



THE

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THE recent letter of Mr. Gladstone to Cardinal Rampolla on the subject of Church Unity and Anglican Orders indicates the great interest with which the decision of Leo XIII upon these topics is awaited. Mr. Gladstone does not treat his subject theologically, but rather with reference to the immediate and remote results which must necessarily follow a Papal decision for or against the validity of Anglican Orders. It would seem a great pity if the cause of Christian Unity should receive its most violent blow from Leo XIII who has laboured so zealously to promote peace in his time.

IF Leo XIII decides in favour of the validity of Anglican Orders, no doubt Anglicans will be pleased; it is always pleasing to have others agree with us; but what next? Such a decision can have no practical effect in creating intercommunion. What is needed for the reunion of Christendom to-day is not so much a decision from the Pope that our orders are valid, as that the order he has assumed of "universal bishop" is invalid.

WE ejaculated a R. I. P. the other day as we passed the Roman Catholic Cemetery at Cold Spring, Long Island. It would be a great breach of charity not to pray for those who must lie for years under an ornamental arch containing the legend "ST. PATERICK'S CEMETERY." But perhaps this spelling is Irish, and the poor souls rest easy under it.

"THE Anglican clergyman, Father Block, states that the number of Anglican clergy in England and Scotland hearing confessions is between 1,200 and 1,500, while fifty years ago there were not twenty."—*Catholic Weekly*, (Roman).

The Southern Missioner says that, "the Rev. Dr. Rainsford in *St. George's Chronicle* speaks with force to us small vessels in our simple work " This is what he says—"I would rather be a small vessel so full that it ran over, than a big vessel only half full " This would seem to place the Dr. upon the horns of a dilemma.

"THERE is one peculiarity about the Japanese that is not particularly known. They never utter an oath," said Colonel R. W. Gruber yesterday. "The reason for this is that there is no word in the Japanese language which is equivalent to an oath. Even the vast number of foreigners who have gone to that country during the last ten years and the thousands of new words added to the language have not in the least affected the Japanese in swearing. In this respect the Japanese stand alone, for all other inhabitants of

earth can, when they step on a tack, use a stronger expression than the one used in general conversation.—*The Cincinnati Enquirer*.

THE fears for the disappearance of song birds lately expressed by one of our contributors were by no means exaggerated; and the statement that the wearing of birds' feathers on female headgear involves an enormous destruction of bird life is borne out by facts. The meadow lark of California, famed for its incomparable notes, is being exterminated by the hunters, who kill larks for the markets at so much a hundred. One dealer in London is reported to have received in a single consignment 32,000 dead humming-birds, 80,000 aquatic birds, and 800,000 pairs of wings—which latter, it is said, are often wrenched from living birds. Such barbarity as this in the interest of fashion would have shocked people in the ages called dark.—*Ave Maria*.

UNDER the heading Foreign News, a late number of *The English Churchman* says that a Russian prelate, the Bishop of Kursh, has issued a peremptory order that the clergy of his diocese, and their wives, shall abstain from smoking. The practice, says the Bishop, is "bad for the health, opposed to common-sense, and quite unbefitting for those who serve the altar." This is altogether a new departure for an orthodox prelate, and it has exposed the Bishop of Kursh to the imputation of sympathy with the Russian sectarians, who are generally non-smokers, as well as ascetics in other respects.

It is both interesting and gratifying to note the following facts about the standing of this year's graduating class at the General Theological Seminary:

1.—All three honor men, and those to whom essays were assigned for the commencement exercises were regular servers at the Church of St. Mary-the-Virgin.

2.—Of the six Degrees of B. D. granted in the class, four recipients were regular servers at St. Mary's.

3.—Of the ten men who were first in their class standing, six were regular servers and one occasional at St. Mary's.

4.—Of the three prizemen, one was regular and one occasional at St. Mary's.

A friend of St. Mary's, learning these facts, writes:—"In the light of this it would hardly seem that the Brains are going to the Broads, as the latter are fond of alleging as to the young students. And I think St. Mary's has reason to be proud, too."

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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 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.

KALENDAR FOR JULY.

