



# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. IV. No. 11.  
WHOLE No. 47.

NEW YORK, AUGUST, 1895.

SINGLE COPIES, 5 CENTS;  
50 CENTS PER ANNUM, IN ADVANCE.

THE *Chicago Journal* says that Dr. Lunn's program for the "Unification of Christendom" would reduce Christianity "to the serene and flaccid state of a stranded jelly fish."

IN some things, at least, Protestantism is diametrically opposite to its original position. For example, we now have a Protestant pilgrimage to the grove of "the very pious Rev. John Boyd, pastor of this Church of Calvin," at Freehold, N. J. This is about as near as Presbyterians could well come to canonization and veneration of relics.

A FRESH lay reader in All Saints', Ravenswood, Chicago, lately appealed to Bishop McLaren to interfere with Fr. Crittenton's good Catholic work. But as the Bishop has taken no notice of his complaint, the lay reader rushes to the newspapers to work up an excitement over the case. This lay reader would do well to learn to order himself lowly and reverently to his betters, as the Catechism teaches.

THE Venerable Archdeacon G. F. Williams is spending his summer cloud-making for *Southern Churchman*, in a very arid portion of Virginia. We commend his labors to all who wish to observe the phenomenon of clouds artificially produced in a clear sky. The venerable gentleman's letters to our contemporary on Purgatory, the Real Presence, and other Catholic doctrines are really worth reading, as illustrating how very different the belief of the fathers was from that of Archdeacon Williams. Poor fathers!

CANON MACCOLL preaching at All Saints, Margaret Street, recently, said that Armenian Christians, it should be remembered, suffered these horrors entirely for their faith; there was not a man or woman among them who could not put himself or herself on a perfect level with their murderers if they would renounce their faith. He believed that within the last two or three years more Christians had been put to death for their faith under Turkish misrule, than were put to death under all the persecutions of the Church by the Roman Emperors.

AMERICAN Churchmen are, we fear, in some respects even more insular than their brethren of the Church of England. In this country where practical Congregationalism is rampant among the laity, and the Bishops and other clergy do not unite for the defense of the faith, we look with wonder upon the great *English Church Union* mustering on its roll over 30,000 laymen, 4,251 priests, and 26 Bishops. It is to show how much further English minds reach out in their work for Catholic unity, that we print in this issue of THE ARROW part of the address which Viscount Halifax, as President of the English Church Union, delivered at the late June meeting. It will be read with great interest just now when another plan of "Catholic (*sic*) Unity" (with Rome left out) is being widely exploited in this country. We wish that space permitted us to reproduce the whole of the address.

THE Italian Government has issued a decree forbidding the clergy in future to convey the Viaticum to the infirm or dying in Rome with the customary ceremonial, known as the "Communion in fiocchi." Communion in fiocchi means that when a parish priest bears the Sacred Host through the streets of Rome he is robed in surplice and stole and is accompanied by torchbearers, and a canopy is borne over the Sacred Host as a mark of respect. It is the custom of many when they met a priest on a similar errand of mercy to turn and piously accompany him to his destination, so that a large procession is frequently formed in this way in the streets of Rome. This characteristic and edifying sight will no longer be witnessed, for the Liberals have condemned and suppressed the pious custom under penalty. The supposed cause for this arbitrary measure is that when the Viaticum was recently brought to the infirm and dying in the parish of the Sacred Heart, known as "Castro Pretorio," and precisely that part of Rome which is inhabited by the soldiers and partisans of the present government, the military on guard, seeing the long procession halt before their barracks in the Macao, and Benediction given, presented arms to the King of Heaven with every mark of respect, and, moreover, joined in the litanies and final "Te Deum" when the last visit of mercy had been paid in their neighborhood by the parish priest. The suppression of this touching ceremony is all the more extraordinary because no scenes of violence or disorder have ever occurred during the Paschal communion "in fiocchi" at Rome.—*Exchange*.

# 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; Vespers (plain), 4.

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

*Holy Days*—Additional Low Mass, 6:30.

*Confessions*—Daily after Matins and Vespers; Saturdays, 7.30 to 9 p.m.; at other times 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., and 4 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 Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.

The Mission House is at 248 W. 45th St.

