



THE

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NEW YORK, OCTOBER, 1897.

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Two very successful Retreats for the Clergy were held during the month of September. One, of which we give more extended notice elsewhere in this number, was conducted by the Rev. Fr. Huntington, Sup. O. H. C., in the Church of the Ascension, at Atlantic City. The other was conducted, at All Saints Cathedral, Albany, N. Y., by the Rev. Canon Gore of Westminster. This retreat was held from September 14th to 17th. About sixty-five priests made the retreat including the Bishops of Albany and Vermont.

THE committee of the Lambeth Conference dealing with the question of Swedish orders incorporated in its report the report of the joint committee of the Minneapolis General Convention which dealt with the subject for the American Church. As the American report was largely based upon Dr. H. R. Percival's pamphlet denying the validity of Swedish orders the Anglican Church may be considered to be happily delivered from a danger which at one time appeared serious.

THE New York *Sun*, a paper noted for the accuracy of its Roman Catholic news, says that the Roman Archbishop of Montreal has forbidden priests of his diocese to ride bicycles within the city limits, on the ground that it is undignified. It must be very irksome for Montreal priests of the Roman obedience to trundle their wheels until they have reached the city limits. They have our sympathy.

THE Rev. Philip Limerick in a late number of the *Contemporary Review* speaking of the condition of the religious orders for men in the Roman Communion, says:—"Their best days seem to be already past, and no fresh stirrings of life are visible. It may now be doubted whether there is any room for it. The hold which the Religious State once had on its subjects is notably weakened, so that practically any religions may be set free from simple vows, or, in the case of solemn vows, from the practice of the religious life, by simply applying for a dispensation or secularization."

This admission is interesting in view of the reiterated assertion that the Anglican church is not Catholic, because it produces few vocations to the religious life for men. Our sisterhoods have been wonderfully prosperous ever since the Catholic movement began. Of the religious life for women the same writer says: "But the case is wholly different as to the female side of the

Religious State. So far from showing signs of decline it would hardly seem yet to have attained its prime. There is an ever-increasing demand for the services of sisterhoods for works of charity that have not been until lately thought suitable for them. Congregations of women continue to be founded to meet these new requirements, and probably the field of work open to them will be even more widely extended in the near future".

The *English Churchman*, well known as the leading Low Church organ in England, is trying to oppose what it calls "the persistent efforts of the Sacerdotal party in the Church of England to effect some sort of union with the Eastern Churches and especially that of Russia." Its plan of campaign against the reunion of Christendom is to publish illustrated articles describing "the Service of the Mass in the Greek and Roman Churches." It is strange that the remnant of the old Evangelical party cannot appreciate that it is the very craving for the Mass which has, during this century, led the English people so largely back to Catholic belief. The more the *English Churchman* has to say about this service the more will it aid the Catholic revival. The more pictures it publishes of Catholic altars, and the utensils of the sanctuary the more will it familiarize its readers with those things they are desirous to understand. All success to the *English Churchman* in its educational work.

The London *Church Review* says, by way of pertinent comment upon the celebration by English Romanists of the landing of St Augustine—in imitation and emulation, of course, of the grand celebration of that event by the bishops, clergy, and laity of the Church of England:

"For the life of us we cannot see what Leo XIII., Cardinal Vaughan and the Roman schism in England have to do with St. Augustine's mission. He founded his see at Canterbury; theirs is at Westminster. He was sent by Gregory the Great, who repudiated the title "Universal Bishop"; they make the Papal supremacy the touchstone of their conception of Catholicity. He knew nothing about the immaculate conception of our Lady or the infallibility of the Pope; they insist upon these dogmas as necessary to salvation. The Bishop of Stepney has shown that St. Augustine in his teaching and practice was far more like the modern High Churchman than the modern Roman Catholic. Neither by continuity of spiritual descent nor by similarity of faith has the latter any real connection with the Apostle of the English, and the whole celebration seems to have been wanting in reality."

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45. Vespers, 4.

Daily—Low Mass, 7:30; Matins, 9 a. m.; Vespers, 5 p. m.

Holy Days—Additional Low Mass, 6:30 and 9:30 a. m.

