



THE

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ARROW

BY THE SONS OF  SAINT SEBASTIAN

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A LADY in England has put, in a striking way, the good which might be accomplished if all Englishmen would deny themselves only one-tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as \$1,500 as the salary of each, she says she would from this saving alone be able to send out 45,000 additional missionaries.—*Spirit of Missions*.

THE wardens of St. Stephen's parish, Providence, R I, have presented to the church two silk flags, the National and the State colours, to be hung from the western pillars of the nave. We hope no one will accuse this parish of imitating Rome, on the ground that the Pope has recently asked for a present of an American flag to hang in the Vatican, or that the American pilgrims to Rome who are soon to set out, will carry an American flag to be hung as a votive offering in the American Chapel at Lourdes.

SOME so-called purists would have no music sung except by boys and men. But Trinity Church, New York, acted upon the common sense view of the matter last Ascension Day, it being their great parish anniversary. Women were introduced to sustain the elaborate mass music. This seems to be another evidence of the beginning of the end of the boy choir fad.

ON Thursday in Whitsun Week Sister Sarah was installed Mother Superior of the Sisterhood of St. Mary by the Bishop of New York. We believe that the same gentleness and wisdom which has marked her career hitherto as Mistress of Novices and Assistant Superior, will be intensified graciously in her career as Mother Superior.

Faith through Love is the title of an eloquent sermon preached in the Convent of St. Gabriel's, Peekskill, by the Rev. Arthur Lowndes, D. D., resident chaplain, on Low Sunday upon the death and burial of Mother Harriet. It is most beautifully edited and published by James Pott & Co., New York. There is a most excellent likeness of Mother Harriet as a frontispiece which might

be suitably framed. The last pages of the book are devoted to an authorized account of the funeral services. It is a book which should be in the hands of every one.

THE new Boston paper, which has assumed the name *The Church*, is posing rather unsuccessfully as a preacher of righteousness. Its editor would "leave little standing ground in the Church's ministry for the man who steals his Easter sermon." "He feels," innocent man, "the touch of shame, and resents the breach of trust." "The Church's honor will not allow such methods to be passed over lightly. Its influence demands of its preachers an honesty above reproach." Very fine sentiments, these, coming from Boston! But what of the next editorial column in which the clergy of the Church are called upon to teach their people the Higher Criticism of the Bible, and to help them "to think the new thoughts which are the divine message of the prophets of to-day"? There is no "standing ground in the Church's ministry," according to this righteous editor, "for the man who steals [*sic*] his Easter sermon"; but, of Broad Churchmen, he says: "It is perfectly true that ministers who are *morally unimpeachable*, even giants in moral influence, continue to preach, through a sort of theological habit of mind, what they have ceased to believe, and withhold from their people the thought which is their own intellectual life."

THE Church of the Ascension, Chicago, was consecrated by the Rt. Rev. Bishop McLaren, Bishop of the Diocese, assisted by the Rt. Rev. Ethelbert Talbot and over thirty priests. The ceremonies were most elaborate. The Bishop and choir chanted the 24th Psalm in procession. One of the Deacons of Honor carried the Bishop's crozier before him. The Solemn Mass was celebrated by the Rev. Fr. Larrabee, the Rector. Gounod's St. Cecilia Mass was sung in due order, Kyrie, Gloria in Excelsis, Credo, Sanctus, Benedictus, Agnus Dei. The sub-deacon wore the humeral veil at the proper time. There were no communicants who received except the celebrant. At the luncheon afterwards the Bishop expressed to Fr. Larrabee his appreciation of all that had been done. Fr. Larrabee has worked quietly and untiringly for some twelve years in this parish. Under his ministrations the Blessed Sacrament is reserved, the solemn service of Benediction is celebrated, the highest and most reverent ceremonial has been restored. His faithfulness has been rewarded by growing congregations of devout people, and now his Bishop has given his fatherly blessing upon his great work. May Fr. Larrabee live many years and the richest blessings be vouchsafed to his parish.

