



THE

ISSUED  MONTHLY



RROW

BY THE SONS OF  SAINT SEBASTIAN

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NEW YORK, AUGUST, 1893.

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THE Rev. Joseph B. Cheshire, Jr., D. D. has accepted his election to the office of Bishop-coadjutor of North Carolina. Dr. Cheshire is a graduate of Trinity College, Hartford, and, except for the brief period of his undergraduate life, has lived and worked in his native state, which now calls him to the Episcopate. He is to be consecrated in Calvary Church, Tarboro, of which his father has been rector for fifty years.

DR. SAMUEL HART has declined the Bishopric of Vermont, urging that he feels it his duty to remain at Trinity College. It is expected that Dr. Lawrence will be consecrated to the Bishopric of Massachusetts in Trinity Church, Boston, on Thursday, October 5th.

THE many friends of Father Betts, late of Grace Church, Louisville, Ky., will be glad to learn of his gradual recovery, from the serious illness which threatened his life. He is now rector at Westchester, N. Y., and has gone to his new charge.—*Angelus*.

IN view of the clamor for disendowment of the Church in Wales and in England, it is well to note the opinion of Mr. Freeman, the historian, who says that the State can have no legal right to Church property, but the *right of Eminent Domain*. If in England the Church preceeded the State, and may almost be said to have been the Mother of the State, how can the *right of Eminent Domain* be pressed by child against parent? The name for disendowment is legalized robbery, and robbery of the Church is sacrilege.

WE have seen no better comment upon the recent action of the Presbyterian Church in the case of Dr. Briggs than, the following, which we copy from *The Parish News*, of Christ Church, Beatrice, Neb., edited by Fr. Davis, a former assistant priest of our Parish.

"The secular papers are generally critising severely the action of the Presbyterian General Assembly in the case of Dr. Briggs. As we look at the matter, the Assembly could not have acted otherwise than it did. The standard of doctrine among the Presbyterians is the Westminster Confession. Dr. Briggs swore when set apart for

the ministry to uphold this standard, and teach nothing contrary to it. All that the Assembly decided was that the teachings of Dr. Briggs on a certain occasion were contrary to the Westminster Confession, and as he was not willing to retract, they suspended him from the ministry. They did not claim to pass upon the truth or falsity of the teachings, as such, nor was that question before them. The simple question was, are these admitted teachings in conformity with the Westminster Confession? They answered, They are not; and we cannot see how they could have made any other answer if words have any meaning."

SURELY the height of cruelty is reached when the dumb brutes are to be made the victims of the *Christian Scientists*. These fanatics should be put to the rack and made to endure the torture they so willingly inflict upon others by meditating upon one of their axioms,—“there is no such thing as mortal matter and mortal pain.”

PITTSFIELD, Mass., July 15th.—Mr. and Mrs. David A. Easton, are the first people who, as far as known, ever tried the faith cure on a horse. Mr. Easton was at one time a preacher and of late he and Mrs. Easton have been much interested in Christian Science and the faith cure. A valuable horse belonging to Mr. Easton seriously injured the fetlock of its right leg on a barbed wire fence. Dr. Brackin sewed up the wound and applied healing ointments.

After this had been done Mrs. Easton said to the man who had charge of the horse: “Fanny doesn’t need medicine. All that is necessary is to wash the foot in cold water and pray. She will come out all right.”

Accordingly water was applied and Mrs. Easton began to pray. The horse’s foot, however, grew worse. Now it is in such a condition that the animal is in a fair way to lose its life.

Dr. Brackin told the World correspondent that he could cure the horse.

There is a considerable excitement over the matter in Pittsfield, and it is thought that the Society for the Prevention of Cruelty to Animals should interfere. The bone on the horse’s foot is exposed and there is a festering sore. Mrs. Easton is now in Boston, where she is supposed to be still praying for the horse.

Chief Nicholson, of the Pittsfield police force, went to see the horse this afternoon with a veterinary surgeon. He found the animal in a very bad condition. Mr. Easton was notified. If he interferes with the treatment prescribed by the veterinary surgeon he may be arrested.—*N. Y. World*.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sundays.—Low Mass, 7:30; High Mass, 9; Matins, 10; Low Mass, 11:00; Vespers, 4.

Daily.—Low Mass, 7:30 a. m.

Confessions.—By appointment.

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 12 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, from 10 a. m. to 12 m.