## CALENDAR FOR AUGUST.

- 1 Th. *Lammas Day.*
- 2 Fr. *Abstinence.*
- 3 Sa. O. V. B. V. M., Monthly Mass 8 a. m.
- 4 S. **Eighth after Trinity.**
- 5 Mo. Burial Guild Monthly Mass, 8 a.m.
- 6 Tu. **Transfiguration of Our Lord.** Additional Mass 6:30
- 7 We. *Holy Name of Jesus.* [a. m.]
- 8 Th. *Abstinence.*
- 9 Fr. *Abstinence.*
- 10 Sa. *St. Lawrence, Arch-Deacon, Martyr.*
- 11 S. **Ninth after Trinity.**
- 12 Mo. *Abstinence.*
- 13 Tu. *Abstinence.*
- 14 We. C. B. S. Monthly Mass, 8 a. m.
- 15 Th. *Abstinence.*
- 16 Fr. *Abstinence.*
- 17 Sa. **Tenth after Trinity.**
- 18 S. *Abstinence.*
- 19 Mo. *Abstinence.*
- 20 Tu. *Abstinence.*
- 21 We. *Abstinence.*
- 22 Th. *Abstinence.*
- 23 Fr. *Abstinence.*
- 24 Sa. **St. Bartholomew, Apostle, Martyr.** Additional Mass 6:30 a. m.
- 25 S. **Eleventh after Trinity.**
- 26 Mo. *Abstinence.*
- 27 Tu. *Abstinence.*
- 28 We. *St. Augustine of Hippo, Bishop, Confessor, Doctor.*
- 29 Th. *Beheading of St. John Baptist.*
- 30 Fr. *Abstinence.* Bona Mors Devotions after Vespers, 5 p.m.
- 31 Sa. Bona Mors Monthly Mass, 8 a.m.

## SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children 9 a. m., weekly.
- Monday.— Burial Guild, 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., in Church, first in month. In Mission House other Saturdays.\*  
Bona Mors, 8 a.m., last in month.
- Holy Days.— Additional, 6:30 a.m.

## GUILD MEETINGS, ETC.

- Sunday.— Singing School, 9.45 a. m., weekly.  
Bible Class for Men, 10 a. m., weekly. \*  
Sunday School, Lessons, 2.30 p. m., weekly. \*  
Bible Class for Women, 3.30 p. m., weekly. \*  
Burial Guild, after Vespers; first in month. \*
- Monday.— St. John's Guild, 4 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, 4 p. 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. \*
- Friday.— Guild of St. Mary of the Angels, 3.30 p. m., weekly. \*  
Bona Mors Society, after Vespers, last in month.  
St. Joseph's Guild, 7.30 p. m., weekly. \*
- Saturday.— Industrial School, 10 a. m., weekly. \*

\* NOTICE.—Usually omitted from Trinity to Michaelmas.

ON Sundays during July and 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 are three services daily during July and August, namely, the Low Mass, at 7.30 a.m.; Matins, 9 a.m.; Vespers, 5 p.m.; also, the Monthly Masses of the Burial Guild, the O. V. B. V. M., the C. B. S., and the Bona Mors Society. The church will be open for private prayer from 7 to 12, and 4 to 5.30 o'clock, daily.

## THE PARISH.

CONFESSIONS will be heard during July and August daily after Matins or Vespers; on Saturday evenings, from 7.30 to 9 o'clock, and, by appointment with the Clergy, at other times either on Sundays or week-days.

CONTRIBUTIONS are much needed to complete our Fresh Air Fund. If generously increased by donations, this fund will give a blessed outing to our parishioners, whom we desire to send. Will not every one who has abundance give something? We need \$500.

THE Summer Fresh Air parties have begun. If there are any who have not yet given their names, they should leave them at the Clergy House at once.

PHOTOGRAPHS have been taken of the Old Church of St. Mary the Virgin and may be obtained from the Sexton or at the Clergy House. There are thirteen views; price 50 cents each.

THE removal of our Marble Altar to the new church and its reconstruction will entail much expense. The Reredos will have to be remodelled because it will stand below an arch in the Apsidal Chancel. The back must be ornamental because it will be visible. Contributions are requested—already a promise of \$800. has been given. Will not every one who has received the Blessed Sacrament from this Altar contribute something—even a small amount, to this necessary alteration?

## THE NEW CHURCH.

A large framed picture of the interior of the New Church is placed in the nave, together with a List of such parts and ornaments as are to be included in the building, and which must be completed by our offerings. Already very important liberal subscriptions have been made. Every one should make an effort to help forward the work, according to this scheme. The picture can be purchased of a committee of St. Mary's Guild, (Mrs. Canfield and Mrs. Wilson), for \$1, or framed for \$2.50.



## NEW CHURCH FUND.

Amount to be raised (equivalent to paying old debts of the Church).....	\$40,000 00
Amount subscribed as below.....	20,450 00
Amount still desired.....	\$19,550 00