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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 and 8; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.
Holy Days—Additional Low Mass, 6:30 and 9:30.
Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 to 5, and 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 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 Church is No. 139 W. 46th St.
 The Mission House, No. 133 W. 46th St.
 The Clergy House, No. 145 W. 46th St.
 The Rectory, No. 144 W. 47th St.

CALENDAR FOR JUNE.

1 Mo. *St. Nicomede, M.* Burial Guild Monthly Mass, 8 a. m.
 2 Tu.
 3 We. *St. Mary's Guild Monthly Mass, 9:30 a. m.*
 4 Th. **Corpus Christi.** Masses, 6:30, 7:30, 8, and (Solemn) 9:30 a. m.
 5 Fr. *St. Boniface, Bp. and M. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
 6 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4 to 5, and 7:30 to 9 p. m.
 7 S. **First after Trinity.** In Octave Corpus Christi.
 8 Mo.
 9 Tu.
 10 We. Additional Mass, 9:30 a. m.
 11 Th. **St. Barnabas, Ap.** Octave of Corpus Christi. Masses, 6:30, 7:30, 8 (C. B. S.), and 9:30 a. m.
 12 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
 13 Sa. Confessions, 4 to 5 and 7:30 to 9 p. m.
 14 S. **Second after Trinity.**
 15 Mo. Requiem Mass, 8 a. m.
 16 Tu.
 17 We. *St. Alban, M.* Additional Mass, 9:30 a. m.
 18 Th.
 19 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
 20 Sa. *Translation of St. Edward, K.* Confessions 4 to 5, and 7:30 to 9 p. m.
 21 S. **Third after Trinity.**
 22 Mo. Requiem Mass, 8 a. m.
 23 Tu.
 24 We. **Nativity of St. John Baptist** Masses, 6:30, 7:30, 8 and 9:30 a. m.
 25 Th.
 26 Fr. *Abstinence.* Additional Mass 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
 27 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4 to 5, and 7:30 to 9 p. m.
 28 S. **Fourth after Trinity.**
 29 Mo. **St. Peter, Ap.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
 30 Tu.

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., first in month. In Mission House other Saturdays.
 Bona Mors, 8 a. m., last in month.
 N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

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 FRESH AIR FUND.

DEAR FRIENDS:

This year we possess our own Summer Home on Northport Bay, Long Island. A greater expenditure is necessary, because we have to furnish the house. We hope to provide for 20 persons each week. We need:

15 Single Bedsteads, with Bedding, each complete will cost \$7.00.
 4 Double Bedsteads, with Bedding, each \$10 50
 4 Tables for Dining room, each \$4 00.
 2 Dozen Dining-room Chairs, each dozen \$4.00.
 2 Dozen Bedroom Chairs, each dozen \$7 00
 6 Rocking Chairs, each \$1.00
 6 Bureaus, each \$3.25.
 Pitchers and Basins, each dozen \$9.00.
 1 Large Cooking Stove, about \$35.00.
 Total, \$254 50.

We shall also need \$200 for transportation, at the rate of \$1.00 for each person. For the support of the house, \$600.

A large new dining hall for the children has been promised, and a dining-room table and chairs for the Sisters has also been promised. Other liberal contributions of furniture and money have been made.

We appeal to our friends for this charity for sums large or small. If anyone can contribute only a single bedstead, or some of the chairs, etc., or the average price for board for a child (\$3 00 per week), their offering will be very acceptable.

May we not have a contribution, or the promise of a contribution, within a few days so that we may begin our work with some assurance of support?

Affectionately,

T. McKEE BROWN.

Church of St. Mary-the-Virgin,
Whitsuntide 1896

THE last solemn procession which we shall have this season was on Trinity Sunday afternoon. The front seats of the church were reserved for the schools and guilds. Boys and men, girls and women completely filled them during Vespers. The boys and men wore their guild badges, the girls and women wore their veils. After Vespers, preceded by crucifix and torch bearers, they formed for the procession, some two hundred and twenty in number, a member of each guild carrying a suitable banner. They were followed by the vested choirs, acolytes and clergy. These were preceded by the incense bearer, another crucifix, and the torch bearers. The length of the procession was over four hundred feet. The first crucifix had returned to the chancel gates by the time that the celebrant had left the altar. It was a most fitting demonstration at the end of the working season. The congregation which filled the church to the doors, and which overflowed into the chapels was a remarkable evidence of interest in parish affairs, upon a feast day so late in the season. The enthusiasm of the occasion however, yields to the importance of the evident results of the work which has been done so faithfully and quietly by the workers of the parish. A solemn *Te Deum* and benediction closed the services.

