



THE

ISSUED 
MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. IV, No. 12.
WHOLE No. 48.

NEW YORK, SEPTEMBER, 1895.

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

DR. MURRAY, the late Roman Catholic Archbishop of Dublin, once said: "There would be no irreconcilable differences if only the Church of England people were true to the principles laid down in their Prayer Book."

THE Chicago *Inter-Ocean* says that "considerable interest is being manifested in religious circles in the increased strength and activity which has been displayed by the High Church or the Catholic party in the Chicago Diocese."

THE 11th annual conference of the Church workers among the colored people will be held in S. Mary's Church, Washington, D.C., Sept. 24-27.

SURELY words have lost their meaning when the aggregation of schismatics of the Christian Endeavor variety take as their motto "For Christ and His Church." As well might the Confederacy have blazoned on their standards "*E pluribus unum*."

THE General Convention to be held next month in Minneapolis, Minn., will open with Mass at 11 a.m. on Wednesday, October 2d. The preacher on this occasion will be Bishop Coxe of Buffalo. It is expected that mass will be said at an earlier hour in all the city churches so that all who wish may receive, but not at the late and long service.

A priest who has established a Catholic Parish in a Western Diocese writes: "I had a clear understanding with Bishop — anent the character of my work, and that it meant nothing short of the most outspoken Catholicity. He has been most splendidly loyal to his compact." This is a good example for other Bishops to follow.

THE Boston *Herald* says that "Massachusetts Churchmanship does not mean the repudiation of principles, but their presentation in a temper and spirit that belong to our day." This is the lie that is written all over Broad Churchmanship so large that he who runs may read. Notwithstanding all the apologies of its devotees, Broad Churchmanship does mean the repudiation of the Incarnation, the Virgin Birth, the Resurrection, the Inspiration of Holy Scripture, the Church, and the Sacramental system.

AN example of the ruthless way in which the advocates of so-called Church union would deal with the traditions of the Church is seen in the *Church Union's* proposal to remodel our marriage service by eliminating the promise of the man, "with all my worldly goods I thee endow," and the promise of the woman "to obey," and by changing the declaration to "I pronounce that they are husband and wife." This is hardly worth notice, except to show what a company of cranks we would have to endure if we got into any alliance with the Protestant shouters for Unity.

UNDER the heading *Haydn's Masses*, the *Christ Church Chronicle*, the parish paper of Christ Church, Elizabeth, printed in its July issue the following quotation from the *Newberry House Magazine*. We understand that the Reverend Rector of that parish is an outspoken and strenuous advocate for the use of Gregorian music and English Cathedral "Services." We are pleased to think that in addition to a style of music which has "somewhat grim and severe earnestness," he advocates "the gaiety and gladness of the Catholic Haydn" as the expression of "an equally true aspect of religious emotion":

"In his masses, and in his church music generally, Haydn has been thought by many to err in the direction of lightness and secularity. It is quite true that he has not the colossal force of Handel, or the somewhat grim and severe earnestness of Bach. There is a cheerful, joyous spirit in his sacred music which, as has been well said, 'seeks rather to glorify God's goodness than to deprecate His vengeance, and which encourages the sinner to hope when others might bid him despair.' To use his own words: 'God has given me a cheerful heart, and He will surely pardon me if I serve him cheerfully.' Certainly there is a place in church music for brightness, tenderness and beauty, no less than for severity and awe; and it is worth observing that the masses of Haydn are more frequently rendered in Germany than those of any other master. It may be that Protestant nations have been inclined to dwell too exclusively upon the sterner side of the Christian faith, and this tendency is undoubtedly reflected in the music of their greatest composers. The gaiety and gladness of the Catholic Haydn is the expression of another, and an equally true aspect of religious emotion. There are more psalms in the spirit of the hundred and fourth than in that of the fifty first. At any rate, there is plenty of room for both in the ample choir and orchestra of Christian art."

CHURCH OF ST. MARY THE VIRGIN,

WEST 45TH ST., NEW YORK.

SERVICES.

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

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

Holy Days—Additional Low Mass, 9:30.

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.

KALENDAR FOR SEPTEMBER.