KALENDAR FOR AUGUST.

1 Tu.	Lammas Day.
2 We.	
3 Th.	
4 Fr.	Abstinence.
5 Sa.	Monthly Mass for O. V. B. V. M., 8 a. m.
6 S.	Transfiguration of Our Lord. Tenth after Trinity. <i>The Holy Name of JESUS.</i>
7 Mo.	
8 Tu.	
9 We.	
10 Th.	<i>St. Lawrence, Arch-Deacon, Martyr.</i>
11 Fr.	Abstinence.
12 Sa.	
13 S.	Eleventh after Trinity.
14 Mo.	
15 Tu.	
16 We.	
17 Th.	Monthly Mass, C. B. S., 8 a. m.
18 Fr.	Abstinence.
19 Sa.	
20 S.	Twelfth after Trinity.
21 Mo.	
22 Tu.	
23 We.	
24 Th.	St. Bartholemew, Apostle, Martyr.
25 Fr.	Abstinence.
26 Sa.	Monthly Mass, Bona Mors, 8 a. m.
27 S.	Thirteenth after Trinity.
28 Mo.	<i>St. Augustine of Hippo, Bishop, Confessor, Doctor.</i>
29 Tu.	<i>Beheading of St. John Baptist.</i>
30 We.	
31 Th.	

ON Sundays during August, there will be two Low Masses, 7:30 and 11 o'clock. The High Mass will be sung at 9 o'clock, and will be the only service with music.

The Introit will be a selected Hymn. Afterwards the Commandments and Responses. The Credo will be monotoned. At the Offertory a Hymn will be sung. The Sanctus and Agnus Dei will be given with the music usually sung at the Children's Mass, and the Service will conclude with another Hymn.

Matins at 10 o'clock and Vespers at 4 o'clock will be said plain.

THERE is but one service daily during August, namely, the Low Mass at 7:30 a. m., also, the Monthly Requiem for the Burial Guild, the Monthly Mass for the C. B. S., the same for the Bona Mors Society. The church will be open for private prayer from 7 to 12 o'clock daily.

THE PARISH.

ONE of the clergy will be in the Sacristy, or Clergy-House, every morning, from 10 to 12 o'clock, for business, appointments, etc.

CONFESSIONS will be heard at any time during August, by appointment with the Clergy, either on Sundays or on weekdays.

APPLICATIONS for the Clergy should be made at the Church, or at the Clergy-House, 232 West 45th Street.

It is gratifying to see so many at the High Mass, at 9 o'clock on Sundays.

DONATIONS for the Clergy-House will be thankfully received. We need different kinds of furniture—tables, chairs, book cases and shelves, books, magazines, pictures, paintings,—everything that would make the House useful for Guilds, Societies, Schools, Lectures, etc.

THE Summer Fresh Air parties have begun. If there are any who have not yet given their names, they should do so at once to Fr. Staunton. He is to be found at the Church every morning, or at the Clergy-House, 232 West 45th Street, which adjoins the Church.

CONTRIBUTIONS are much needed to complete our Fresh Air Fund. \$3 00 or \$4.50 will pay for a week's expenses for a child or an adult.

IF generously increased by donations, this fund will give a blessed outing to our parishioners, whom we desire to send, either into the interior or to the salt water coast. Will not every one who has abundance give something? We need \$500.

WE are in receipt of several liberal contributions to the Fresh Air Fund. These and other donors will hereby accept our sincere thanks. Over eighty of our people have already enjoyed a brief respite in the country from the heat of the city, and accommodations have been engaged for about thirty more in the middle of August.

Surely if donors to the Fresh Air Fund need more than our verbal thanks they will find it in the fact that in many cases this short vacation and rest means to the recipient all the difference between health and sickness for the rest of the year.

ON and after the first Sunday in July, (Fifth Trinity), the members of the parish attending Low Mass will please say the Kyrie with the priest according to the ancient custom explained under *Notes and Queries* in the July issue of the ARROW, i. e.

Priest—Lord, have mercy upon us.

People—Lord, have mercy upon us.

Priest—Lord, have mercy upon us.

People—Christ have mercy upon us.

Priest—Christ have mercy upon us.

People—Christ have mercy upon us.

Priest—Lord, have mercy upon us.

People—Lord, have mercy upon us.

Priest—Lord, have mercy upon us.