EXCHANGES:—The 230 Exchanges regularly received by the THE ARROW are kept on file in the Men's Guild Rooms. The following new Exchanges received since February are acknowledged:

Industrial Home Appeal, Harriman, Tenn.; *The Aquinas*, Milwaukee, Wis.; *Church of the Ascension News*, Gloucester City, N. J.

A few Exchanges have not yet noted on their mailing list that our new address is 145 West 46th Street, New York.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts) \$40,000 00
Amount subscribed (to April 15) 20,573 72
Amount still desired.....\$19,427 28

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall.....\$15,000
St. Elizabeth's Chapel..... 3,000
Confessional 500
Confessional..... 500
Organ in St. Joseph's Hall 800
Carving Capitals of Columns, 19, 20, 21, 22, each..... 100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1896, or in special cases in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

New Reredos\$13,895 00
Subscribed (to March 15) 1,118 23
Balance to be raised\$12,776 77
Wrought-Iron Grille around the Chancel.....\$1,800 00
Calvary under Rose Window (exterior).....\$2,400 00
Tympanum, upper panel 600 00
" middle 600 00
" lower 1,200 00
Statue of St. George and the Dragon..... 800 00
" St. Michael, Archangel, (subscribed).
Upper Statues on front, each..... 700 00
Statue of St. Joseph, front of Clergy House... 700 00
Proper Pendants for eight Sanctuary Lamps(all) 250 00

THE PRESENT ROMAN MISSAL.

Most people suppose that the 'Roman Missal,' the 'Roman Breviary,' etc., are the corrupt mediæval diocesan use of Rome, and that this use has been imposed upon all the churches of the West, except England, Milan, and two or three churches in Spain. This is an error, stated in this bold fashion: The 'Roman Missal' of today is a purged edition of the Western use, made by the order of the Council of Trent and of the popes (*vide* Bulls of Pius V. and Clement VIII.), and the same is true of the other service books. So that whatever custom of other dioceses, approved itself to the Revisers as purer than the then Roman use, that was adopted in its stead; thus the ritual books of the Roman Church to day are in the estimation of their revisers (men who had every opportunity of arriving at a true conclusion, all the MSS. of the Vatican having been placed at their disposal) the epitome of all that in the West is noble and ancient in the wor-

ship of Almighty God. It is quite true that there might be found some who have not arrived at the same conclusion in the matter as the Tridentine Revisers, but this is only what was to have been expected. The vast majority of liturgical scholars will, however, acknowledge that the services of the Latin Church to day and their accompanying ritual and ornaments are far superior in simple dignity and readiness of understanding to any diocesan use whatsoever. And Pierre Le Brun gives it as his opinion that "the *Missale Romanum* as we now have it, is the pure Gregorian Sacramentary, if we omit the new propers which have been inserted since the time of St. Gregory" (Tome II, p. 160). In other words, the Roman Missal of to day is the pure original of which the local uses of the Mediæval Church, including the Sarum, are but the corruptions; and represents to us the service of the Western Church at least as early as the seventh century.

HENRY R. PERCIVAL, D.D., in *The Church Eclectic*, April, '89.

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Suitable for use in Catholic Churches.

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- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2. 30 cts. per 100.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3. 30 cts. per 100.
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THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER.
HATH HE HID ME ☐ AND SAID UNTO ME THOU ART MY SERV-
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. This request must be renewed at the beginning of each year.

NEW YORK, JUNE, 1896.

A LETTER FROM ABROAD.