## SUGGESTIONS FOR GIFTS TO COVER THIS:

Clergy House Chapel of the Catechism.....	\$15,000	
Lady Chapel.....	8,000	Subscribed.
Organ.....	5,000	Sutton Memorial.
New Pews.....	4,000	
Stone for Clerestory, instead of brick (exterior).....	3,000	
Mission House Chapel of the Catechism...	3,000	
Wrought-Iron Grille around the Chancel..	3,000	Subscribed.
Paving of Choir and Sanctuary.....	3,000	
Paving Central Passage and Ambulatory...	2,750	
Mortuary Chapel.....	2,000	Subscribed.
Baptistery.....	750	Subscribed.
Confessional.....	500	
Confessional.....	500	
Carving Capitals of Columns, (each,).....	100	
No. 1	No. 12	Ella Smith Memorial.
" 2 Subscribed.	" 13	" " "
" 3 Subscribed.	" 14	" " "
" 4 Subscribed.	" 15	Subscribed.
" 5 Subscribed.	" 16	Subscribed.
" 6 Subscribed.	" 17	Subscribed.
" 7 Subscribed.	" 18	Subscribed.
" 8 Subscribed.	" 19	
" 9 Ella Smith Memorial.	" 20	
" 10 Memorial to Laura Smith.	" 21	
" 11 Ella Smith Memorial.	" 22	

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions, payable any time in 1895 will be received. In special cases, subscriptions, payable in annual installments over a series of years, will be accepted.

Other suggested donations are the cost of a new reredos, and the carving of the decorative work on the exterior of the Church.

A subscription of \$800 towards a new reredos has been made. Mr. Rhind, the sculptor, has offered the statue of the Blessed Virgin and Child, for the exterior, and has begun the work.

Daily Prayer for the Building of our new Church:

O God, Who didst put into the hearts of Thy servants, David and Solomon, to build a House to the glory of Thy Name, mercifully grant that we who desire to raise a Church in Thine honor, may be blessed in our endeavor, and enabled to bring it to perfection. Through JESUS Christ our Lord. Amen.

## DAILY MASS.

AND first, through the Holy Sacrifice of the Mass, we must adequately accomplish the main purpose of our existence. To honor and glorify God is the principal destiny of all created things, angelic and human, animate and inanimate. "Praise ye him, all his angels: praise ye him, all his hosts." "Every one that calleth upon my name, I have created him for my glory." "Let all thy works, O Lord, praise thee." God's glory, in a word, is the ultimate *raison d'être* of the universe and all it contains—and, in greater degree or less, that glory has been given to Him ever since the morning stars praised Him together, "and all the sons of God made a joyful melody." Now all the honor which the angels have ever rendered to God by their homage, or men have ever given to Him by their virtues, penances, and martyrdoms, is as naught compared to glory which God receives from the celebration of a single Mass; and this infinite honor may be paid to the Heavenly Father by the humblest mortal who devoutly attends the Holy Sacrifice.—*American Ecclesiastical Review*.

## ANSWERS TO CORRESPONDENTS.

SUITABLE questions sent to THE ARROW by subscribers or non-subscribers will be answered in this column if they reach the Editor by the fifteenth of the month. Questions will be printed without signature if desired, but no anonymous communications will be noticed.

ASSUMPTION—*Was not the festival of the Assumption observed in the early Church? Was it not one of the Feasts retained in the Kalendar of the English Church after the "Reformation?" Why then have you not mentioned the day in your previous Kalendars for August? Is there not historical basis for the legend of the Assumption?*

The Festival of the Assumption of the Blessed Virgin Mary, which was called in the early Church the *Dormitio of the Most Holy Mother of God*, was originally held on January 18th. The date August 15th was assigned to the feast in the time of St. Gregory the Great, or about the time St. Augustine landed in England; and was printed until the year 1832, under the authority of the Archbishop of Canterbury, in the Kalendars of the Church of England, published by the Stationers' Company. With the exception of certain days observed by Guilds and Confraternities for anniversaries, such as All Souls' Day and Corpus Christi, we insert in our parish Kalendar only those days which are specially marked in the Kalendar of the present English Prayer Book. The legend that the Apostles upon opening the tomb of the blessed Virgin the day after her burial found that her body had vanished, and that its place was filled with roses, rests upon no historical basis; but "it is a striking fact that, notwithstanding the zeal of the early Church in collecting and venerating relics, no relics of the Blessed Virgin's body have ever been exhibited." Universal Christian feeling in regard to the Assumption is well illustrated by the following words from John Henry Blunt's *Dictionary of Theology*, and Baring-Gould's *Lives of the Saints*.

"It would also seem very fitting that the holy body which was the vehicle of so mighty an event as the Incarnation of God should be preserved from the corruption of the grave; and should be at once received into that blessed place where He who had taken His Manhood of its substance had Himself gone, in that Manhood to dwell." "It is certain that the bodies of some of the holy dead have already risen, for one of the many marvellous circumstances attending our Lord's death was that 'the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.' [Matt., xxvii, 52.] Thus there is no *a priori* difficulty in the way of supposing that the body of St. Mary arose from the grave shortly after death and, indeed if such a resurrection would have ministered to the glory of her risen and ascended Son (as the resurrection of the other saints apparently did), it seems as probable in her case as in that of others."