THE General assembly of the Presbyterian Kirk of Scotland, recently recommended that a table of lessons for every day in the year should be prepared for ordinary use in public worship ; that the Apostles' and Nicene Creeds should be appended to the Hymnal, and that Clinic Communion should be sanctioned. The feeling of dissatisfaction with the imperfect worship of the Protestant sects can have but one result, the gradual adoption of those ideas which have always prevailed within the Church. The same feeling of dissatisfaction comes to us from another direction. It is a well known fact of history that when Luther and his adherents left the Church they lost the Episcopate, because the Bishops refused to visit their Churches and ordain priests for them. The Rev. Dr. Kohler, of Pennsylvania, has recently written a pamphlet of sixty pages entitled "The Episcopate for the Lutheran Churches," in which he examines the testimony of Scriptures and the history of the Church from Apostolic times, and concludes that there have always been three offices in the Church, Bishops, Priests and Deacons, that the original constitution of the Church, as presented in the Scriptures, is the Episcopal and not Presbyterian.

Dr. Kohler's summary of the historic facts is well and briefly put. It is that "*the Apostles embodied the Episcopal element into the constitution of the Church, and from their days to the time of the Reformation, or for fifteen hundred years, there was no other form of Church government anywhere to be found. Wheresoever there were Christians, there were also Bishops; and often where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining Bishops.*" "The apostles ordained pastors and teachers throughout all Churches in the world by the command of Christ; by whose successors even to the present time, He ruled and taught the Church." "Men cannot appoint persons to preach the Gospel, to administer the Sacraments and exercise discipline, unless they have a divine commission to do so. Church members cannot do so." As Dr. Krauth says, "*there is a ministerial succession unbroken in the Church.*"—*The Diocese of Fond du Lac.*

A NEW SOCIETY PROPOSED.

A writer in the *Churchman* proposes the formation of a society in the American Church which shall aid sectarians in returning to the Church. Such an agency, with headquarters in 59th Street, has long been in, shall we say successful, operation among the Romans in this city, but it has confined its efforts chiefly to "converting" Anglicans. We heartily approve of establishing such a society among us ; and, inasmuch as the proposer of the scheme hails from Virginia, and we may assume he is well up in the Roman Controversy,

to begin with let him *enter into confidential correspondence* with the C. S. P. and assure the good fathers of *advice, information, sympathy and welcome.*

To the Editor of THE CHURCHMAN :

SOME months ago, the Church papers contained notice of the formation, or proposed formation, in the Church of England, of a society composed of clergyman who had taken orders in the Church after having served as ministers of the various bodies of dissenters. I have not at hand the outline of the objects and rules of the society, as then published ; but its chief end and aim was to furnish help and advice to other dissenting ministers who might be contemplating a similar step. It seems to me that an organization of like purpose might be of value to us in the American Church. There is, every year, a considerable number of additions to the ministry of the Church from the various denominations, and all the signs of the times indicate that this number will continually increase. Those of us who have come up into the Church know that we have left behind us many of our brethern, who are either vaguely dissatisfied, groping blindly in the darkness, or who have come to the point of private decision, but hesitate, perhaps for years, to make their decision public, because of the lack of information and encouragement, or because of certain obstacles which perhaps appear more insuperable than they really are. Any man who has passed through the experience knows that it is by no means a pleasant one. Those who are free born can hardly realize how considerable is the price with which this freedom is obtained. Only the most imperative constraint of recognized duty can fortify a man against the misunderstandings and misrepresentations, the forfeitures and uncertainties, of the transition period. We who come up out of this great tribulation ought to be willing and ready to give to those who may desire to follow us, all possible assistance. The best way to do this would seem to be to organize some such society of ex-denominationalists as that which has been formed in the English Church. If it were generally known that there was such a society, the members of which would cheerfully enter into confidential correspondence with prospective postulants for Holy Orders, give them advice and information, assure them of sympathy and welcome, clear up, by supplying them with the proper literature, any remaining doubts and scruples they might have, the pathway to the Church would be made at once more clear and more accessible, and there would doubtless be more to pursue it. At best it is a thorny road, and perhaps it is as well that it should be so ; but there is no occasion for unnecessary detention and difficulties. I cannot see why there need be any reluctance on the part of any clergyman of this Church, who has once been a denominational minister to acknowledge it by joining such a society as the one suggested. We are loyal to the Church of our choice ; we love her with the love of deliberate selection ; but there need be no false shame as to our past history ; rather, we may find a justification for perpetuating the memory of our emancipation in the avowed purpose and organized effort to lend a helping hand to those who may wish to follow us.