Confessions—Fridays, 2.30 to 5 p. m.; Saturdays, 4.30 to 5.30, and 7.30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7.30 a. m. to 5.30 p. m.

The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.

The Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR OCTOBER.

- 1 Fr. *St. Remigius, Bp.* Abstinence. Additional Mass, 9.30 a. m. Confessions, 2.30 to 5.00 p. m.
- 2 Sa. *The Guardian Angels.* O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 3 S. **Sixteenth after Trinity.** G. A. S. Meeting and Office for the Dead after Vespers.
- 4 Mo. G. A. S. Monthly Mass, 8 a. m.
- 5 Tu.
- 6 We. *St. Faith, V. and M.* St. Mary's Guild Monthly Mass, 9.30 a. m.
- 7 Th.
- 8 Fr. Abstinence. Additional Mass, 9.30 a. m. Confessions, 2.30 to 5.00 p. m.
- 9 Sa. *St. Denys, Bp. and M.* Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 10 S. **Seventeenth after Trinity.**
- 11 Mo. Requiem Mass, 8 a. m.
- 12 Tu.
- 13 We. *Translation of St. Edward, King and Con.* Additional Mass, 9.30 a. m.
- 14 Th. C. B. S. Monthly Mass, 8 a. m.
- 15 Fr. Abstinence. Additional Mass, 9.30 a. m. Confessions, 2 to 5 p. m.
- 16 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 17 S. **Eighteenth after Trinity.** *St. Etheldreda, V.*
- 18 Mo. **St. Luke, Evang.** Masses 6.30, 7.30, 8 and 9.30 a. m.
- 19 Tu.
- 20 We. Additional Mass, 9.30 a. m.
- 21 Th.
- 22 Fr. Abstinence. Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m.
- 23 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 24 S. **Nineteenth after Trinity.**
- 25 Mo. *St. Crispin, M.* Requiem Mass, 8 a. m.
- 26 Tu.
- 27 We. Additional Mass, 9.30 a. m.
- 28 Th. **St. Simon and St. Jude, Apostles.** Masses, 6.30, 7.30, 8 and 9.30 a. m.
- 29 Fr. Abstinence. Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m. Bona Mors devotions after Vespers.
- 30 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 31 S. **Fourteenth after Trinity.** Solemn Procession after First Vespers of All Saints.

SPECIAL, VOTIVE, AND OTHER MASSES.

Sunday.—For the Children, 9 a. m., weekly.

Monday.—G. A. S., 8 a. m., first in month.

Requiem 8 a. m., other Mondays.

Wednesday.—St. Mary's Guild, 9.30 a. m., first in month.*

Thursday.—C. B. S., 8 a. m. Nearest middle of month.

Saturday.—O. V. B. V. M., 8 a. m., first in month. In Mission House other Saturdays.*

Bona Mors, 8 a. m., last in month.

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

Sunday.—Singing School, 10 a. m., weekly.

Sunday School, Lessons, 2.30 p. m., weekly.

Guild of All Souls, after Vespers; before first Monday in month.

Monday.—St. Joseph's Guild, 7.30 p. m., weekly.

Tuesday.—Men's Guild, 7.45 p. m. weekly.

Sons of St. Sebastian, second in month.

League of St. Lawrence, as called.

Wednesday.—St. Mary's Guild, 10 a. m., first in month.

Guild of St. Mary of the Cross, 8 p. m., weekly.

Guild of St. Alban, 8 p. m.

Thursday.—Guild of St. Mary of the Annunciation, 7.45 p. m., weekly.

St. John's Guild, 8 p. m., first in month.*

Friday.—Guild of St. Mary of the Angels, 3.30 p. m., weekly.

Bona Mors Society, after Vespers, before last Saturday in month.

Saturday.—Industrial School, 10 a. m., weekly.*

*Discontinued until further notice.

ORDER OF MUSIC

Sixteenth Sunday after Trinity, October 3rd.

HIGH MASS.

Mass in E flat.....Guilmant
Sequence, Hymn 297.....Dykes
Offertory Anthem, "O Salutaris".....Tours
Post-Communion Hymn 30, Part II.....Webbe
Hymn 550.....Monk

VESPERS.