"It is repugnant to Christian feeling to think that the body of the Blessed Mother of Jesus should have become a prey to worms; that Jesus, who ascended up into heaven in His human body, should suffer the flesh of His mother to see corruption. The natural instinct of the Christian heart proclaims the Assumption—that on the death of Our Lady, her divine Son should have assumed her, body and soul, to his heavenly mansions."

# THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45<sup>TH</sup> STREET · NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1894

THE LORD HATH MADE ME A POLISHED SHAF<sup>T</sup> ☐ IN HIS QUIVER ·  
HATH HE HID ME ☐ AND SAID UNTO ME: THOU ART MY SER-  
VANT 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.

NEW YORK, AUGUST, 1895.

## ADDRESS OF LORD HALIFAX TO THE ENGLISH CHURCH UNION.

OWING to circumstances for which, painful as they are to recall, I thank God if in His great goodness He vouchsafes to permit them to be a step toward the peace of the Church, I had occasion to pass the winter of 1889-90 at Madeira. During my stay I made acquaintance with a French priest, who was there partly for his own health, partly in connection with work under the direction of the Sisters of S. Vincent of Paul. He was extremely kind at a time when such kindness as his made itself specially felt. He was also one of the quickest and most intelligent persons I have ever met. We used to go out for walks together, and talk about subjects of mutual benefit to us both. Amongst these, the position and claims of the English Church were frequently mentioned, and in connection with this subject I often said (for it is a wish never absent from my mind) how earnestly I desired to see some steps taken which might tend to the Reunion of Christendom, and to the healing of those divisions among Christians which are so great a dishonour to our Lord's Name, and are so often brought forward as an excuse for sin and unbelief amongst those who should be His followers. I found the Abbé, as indeed is the case with most foreign ecclesiastics, very imperfectly informed, to say the least of it, as to the position and teaching of the English Church, but equally anxious with myself to do all in his power for the union of Christians among themselves, and with this object, desirous of learning all he could about the Anglican Communion. I showed him a Latin version of the Book of Common Prayer, and gave him all the information in my power, with the result that he began to see how very different the claims of the English Church were from what he had imagined them to be. Such conversations quickened the desires, felt by us both, to try to do something for the peace of the Church, and induced us carefully to consider how and in what way the subject could be best approached.

### ANGLICAN ORDERS.

The result was that we both came to the conclusion, in view of the enormous mass of ignorance and prejudice which exists on both sides, that the essential thing was to find some

common ground upon which, without any compromise of principle, both sides might be brought into contact with one another. Such a ground seemed to us to be supplied by the question of English Orders on which both sides were agreed as to first principles, and upon which the only difference lay in regard to the facts. It was certain that the Church of England had nothing to lose by the fullest and frankest investigation into those facts, while on both sides everything was to be hoped for by a discussion which should endeavour to treat the subject solely with reference to the interests of truth and peace. No one can doubt that, if it were possible for the Roman Church, on sound historical and theological principles, to recognize the validity of English Orders, one great cause of irritation, and a most serious obstacle to reunion, would have been removed. It is no less certain that a discussion of one such subject might be a step towards the discussion of others—and that, so far as human agencies are concerned, it is only by such discussions and conferences beginning with the easier and going on to the more difficult points of controversy, that there is any hope of arriving at an ultimate agreement.

Animated by these objects, the Abbé, on his return to France, endeavoured to acquaint himself with all that was necessary for the discussion of the subject, with the result that he published, under the name of Fernand Dalbus, the treatise on English Orders with which everyone is acquainted. That pamphlet was divided into three parts. The first dealt with the historical fact of the succession, and more especially with the Consecration of Barlow, in regard to which his conclusion was favourable. The second discussed the sufficiency of the form and matter of the English Ordinal, and concluded that in itself the Ordinal might be accepted as sufficient. The third, for certain theological reasons connected with the question whether the Church had, or had not, the power to vary the form and matter of some of the Sacraments, as, for example, that of Holy Orders where *ex hypothesi* such form and matter had not been directly ordained by Christ—concluded against their validity. It was certain, however, that a considerable and very distinguished school of theologians would refuse to accept the premises upon which the conclusion was founded, so that, while holding it himself and asserting his right to put it forward, the Abbé was aware that, if the conclusions asserted in the first and second parts of his treatise could be maintained, those who rejected the premises on which the conclusions of the third part were founded would be compelled to reject his conclusion and therefore to admit the validity of the Orders conferred by the Church of England. The result proved the correctness of his anticipations. The Abbé Duchesne one of the most distinguished of the French clergy, publicly pronounced, in an article in the *Bulletin Critique*, on the assumption that the facts stated by the Abbé Portal were correct, in favour of the validity of English Orders, while on all sides the discussion of the subject excited a very general and sympathetic interest in the foreign press both in Italy and France. In this connection, articles in the *Moniteur de Rome*, written in a most friendly spirit towards the English clergy, may be mentioned, while, on all sides, a letter from the Bishop of Salisbury, in answer to one



from Cardinal Bourret, produced a most favourable impression.