- 1 S. **Twelfth after Trinity.** *St. Giles, Abbot and Confessor.*
Burial Guild Office after Vespers.
- 2 Mo. Burial Guild Monthly Mass, 8 a. m.
- 3 Tu.
- 4 We.
- 5 Th.
- 6 Fr. *Abstinence.*
- 7 Sa. *St. Enurchus, Bishop.* O. V. B. V. M. Monthly Mass, 8 a. m.
- 8 S. **Thirteenth after Trinity. Nativity B. V. Mary.**
- 9 Mo.
- 10 Tu.
- 11 We.
- 12 Th. C. B. S. Monthly Mass, 8 a. m.
- 13 Fr. *Abstinence.*
- 14 Sa. *Exaltation of the Holy Cross.*
- 15 S. **Fourteenth after Trinity.**
- 16 Mo.
- 17 Tu. *St. Lambert, Bishop and Martyr.*
- 18 We. **Ember Day.** *Abstinence.*
- 19 Th.
- 20 Fr. **Ember Day.** *Abstinence.*
- 21 Sa. **St. Matthew. Ember Day.** *Abstinence.* Additional Mass, 6:30 a. m.
- 22 S. **Fifteenth after Trinity.**
- 23 Mo.
- 24 Tu.
- 25 We.
- 26 Th. *St. Cyprian, Archbishop and Martyr.*
- 27 Fr. *Abstinence.* Bona Mors Devotions after Vespers, 5 p. m.
- 28 Sa. Bona Mors Monthly Mass, 8 a. m.
- 29 S. **St. Michael and All Angels.** *Sixteenth S. after Trinity.*
- 30 Mo. *St. Jerome, Priest, Confessor, Doctor.*

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.

THE PARISH.

THE Convention of the Diocese will assemble upon the last Wednesday in the month. The Convention will be opened by a mass celebrated by the Bishop.

THE lay delegates to the Diocesan Convention from this parish will be, Mr. Haley Fiske, Dr. George B. Prentice, and Mr. Andrew E. Douglas.

THE marble altar has been removed from the chancel for the purpose of reconstruction and re erection. Although there have been liberal contributions towards this, we will remind our readers that much more is needed.

THE marble pulpit has also been removed from the church to be re-erected suitably in the new church.

THE organ has been removed from the church, and will be enlarged and placed in the west end gallery in the new church.

OUR people are reminded that September 16th is the anniversary of the death of Edward Bonverie Pusey.

THE Men's Bible Class at 10 a. m. and the Women's Bible Class at 3.30 p. m., will be resumed on the first Sunday in October.

THE regular meetings of the Men's Guild will be resumed on Tuesday, October 1st, at 7:45 p. m. It is to be hoped that a large attendance will usher in the fall campaign.

THE regular afternoon session of the Sunday School will be resumed on the 6th of October, the first Sunday in the month. We hope to see a full attendance of both teachers and scholars on that day. In addition to the old teachers, the clergy will be glad to receive the names of other persons who will teach classes during the coming year.

THE 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.

THE PRE-RAPHAELITES.

SIR JOHN MILLAIS, as we have already remarked, has a great impatience of control, and a passion for things that are new and striking. His proud spirit and original genius would not brook the trammels which a series of artificial academic rules endeavored to impose upon his art. It was obvious that there must be a going back for the "temper of imitation, prosaic acceptance, pseudo classicism, and domestic materialism" to the "temper of wonder, reverence and awe." Three artists—William Holman Hunt, Dante Gabriel Rossetti, and John Everett Millais—resolved, therefore, to study nature as it appeared to them, and not as it appeared in "the antique." Hence, the formation of the Pre-Raphaelite Brotherhood, by which preference was given to the works of those painters who preceded Raphael, and especially to the paintings of Giotto and Fra Angelico, not merely because of their technical merits, but because of the simplicity, earnestness and truthfulness which characterized the spirit of their art.—*Review of Reviews*.

MESSE MILITAIRE.