Hymn 305.....Oakeley
Psalms 1, 5, 97, (First Selection).....Prentice
Magnificat and Nunc Dimittis.....Wiegard
Vesper Hymn 23.....Tallis
Anthem from "Athalie".....Mendelssohn
Hymn 424.....Ouseley
Hymn 223.....Roe

Seventeenth Sunday after Trinity, October 10th.

HIGH MASS.

Mass in C (No. 2).....Mozart
Sequence, Hymn 179.....Monk
Offertory Anthem, "Tantum Er o,".....Faure
Post-Communion, Hymn 311, Part II.....Uglov
Hymn 291.....Gauntlett

VESPERS

Hymn 304.....Elvey
Psalm 147 (Nineteenth Select on).....Mozart
Magnificat.....Mine
Nunc Dimittis.....Mozart
Vesper Hymn 24.....Ritter
Anthem, "He watching over Israel," (Elijah).....Mendelssohn
Hymn 16.....Redhead
Hymn 193.....Blumenthal

Eighteenth Sunday after Trinity, October 17th.

HIGH MASS.

Mass in A.....Kalliwooda
Sequence, Hymn 545.....Haydn
Offertory Anthem, "O Salutaris".....Gounod
Post-Communion, Hymn 312.....Hopkins
Hymn 180.....Gauntlett

FIRST VESPERS—St. Luke's Day.

Hymn 432.....Gauntlett
Psalms 148, 149, 150 (1 twentieth Selection).....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 430.....Schumann
Anthem, "Whoso dwelleth,".....Martin
Hymn 428.....Stainer
Hymn 437.....Barnby

Nineteenth Sunday after Trinity, October 24th.

HIGH MASS.

Messe Solennelle in A.....Leprevost
Sequence, Hymn 298.....Dykes
Offertory Anthem, "O Salutaris".....Leprevost
Post-Communion, Hymn 318.....MacLagan
Hymn 280.....Von Weber

VESPERS.

Hymn 393.....Messiter
Psalms 123, 124, 125.....Donizetti
Magnificat and Nunc Dimittis.....Donizetti
Vesper Hymn 21.....Browne
Anthem, Evening Hymn.....Abt
Hymn 28.....Monk
Hymn 346.....Barnby

Twentieth Sunday after Trinity, October 31st.

HIGH MASS.

Mass in G.....Von Weber
Sequence, Hymn 197.....Baker
Offertory Anthem, "Ave Verum,".....Gounod
Post-Communion, Hymn 321.....Mason
Hymn 274.....Dykes

FIRST SOLEMN VESPERS—All Saints.

Hymn 436.....Gordigiani
Proper Psalms, 112, 121, 149.....Prentice
Magnificat and Nunc Dimittis.....Zellner
Vesper Hymn 427.....Monk
Anthem, "No shadows yonder," (Holy City).....Gaul
Hymns in Procession, 618, 429, 427.....Monk
Hymn 235.....Monk

THE PARISH.

The regular meetings of the Men's Guild will be resumed on Tuesday, October 5th, at 7:45 p. m. It is to be hoped that there will be a large attendance at the first meeting.

The regular afternoon session of the Sunday School will be resumed on the 3d of October, the first Sunday in the month. We hope to see

a full attendance of both teachers and scholars on that day. In addition to the old teachers, the clergy will be glad to receive the names of other persons who will teach classes during the coming year.

THE Associates O. V. B. V. M. give notice that they have decided to hold a sale of fancy and useful articles in November and December, the proceeds of which are to be devoted to the support of the Mission house. They request their friends to work in the meantime for this sale and to secure all the contributions possible, as it will be held a short time before Christmas for people to purchase holiday gifts.

We have duplicate copies of several back numbers of THE ARROW over and above the regular complement we keep on file for binding, etc., which we will send free, as long as they last, to persons wishing to circulate them as tracts

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN THE OLD DEBT OF THE PARISH.

St. Joseph's Hall.....	\$15,000
St. Elizabeth's Chapel.....	3,000
Confessional.....	500
Confessional.....	500
Organ in St. Joseph's Hall.....	800
Carving Capitals of Columns, 19, 20, 21, 22, each.....	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1897, or in special cases, in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

Subscribed (to May 1) for New Reredos.....	\$1,205 58
Wrought-Iron Grille around the Chancel.....	\$1,800 00
Calvary under Rose Window (exterior).....	\$2,400 00
Tympanum, upper panel.....	600 00
" middle " 	600 00
" lower " 	1,200 00
Statue of St. George and the Dragon (subscribed)	
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

Suitable for use in Catholic Churches.