1	We.	
2	Th.	<i>Visitation B. V. Mary.</i> O. V. B. V. M. Annual Mass, 8 a.m.
3	Fr.	<i>Abstinence.</i>
4	Sa.	<i>Translation of St. Martin Bp. C.</i>
5	S.	Fifth after Trinity.
6	Mo.	Burial Guild Monthly Mass, 8 a.m.
7	Tu.	
8	We.	
9	Th.	
10	Fr.	<i>Abstinence.</i>
11	Sa.	
12	S.	Sixth after Trinity.
13	Mo.	Requiem Mass, 8 a.m.
14	Tu.	
15	We.	<i>Translation of St. Swithun, Bp.</i>
16	Th.	C. B. S. Monthly Mass, 8 a.m.
17	Fr.	<i>Abstinence.</i>
18	Sa.	
19	S.	Seventh after Trinity.
20	Mo.	<i>St. Margaret V. and M.</i> Requiem Mass, 8 a.m.
21	Tu.	
22	We.	<i>St. Mary Magdalene, Penitent.</i>
23	Th.	
24	Fr.	<i>Abstinence.</i> Bona Mors Devotions after Vespers.
25	Sa.	St. James, Ap. Masses, 6:00, 7:30, and 8 a.m. (Bona Mors).
26	S.	Eighth after Trinity. <i>St. Anne, Mother of B. V. Mary.</i>
27	Mo.	Requiem Mass, 8 a.m.
28	Tu.	
29	We.	
30	Th.	
31	Fr.	<i>Abstinence.</i>

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.

CONFESSIONS will be heard during July and August daily after Matins or Vespers, and by appointment with the Clergy at other times, either on Sundays or week-days.

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 will be 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, there will be Weekly a Requiem Mass, and the Monthly Masses of the Burial Guild, the O. V. B. V. M., the C. B. S. and the Bona Mors Society, at 8 o'clock. On Holy Days there will be an additional Mass at 6:30 a.m.

WE still need more money for the Fresh Air Fund. More liberal contributions must be sent if we are to provide an outing for as many as we have in previous years. The present year is an exceptionally difficult one because we have to furnish the houses before we can take any one there.

THE Memorial of the opening of the new Church containing an account of the various services, a description of the buildings, architectural illustrations, the sermon preached by the Rev. Fr. Ritchie, and the anniversary sermon by the Rev. Fr. Brown has been printed and issued by the Trustees of the Church. It has been mailed to Bishops and Clergy. Many of the congregation and laity have received copies. Others who wish them can receive them upon application to the Parish Clergy or to the Sexton. This Memorial is well worth preservation among one's books or pamphlets, both because of its inherent interest and the neatness with which it is edited.

THE Confraternity of the Blessed Sacrament held its Annual Conference on Corpus Christi Day, June 4th, in the Church of the Ascension, Chicago. There were first Vespers and sermon, early Masses, solemn High Mass, and sermon, after which the Conference. In the Church of St. Mary-the-Virgin, New York, there were early Masses and solemn High Mass. After this the members of the Ward assembled in St. Joseph's Hall for a meeting. There was a large attendance. The full list of the Ward is one hundred and twenty-three. Fr. Brown continues as Superior, the Rev. Fr. Upjohn was elected as Secretary-Treasurer. There is the promise of more Masses and other services, meetings, etc., during the coming season. Communicants, and persons preparing to receive communion can become associates. There can be no higher privilege in associating with the Confraternity than to promote the object which it has in view, which is the honour due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

THE New York Branch of the Guild of All Souls has dissolved its organization. Its officers have sent a circular to its members announcing that fact, and requesting that such of its members as may be willing should unite themselves with the branch of St. Mary-the-Virgin, New York. A number have already done so. The funds of the New York Branch have been turned over to the Treasurer of the S. M. V. Branch. It was because of the greater privileges given to the members of the S. M. V. Branch in the way of Requiem Masses, other offices, and meetings, and the fact that there was the permanent use of an altar at which members might regularly assemble that induced this change. It was a matter of long and serious thought. The Branch S. M. V. have extended a most cordial welcome to all the others. There will be a Requiem Mass at one of the altars of the Church as usual every Monday at 8 o'clock. The monthly meetings on Sundays will be omitted until the first Sunday in October.

EXCHANGES:—The 203 Exchanges regularly received by the THE ARROW are kept on file in the Men's Guild Rooms. The following new Exchanges received since last month are acknowledged:

Baptist Bulletin, Grand Forks, N. Dak.; *Grace Church Life*, Haddonfield, N. J.; *Church of the Ascension News*, Gloucester City, N. J.; *Tid Bits*, Cohoes, N. Y.; *Trinity Church Messenger*, Phoenix, Ariz.

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)	20,572 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

HITS BELOW THE BELT

II

No one has ever accused THE ARROW of saying harsh things about the Roman Church or its faith. On the contrary, we have received many

rebukes for defending Roman Catholics when they were in the right. We propose to continue this course; but from time to time we shall print a few sentences parallel to the untrue, vituperative, or venomous matter, with which certain Roman papers seek to discredit us. Our left-handers will cease when our contemporaries learn to *fight square*.