THE third anniversary of the formation of the Irish Brigade was celebrated early in September, 1864, in the camp near Petersburg. Gen. Meagher was the guiding spirit of the occasion. Invitations to attend a Solemn High Mass were accepted by Generals Hancock, Miles, Birney, Gibbons, Mott and De Trobriand and by many subordinate officers with their battalions or regiments. A beautiful chapel tent was erected. The grounds near it were cleared and cleaned. Pine and cedar trees were planted around. Seats were

built for the invited guests. About 9 o'clock the bugles sounded the summons to get ready and at 10 o'clock the Sacrifice began, in the presence of an immense concourse of veterans. It was offered up by Fathers Ouellet, Gillen and Corby. The *Asperges* was announced, not by a choir, but by the bugles followed by a discharge of cannon. Then, under the direction of General Meagher, at the *Introibo* the bands played solemn music, the most appropriate airs they knew; at the *Credo*, there was another grand salvo from the guns; then the bugles blew again and after them the bands struck up; at the *Sanctus* the kettle-drums rolled out an announcement of the coming of the Lord; at the Elevation, the bugles woke the echoes, there was a roll of musketry and the booming of cannon saluted the God of Battles; after that the military bands played until the *Ite, missa est*, when guns, drums, and trumpets proclaimed the end of the Mass.—*American Ecclesiastical Review*.

THE MOZARABIC RITE.

THE Mozarabic Chapel should be visited for its singular history. Christianity was introduced into Spain on the conversion of Constantine, and the ritual of the Gothic Christians is said to have been the earliest in Christendom, the nearest approach to the primitive form derived from the Apostles, and some of the most beautiful of the prayers of our prayer-book are taken from it. When the Moors conquered Roderick, the last of the Gothic kings, A. D. 711, they permitted those Christians to remain who chose to do so, and allowed them the use of six churches for their worship. These Christians were called Mozarabic—that is, men who dwelt with the Moors.

When the Moors were in turn driven out by the Spaniards, the latter insisted upon the adoption of the Roman Gregorian rite, to the exclusion of the Gothic. The dispute was so bitter that it was finally decided to settle it by the sword. The champion of the Gothic ritual defeated his antagonist upon the plain of Toledo, but the Gregorians were not satisfied and demanded the ordeal of fire. Accordingly, the two volumes were laid upon burning fagots in the great square, which was later to be the scene of so many human sacrifices. Again the Gothic rite triumphed; it lay untouched among the flames while the Gregorian was scattered to the winds. In course of time, however, the Gregorian has become the established ritual, but for nine hundred years the so-called Mozarabic mass has been daily celebrated in its own chapel in the Cathedral of Toledo by priests specially trained in its use, although there is no layman who can understand it at the present day.—*Kate Field's Washington*.

THE POLITE "CHURCHMAN."

If the *Churchman*, of New York, did not represent one of the most respectable body of Christians in the country and pose as the model of good breeding and politeness, we would be inclined to look upon it as a sour, ill-tempered, fault-finding, unmannerly scold. It never fails to display an unaccountably peevish temper when treating of anything Catholic.—*Sacred Heart Review*.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH 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 1891

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

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

NEW YORK, SEPTEMBER, 1895.

"BICYCLE SUNDAY."

PROTESTANT preachers have discovered a bonanza in the new opportunities for pulpit eloquence opened up by the growing frequency of bicycle riding on Sunday. Other secular subjects are pretty much threshed out or fail longer to interest the church-goer, but this new field offers vast opportunities. We observe, however, that it is only the topic which is common to so many Protestants pulpits, and not the treatment of the topic.

Indeed, there are as many different methods of handling the subject as there are different grades of bicycles in the market. One parson denounces the wheel as a *fin de siècle* personification of the devil, and says that like the Sunday newspaper and the commercial traveller, it goeth about seeking whom it may devour. Another more temperate in his language has evidently searched a Concordance diligently for texts which refer to wheels, or contain any remote suggestion of rotary motion. Discreetly, but firmly and with great show of learning, this man presses home to his edified audience the scriptural objection to the wheel (Hebrew, *galgal*, a rolling thing)

But there are others more cautious in denouncing a possible friend, for they are not unmindful that the wheel, if they dared use it, might carry them to church on Sunday morning with both speed and economy. Of these, some refrain from condemning the bicycle; others timidly advocate its use, impatiently waiting meanwhile until public opinion—that great criterion of Protestant morals—shall allow them to make use of this labor-saving machine on the Lord's Day without breaking the Sabbath.

