

have to lament serious leakage to the sects, entirely owing to the same lack of courage as those clergy showed who attended a union prayer meeting where their Church was insulted, to the same indifference to Church teaching which led to the flock of the leading evangelical turning Baptists, and above all, to that utter lack of principle, earnest conviction, and knowledge, which causes Canadian Churchmen to regard secessions to Plymouthism, Baptistism, and Wesleyanism, with absolute indifference. Is not the very phrase, "the Church party," highly scandalous? What are those clergy, what those laymen who do not belong to the Church party? Have we priests then bearing the Church's commission who lay down their arms in the face of opponents, too false or too cowardly to make a stand in defence of the honor and the principles of the Church? Have we laymen who are playing the part of decoy ducks, leading our weaker brethren into dissent? We fear the answer must be a sad Yes! For we have clergy who allow public notices to be issued that Bible classes are held under their auspices in which Church teaching is ostentatiously ignored; and we have laymen, thank God very few, but who are strong in money and social influence, whose labors are directed to the wrecking of parochial machinery and the seduction of the young from Church allegiance and love to Plymouthism and other forms of heresy and schism. Verily, we need to learn this lesson from Ireland. We too may stop leakage by every Churchman taking "a stand" for honest duty against treachery and indifference. The bat is neither beast nor bird; it is a creature universally disliked. So Churchmen we love and honor, and honorable dissenters we personally esteem, but ecclesiastical bats are an anomaly and offence to religion.

#### THE MAYOR OF NEW YORK ON RELIGIOUS HOLIDAYS.

THE Mayor of New York holds that the official recognition of a religious holiday is the entering wedge to further innovations in the direction of State and Church connection. On Good Friday he proceeded to act on his conviction, and, not content with working himself as usual at the city hall, compelled the other officials also to be at their posts.

The issue is a clear one. We are not sorry to see the Mayor of New York raise the question, for it will direct public attention to this religious holiday matter in a way that many persons are not aware of. The Mayor refused to observe Good Friday because it is a religious holiday. He refused to give his clerks the opportunity of observing the day. Good! thoroughness is to us most admirable. But what is "thoroughness" in this relation? What is a Sunday, or the Sabbath, or the Lord's Day, or whatever you call it, but a Church holiday, exactly like Good Friday? Mayor Hewitt, to be thorough and honest, must act on his convictions by working on Sundays and compelling all corporation officials also to work! It is all mere moonshine to draw a distinc-

tion between Sundays and Good Fridays, so far as their relation to the State goes, both being religious holidays associated with a particular religion—Christianity.

Now if, as the sects usually contend, the State has no right to recognise one form of religion more than another, it ought not to give a sanction or prestige to any Christian observance. Therefore, according to the sects, all laws that protect Sunday observance are contrary to public right, for they commit the State to a formal recognition of Christianity, and thus raise up a State-protected Church; for again, according to the sects, the whole body of believers or Christians constitute an invisible Church.

The State cannot be neutral, it must either have a Christian or an atheist basis—there is no midway position. And if Christian it is bound to protect the sacred convictions of those who regard Good Friday as an obligatory observance. It is one of the highest functions of the State to guard the religious liberties of citizens from attack and destruction by those to whom religious observances are, for any cause, offensive. We of the Catholic Church say to our separated brethren, "You can enjoy a quiet Sabbath by virtue of State laws, why do you not sympathise with us who desire to observe our Saviour's Sacrifice? You have fifty-two festivals each year in memory of His Resurrection, why do you wish to deprive us of the sacred day upon which we recal His precious death and burial?" The State now protects the religious feelings and convictions of those who observe the Church's weekly religious holiday, as Sunday is, and the State ought also to protect the religious feelings and convictions of those who desire to observe Good Friday just as it now protects those who wish to observe Sunday. Annual honors are paid to a dead poet's memory on the anniversary of his death by those who cannot conscientiously pay honor to their Redeemer by observing the anniversary of His death. It is facts like that which make plain people think that some forms of religion breed bigotry, and blunt both the spiritual vision and conscience, for Puritan objections to Good Friday are both short-sighted and immoral, they are grossly inconsistent, resting only upon pleas that are known to be hollow, false and foolish. If men would say bluntly, "I hate to have my week broken in upon by a religious holiday, I hate to pay my staff for a day they are absent, I hate to have two Sundays in one week," they would be at least honest and we would respect them accordingly. But for Christians to keep a Church holiday like Sunday and refuse to keep Good Friday because it is a Church holiday, is to take a position we do not respect, but very far otherwise! Let the Mayor of New York put down Sunday if he can; we hope he will try, as the Church has everything to gain from efforts compelling people to be logical and honest. We do not not know whether the Mayor of New York is an atheist or puritan, but his tyranny is characteristic of both classes. He compelled the city clerks to

