

masses, unquestionably those services must be in whole or in part, choral, as music is the natural expression of feeling; and he asks, "Who would think of advocating the reading of our hymns by the clergy and people alternately? And 'yet it is precisely the same thing as reading the Psalter or hymns of the Hebrew Church. Only place the words in the people's hands and before their eyes; choose such hymns as find their way to every human heart; select such grandly simple and stirring tunes as are familiar, or make them familiar by constant use; request every one to sing, and the problem of congregational singing will be solved. This will tend to draw the masses to your church.'"

Another element of success, Dr. Maury avers, is, instead of having mortgaged churches, which deter all classes from entering, to have them endowed, and he regards endowments as invaluable if we would gather the masses into the church; he remarks that some men are prejudiced against them, because they think that an endowed church means inactive parsons and laymen. He says in reply, that a more faithful body of men does not exist than the Clergy of the Church of England; and that that church with some certainty of support, invites to its priesthood hundreds of men of first class ability who would be deterred from entering the church of the United States. He thinks it would be well if the Clergy would endeavour to secure in every parish the beginning of an endowment. And how can this be done? He suggests an idea which he thinks may be acted upon with success. There is in New York an Insurance Company of the highest respectability which has recently adopted a plan of endowment policy of this kind:—You pay no more than for an ordinary life policy, but receive the amount insured in a given time, say twenty years. Now if this can be done for individuals, he asks why it may not also be done for parishes which are unencumbered. Their life is assured. The risk of the Company is reduced to zero, and there seems no reason why each parish, if this plan be adopted, should not be possessed of a greater or less endowment within the next twenty years.

This plan of endowment is just as well suited for Canada as for the United States; and if the system Dr. Maury uses in his Church of St. Augustine's were adopted in the so-called Cathedrals and other churches of Canada, who could calculate its effect on the Church?

#### MODERN MARIOLATRY.

A FRENCH journalist of the free-thought school, in reviewing with some bitterness the proceedings at the pilgrimages to Lourdes and La Salette, ends his article with the wondering query, "In all this, where is the place of Jesus Christ?" This question goes at once to the root of the matter and is the natural outcome of the reflections of every not wilfully blinded man. Such a state of things seems to contradict the experience of the student of the history of every ancient religion, except, strange to say, that founded by God Himself. Whilst in the worship of the heathen one great divinity, above all and beyond all, has always been the predominant feature, in the Jewish and the Christian religions the tendency to substitute the creature for the Creator has ever been uppermost. To those who read human nature aright and know how apt the mind of man is to strain after objectivity and to lean upon the tangible rather than to trust to the guidance of faith, this presents little or no difficulty, while to those who have read Church history

it is a matter of no surprise that the modern abnormal cultus of the Blessed Virgin should follow, as a kind of natural, as opposed to a religious revulsion, on the part of those devoted to the Incarnation of Our Saviour, from the opinion of those who either deny His God-nature altogether or slur over the fact that He has never cast off His Man-nature—that He still is, or He has ever been both God and Man, each nature being hypostatically united to, and to all eternity inseparable one from, the other. In theory, none hold this doctrine more strongly than the members of the Roman Church. In practice, however, they have contrived to strip Christ of his more tender human aspect, whilst they preserve all His more awe-inspiring attributes as a sin-hating and sin-punishing God and our future inexorable Judge. In modern Roman Catholicism, therefore, the worship of Mary has virtually ousted that of Christ. That is to say Our Blessed Lord is represented to the mind in the terrible light already referred to, or to the eye either as an infant in the arms of a woman or as a man on a cross. The whole intervening space is thus blotted out and the earthly life of Him Whose life ought to be our life, in Whose footsteps we are to tread, Whose example as a man we are to follow, is passed over in its entirety—the chief lesson of the Gospels, as the Church Catholic teaches it, being thus lost. And instead of the one central figure, in comparison with Whom all the others are but as accessories, there is placed before the eyes of Roman Catholic Christendom as the one grand object of their worship that character of whom nearly the least is known and the least said in the Gospel narrative. And yet in the face of this truth, she is so exalted and He so debased that before the "miracles" fabled to have been wrought by her—still wrought by her according to Roman authorities—those of her Son fade into nothingness in comparison. She is invoked as the "co-Redemptrix of man," and is worshipped as the "assistant creator" of the universe. If Christ is the Judge of the future, she is the "mother of mercy," she is "our life, our sweetness, and our hope," to whom "we exiled children of Eve cry and pour forth our sighs in weeping and wailing." Have we sinned? She is our "advocate." Are we told in the Scripture to look to Jesus, as the "Author and Finisher of our Faith?" The Roman Church commands us to beg His mother to "turn her eyes of mercy towards us and after this, our exile ended" to show us Jesus, the blessed fruit of her womb. And so on through every prayer that distorted and perverted modern ingenuity can invent to exalt Mary at the expense of her Son, to set the creature above the Creator.