And there is another class still, which finds in open advocacy of the bicycle the rapid road to popularity among that constantly increasing portion of the community, which, right or wrong, is determined to use the wheel upon all possible

occasions. As the politician has already to conciliate the riding element in his campaign for office, so the worldly-wise parson, believing the bicycle has come to stay, prefers rather to ride to success on a wheel, than to be run down by it and left in the lurch. This preacher has bicycle sheds constructed beside his meeting house door, and invites the local clubs to a "bicycle service" on a day which he advertises as "Bicycle Sunday." He curries favor with the wheelmen by mounting a bicycle trimmed with garlands in front of his pulpit, and skillfully drawing ethical lessons from each feature of its construction. "These spokes," cries he, "teach 'breadth,' they point in every direction; this yielding tire, so full of wind, speaks 'toleration'; this pig-skin saddle teaches 'toughness'—but another name for 'fortitude.'" Furthermore, lest any timid Sunday bicycler should think he is riding straight to a particular place, whence no turning is possible, this superstition is deftly demolished by an appeal to analogy. "Does not the cyclometer index always repeat after each thousand revolutions? In other words, after each thousand miles ridden you are in the same place that you started from. It is impossible for one to be lost who rides a wheel!"

Now, all this may seem absurd enough, but before calling it exaggeration, read the Monday morning papers. If the daily press is to be trusted, with its accounts of "bicycle services," "bicycle sermons," and "Bicycle Sunday," there is no doubt at all of the great aid this new invention is rendering, both to the modern Protestant preacher, by suggesting hot weather "features," and to the devil, by bringing "religion" into contempt.

It really seems that the American people, once deeply religious, are losing all idea of what is meant by the term; for what their forefathers would have scowled at no matter what their "persuasion," and what even an intelligent heathen would laugh at, is gravely attended as "divine service," "Christian preaching," etc., with "special features." Next year will probably bring a still further development of the "Bicycle Sunday" fad, and unless some greater novelty proves more attractive to the public, we may confidently expect to see it advertised "Women cyclists will give testimony! In costume! All Welcome!"

But some one may ask in all seriousness "What does the Church teach in regard to the ethics of Sunday bicycle-riding?" And the answer is simple. "She teaches just nothing at all." Though individuals may have their opinions and express them with great force on both sides of this question, we do not recollect seeing in the Fathers any reference to bicycle-riding, and we are unaware that the question has been the subject

matter of any conciliar decrees. Even on the wider question of Sunday observance, the Church simply has ruled that the faithful must attend mass and abstain as far as possible from servile labor. She has not defined what constitutes servile labor, but leaves it to the individual, and she has never condemned the taking of any recreation on the Lord's Day which is innocent in itself. And she never will. We must not be understood, however, as holding a brief for Sunday bicycle-riding. That is not our motive. Like others, we have our own opinion; and, we might add, our own practice, but we are not concerned to see our view either accepted or rejected. There is, undoubtedly, much to be condemned; but the mere sight of a man or a woman on a wheel on Sunday does not distress us. We congratulate ourselves upon belonging to a Church whose Sundays are all named, which puts before men in orderly succession throughout the Church year the whole teaching of the Cross, which provides the weekly mass as an object lesson to all men, and which trusts its children so thoroughly to absorb the teaching of the lesson that whatever arrangement they make of their time on the Lord's Day will be to the Glory of God.

A DOCTRINAL STATEMENT.

THE Committee to whom the accompanying resolution was referred, beg leave to report, that they have made a few changes in the original form of the Resolution for the sake of clearness in expression and that they find the statements therein contained respecting Modern Theology fully supported by published writings which they have examined.

This twenty first day of June, 1895.

ROBERT CODMAN, JR.,
RICHARD MEUX BENSON,
HENRY A. PARKER.

Resolved, That the Church Union put upon record and send to all its members this solemn warning against a subtle and destructive form of heresy now seeking to dominate this Diocese, and call upon all, as loyal Churchmen, to do their duty and defend the ancient Faith always taught by the Church.

First. A theory of the Son of God as a pantheistic Deity, dwelling in His creation as a soul within a body, is substituted for the Church's teaching that God is omnipresent, within and without, above and below, yet never confused with His own creation.

Second. A theory that the soul of man is consubstantial with God is substituted for the Church's teaching that man's whole being, material, mental and spiritual, is a finite creation, capable of receiving supernatural gifts, but not inherently possessing the Divine Nature.

Third. The Incarnation of the Historic Christ, instead of being the humiliation of the consubstantial Son of God coming forth from the Glory of the Father, as the expression of His love for man, is regarded as a glorious exhibition of indwelling Deity identified with all humanity, so that the humanity of which we all partake by

natural birth, is described as being in itself the Only begotten of the Father.