A subscriber to our paper, writing from Europe, speaks of certain Continental usages, as follows:

"I have never seen anything at home or abroad to compare with the Ritual at Mass and Vespers as carried out in the Paris Churches. It is simply the perfection of Ritual and carried out with the precision of military drill. The nearest approach to it I have ever seen at home was the Missa Cantata (Low Mass also), as celebrated under Doctor Ewer at St. Ignatius. By the way, incense is always used at Missa Cantata on Sundays and ordinary feasts in France.

On Palm Sunday the Procession before High Mass at St. X.'s (English Church), was good, but without palms. Their Processions are correct, starting from the Chancel. They have given up the sham Processions from Sacristy to Choir.

The Ritual carried out at St. X.'s is said to be Sarum; all I can say is, that it is quite different from what I remember as Sarum. The Celebrant and his Ministers kneel at the Incarnatus in the Credo, but the Choir do not. In face of the fact that Sarum use had the Adoration of the Cross on Good Friday, as it is the Roman use now, there is no Cross on the Altar at St. X.'s on Good Friday.

Why do not we Anglicans have the Adoration of the Cross on Good Friday? In Paris all kneel at the Altar Rail, and a Priest passes from one to the other with a Crucifix, followed by a server with a plate to receive offerings for the poor. The Crucifixes all remain unveiled after the Adoration of the Cross and the Mass of the Pre-Sanctified. In Munich the Sacred Host remains in the Repository, or rather it rests above it, covered with a white veil until Holy Saturday evening. Then it is carried in Procession to the High Altar, the people singing chorales during the passing; then follows the Benediction of the Blessed Sacrament, all the music being sung by the congregation accompanied by the organ and a brass band. I wish English and American organists could be sent to Munich to learn how chorales and hymns ought to be sung, and to Paris to learn the chanting of the Psalter, the singing of Gregorian hymns, Introits, Antiphons, Graduals, etc., and also Gregorian Mass. They could learn a few things that they have not the slightest suspicion of now.

However elaborate the music of the Mass in Paris, the Credo is sung to Gregorian music. Vespers and Compline are entirely sung to Gregorian music. I have heard the Antiphon of B. V. Mary after Compline sung to other music, but it is unusual. At St. Sulpice. Prime, Terce, Sext, Nones, Vespers and Compline are sung by the full Choir on Sundays and Feasts. The Celebrant at the second High Mass is the Officiant at Terce, vested with the exception of Chasuble and Maniple.

At funerals in Paris, there is a Solemn Low Mass; that is, the Celebrant attendant by Deacon and Sub Deacon celebrates a Low Mass, during which the Choir sing Kyrie Eleison, Dies Irae, Pie Jesus, Sanctus and O Salutaris. It was somewhat similar at the University Mass at St. Ludwigs in Munich, at eleven a.m. The Celebrant, attended by two Taper Bearers, celebrated a Low Mass while the Choir sang the numbers of the Mass from Kyrie to Agnus Dei, inclusive. When I was at Etaples, near Boulogne sur Mer, I attended several funerals, also the Annual Mass at the time of the St. Michael's Fete. for the departed of Etaples. The Tract was sung between the Epistle and Gospel. After the Gospel Dies Irae was sung, during which the Celebrant attended by his Ministers, stood at the Altar rail with a Crucifix which all came up to kiss, men first and women afterwards, the Celebrant saying "Requiescant in Pace" the Ministers responding "Amen." One of the Altar Boys stood at the rail with a basin to receive offerings for the poor.

In Paris the Vespers on Easter Eve are still from the "Proper of Paris." If my memory is not at fault, there is a short Chapter and a Hymn. After Vespers there is a Procession to the Font with the Paschal Candle. At Benediction, "O Filii et Filiae" is sung to the proper melody. I have heard it sung (or rather murdered) in America, but until I heard it in Paris I did not realize what could be made of that simple Gregorian melody. It was a revelation to me. On one occasion I heard Handel's Hallelujah Chorus sung after Benediction instead of Laudate Dominum. At St. Roch in Paris, there is Benediction of the Blessed Sacrament every afternoon during the time of the Greater Antiphons, (December 17th to 23d according to Roman use). All the churches have Benediction on Thursday afternoons, and many of them daily during Easter week.