#### THE ABBÉ PORTAL IN ENGLAND.

Such was the state of things when the Abbé Portal had an unexpected opportunity of coming over to England for a month at the end of last July. He asked me to receive him, which I was only too glad to do, stating that he particularly wished to make some personal acquaintance with the working of the English Church, as he was desirous of completing his pamphlet on Orders by some longer and detailed account of our religious institutions, our clergy, the condition of our parishes, all of which were subjects on which his countrymen had much to learn.

Accordingly he arrived in London at the end of July, and I did my best to make him acquainted with all that was likely to interest him and to serve his purpose.

I showed him several of our cathedrals; I took him to service at St. Paul's. He saw the interiors and the services of some of our parish churches. He visited most of the larger Sisterhoods with the constitution and work of which he was especially anxious to become acquainted. He saw Oxford and Cambridge: at the former place he stayed for two or three days with the Cowley Fathers, who took him to Wantage. He went over one of the Theological Colleges in order to compare its working with that of the French Diocesan Seminaries; and I presented him to such members of the English episcopate, and of the collegiate and parochial clergy as the circumstances and limited time of his stay in England rendered it possible for him to meet.

It will be obvious that, for a variety of reasons, I could only give him a one-sided view of the Church of England. The fact that his visit took place in August, when so many of the clergy are away for their holiday, was to some extent responsible for this; but I took pains to impress upon him that there was another side to the Church of England besides the one with which I had made him acquainted; and, further, that it was one which could not, and ought not to be neglected.

#### THE ABBÉ PORTAL IN ROME.

The Abbé returned to France early in September, when, to his surprise, he received an intimation from a friend of his, who had just come back from Rome and was intimate with Cardinal Rampolla, Secretary of State to the Pope, that the Cardinal was interested in the questions to which the pamphlet on English Orders had given rise, and that it would be agreeable to him, if convenient to the Abbé, to see him at Rome. The Abbé accordingly went to Rome, where he was received both by Cardinal Rampolla and the Pope.

After having spoken of what he had seen in England the Abbé was encouraged by the Pope himself to mention any steps which seemed to him likely to forward the cause of peace and reunion, and in the course of the conversation a suggestion was made as to some direct communication with the English ecclesiastical authorities, as to the possibility of friendly conferences in which the question of the validity of English Orders might be discussed, in regard to which, Cardinal Rampolla informed the Abbé that it was the Pope's intention to desire the Abbé Duchesne to prepare a memorandum on the subject for his information. Nothing, in fact, could

have seemed more favourable than the dispositions of the Pope and of Cardinal Rampolla; and there is reason to think that some such direct overtures would have been made to the English authorities, if the Pope could have assured himself that such friendly overtures on his part would have been met in a similar spirit in this country, and if it had not been for the attitude of some of those who seemed best entitled to speak on behalf of the Roman Catholic body in England. The line taken by the pamphlet of the Abbé Portal, the circumstances of his visit to England, and the articles of the Abbé Duchesne were a great surprise and a great source of irritation to many of the English Roman Catholics. They did not believe in the position taken up in France. It was not one they wished to see brought forward; they resented the intrusion of a foreigner in English affairs, and they desired to emphasize every possible argument and reason which could be alleged against the more favourable view of the position and claims of the Church of England put forward by the Abbé Portal. The tenor of much of the correspondence in the *Tablet*, and the articles which have appeared in some of the Jesuit organs in England and abroad, are sufficient proof of this.

Entertaining such views, nothing could be more natural than that it should have been represented at Rome, by those who held them, that there was nothing to be done in the direction indicated by the Abbé Portal; that it was intolerable a foreigner should interfere in matters about which he had been completely misinformed; that the practice of the Roman Church in regard to the reordinations of Anglican clergy without any condition had in fact already settled the question; and that what was wanted, in view of the action of the Abbé Portal, the Abbé Duchesne, &c., whose action had already been stopping individual conversions, was a definite and distinct utterance from the Holy Office absolutely condemning the validity of Anglican Orders and giving the reasons for such a decision. That it was the doubt about their Orders and the validity of Sacraments which was the most effectual cause of conversions amongst Anglicans; that such a decision would accelerate and increase such conversions; that people in England had to be told clearly that they had nothing to do but to submit, and that such plain speaking would repel no one who was inclined to the truth and disposed to be favourable to Roman claims. Moreover, that if the Roman Church, after her practice of three hundred years, were to alter her conduct in regard to so grave a matter as the validity of the Orders conferred by the English Church, and thus practically to admit that she had been misinformed in one thing, the inference would be at once drawn that she might be misinformed in others. Such and similar representations were not without their effect. It was, doubtless, in order still further to formulate and fix these views that Dom Gasquet and Mr. Bishop were sent for to Rome. Their acquaintance with the historical and theological questions involved in the subject was considered likely to be useful, and it was perhaps thought that they would be able to supply the materials for such a condemnation as it was desired to obtain, and the reasons upon which it could be based. It may be assumed that Cardinal Vaughan's action was strongly in this direction, and that such, speaking generally, though with important exceptions, was the