Fourth. This indwelling Deity, said to be constitutionally and organically related to all men, is described as the real, the present, the living, the essential Christ, and is thus substituted for Christ Jesus who came in the flesh, the conqueror of Satan, the source of all grace, and the personal object of devotion and worship to all His saints in Heaven and on earth.

Fifth. This modern theology is so read into the Creed and formularies of the Church as to retain, after a fashion, the outward shell by way of quieting the conscience, but to pervert and destroy the real meaning in which the same were originally framed and have ever been received by the Church.

Resolved further, That, before this resolution is sent to the members of the Union, it be referred to a committee of three clergymen appointed by the Chair, with full power to revise or modify the same, that it may receive their approval, as a true and fair statement, so far as it goes, of the principles of Modern Theology advocated by the published writings of those leading Clergy in this Diocese who teach them.

Action was taken upon the foregoing Resolution at a meeting of the MASSACHUSETTS CHURCH UNION, held in Boston, May 20th, 1895. It is now printed in accordance with the directions of the Union.

LETTERS TO THE EDITOR.

My dear Mr. Editor:

My promise to write something for THE ARROW has appeared before me like the ghost of a good resolution ever and anon.

Since we saw the massive crypt of the cathedral at Glasgow, till we beheld the magnificent reredos of St. Paul's in London, the beauty and richness of church and chapel and cathedral have steadily increased.

Glasgow is grim and dark and ugly almost, on the exterior; and the interior is bare and desolate. We have seen nothing finer, however, than the crypt. It would seem as though all the skill and genius of the builder were lost when this was finished and the super-structure had to take care of itself. St. Giles at Edinburgh, is historically interesting, and particularly so to Presbyterians. Not even there did the efforts of Jenny Geddes with her stool, nor the denunciations of John Knox banish all churchly beauty, though the attempt is carefully chronicled on ornamental brass. The great east window at Carlisle gave us an idea of what we might expect further south, and at York and Lincoln we were not disappointed. How grand and rich and stately they are! It seems that each one had gained something from above while the centuries down below were fretting away the stone and carving. They are so huge and vast, yet finely proportioned.

We had the pleasure of hearing choral matins at each, and the sweet resonance of the well trained voices gained much from such noble surroundings. In Christ cathedral, at Oxford, with the rich store of historic and academic associations, the service was full of deep meaning. We had paused over Dr. Pusey's tomb in the aisle and the thought of the Oxford movement and how much it meant to the Anglican Church was uppermost in our minds. Here, in London, at St. Paul's, and at Westminster, the flock of sight-

seers take much away from the solemnity of the service. Yet how filled they are with the memory of the past, and the monuments of the nation's heroes!

The parish churches are hardly less interesting than the grand cathedrals.

St. Michael's, at Coventry, with its beautiful tower, is called the largest in England, and deserves more careful inspection than tired wheelmen can bestow between the showers of rain. What a contrast it is to the little church at Wythburn, among the English lakes. This is said to be the smallest in England, and every visitor must need remember the verse of Coleridge placed near the door.

"Humble it is, and small and very low,
And tells its purpose by a single bell,
But God himself, ah, he alone can tell,
If spiry temples please him half so well."

At Stratford we had the blessed privilege of receiving the Holy Communion, kneeling almost over the tomb of Shakespeare in the chancel floor.

At Sutterworth we saw many a memorial of Wycliffe in the beautiful old church where he preached more than five hundred years ago. What a wealth of carving and glass they have! We talk of the darkness of the Middle Ages, but when we see the fruit of their labors we can but wonder at the genius that produced such marvels.

"In storied window richly dight," "through long drawn aisle and fretted vault," the same story runs telling of the Incarnation and man's desire to realize something of its deep meaning. Any description of England's mighty churches fails to convey the full impression they make on the mind of him who views them for the first time. They must be seen and studied with the love and reverence their authors and builders must have felt.

We go on now to the Continent, and hope to continue our delightful trip so far as Rome. We rode 400 miles between Glasgow and London, and despite the rain which fell every day but one, had a most enjoyable time.

Very faithfully yours,

CHAS. A. SMITH.

LONDON, July 26, 1895

BOOK NOTICES.

Instructions sur les Sacraments.

Paris. 68, re de la Colonie. 1895.

