. When, say, sixty years ago, or when Mr. S. H. Blake was a younger man in years, though not in spirit, the services were as a rule very simple, and so were those of the Presbyterians and other religious bodies. All have felt the same impulse. Even the Quakers have elaborated a form of worship similar to that in simpler Methodist places. We stand in the enviable position. On the one hand the Romanists have largely relegated common prayers or Matins to the private devotions of the religious. These old services of the Church were those of the synagoge, which the Church took over, particularly "its four elements, lections, chants, homilies, and prayers, the only permanent element which Christianity added was the sacred meal instituted by Jesus Christ as a perpetual commemoration of Himself." So writes Monseigneur Duchesne. On the other hand, our neighbours have newly prepared service books or no formal services at all. We retain and perpetuate in our Book of Common Prayer and our regular services the devotions of all Christian people from the earliest days.

Decently and in Order.

We add a word as to elaborate musical services to our leader on another page. Dr. Hoskyns, Bishop of Southwell, thinks that if we could go back to the days when the Psalms, Litany, and Prayers were read with intelligence, those who have been driven away by all this embellishment of the service in little churches would come back. He believes the organists and choir-masters are largely responsible for dwindling congregations in village churches by introducing cathedral musical services there.

Christianity and Public Schools.

Straws on water show the course of the current. To those who are serious in their desire to have Christianity recognized in the public schools of the United States and Canada recent events in New York and Toronto cannot fail to cause concern. Authority in France has removed and in the United States is removing the name of Deity from the coinage. It is only logical that unsectarianism should seek to prevent the recognition of the Christian religion in unsectarian schools. There can be no peace between the world and Christianity.

Father Tyrrell.

Proceedings of the Roman Catholic Church with regard to one of its most learned and devout priests are attracting wide attention: "We note with regret that Father George Tyrrell has been deprived of the Sacraments—that is, in effect, though not in name, excommunicated—on account of the articles published by him in "The Times" criticizing the recent Encyclical," says the "Spec-

tator." "Protestants may at first be inclined to think that this will matter very little to a man of Father Tyrrell's liberal views—a man who can conscientiously feel that he has done nothing worthy of condemnation. We fear, however, that a man of so deeply religious a cast of mind as Father Tyrrell, one who, it is evident from his writings, is passionately attached to the Roman Church, will suffer very greatly from the deprivation imposed upon him. According to the Rome correspondent of the 'Daily Chronicle,' the Holy Office in Rome—i. e., the Inquisition—is now collecting evidence for a secret trial of the Canonical charges against Father Tyrrell. A Reuter telegram further states that the Pope on Wednesday issued sentence of excommunication against the authors of the reply to his Encyclical against Modernism, a sentence also extending to the readers of the reply—a decision which must be admitted to have a fine flavour of mediævalism about it."

THE TYRANNY OF THE CHOIR.

Music has always held, and so far as we can see, is likely to continue to hold a very important place in public worship. Eventually, it is not improbable that the human race will outgrow symbolism altogether, and will require no adventitious aids to devotion. This time, however, is not as yet, nor is it as yet conceivable. Public worship, without music of some kind, is almost as unthinkable as a public meeting without applause of some kind. The human race may, at some remote period, get beyond both the singing and the applause, but at present it remains wedded to both practices. Therefore, the fact must be faced that music remains, and is likely to indefinitely remain, an inseparable feature of public, united or common worship. Especially true is this of our own Church. Music in the Anglican system of worship takes such a prominent place that its absence completely transforms the service. It is as if it were woven and interwoven into its very texture. The Church service without music, and a good deal of it at that, may be very solemn and edifying, but it certainly ceases to be Prayer Book worship in the strict sense. Consequently, in no religious body in the world is there such an ever-present danger of forgetting the fact that music was made for congregations, and not congregations for music, as in the Church of England. We advisedly place ourselves first and foremost in this respect, because no service lends itself so readily and naturally to musical rendering, and offers such a field for the exercise of musical talent as our own. "Oh," exclaimed the Bishop of Niagara the other day when preaching at some musical function in this city, "what splendid music I have endured." These words bid fair to become historic. Uttered by one in authority, and at the psychological moment, they do most undoubtedly voice the sentiments of hundreds of thousands of Church people scattered throughout this fair Canada of ours. What all of us—Bishop, priest, deacon, layman, and lay woman—have endured in this connection and at the hands of those who, in the great majority of cases, fervently believed that they were rendering essential and indispensable service to the cause. In this matter of Church music a few simple, fundamental and comprehensive ruling principles suggest themselves. First, music being the handmaid of religion, a means not an end, it should be brought down to the level of the average man. The chain is no stronger than its weakest link, and the music that the most unsophisticated member of the congregation, who is "tunable," cannot readily "catch on to," is fatally lacking. A choir has no more right to sing than a person to preach "above people's heads." The aim, therefore, of every organist should be to bring his music down to the level of the congregation, rather