general attitude of the English Roman Catholics. The matter, however, was not as simple as they had perhaps persuaded themselves. The subject was complicated in itself. The closer the investigation, the less clear would the case against the validity of English Orders appear. Moreover the Pope, subsequently to the Abbé Portal's visit to Rome, had desired the Abbé Duchesne to draw up the memorandum for his information on the subject of English Orders previously alluded to. This the Abbé Duchesne had done, pronouncing absolutely in their favour on his torical grounds, an opinion which was confirmed by Monsignor Gasparri, the Professor of Canon Law at the Catholic Institute of Paris, and the author of works of a very high reputation, who upon theological and other grounds had come to the same opinions as the Abbé Duchesne. The result of all this was that whatever attempt had been made to get a direct condemnation of the validity of English Orders failed.

#### LORD HALIFAX IN ROME.

It was possible, however, to take another step, and—unless injustice is done them, which I do not think—it was attempted by one of the religious orders at Rome to propose theses to the Holy Office, asking whether it *was a safe opinion* to hold the validity of English Orders. Evidently such a question so put, in view of the existing practice of the Roman Church, could only be answered in one way. It must have been replied that such an opinion was not a safe one. This would indeed have left the question of the validity of these Orders exactly where it was—all theologians would have known that—but to the inexperienced it would have seemed tantamount to a condemnation, and it would have had the effect in condemning as “temerarious” the opinions put forward by the Abbé Duchesne. When I came to Rome it was said that the Holy Office was certainly about to give the answer desired; even the day for decision was said to be fixed; in short, apart from the question as to what exact lengths it had gone, it is certain that an attempt was made to obtain such an indirect condemnation, and that the *Civiltà Cattolica*, the Jesuit organ, had a series of articles all ready to emphasize the decision of the Holy Office so soon as it should be made public. It was also certain that Cardinal Vaughan and Father Gasquet, when the matter had got to this point, strongly opposed any such indirect way of settling the question, and for this English Churchmen owe them their best thanks. When I had the honour of being received by the Pope, and he saw me alone for some time before he saw Mr. Birkbeck and myself together, I mentioned amongst other things the rumours current as to the intervention of the Holy Office, emphasizing at the same time the undoubted fact that, whatever hopes might exist of eventual reconciliation, any such action on the part of the Roman authorities at the present time must inevitably put an end to the possibility of any further action upon either side in the direction of peace and unity, at any rate during the present generation. I have reason to believe that these and other similar representations from persons more important than myself, together with a memorandum and certain papers which I was enabled to present to His Holiness were not without their effect.

In any case, the result was that it was announced shortly after our audience, or at least

understood, that there would be no condemnation, either direct or indirect, and that in consequence all the attempts to obtain such a condemnation had definitely failed. Nor was this all. It is not for me to insist upon the connection, but it would certainly seem to be a fact of some significance that a little later a newspaper likely to be well informed as to the wishes of the Vatican made the following announcement: “The Abbé Duchesne, who at the request of the Pope had written a memorandum on the subject of Anglican Orders, has just been the object of a very flattering attention on the part of his Holiness. Cardinal Rampolla, on behalf of Leo XIII., has sent a letter of thanks to the distinguished author of the *Liber Pontificalis*, together with a large medal of the Holy Father.”

The failure of these attempts, which is certainly due to the personal intervention of the Pope himself and of Cardinal Rampolla are a sufficient proof of what the feelings and dispositions of the Vatican are. These are as friendly as possible; and if the letter addressed by the Pope to the English nation is well received, it is certain that Leo XIII. is willing, and indeed is already preparing to take other and more direct steps in the way of furthering a better understanding.

Meanwhile, a revolution is being effected in the way the whole question of English Orders is being considered by such foreign ecclesiastics as have had the opportunity of acquainting themselves with the “*De Hierarchia Anglicana*,” in which the argument for their validity has been admirably stated in Latin by the Rev. T. Lacey and the Rev. E. Denny. Hardly anyone who has studied the book but admits how strong the case is for their validity. Great admiration has been excited by the Preface prefixed to the treatise by the Bishop of Salisbury, and, if nothing is done to divert the present current of feeling, there is every reason to believe that the question will be put on such a footing that it will be safe from the danger of any fresh attack such has been made within the last six months, and that the opinions published by the Abbé Duchesne, Monsignor Gasparri, &c., will remain in possession of the field.

#### THE PRESENT POPE.

THE Pope granted us and the Abbé Portal a final private audience the morning we came away. It was impossible to be kinder or more encouraging than he was. He gave us several times over his blessing, and told us, as Cardinal Rampolla had told us before, to take courage, not to mind difficulties, and to persevere in our work which would surely bring God's blessing upon us and all connected with it.