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- No. 17.—CONFIRMATION. The hymn, *Come, Holy Ghost*, and *The Order of Confirmation* from the Prayer Book. pp. 4. \$1 per 100.

Sample set, post-paid, 25 cents. Price per 100, as above. If ordered by mail add 5 cents postage for each 100 copies ordered. Stamps taken.

Address THE LEAGUE OF ST. LAWRENCE,
No. 145 West 46th Street New York.

The following Catholic publications will also be sent by THE LEAGUE OF ST. LAWRENCE upon receipt of price:

THE BLESSED SAINTS AND THE HOLY DEAD. By Alfred G. Mortimer, D.D. pp. 14. Price, 5 cents.

THE DOCTRINE OF THE HOLY EUCHARIST. By Henry R. Percival, D.D. pp. 35. Price, 5 cents.

RESPONSE OF THE ARCHBISHOPS OF ENGLAND to the Apostolic Letter of Pope Leo XIII. on Anglican Ordinations. English and Latin Text. pp. 64. Price, 5 cents.

LETTER TO THE EDITOR.

To the Editor of THE ARROW:

Sir: After reading the article entitled "English Clergymen with Roman Orders" in the September issue, it occurred to me to ask if these clergymen had been admitted to the Communion of the English Church, and were performing the duties of priests, without being re-ordained. That is to say, does the Roman ordination suffice in the English Church?

E. J. CAMPBELL, Jr.

New York, Sept. 15, 1897.

[When Roman Catholic clergymen conform to the Anglican Church they are never "re-ordained". The Anglican Church has always accepted the validity of Roman orders. Editor THE ARROW.]

Ramadan, the ninth month of the Mohammedans' year, is devoted by them to fasting, and each day from sunrise to sunset no "good Mohammedan" will eat, drink, or smoke. They may indulge as much as they choose at night, however, and their manner of keeping this fast is well illustrative of the usual sincerity of ritual observances in all false religions. Sleeping nearly all the day, they rise and go out in the evening, and during the whole night crowd to overflowing all kinds of public resorts, giving themselves up to every excess of appetite and diversion; so their month of fasting is really that of greatest feasting.—*Journeys in the Holy Land.*

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER.
HATH HE HID ME ☐ AND SAID UNTO ME THOU ART MY SERVANT
O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, OCTOBER, 1897.

RETREAT OF THE NEW YORK CATHOLIC CLUB.

A three days' Spiritual Retreat for Priests was held in the Church of the Ascension, Atlantic City, beginning with the evening of Holy Cross Day. It was given under the management of a committee of the club and was well attended both by members of the club and those of the Philadelphia club, and others also from Massachusetts to North Carolina. The Conductor was the Rev. J. O. S. Huntington, O. H. C. The addresses were very practical and helpful, bearing intimately upon the personal life and the work of a Priest. The Retreatants will gratefully remember them for a long time to come. There were three meditations each day, setting forth in progression the Priest's personal life, the purpose of God in calling him, the work placed before him, his dangers, sins, fears, hopes, sorrows, and his final reward. We are created by God to praise Him in a life of interior recollection and exaltation, to reverence Him at all times and in all companies, to serve Him precisely as He may wish. Our attitude toward God is perpetual adoration, in a state of prayer, doing all work consciously for God's glory and not for self—and towards creatures the using them as means for attaining our end, His Glory. The Priest has not chosen God; but, "I have chosen you", in His boundless love for souls—"that ye may go, and bring forth fruit"; and in the eternal purpose of God—"that your fruit should remain". The Priest is therefore called to be in the state of acquiring perfection. If not to the Counsels, certainly to the spirit of the Counsels of Perfection, that he should love evangelical poverty, be filled with the spirit of chastity, and obedience to the Church and its Faith. He is sent to teach, baptize, absolve, to consecrate, communicate and bless, to offer the Holy Sacrifice to the Divine Majesty. The Conductor dwelt upon the fact that poverty, calumny, death are not essentially evils, they can be endured, they do not separate us from our End. Rather by uniting us with our Lord Jesus Christ, they help us to accomplish the purpose of life. Sin alone is unendurable. It is rebellion against God. It began first in the complacency of Lucifer and his following; was transmitted to man by temptation. Then were called up our own sins, of times past, of to-day. The