The last Mass on Sundays and the Greater Feasts is at one p.m. This is in France only. The last Mass in other countries being at noon. Nine or ten is the usual hour for High Mass. In churches having two High Masses on Sundays and the Greater Feasts, the second is usually at ten or eleven with sermon. In Munich sermons are preached before High Mass or before Vespers. At the Cathedral, for example, sermon at eight a.m., High Mass nine, last Mass noon; sermon two p.m., Vespers three. Vespers in Paris are at two, two-thirty or three p.m. In the churches where Compline is sung it follows immediately after Vespers, then the sermon (if there is one), after which Benediction. The sermons at High Mass are very short, the long sermon being preached after Vespers. In many of the churches the Choir withdraw after Vespers returning for Benediction. I think it is a very good idea. For why should a lot of little boys be wearied with a long sermon which is often beyond their comprehension and fatiguing to restless boys?

On Palm Sunday I attended High Mass at the Roman Church at ten o'clock; the Blessing of the Palms and Procession had taken place at nine thirty. I shall visit the Repository at the Roman Church on Maundy Thursday and attend the Mass of the Pre-Sanctified, and Adoration of the Cross on Good Friday. I always did this on Good Friday in Paris, attending the Three Hours, Even-Song and Tenebræ at the English Church. A season like Holy Week makes me long for St. Mary-the-Virgin's and its many privileges. You and yours, the Parish, Clergy, and all connected with it, living and departed, are remembered daily in my prayers.

M. S. W.

BOOK NOTICES.

Notes on the Use of the Prayer Book.

By the Rt. Rev. A. C. A. HALL, D. D., Bishop of Vermont. New York. E. & J. B. Young & Co., Cooper Union, Fourth Avenue. 1896. pp. 75

THIS is in many respects an admirable book. As far as the Minor Offices of Morning and Evening Prayer, the Litany and the occasional Offices, the author's great learning and experience as a priest and a monk come out conspicuously, and his judgment is generally sound. We remember clearly the condition of the clergy for whom this book is designed to be an aid, and the need for some of them of the most rudimentary instruction. At the same time we can see no advantage to be gained in the learned author's giving way to their inertia in the Communion Service. His reasoning sets forth both Catholic and Puritan sides, and his judgment on several points is feeble. What is the use, at this late day, of continuing the practice of the people joining in the priest's preparation in the first "Our Father"? The author submits that in England almost universally the priest says it alone, and in this country as far as we know the habit is about the same generally. As regards the rubric concerning the "*right side*" of the altar: it stands now by the providence of God, for us Americans, a literal translation of the ancient rubric "*in dextro cornu*." Of course the loyal way for us to receive it is the simplest: viz., to take it that the Bishops who arranged it in its present form intended to translate the ancient rubric, and to obey it as it stands, like the ancient rubric. The Bishop rightly condemns the worship of the collection in the "Elevation of the Chalice." There is enough of it, in fact, to be a scandal, without its being incorporated symbolically in the ceremonies of the altar.

It is an intense surprise, remembering the Bishop's own position for many years, to see him giving sanction to the Puritan custom of the Priest's kneeling for his own communion. With his knowledge of the official character of the Priest in the Divine Office, as representing our Lord Himself and assuming His words in consecrating, he must be aware that the teaching by his standing posture is too important to be let go for any New England obstinacy. He has already instanced, on page 24, the Bishops' Declaration of 1832: "that as the Holy Communion is of a spiritually sacrificial character, the *standing* posture should be observed by him (the officiating priest) whenever kneeling is not expressly prescribed." This, being in harmony with Catholic practice, ought to be a sufficient