Oh, gentlemen, if English Churchmen could only see Leo XIII. if they could only know what he is and how much depends upon him, they would realise that there is no prayer they should make with greater earnestness than that it should please Almighty God to prolong his days.

We can never hope to see a Pope more ready and anxious to take generous steps in regard to the English Church. In this connection a remark of his to Dom Gasquet will interest all the lovers of truth. When Dom Gasquet was engaged in investigating the records in the Vatican relating to England, the Pope said to him “Publish everything—all that may seem to the discredit of ecclesiastical authorities as well as to their credit; for,” he added, “there has been too much



suppression; and you may be sure of this if the Gospels had been written in our day the denial of St. Peter and the treachery of Judas would have been suppressed for fear of scandalising weak consciences."

#### LEAGUE OF ST. LAWRENCE PUBLICATIONS.

##### *Suitable for distribution in Catholic Churches.*

- No. 1.—THE FOURTEEN STATIONS OF THE CROSS. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?" pp. 2.
- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2.
- No. 5.—THE THIRTY-NINE ARTICLES. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?" pp. 3.
- No. 6.—PASSION SERVICE. LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3.
- No. 7.—ACTS OF FAITH, ETC., AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 1.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4.
- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549. Book of 1552, Present English Book and Present American Book. pp. 8.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size.
- No. 11.—"PRAY FOR ALL MEN." A blank to be filled by those requesting prayers for the dead at Requiem Masses.
- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4.
- No. 13.—REUNION WITH ROME. pp. 4.
- No. 14.—PARADISE AND PURGATORY. pp. 3.

PRICE per 100, Nos. 1, 2, 3, 4, 5, 6, 7, 12, 13, 14—30 cents; postage, extra 10 cents. No. 8—free; postage, 10 cents. No. 9—50 cents; postage, 15 cents. Nos. 10, 11—10 cents; postage, 5 cents. Sample set—16 cents. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 232 West 45th Street, New York.

## THE CHURCH IN AMERICA.

BY

The Rt. Rev. Leighton  
Colman, D.D.,

BISHOP OF DELAWARE.

391 pp., Cloth; price, \$2.50

JUST PUBLISHED.

JAMES POTTS & CO.,  
New York.

The first adequate history  
of the Church in America.

*The Church Times*, of London, says: "No churchman can read the story of the American Church, the venerable daughter of the Church of England, without gaining some positive convictions in favor of the Catholic Constitution and Apostolic origin, and the indwelling of the Holy Spirit within her. If the tree is to be judged by its fruit, let it so be judged; but if there be falsehood in such a method, then let us accept the late Cardinal Manning's assertion that 'the appeal to history is treason to the Church.'"

## MONTAGUE & CO.

CHARLES L. MONTAGUE.

WILLIAM D. MITCHELL.

Gold, Silver,  
Copper,  
Brass and  
Nickel.

PLATING AND BRONZING.  
REPAIRING AND FINISHING.

Statuary;  
French,  
Japanese,  
Antique  
and Modern

240 WEST 27TH STREET.

NEW YORK.

## MANTELS, OPEN FIRE PLACES, GRATES, FENDERS, TILES & MANTELS.

ARTISTIC WROUGHT METAL WORK FOR INTERIORS, &c.

WM. H. JACKSON & CO.,

860 BROADWAY, (UNION SQUARE), - - - Cor. 18th STREET.  
ESTABLISHED NEARLY 70 YEARS.

## MANHANSET

HOUSE AND COTTAGES, SHELTER ISLAND, L. I., N. Y., WILL OPEN JUNE 22. THE NEW YORK OFFICE IS OPEN DAILY 2 TO 5 P.M., AT 23 UNION SQUARE, ROOM 7, WHERE APPLICATIONS WILL BE RECEIVED. SEND FOR ILLUSTRATED PAMPHLET. H. D. W. LAWSON, FORMERLY OF MURRAY HILL HOTEL, MANAGER.

## CLEANING AND DYEING.

ALL GOODS DONE WITH OUR PROCESS RETAIN THEIR ORIGINAL NEW FINISH. OFFICE OF THE ART DYEING AND SCOURING WORKS, 704 EIGHTH AVENUE, BET. 44TH & 45TH STS., NEW YORK. BRANCH AND FACTORY, 120 MAIN STREET, YONKERS, N. Y. LADIES' AND GENT'S GARMENTS CLEANED AND DYED WITHOUT RIPPING APART.

## UPHOLSTERER AND DECORATOR.

DEALER IN FURNITURE AND WALL PAPERS. FURNITURE COVERED, FRESCOING, PAINTING & PAPER HANGING.