work on a day that a large number of them regard as an obligatory time of devotion. Let him be consistent by compelling the clerks to work on Sundays. All religious holidays will, as a result of such policy, be placed on a much sounder basis than they now rest upon. For the State will be compelled to respect the consciences and feelings of Catholic Churchmen as much as it now does the opinions and sentiments of the sects in regard to the religious holiday commonly called Sunday, which holiday they owe entirely to the Catholic Church, for Sunday is nothing but a day weekly consecrated by the usages of the Catholic Church, precisely as Good Friday is another day annually made sacred by the Church in memory of the Cross and Sacrifice of Christ, Who is Head of the Church, that established and keeps up these memorials of love and devotion.

#### BOOKS RECEIVED.

THE CHURCHMAN MAGAZINE. The contents for April include articles on the Wakefield Bishopric, the Personal Pronoun in the Greek Testament, the Marriage Law among converts to Christianity, the early life of our Lord, on Chancellor's and Archdeacon's visitations, with short reviews and news notices.

THE LITERARY MAGAZINE. The April number of Mr. Alden's marvellously cheap Magazine contains nineteen selected articles from the leading reviews and literary periodicals, a book in fact for ten cents!

PAROCHIAL AND OTHER SERMONS BY THE LATE BISHOP FRASER. MacMillan; on sale by Williamson & Co. Toronto. Bishop Fraser, when a plain country hamlet vicar, we frequently met, and his simplicity of character, combined with the very high ability he possessed, made him a deeply impressive personage. These sermons will be eminently useful to the clergy, as Bishop Fraser never talked to fill up time, but ever to say as lucidly and as tersely as he could the thoughts of his strong brain and gentle, loving heart. It was said of him that he was "no theologian." He had another gift, he knew what was in man and with his fellow creatures he sympathized, hence the charm of his Sermons, they are as rich in literary matter as such compositions need to be, and speak directly from the convictions of the preacher to the consciences of his hearers. Bishop Fraser met with the same class of people we spoke of last week. He says in Sermon xiii. "Many ill-instructed and ill-read persons who read their Bible by patches when they hear of the sacrifice of Christ say, 'Oh, then I am safe, my sins are blotted out, God has forgiven me.' They talk of other people who have a less vivid apprehension of the doctrine as 'lying in darkness and the shadow of death,' and claim for themselves all the privileges of God's elect." I believe adds the Bishop, that "these are dangerous and unscriptural delusions." As a presentation of Christian teaching that is reasonable without being touched by rationalism, and vividly earnest and searching without fanaticism, we warmly commend Dr. Fraser's parochial sermons.

UNIVERSITY SERMONS BY THE LATE BISHOP FRASER. On Sale by Williamson & Co. Toronto. These twenty-two discourses were delivered mainly before the Universities of Oxford and Cambridge, one before the British Association, one before the Medical Association, two in Westminster Abbey, one before the Church Congress, and so on. With some of Bishop Fraser's ideas we have little sympathy, he seems to us at times, (as in views about the Church) to sail round the solid truth like a mariner who is not quite sure where the dry land is. But in the deeper verities of the faith Dr. Fraser knew in Whom and what he believed. The following is