No name is given as that of the author of this little book, nor is there any intimation of what religion it is. As, however, on the back cover we find the advertisement of another pamphlet with the title "Justification of the appeal of the Old Catholics against the heresies of the Ultramontanes," we shall not be far wrong in laying it to the charge of these religionists, either in their Utrecht or their Loyson form. The book is well written, with excellent scripture references, and almost entirely orthodox. We detect a few errors against which we warn the reader. Our Lord's local presence in his natural body is only in heaven and not in the sacrament, where He is present now, locally and supernaturally. A modification of the Lutheran doctrine of the ubiquity of our Lord's body seems to be taught on page 52. The author is behind the times in liturgiology in many places. For example he says that by the Western rite the Epiclesis precedes the words of institution, but Duchesne teaches the reverse. Some curious views, long ago discarded, are set forth with great positive-

ness, viz: that the laying on of the hand is the matter of the Sacrament of Penance, page 84 (an opinion referred to in our Homily), and that the priest is the minister, and not the parties contracting the Sacrament of Matrimony (page 122). There is an ugly sentence on page 120, in which apparently, it is taught that monks and nuns with solemn vows still binding them can contract valid, though not lawful, matrimony. It seems also to be taught on the same page that the State has the right to create and annul the impediments of marriage, which is, of course, not the case. We are glad to find that the author unequivocally declares his belief that the laying on of the Bishop's hands alone is the matter of Confirmation (page 31), as well as the only matter of Holy Orders (page 115). No doubt the book might be useful to those for whom it was written. Mr McGarvey's "Catechetical Instruction" (3d edition), is much better adapted to us and our people, and has no eccentricities which need correction.

RULE OR RUIN.

The Review of Chicago, a German Catholic exchange, we always enjoy reading, returns the affectionate salute of *Le National*, a French daily of Lowell, Mass., in its issue of August 29th as follows. Both papers are Roman Catholic.

"*The Review* is very glad that the French Catholic press of this country and Canada shares these principles and sentiments, and it hopes that, by and by, those of our Irish brethren who still labor under the delusion that they are the 'chosen people of God,' will renounce their policy of 'rule or ruin,' and instead of endeavoring to 'Americanize' the Church, will unite with us in trying to Catholicize America."

ANSWERS TO CORRESPONDENTS.

H.G.S.—*Will you kindly inform me as to where I can get the pamphlets mentioned in the address of Lord Halifax to the E. C. Union, viz.: two treatises on English Orders by "Fernand Dalbus," and the Abbe Duchesne, and "De Hierarchia Anglicana?"*

We cannot tell you where to get the first two pamphlets. Will some reader kindly send us the information. The title of the last-mentioned work is *De Hierarchia Anglicana Dissertatio Apologetica*. By the Rev. E. Denny and the Rev. J. A. Lacey. (Cambridge University Press, 1895.)

Several answers to Correspondents are necessarily held over until next month.

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—Catholic Parish Blanks. (a) FAMILY. (b) BAPTISM. (c) MARRIAGE. (d) BURIAL. (e) "PRAY FOR ALL MEN." 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. No. 10—10 cents; postage, 5 cents. Nos. 11 (a), 11 (b) 11 (c), 11 (d), 11 (e)—20 cents; postage, 5 cents. Sample set—20 cents. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 232 West 45th Street, New York.

SECOND EDITION.

THE GLORIES OF THE EPISCOPAL CHURCH, WITH AN APPENDIX IN ANSWER TO ROMAN OBJECTIONS.

BY HENRY R. PERCEVAL, D.D.

WITH AN HISTORICAL PREFACE BY THE RT. REV. WM. S. EVENS PERRY, D.D. 16 MO., CLOTH, GILT TOP, NET, 75c. POSTAGE, 5c.

CROTHERS & KORTH,

246 FOURTH AVENUE, - - NEW YORK CITY.

BOHMFALK & PRITTING, CHEMISTS AND DRUGGISTS.

ESTABLISHED 1868.

PRICES MODERATE.

OUR DRUGS AND CHEMICALS ARE RELIABLE.

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.

THE CHURCH IN AMERICA.

BY

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

BISHOP OF DELAWARE.

391 pp., Cloth; price, \$2.50

JUST PUBLISHED.

JAMES POTT & 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 AND MANTELS.

ARTISTIC WROUGHT METAL WORK FOR INTERIORS, ETC.

WM. H. JACKSON & CO.,

860 BROADWAY, (UNION SQUARE),

ESTABLISHED NEARLY 70 YEARS.

Cor. 18th STREET.

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.

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.