JNO. N. McCORMICK.

Suffolk, Va.

THE ARROW:

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THE DANGEROUS EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE OCT 20 1893

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

NEW YORK, AUGUST, 1893.

COMMON SENSE OR LOYALTY.

It is generally recognized that in this country, and especially in the far West, the harvest is ripe, and the duty of reaping falls upon the Episcopal Church. We are told this by our bishops, by our Church papers, and even by the secular press, which is calling the Episcopal Church the Church of the future. But how shall these fields, white for the harvest, be reaped? This is a question upon which there is difference of opinion. It is generally assumed that the Church's first need in this crisis is men, but we think this a mistake. The Church most needs to-day, not men, but reapers; men who will use the keen tools the Church places in their hands. The farmer, who from his barn door invites his crops to be stored in his garner, will spend a cheerless winter. For ourselves, we have never yet seen grain harvested without first being cut down; and the keener the scythe, the less the disorder on the field, and the labor of gathering.

Our Church papers, looking forward to the great Missionary Council to begin in San Francisco, October 22nd, are printing glowing articles about the great West and our golden opportunity. What is needed, say they, more than anything else, is the quality of *Christian Statesmanship*. New fields and conditions require new methods, and men of comprehensiveness are needed who will discreetly relax the traditional requirements and restraints of the Church, and thus capture the West for Episcopalianism.

Again, our far Western bishops are appealing for men, and the quality they ask for is *sanctified common sense*. With the bishops *Christian Statesmanship* does not seem to be so much in demand; (is it because, even in the roominess of a Western diocese, one statesman, though Christian, is all that can be accommodated?) But they appeal for *sanctified common sense*; surely they will get it; the man of this type is common enough in the East. He exhibits his sanctity by preaching upon Apostolic Succession, and his common sense by condoning sectarianism; his sanctity by extolling the power of the keys, and his com-

mon sense by not bothering his people about auricular confession; his sanctity by talking about the real presence and the sacrifice of the altar, and his common sense by never protesting against unfasting communions. These are the men the bishops are after to reap their Sectarian harvest; but, alas for the West, these are the men who exhibit their sanctity by working in rich parishes in the East, where of course they can do the most good, and their shrewd common sense by retaining a "soft thing" when they get it.

Now we venture to say that neither *Christain Statesmanship*, nor yet *sanctified common sense* is the quality most needed in the West to-day. What we need, and it would be forthcoming if it were demanded and supported, is simple loyalty, honesty, and fearlessness. We need the loyalty which, even in *partibus infidelium*, will carry out to the letter every rubric and custom of the Prayer Book and Church; we need the honesty which will stoutly maintain, though in a Protestant community, that right faith and valid Sacraments are necessary to salvation; and we need the fearlessness which comes from the realization that the Christian priest is responsible for the integrity of his message, not for its effect, and that our Lord has not qualified his promise, "I will never leave thee nor forsake thee."

The missionary who, bearing chalice and paten, goes to his field telling men of God's gift, which, without the priesthood in Apostolic Succession, they cannot possess, may make fewer converts than the priest who goes, claiming no unique prerogative for his order, and whose words give the lie to the book he holds in his hand; but the real effects of the two methods can not be locally estimated. Every Catholic convert is by nature a missionary, whose influence will never cease to be felt; but the Protestant convert stands by himself, he has nothing to propagate except his negations. Even immediate results show that nothing is lost by proclaiming the truth. Probably in no part of the country has the Church's position been more uncompromisingly stated during the last ten years than in Wisconsin. Yet during this period, the Church in Wisconsin has increased fifty per cent.

While it is true the typical Westerner likes breadth, he also admires plain speech. He can listen with respect to the preacher who stands firmly by convictions which he knows will be unpopular; but his feeling towards the man who preaches solely for "grub" is akin to contempt. In his migrations he has generally thrown off the religious restraints and obligations he may have felt in the East, and he is in no hurry to assume others; yet no man, till death, is past the possibility of accepting the Catholic faith, if it is faithfully held out to him. On the other hand, *Christian Statesmanship* may draw into the Church's net a traditional Baptist or Campbellite,

because he has not the moral courage for his cold water bath; it may bring to the reception of the Blessed Sacrament, administered in the evening, and in Protestant places of worship, troops of those who discern not the Lord's Body; it may swell the communicant lists in our parish registers with the names of those who have not been confirmed, (and all these methods are being employed in the West), but the evil of these deeds will react heavily against the Church in the near future, and the guilt of them will be visited upon her clergy in the world to come.