statement to settle the matter for Americans. The entire difference between a Puritan "memorial feast," and a Catholic "showing forth the Lord's death" is symbolized by the difference in posture, whether the minister kneels like the people and is no officer, or whether he stands like the Priest to offer the people's sacrifice. It is absurd to instance any such vague quantity as Post Reformation "Anglican tradition." If the knees of the Caroline Divines gave out before the Puritans, they are but a small and weak part of our Catholic ancestry. When we recall Bishop Andrewes' "use" of incense,—a brazier set up in the corner of the chancel,—and Archbishop Laud's spending all day blessing an altar-cloth; while we thank God for all that was strong in the Caroline Bishops, we must confess that they and their tradition are no guide for ritual. There is no such thing as "Anglican tradition." Apart from Catholic use, all is individualism. As the Puritans extemporized the service, so those who do not accept Catholic tradition, extemporize the rubrics, and each having settled his idea of them by the supremely Protestant right of private judgment in one sentimental manner or another, his style is fixed in truly Protestant fashion, and like the children of Israel after the death of Joshua, "every man does what is right in his own eyes." Such are the beauties of diversity, and hence our Babel of ritual. We shall never have our own unity until all conform to Catholic tradition. We are grieved to see Father Hall, whom we have so long looked up to as stanch and true, letting down the chorepiscopoi about him.

This is not always the case, however, for his judgment is perfectly clear and powerful upon the propriety of "all not under ecclesiastical censure to be present at the celebration of the Holy Mysteries." Also his statement that "the absence of any requirement as to the number of communicants to receive with the Priest makes the weekly celebration possible in almost every parish." These two positions are greatly comforting, considering the active discussion upon them which we lately have had. They make it clear that it is the Bishop's ruling that every Priest should say Mass every Sunday, and that all the people should attend Mass, whether they are prepared to receive or no.

He is also clear in his judgment that the Holy Sacrifice should not be consecrated on Good Friday. He says also on Holy Saturday. Possibly that may have been the practice in those early ages which Bingham quotes: when in Lent the Holy Sacrifice was consecrated only on Sundays, the faithful communicating on the Reserved Sacrament during the week. The Roman and Sarum Missals, however, representing the practice of the West from 1085, arrange for the Mass of Holy Saturday to be in white; apparently, a Mass of the Eve of Easter.

Mysteria.

History of the Secret Doctrines and Mystic Rites of Ancient Religions, and Medieval and Modern Secret Orders. By DR. OTTO HENNE, Am. Rhyn. New York: J. Fitzgerald & Co.

This is a work which seeks to bring Christianity into line as a passing link in the chain of organizations which men have made. From the title page, one is to count Christianity among the "Ancient Religions," and not either "Medieval" or "Modern Secret Orders." Therefore, about the middle of this little book, the author

(who is termed "both a scholar and an artist,") gives a very few pages to the great question of Christianity, and his account of it would strive to show that the bottom had been completely knocked out of it.

It is a very readable book, but—

After going through Egyptian questions, Greek Mysteries and Roman Bacchanalia, Pythagorean League, Orphici etc., Knights Templar, Femgericht, Stonemasons, Astrologers and Alchemists, Freemasonry, Eighteenth Century Secret Societies, Illuminati and Secret Societies of various kinds, we find that the question of Christianity has been treated in some 38 pages out of 236.

The author argues thus:

The sources of *Christianism* are to be sought in the Grecian mysteries, because Judaism was thoroughly yeasted with Grecian elements. Christ's system was propagated far more largely by Greeks and men of Greek education than by Jews. The *Christianism* of Christians is at root and in substance a totally different thing from the *Christianism* of JESUS.

In the Alexandrine school the idea of Divine Revelation as to the Old Testament had its origin. The teaching of Philo that the Logos was God's first work, the world His second, passed afterwards into St. John's Gospel. The combination of Essenism with Judaism and Grecian Mysteries and Philosophy, that is, Mon theism of the Jews and Morality of the Greeks, could have but one result—namely, that great power which transformed the world—*Christianism*. The God of the Jews was too spiritual a being to be grasped; some personage of imposing figure must come upon the stage of history with the prestige of Deity, to meet the expectation of both heathen and Jew.

At this juncture appeared JESUS, who lived and died in obscurity, and left the organizers of a new religion free to make of Him whatever they thought best for their cause. Out of a circumcised son of a Jewish carpenter they developed the longed-for Messiah, no longer merely human, but the Son of God, born of a Virgin, who, after death, rose again, ascended into heaven, the man become a God.