How contrary this spirit is to that of the Catholic religion is evident from the fact that neither in the old Missal nor the Breviary as originally compiled can be found a single prayer to the Blessed Virgin or any saint. In these, the books which really serve as the keys to the doctrines of a Church, such a cultus is conspicuous only by its absence; and so thoroughly did this strike the restorers of the Catholic religion in England that they at once rejected all such worship as a fond thing, vainly invented, and utterly at variance with Catholic doctrine and practice. And if it is urged that some of the changes made by the Reformers in the Liturgy and formularies of the Church were too sweeping, of the propriety of such a change as this, there cannot be two opinions, as the fearful and demoralizing extent to which Mariolatry has spread in modern times, and especially in England, amply proves. Under the influence of the Jesuits, the Redemptorists, and

the Oratorians—the last two, perhaps, more particularly, the worship of the Blessed Virgin has been virtually systematized and propagated to a fearful extent, and it will be found that of the "indulgences" prayers and festivals more than two-thirds are in her honour, whilst to gain an "indulgence" at all, more prayers must be said to her than to God or to Christ Himself. Indeed it is not too much to say that the same tendency which existed and still exists in the Oriental and Greek mind to place a female deity beside the particular popular deity of the day, exists in the mind of the Roman Catholic Mariolater of the period, with this terrible difference that, whereas the heathen only placed his goddess side by side with his god, the Roman Catholic places his female divinity—for such only is the Blessed Virgin in his hands—above the one living and true God.

Under such conditions, therefore, it is no matter for wonder that the effect is demoralizing as well upon men's souls as upon their minds. The deterioration of soul that must ensue, as the consequence of such a lowering of the Creator in favor of the creature is too obvious to be dwelt upon, and it needs only that the doubter should see or read the accounts of the proceedings at Lourdes and La Salette during the pilgrimages which take place to these shrines now most affected by Mariolaters. It is enough to point out that the cultus of the Blessed Virgin at these places is founded on lies. What marvel then that the workings of the Father of lies are most visible there? And as with the deterioration of the soul, so is it with that of the mind. In the early days of 'verting, men "went over" influenced for the most part by some grand and lofty idea of participating in a magnificent ritual, of sharing in all that there is of truest and loveliest in art. These and such as these are of a bygone age. Now-a-days it is the effeminate, the religionless, the witless and the faithless, who betake themselves to Rome. To these the idea of the ancientness and the historicalness of the Roman Church has as few charms as the artistic, and with the monstrosity of the doctrine of the Immaculate Conception have come in the monstrosities in prayers and the equal monstrosities in art, which are the distinguishing features of Mariolatry. It was reserved for the men of this age to see a Duchess of Argyll solemnly invested by Father Faber, of the London Oratory, with the office of "Mistress of the Robes to the Queen of Heaven" and day by day tricking out in furbelows and crinolines a very fleshy stucco statue of the Blessed Virgin, moulded in some Neapolitan image factory, or Cardinal Newman setting to the tune of "Jenny Jones" some very weak verses in honour of "Mary, the Queen of the May," or his sons of the Oratory speaking of her as "Mama" and her reputed husband "Papa!" Of a piece with such babyishness is that last piece of superstition recorded of the Duke of Norfolk, who chose to consider the birth of the son and heir of "all the Howards" as a something out of the natural order and only to be ascribed to the virtues of a pilgrimage made last year to Lourdes and to copious draughts of its "miraculous" water! It was for the painters and sculptors of present day to produce glaring daubs and gaudy images—miraculous only in so far as they are miracles of hideousness, the too evident proofs of that deterioration of art which is the outcome of a corresponding deterioration in faith and morals. Still they suit the atmosphere by which they are surrounded, the atmosphere of no shrine of the true God, but that of some fashionable watering place where a spurious religion cloaks the immorality of the rouse or hardly veils cards and