It is argued that this generous freedom with our standards and Sacraments, and the open armed reception of sectarians and heretics is not without precedent in the Church, and with beneficial results. Curiously enough some of our Christian Statesmen take Charlemagne for their patron saint, and urge that paganism was rooted out in some of his conquests by his compelling pagans to baptism at the point of the sword. We would remind these wily controversialists that the cases are not altogether analogous. It is possible a different temper will be developed in the man to whom baptism is held out as an alternative of death, and the man who is practically told that he can compliment Christianity by consenting to be baptised. Love may not be developed in Charlemagne's converts, but fear will; and this at least is something. Neither fear, nor love, but impertinence, is developed in many of our Western converts. Moreover, without passing judgment upon Charlemagne's method of propagating the faith, we may point out that there is naturally more hope for one forced into a thoroughly Catholic environment through compulsory baptism, than for a man who is wheedled into an outward assent to a diluted Protestant Episcopalianism.

The West needs men, but above all it needs loyalty from priests and bishops. It needs men who will proclaim the Gospel, and the whole Gospel, including St. Mark xvi, 16. Across the border in western Canada the missionary cannot "hoodwink" converts into the Church, by hiding her exclusive claims, but standing before his people once a month he must say,—“Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.” How can the American priest, who is afraid to proclaim the verse, fifth from the end, of St. Mark's Gospel, hope to see the promise of the final four verses fulfilled in his work?

One word for the missionary, who, after doing his duty, is caught between the indifference of the West, and the insatiable desire of his bishop to see present results. Supposing the message he brings is refused, the people are hardened, and the bishop is disappointed in his man; supposing his failure, in the eyes of the world, is as complete as on Calvary appeared the failure of Christ. Do we read among the beautitudes, “Blessed are

ye when ye shall fail of human success? No; but words of much the same import, “Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets.”

Though success is not for him, it is assured for his cause, and the words of John Keble's famous assize sermon on *National Apostasy* may well bring home to him courage and hope. “There may be, as far as he knows, but a very few to sympathize with him. He may have to wait long, and very likely pass out of this world, before he see any abatement in the triumph of disorder and irreligion. But, *if he be consistent*, he possesses to the utmost the personal consolations of a good Christian: and as a true Churchman, he has the encouragement which no other cause in the world can impart in the same degree: he is calmly, soberly, demonstrably *sure* that, sooner or later, his will be the winning side, and that the victory will be complete, universal, eternal.”

WE wish our Church papers would more often print such strong words for the times as the following, which we quote from our vigorous contemporary, the *Angelus*, of the Church of the Ascension, Chicago.

“By way of making a beginning, permit us to suggest the duty which every Catholic owes to his faith, of speaking out. Hold it back no longer. Out with it, and with the whole of it. You owe it to yourself; you owe it to the world. Time was when it may have seemed policy to conceal or to allude timidly to certain Catholic truths. That time, if it once existed, has now, we believe, passed.

“The great need now, the first, second and third essential is fearlessness. To priest and layman alike the message for these times is: Speak out: Speak the truth. Speak it in love, but speak it. Timid souls can do the Church no greater service in this day than by kindly ceasing to apologize for it, and by considerably desisting from their favorite occupation of trying to show how much it is like some of the sects after all. These who have the courage of their convictions may as well come out now, and say boldly to the world what is the truth, that we have with Protestantism absolutely no sympathy whatever, except to do what we can to rescue souls from its delusions. The sooner this is understood, the better for all concerned. The Protestantism that has intruded itself into the Church is the only thing which is keeping souls out of it.”

“HE [Froude] thought that true Churchmen must be few before they were many—that the sin of the clergy in all ages was that they tried to make out Christians were many when they were only few, and sacrificed to this object the force derivable from downright and unmistakable enforcement of truth in speech or action.”—*Dean Church*.

THE PATIENT CHURCH.

Bide thou thy time !

Watch with meek eyes the race of pride and crime,
Sit in the gate, and be the heathen's jest,
Smiling and self-possessed.
O thou to whom is pledged a victor's sway,
Bide thou the victor's day.