consequences are that we lose the fruit of the Spirit, joy, by venial sins, by shortcomings; we lose the grace of God by mortal sin; we lose the souls of others by neglect and bad example; at length lose fellowship with our own kin and kind, and at last lose God. The Conductor recited a story from that vivid book "Letters from Hell": A man went about inquiring of all he met for a great man he had heard of who was good, who helped people; what was his name? and none could tell him, for even the memory of the Holy name was lost among those souls. From the downward tendency of our nature, our greatest danger is from self, from working for self instead of for God; from becoming enchained in habits of self-indulgence and sloth, and being destroyed by self satisfaction. There are many dangers even from the religious world with its ecclesiastical dress and dialect, yet the world still, and success in which may be greater loss than failure. Many are the dangers from Satan directly, upon our faith—tempting us to suspect God, upon our hope and love, in presumption, despair, and the stagnation of self.

Our fears in the certainty of death, its uncertainty of circumstance, the end of probation, its solitude—"I shall die alone". Then the Judgment. The soul learns its fate in the Particular Judgment. At last follows the going over of our account point by point good and bad, merit and sin, before all the company of Heaven assembled at the General Judgment. The open weighing of all sides and phases in absolute justice, approved even by those who love us, and the Sentence following. The eternal farewell of all we have known and loved who are saved, and we shall be left to our own loathing of self, in company of the vicious spirits of the lost angels. But by the grace of God, "The fear of Hell peoples Heaven", for it is the mercy of God that makes us fear and causes us to be serious, strong and helpful to our fellow-men. For we are still in the day of grace. All the powers of Heaven surround us to save us, the angels to protect us, the Saints to intercede for us, the Spirit to enlighten us, the Passion of Christ, our Redemption. God rejoices to forgive our sins, for the Passion of His Son is the measure of His love for us. Our first joy in Redemption is the consciousness of belonging wholly to our Lord. We have also the happiness of witnessing to His goodness, by our life, our words. He rejoices to see us developing in Him and from Him by His work within us. We may rejoice in the blessedness of living in His glory now and in eternity. The Priest may rejoice in that he shows His Redemption work, conveys His pardon and blessings, and builds up souls into Him. The Priest is buried with his feet to the West, that he may rise facing his people and at the last convey God's blessing upon the risen souls.

The Priest's work is in the power of the Holy Ghost, cultivating habits—of faith illuminating the intellect, of hope stimulating the affections, of love strengthening the will. He daily if possible, offers the Holy Sacrifice as his highest work for God. He daily recites his office, makes his meditation, and lives in the habit of Prayer, Recollection, Intercession. His work towards men is in receiving children, converting sinners, restoring penitents, building up the faithful, succouring the sick and dying. The Conductor asked, "a Priest who never sorrowed nor felt pain would he be a Christian Priest?" We live in an age of

anæsthetics, when people avoid all pain, all discomfort. But not to suffer is a shame, to do so is a dignity. There is a wonderful power in what the world despises—suffering—for “the heart in pain speaks the truth”. The Saints accomplished their work because of suffering. Anxieties then are not a bar but a help to the soul.

Our Reward at length is the gift of Final Perseverance. A holy death is the object of our hope and the happiest thing to look forward to on earth. We are delivered from the possibility of eternal loss, and the welcome of God will await us crowning His gifts in us, delivering the soul from self, enrolling it in the companionship of the Saints. The soul lives on in the joy of accomplished victory, in the eternal praise of God, in the company of the Saints and the rapture of the sight of the Beatific Vision.

At the last mass on Saturday morning, the Retreatants made their Communion together, and renewed together their ordination vows.

