

and which, and one which, if other methods were properly investigated, would prove to be incomparably superior to any other system." But although the ordinary individual "may take a glass of wine at dinner without the production thereby of an uncontrollable desire for excess; such an indulgence, in the case of the 'enured' inebriate, would almost certainly undo the advantages gained from years of abstinence and cause a complete reversion in a few hours to his original state." "I never met with an authenticated case of an ex-in-briate who in later years, returned to the use of alcohol in any form, without, at least occasionally, relapsing into a condition of insobriety." Dr. Braithwaite evidently looks on it as a disease and notes "how closely this figure (25 per cent. of good results), approximates to the average number of cases discharged cured from insane asylums."

#### Where Wealth Accumulates and Men Decay.

The Living Church, in a rather despondent review of the last year, gives the following facts as the real reason of the decline: "A further cause for the lessening ratio of increase of the Church is stated to be the appalling decrease of infant baptisms. It is shown that, while in the year 1890 there was one infant brought to baptism for every ten communicants, there was in 1902 only one for every sixteen. With 485,027 communicants in the former year, we had 17,051 infant baptisms; with 765,556 communicants reported this year, we have only 46,550 infant baptisms. There is a similar, though not so pronounced, falling off in the number of Sunday school scholars. It is easy to see that here is a glaring blemish on our civilization, and one that must have a very serious effect both upon the Church and upon the nation. The Church is undoubtedly making large gains from other Christian bodies, and if that is an indication of approaching reunion on the basis of the Church, it is a happy note of progress. But with her own ratio of natural growth thus diminished sixty per cent. in thirteen years, the seriousness of the problem before us is apparent. It is obviously impossible for us to discuss the matter in all its bearings here; but it is even more obvious that unless the Church can bring her religion to bear upon the solution of the problem, the most serious results must be expected. There is a hesitation on the part of the clergy to face it in their parish work; but it is a matter which bears directly upon the morals of the people, and one therefore which the priest may not evade. Possibly the bishops, as chief pastors, may see their way at fitting times to deal with it, and would probably be better able to do so than are the parish clergy. Certainly if the Church cannot or will not face a pressing moral problem, to what force in society shall we turn?" Two years ago we incurred some displeasure by plainly telling the true reason. The Rev. Mr. Taylor, of St. Mary's, has for years striven to call attention to the truth, but bishops, clergy

and laity shrug their shoulders and say and do nothing. The Living Church may as well tell the truth at once, which is that with free immigration the nation would die out and in two generations the people on this continent, although speaking English, would not belong to the English race. This is disappearing.

#### The French Associations' Law.

We have heard so much condemning the action of the French Government, and nothing in its favour, that it seemed a colourable strange that the Government should not be swept away. But, as they go on, it is evident that there is no popular feeling against the law; on the contrary, it is evident that it must carry out a noble wish. As a matter of history, French Governments have always aimed at the control of associations. From the time of Charlemagne, the French State has never ceased to recognize the economic and political dangers of monasticism, as an institution tending to accumulate unproductive wealth and to thwart or evade the civil power. During the period when the Church of France was the sole Established Church—that is, from the fifteenth century to the Revolution—the Kings of France kept a tight rein over the monasteries and convents of the kingdom; the royal consent was a condition of their establishment; the abbots gradually forfeited the right to choose their own abbot; while the vows of obedience and chastity taken by their members were made civil contracts enforceable by the laws of the realm. In 1790 the Assembly, in accordance with the Declaration of the Rights of Man, made monastic vows voidable at law, but did not touch the right of citizens to retire from the world under whatever vows they pleased. By this Act, Dominicans, Franciscans and Capuchins became as free as other citizens. Another law, passed a fortnight before the massacres of September (1792), dissolved all religious corporations, but as a matter of fact many never disappeared; and before the Concordat of Napoleon, the right of the congregations to exist was tacitly recognized, so that the articles of the Republican year X, while forbidding the bishops to found ecclesiastical establishments other than chapters and seminaries, has never been held to refer to monasteries and convents. Under Louis XVIII, a law was passed distinguishing between "authorized" and "non-authorized" monasteries, and reserving to the former the right to accept gifts of property in land or money, and in 1825 it was enacted that no convents should be established until their constitution, approved by the diocesan, had been registered by the Council of State. Nothing is more certain than that, under the different forms of government that France has accepted during this century, the right of the religious congregations to exist (so long, of course, as they respect the laws of the land), has been consistently recognized. So lately as in 1880, M. Dufaure, when bringing forward one of the abortive mea-

sures referred to, took care to insist upon the fact that, while only congregations which had asked for and received formal recognition by the authorities possessed a legal status enabling them to make and to enforce civil contracts like private citizens—nothing obliged a congregation to take steps to secure this advantage. Consequently, in passing the law requiring registration, the present French Government conformed to a well established historical rule. The Government has rejected 56 out of 61 applications by religious orders for authorization, and has issued an official statement of the reasons. The Premier, M. Combes, deals, first, with the demands for authorization presented by twenty-eight of the "Preaching Orders," and he bases his opposition to these on the opinion that the establishment of these special orders has gradually ousted the parochial clergy from their proper functions, is thus subversive of the settlement contained in the Concordat, and is fraught with grave political danger to the State by reason of the power of the preaching monks to inflame the views of the electorate. M. Combes probably does well to shield his action under the guise of upholding the rights of the parochial clergy, who will, no doubt, heartily thank him (in private), for his desire to clip the wings of their dreaded rivals. But there is more than mere policy in his line of action. M. Combes is entitled to contend that there is danger in the toleration of these "Regulars," who, as he says, "in obedience to a word of command from beyond the Alps have, little by little, but unceasingly, formed by the side of our Concordat clergy a second clergy, which, if care were not taken, would very quickly dominate the first, and would make religion an institution purely political." It is rather amusing to find a Republican Minister appealing, as does M. Combes, to "the autograph instructions of Napoleon," in justification of his policy, but he appeals to them in order to strengthen his plea that the work of preaching is incumbent on the ordinary parish priest, who (to quote M. Combes), is "always in contact with the population, forms habits of tolerance, of good sense, and of a just appreciation of men and things which the monk, who lives a life of contemplation, isolated from the world, cannot know."

#### THE APPORTIONMENT.

The General Synod has met, and the results of that meeting justify its existence. It has taken action along many lines, tending to greater adaptation of the Church in this country to its circumstances and environment, and calculated to increase its strength and widen its influence. The most pressing need of the Church in a country of the vast extent of Canada, and with a new population pressing into its new settlements, is a proper regulation and extension of its missionary operations. This was partially accomplished by the organization of our missionary dioceses, but they needed encour-

agement and more favoured this we were la and our contri comparison wi tude of the tas With this grea paralleled op grappled and hope and belie bear fruit, and happy and b have now a n terminous wit every baptized cognizes that assist in the s extension of deraction o when any m help, accordi work of the ations of th numerous in its operation: home and to sentative Bo mg the mter General Syno collects and society. 10 snews of wa ue General secretary, or information, sonal appea the work. whole and i portance an such as to energies. 2 secretary is success of missionary largely dep for and de has been e ment and powerless, sympathy on the par entire me must be in asm for n Board of and Porci \$50,000 fo atter. It in the pas ability, an It will, w exceeded, ing to ab the end it individual for the I rank and It will r effort, an for this c and als