Think on the sin*

That reap'd the unripe seed, and toiled to win
Foul history-marks at Bethel and at Dan ;
No blessing, but a ban ;
Whilst the wise Shepherd † hid his heaven-told fate,
Nor reck'd a tyrant's hate.

Such loss is gain ;

Wait the bright Advent that shall loose thy chain !
E'en now the shadows break, and gleams divine
Edge the dim distant line.
When thrones are trembling, and earth's fat ones quail.
True Seed ! thou shalt prevail !

J. H. NEWMAN.

— *Jeroboam, †David.

NOTES ON THE KALENDAR.

1st.—*Lammas Day* or *St. Peter's Chains* commemorates the miraculous deliverance of St. Peter from prison, related in the Acts of the Apostles, (chapter xii). The feast is commonly called Lammas, or Loaf-mass, from the custom of offering on this day the first fruits of the new harvest.

6th.—*Transfiguration of our Lord*. This feast marks an epoch in the earthly life of Our Blessed Lord when summed up the effects of His ministry and began to prepare His disciples for His humiliation and death (see St. Matthew xvi. 13—xvii. 23 ; also 2 St. Peter i. 16-19).

7th.—*Holy Name of Jesus*. This feast was taken from the Sarum Calendar. It was formerly observed (as was natural) on the Feast of the Circumcision, and by the Roman Church, on the 2nd Sunday after the Epiphany. Why it should be placed here, unless in connection with the display of our Lord's majesty in the Transfiguration, it is hard to say.—BISHOP BARRY.

10th.—*St. Lawrence, M.*, (258), is said to have been a Spaniard by birth. He was Archdeacon to Pope Sixtus II, who suffered martyrdom shortly before him in the persecution of Valerian. He was tortured for refusing to give up the Church treasures, and broiled to death on an iron frame like a gridiron. He has been commemorated in the Roman Canon of the Mass since the time of Gregory the Great, A. D. 590. No martyrdom seems to have made more impression in the Middle Ages, or to have been more hallowed by festal celebration and dedication of churches, both in the East and the West.

24th.—*St. Bartholomew, Apostle*. From a comparison of the Gospel narratives it is commonly inferred that Bartholomew is the same person as Nathaniel. He is said to have preached in India, and to have left a copy of St. Matthew's Gospel in Hebrew there. The manner of St. Bartholomew's death is uncertain. He is thought to have been flayed alive at Albanopolis, on the Caspian Sea, by order of King Astyages. In art St. Bartholomew is variously represented, with a knife and book ; with a knife in his hand and the devil under his feet ; healing a princess of Armenia

28th.—*St. Augustine, Bishop of Hippo*, (354-430,) was born at Tagaste, an episcopal city of Numidia, A. D. 354. His father, Patricius, was a pagan, but his mother, Monica, was a Christian. He was

educated for the profession of rhetoric ; and through the interest of some friends, who, like himself, had embraced the Manichean heresy, was appointed professor of rhetoric at Milan. Here he was converted under the preaching of St. Ambrose, who baptised him A. D. 387: He returned to his native place, and four years later was ordained by Valerius, Bishop of Hippo. He was made coadjutor Bishop of Hippo, A. D. 395, and the next year on the death of Valerius, succeeded to the See. St. Augustine was the most profound thinker, and the most prolific writer of the fathers of the Western Church.

29th.—*Beheading of St. John Baptist*. (A. D. 32). The observation of this Festival is of early date in the Western Church, probably from a desire to carry out, in the case of St. John Baptist, the usual commemoration of martyrdom, without trenching on the greater Festival of his Nativity. The account of St. John Baptist's death is given in St. Mathew's Gospel, chapter xiv. 1-13.

NOTES AND QUERIES.

"What answer can I give to the person who tells me that '*Ritualism is Rome's kindergarten*,' and who points in proof to recent secessions?" H. A. A.

"Ritualism," so far from leading to Rome, provides the greatest safeguard against secession, by rendering due honor to our Lord in the Blessed Sacrament. The greatest difficulty felt by a 'Ritualist' in seceding to Rome is that he must give up that belief which has been the center of his spiritual life, viz. : that the Anglican Church has the Real Presence. What he has worshipped as God, he must now turn his back upon as nothing but bread. We would have you note,—

1st. That with Rome's proselytising efforts, and controversial literature, it would be marvellous indeed if she did not occasionally gain a convert ; but she gains as many from Low Churchmen as from "Ritualists."