The thanks of the Retreatants to the Rector of the Parish were expressed by the Revd. Robert Ritchie on Saturday morning. The church was placed entirely at the Retreatants' disposal, and every arrangement made for their needs. It is quite fully appointed for Catholic services, and with its six altars afforded full opportunity for offering the Holy Sacrifice. A word as to the building. It is in the style of the Spanish Renaissance and of considerable beauty. The angles and trimmings are red terra-cotta, and the body of the walls being covered with a concrete of quartz pebbles in effect nearly white. Within, the High Altar is surmounted by a handsome tabernacle and throne covered by a dome. The font is in Caen stone carved in great beauty with cherubs and flowers, according to the style of the building.

No greater help than the Annual Retreat has been devised for the Priest, incessantly called upon to give out of his spiritual possessions. The danger is that in tending the vineyards of other souls he may neglect his own, that in feeding others' fires his own fuel may become exhausted. Who can say how great would be the benefit of these days of retreatment to any Priest?

It is to be hoped that the number of Retreats will increase, until at least each large city shall have its annual assembly of Priests going apart for their own souls' good, and to strengthen their hearts for another year's work.

THE AMERICAN COLONIES AND THE SEE OF LONDON.

BOTH by position, by mingled strength and sweetness of character, by untiring devotion to his work, by the consecration of his private life, as well as by a breadth of mind and greatness of soul such as few men possess, the Archbishop of Canterbury was evidently *primus inter pares*. To the American bishops his Grace was ever gracious, courteous, loving. Evidently recognizing the fact that till the separation consequent upon our national independence, the colonies across the ocean were a part of the See of London, and that the muniment-room at Fulham Palace contained the records of the ordinations and licenses of a great number of the more than two thousand clerks in Holy Orders, who before A. D. 1783 ministered on the islands and continent across the sea, Bishop Temple had ever, as he has still, a

warm place in his heart for his American brethren. * * * *

We have referred to the connection of the See of London with the Colonies of the Atlantic seaboard. From the first days of Virginian settlement, in which as an effort for the planting of a Church and a commonwealth in Virginia, the one as an answer to the sneer of the Romanists that “the Church of England makes no converts abroad,” the other as a barrier against the encroachments of Spain in the northern American hemisphere at a time when England's crown and people united in the fateful cry, “No peace with Spain beyond the line,” to the days of separation of the daughter and the motherland, the Bishops of London were both our spiritual fathers in God and our devoted friends. Bishop King, in the days of James I., was an earnest member of the Virginia Company of London, and it was through his devotion to the spiritual as well as temporal needs of the colonists that gave to the See of London the prescriptive right of spiritual control of the roving English in foreign parts. The Bishop of London secured for the Virginian colony the first “royal brief,” a king's letter calling for a contribution from every parish for the first American educational institution, the University of Henrico, which ante-dated “Harvard” by nearly a score of years, and which with its college for the sons of settlers and savages, and with its free school at Charles City gave to the Church the initiative in the “higher education” as well as the Indian mission work on the North American continent. Successive Bishops of London have shown like interest in the Churchmen in the Colonies. It was good Bishop Gibson who suggested to William Penn the policy of paying to the Indians the value of their lands and secured even in the Quakers earthly paradise the right of Churchmen to enjoy their Church privileges whenever a score of them applied for a priest and parochial rights. Penn acknowledges in his letters the Bishop of London's authority of the suggestion of extinguishing the aborigines' titles by the payment to the Indian of money for their lands. Possibly if some of the old time Bishops of London had visited the distant American portions of their See, the Church would have been stronger in the Western world and the coming victory over separation and dissent the speedier in its coming. The gift of the “log” of the Mayflower was the kindly thought of the present Archbishop of Canterbury when Bishop of London, and bestowed at our late Ambassador Bayard's request ere Bishop Temple's translation to the Primacy.—*Church Standard*.

THE ETHNIC RELIGIONS.

THE Lambeth Conference Committee of Bishops appointed to consider and report upon the subject of Foreign Missions gave a well deserved rebuke to those half hearted Christians who argue that the followers of the great Ethnic Religions should rather be left to the teachings of their own systems than be converted to Christianity.

“We see,” say the Bishops, “that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognize the

work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for the right conduct, or ministers to man any strength higher than his own to aid his weakness; and secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, and extracts only and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy, which destroys or paralyses the sense of responsibility.

"This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear not of love or of moral conduct.

"Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognize as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptized. We offer an earnest caution against the waste of strength in sporadic and unsystematized missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognize unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ."

BISHOP GAILOR AND "LIBERAL RELIGION".

"The American Congress of Liberal Religions" received a well deserved rebuke from Dr. Gailor, the Bishop of Tennessee, when he declined to deliver an address of welcome to the Parliament of Religions held at the Tennessee Centennial. It was an impertinence to ask a Bishop of the Catholic Church to welcome an assembly whose avowed purpose is to encourage "un-dogmatic religion and non-sectarian churches".

Dr. Gailor's reply does not suffer from lack of courtesy though it is so definite in its adherence to the revealed doctrines of the Church. He goes directly to the point when he says that the great ethnic religions like Buddhism, Mohammedanism, etc. are based for the most part, upon guesswork and conjecture, the effort of the human soul to satisfy its longings, but that Christianity is a direct revelation of God Himself.

"Christianity", Dr. Gailor tells the gentlemen of Liberal Religions, "is not a voluntary system, but it is mandatory and compulsory. There is no salvation in any other than Jesus Christ (Acts iv. :12), for He is indeed the Christ the Saviour of the world (St. John iv. :42). Christianity is not a series of opinions or doctrines, but a life based upon a union with and obedience to the only begotten Son of God, who is in the bosom of the Father, and who alone hath revealed the Father (St. John i.). As a Christian I do not believe what Christ says because my mind has discovered that it is true, but I believe what He says because I believe Him, and He is true—the only true God and eternal life. The Christian Church is not a society or group of societies held together by common agreement to a set of opinions or doctrines, but it is the Body of Christ and His Kingdom, membership in which by Baptism, is membership of Christ, by His most sure promise and pledge. Thus, my dear sir, you will see why I can have no sympathy with any 'movement towards un-dogmatic religion', because the religion I believe is based on dogma; i. e., on the conviction that there is a definite and fixed and certain truth".

Dr. Gailor like the prophet was called to curse God's people, but he blessed them altogether; and so energetic was his blessing that we doubt not but that Balak even though a "Liberal" will remember the Scripture and not ask this Balaam to curse Israel from another place.

ROMAN CATHOLIC CHURCHES IN SUMMER.

In discussing the question of the open church during the summer time it is assumed of course that we are dealing entirely with the Protestant denominations. All the Roman Catholic churches are kept open every Sunday in the year. The devout Catholic is supposed to attend mass at least once a week. Not to do so subjects him or her to discipline. It is true that in the oppressive months attendance at Roman Catholic churches is very much diminished, but if this fact be analyzed it will be found that there is a somewhat proportionate increase in the attendance at churches located at the summer resorts. As explained to *The Church Economist* by an intelligent Roman Catholic "the church teaches that the sacrifice of the mass is the all-atoning sacrifice

of the world, and one of her tenets enforces the attendance of her adherents at that sacrifice at least once a week under pain of mortal sin and eternal damnation. Of course, in her indulgence she permits a valid excuse, but otherwise there can be no remission in her ritual for the absence of her children from the offering of the mass on Sunday. Hot weather is not a valid pretext nor does she accept it as such. Neither priest, bishop, nor pope can furnish a dispensation by which Catholics can absent themselves without a sufficient excuse from assisting at mass. There is no such thing as a holiday in the Catholic church in the sense of a respite from religious routine. We are told to keep holy the Sabbath day, which we now understand to be the Sunday of the new law. We are not told to keep holy forty or forty-eight Sundays in the year."

The Roman Catholic Church, however, recognizes human infirmity and adapts her ritual to

the exigencies of the seasons to a considerable extent. In the heat of summer, she dispenses with the long and exhausting service of high mass. Generally this service is omitted during July and August, and in its place is substituted the shorter ceremony of low mass. This does away with the necessity of music and thus gives the choir a holiday even though the congregation generally are expected to maintain their habits of worship. She exempts the children from attendance at the Sunday school during the hot weather. The priests also make a practice of shortening the sermon and often substitute for a formal discourse a fifteen-minute talk on some timely topic. But with these modifications the sacrifice of mass is not interrupted even should the thermometer register 120 degrees in the shade, as it often does in tropical climates.—*The Church Economist*.

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