FIRST-CLASS WORK AT REASONABLE PRICES.  
FREDERICK C. MARTIN,

1488 BROADWAY, BET. 42D AND 43D STREETS.  
ESTIMATES AND DESIGNS FURNISHED.

## GROCERS AND MEAT MARKET.

J. & H. VON RUNNEN,

691 SIXTH AVE., Bet. 39th and 40th St.

PLUMBING, FURNACES, RANGES, ROOFING AND  
HOUSE FURNISHING.

## THOMAS HINDLEY & SON,

JOHN H. HINDLEY, Proprietor,

819 SIXTH AVENUE, near 46th Street, NEW YORK.  
Telephone Call 38th St. 55.

## FLORIST

CUT FLOWERS, BOUQUETS, FLORAL DESIGNS, BASKETS,  
PLANTS, ETC. RICHARD F. JENKINS, 664 EIGHTH AVENUE,  
NEAR 42D STREET, NEW YORK.

# THE MUTUAL LIFE

INSURANCE COMPANY OF NEW YORK,

RICHARD A. McCURDY, President.

Assets, . . . . . \$204,638,783.96

The largest, strongest and best Life Insurance Company in the world.  
It has paid to policy holders since organization over \$370,000,000.

HEAD OFFICE,

NASSAU, CEDAR & LIBERTY STREETS,

NEW YORK.

ECCLESIASTICAL ART  
IN GOLD AND SILVER.

## TIFFANY & CO.,

UNION SQUARE,  
NEW YORK.

PRAYER BOOKS AND  
HYMNALS SILVER AND  
GOLD MOUNTINGS, ALSO  
IN SOLID IVORY AND  
SILVER COVERS. . . . .

DESIGNS AND ESTIMATES  
FURNISHED ON APPLICATION.

F. W. DEVOE & CO.

## ARTISTS' MATERIALS

OF

EVERY DESCRIPTION,

WHOLESALE AND RETAIL.

FULTON STREET, COR. WILLIAM,

NEW YORK.

FUNERAL DIRECTOR  
AND EMBALMING.

## HENRY TIEDGENS,

SEXTON OF THE  
CHURCH OF  
ST. MARY THE VIRGIN.



No. 131 WEST 46th STREET,  
ADJOINING  
THE NEW CHURCH.

GLASS STAINERS AND DECORATORS

## ARNOLD & LOCKE,

OFFICE, SHOW ROOM AND FACTORY,  
250 AND 252 FULTON STREET.

OVINGTON BUILDING,

EDWARD S. ARNOLD,  
ALEX. S. LOCKE,  
EDWARD TIDDEN.

BROOKLYN, N. Y.

## R. GEISSLER, CHRISTIAN ART INSTITUTE.

INTERIOR ARCHITECT AND DECOR-  
ATOR. MURAL DECORATIONS. FUR-  
NITURE AND FITTINGS IN MARBLES,  
STONES, METALS AND WOODS. PAINT-  
INGS, MOSAICS, SCULPTURES,  
STAINED GLASS, MEMORIALS, MON-  
UMENTS. ALSO SILKS, CLOTHS,  
FRINGES, GALLONS, LININGS, EM-  
BROIDERIES FOR ECCLESIASTICAL  
PURPOSES.

NEW YORK :

124 CLINTON PLACE.  
(WEST 8TH ST.)

CHICAGO :

540 WABASH AVE.

ESTABLISHED 1856.

E. O. THOMPSON,

245 BROADWAY,

NEW YORK.

NEAR THE POST OFFICE.

CLERICAL  
OUTFITTER,



ROBES,  
VESTMENTS,  
CLERICAL CLOTHING.

ALSO 908 WALNUT STREET, PHILADELPHIA.

STENOGRAPHER AND REMINGTON TYPEWRITIST.

KATHRENE L. LANE.

NOTARY PUBLIC. COPYING OF ALL KINDS ACCURATELY  
DONE. DICTATION TAKEN DIRECT ON THE TYPEWRITER OR  
IN SHORTHAND. ENVELOPES AND WRAPPERS ADDRESSED BY  
THE THOUSAND. OFFICE HOURS, 9:30 A.M. TO 5 P.M. DAILY, AT  
THE GRAND UNION HOTEL, PARK AVENUE AND 42D STREET.

GEORGE ZWICK,  
TAILOR,

269 WEST 45TH ST., NEAR 8TH AVE.

MEN'S TAILORING, CLEANING AND REPAIRING WELL AND  
PROMPTLY DONE AT REASONABLE RATES.

Refers to members of the Men's Guild.  
NEW YORK.

PUSEY & TROXELL,  
PRINTERS AND STATIONERS.

WE give special attention to Engraving of Wedding, Invitation, Reception  
and Visiting Cards, and making Monograms and Address Dies. Prices  
very moderate.

PRINTERS OF "THE ARROW."

123 WEST 42d STREET.  
Bet. Broadway and 6th Avenue.