2nd. That Rome loses by apostasy as many as she gains by conversion.

3rd. That "Ritualists" who go to Rome frequently come back. Of the six Churchmen whom the present writer has personally known as having gone to Rome, four have returned, and are working in the Anglican Church to-day. They make more noise going over than returning. It is perhaps too soon yet to look for the return of Rome's latest pervert.

4th. That during the last quarter of a century scarcely a man who has had the intellectual ability to go to the bottom of the controversy has abandoned the "Ritualist's" position for that of Rome.

The following words from *The Diocese of Fond du Lac* may illustrate these points.

"The time when Newman, Manning and their followers left us was chiefly between 1840 and 1865. Manning and Newman were originally low Churchmen and got upset while learning to be Catholics. Every revival costs something. Every progress made in civilization is bought by a struggle. The great Burke said, 'we buy all our blessings at price.' So is it in spiritual things. The great revival of spirituality under Wesley and the evangelical Churchmen cost our Church a great deal more in the way of loss than what is called the Tractarian movement. It cost us the whole Methodist schism. The wonder is, that

this revival of Catholic doctrine, worship and discipline and missionary zeal has cost us so very little. Only a fraction of one per cent of the fifty or sixty thousand clergy who have been, during this time, connected with the Anglican Communion has fallen away to Rome. And during this period, on the other hand, there has sprung up in Europe, the old Catholic Church based upon the same principles as that of the Anglican revival or return to the ancient Catholic doctrine and worship, and more than sixty thousand persons led by men of as deep piety and learning as Newman and Manning, and names as great as Dollinger and Schulte and Reinkens, have come to our ecclesiastical position. The revival of Catholic life and teaching to our Church has not sent our people in this country to Rome. If it leads any to change their ecclesiastical position it is far more likely to attract intelligent Romanists to us."

DID you ever notice that the man who says he is kept out of the Church by hypocrites is not influenced by them anywhere else? Business is full of them, but if he sees a chance to make money he doesn't stop for that. The theatre is full of them, and yet he will go and pay to look at them. Society is crowded with them, and yet he never thinks of becoming a hermit. Married life is full of them, but that does not make him remain a bachelor. Hell is full of them, and yet he is not doing a thing to keep away from there. He wants to have you think he is trying to avoid the society of hypocrites, and yet he takes no single step toward the only place in God's universe where no hypocrite can go, and by his conduct proves that he himself is the biggest kind of a hypocrite.—*Rev. E.R. Baxter, quoted in the Diocese of Springfield.*

WE are more and more convinced as the years roll on that we shall never be able to meet the

splendid opportunities the Church presents here, until our best young men in the East, where alone they are to be found, are willing cheerfully to consecrate their lives to this great work. I find, as I go into the poor mining camps and lonely ranch towns, men of other religious bodies living in little shacks, quite alone, doing their own cooking and living on a mere pittance, gladly and cheerfully for the Master's sake. They have not come out here to stay two, three, four or five years, feeling that they are conferring a great favor on the Church by such condescension on their part, but they are come to stay and endure hardness, to forego matrimony, literally to be poor for the gospel's sake, to identify themselves thoroughly with these new communities, and to grow with the growth of the country. We have among our own clergy some noble men who are not wanting in this spirit; would that we had far more. Of how few of our men can it be said that they have come here to live and to die. Is it not the rule with them rather than the exception, that at the utmost they will give a few years to this work, expecting at the expiration of the time to return to the soft places of the East? It is impossible for men to take the same interest in a work, when influenced by such considerations, as if they were permanently established in the conviction that God has called them to devote their lives to His service on the frontier. In short, we need men of genuine missionary spirit and enthusiasm. Surely the field in Wyoming and Idaho is ripe for the harvest, and the people everywhere will gladly hear the Church and receive her ministrations. But times are hard and money is scarce, and if we are to enter in and take possession it can only be done by means of consecrated men who are willing to live on small salaries and forego many of the comforts of home. Let us pray the Lord of the harvest speedily to send forth such laborers into the harvest field of His Church.—*Bishop Talbot, in Wyoming and Idaho Mission.*

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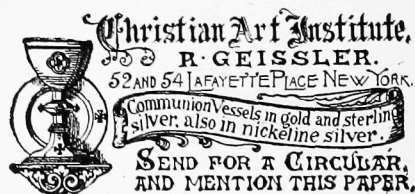


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