In His life were two elements, truth and fiction. He never pretended to be more than a man, nor propounded a creed. He taught in parables to enforce virtuous living; His miracles were not actual events, but quite needless juggleries unworthy of Him, fictions with a purpose. The story of His miraculous Birth, etc., was made up by embellishments from heathen myth, transforming Him into God, if His doctrine were to appear divine, His death must have accompanying signs also. His Resurrection, Ascension, etc., were purely imaginary and plainly to confirm the belief in an everlasting Redeemer, and in each person's immortality.

The *Christianism* of JESUS was different from the *Christianism* of Christians. His was a simple unpretending doctrine of God, virtue, love of man, the Kingdom of God in which the virtuous man would enjoy happiness and peace. Their Mystic *Christianism* ingrafted dogmas of the Incarnation, Atonement, Redemption, Resurrection, Second Advent, buttressed by the figment of miracles.

His first adherents were good, zealous, believing folk—of no education or commanding ability. Subsequent (!) adherents, St. Stephen, the Antiochians, and St. Paul, had Greek education, and

their *Christianism* overstepped the narrow limits of Judea. St. Paul was a victim of epilepsy, educated, laid the foundation of a great theological superstructure, was the *real founder* of the Christian Church. There were three parties, 1st, the Judæo-Christians who did not regard Jesus as God but classed Him with the angels; 2d, the Gentile-Christians, who set up the God-man Christ; 3d, the Alexandrine-Christian Jews, of whom Apollos imported the doctrine of the Logos or Word.

The first Apostles regarded the Nazarene merely as man; Sts. Paul, Matthew and Luke as God-man; St. John as God. Therefore, the God-head of JESUS is the result of Grecian influence.

Distinctive rites developed only after the Christians were excluded from the Synagogues. Speaking with tongues, prophesyings, were stupidities which gave way before the efforts of St. Paul's strong will; the Lord's Supper came to be simply a souvenir, was developed into a Sacrament—a "mystery"—a performance that must remain inscrutable to men, though it was men that contrived it. Without its mysteries, to give to JESUS the stamp of deity, *Christianism* never would have attained a commanding place in the world.

There were many imposter Messiahs, pseudo-prophets, renegade Christian satirists, during which period the Gnostics, Manichees, Kabbalists tangled doctrines, and *Christianism* fell into an incalculable number of sects. Christian mysteries supplanted heathen. Theology—a struggle for creed, and war—a struggle for power, became the occupation of the Middle Ages, and Christendom was involved in profound intellectual darkness. There remained only a superstructure of ethnic mysticism and of doctrines—as the Trinity, Incarnation, Resurrection and Ascension, borrowed from Egyptian and Grecian Mythology.

If we were to hold to such a conclusion of the whole matter, we should indeed believe that the gates of hell had prevailed in spite of Christ's promise, and that this had happened soon after Pentecost—when St. Stephen was stoned to death. The book is apparently intended as a stab into the living Christian Church, which is rather a proof (however undesigned), that she is even now the Living Church of the Living God. Else, why stab?

The Religions of the World. History of all the Great Empires of the Earth. etc.

By Rev. JAMES L. MEAGHER. Christian Press Association Publishing Co., 61 West 15th St. New York. 1896. pp. 442.

WE have seldom to look over a book more turgid, confused, full of incessant repetition, loose in statement and constantly inaccurate. The book is called *The Religions of the World*, but its secondary title describes its contents. The author takes up the history of mankind, beginning with Adam and the genealogies of the Book of Genesis, and with constantly repeated definitions of etymologies, in a style full of parentheses, and excursions. He gossips along through 400 pages, mingling fact, fancy, tradition, history, legend, imagination, conjecture, all in one breath, so to speak, without the least discrimination or proportion. It is a specimen of the sort of book made up to sell to ignorant people, and calculated to make an unlearned man certain that he knows all history, and in consequence a nuisance to his acquaintance. It is a fair sample of what the Romans supply to their laity for "literature." Would that there were fewer such.

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Total Paid Policy-holders in 1895,	-	-	-	-	-	\$23,126,728.45
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