"Canon Mason, it appears, agrees with the late Bishop Brooks and many living Episcopalians in holding that Christ is not God. It would be impossible to get a jury of Episcopalians to convict the Canon, for the simple reason that most Episcopalians hold the same views."—*The Sacred Heart Review*, (Roman) June 20, 1896.

Every ritualistic Anglican must shudder when he contemplates the innumerable acts that took place (chiefly in connection with the "Holy Communion") in the established Church of England during the two hundred years following the accession of Queen Elizabeth, which, if the orders of the State clergy were valid, could not be considered as anything less than sacrileges of the most horrible and revolting character. — *Church Progress* (Roman), May 9, '96.

"A LIAR never believes other people, for he judges them by himself."

"A LIE is a lie, whatever name you call it by."

"A LIAR is not believed when he speaks the truth."—*The Sacred Heart Review*, (Roman) June 20, 1896.

Cardinal Baronius, who will not be rejected as an authority by our Roman friends, says, in regard to a period in the tenth century, covering a space of sixty years, and the reigns of thirteen Popes: "What was then the semblance of the Holy Roman Church? As foul as it could be: when harlots, superior in power as in profligacy, governed at Rome, at whose will sees were transferred, bishops were appointed, and, what is horrible and awful to say, their paramours were intruded into the see of Peter *** You can imagine as you please what sort of presbyters and deacons were chosen as cardinals by these monsters."—Baronii "Annales," 912, viii.

TIME!

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

Suitable for use 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. 30 cts. per 100.
- 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.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
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- No. 7.—ACTS OF FAITH, ETC., AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 1. 30 cts. per 100.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Free.
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Sample set, post-paid, 20 cents. Price per 100, as above; postage or express charges, extra. No. 11 in pads, 10 cents extra per pad. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

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 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. This request must be renewed at the beginning of each year.

NEW YORK, JULY, 1896.

THE CATHOLIC COUNTER-REFORMATION.

FROM the special correspondent of the *English Churchman* (London), we cull the following interesting and encouraging news items, which illustrate the editorial statement in the same issue that—"In thousands of parishes dogmas are inculcated which are not only suited, but are actually intended, to reverse the English Reformation."

At St. Peter's, Streatham, there are branches of the Purgatorial Society (viz the Guild of All Souls), the Confraternity of the Blessed Sacrament, and the English Church Union. On the first Thursday in each month a Mass for the Souls in Purgatory is offered in the Church, and on the last Saturday of each month Vespers for the Dead are said.

At St. Cuthbert's, Philbeach Gardens, and at St. Augustine's, Kilburn, many confessions were heard during Holy Week, and the Way of the Cross sung. The Stations of the Cross are also used in St. Alselm's, Streatham. At St. John's, East Dulwich, there is a branch of the Guild of All Souls with frequent Masses for the Souls in Purgatory.

The first object which strikes one in entering the enormous structure of All Hallows, Southwark, is a gigantic crucifix resting on what looks like a great heap of stones, the figure being much larger than life size. In this Church there are three altars each with a tabernacle for the reservation of the Blessed Sacrament. Mass for the dead is offered in this Church on the first week-day in each month.

During Passion Week, in St. Alphege's Church, Southwark, a huge crucifix, the figure on which is of life size, is moved from its ordinary position, and placed in front of the high altar, with a faldstool beneath it. All the members of this congregation are also members of the Church Confraternity. They pledge themselves to receive the Blessed Sacrament frequently and always fasting, to go frequently to confession, to pray for the dead and to believe the whole Catholic faith. The Manual of the Confraternity contains the Office of Benediction, Litanies of the Blessed Sacrament, and of Our Lady, and invocations of the Blessed Virgin and the Saints.

St Matthias', Earl's Court, continues to follow the ritual thus described by the curate in charge in 1886. It is "the modern Roman, very simple, regulated by the Sacred Congregation of Rites at Rome, and possessing present authority." In this Church Tenebræ was sung on Wednesday, Thursday and Friday evenings, and the Reproaches on Good Friday morning.

At St Cuthbert's, Philbeach Gardens, there are four Holy Water Stoops in use, one at each entrance to the Church; and the altar of the Lady Chapel has just been enriched by the addition of a tabernacle for the Blessed Sacrament. On Good Friday the *Adoration of the Cross* was solemnly observed by a large congregation, the members of which in turn knelt to kiss the feet of the image of their Saviour placed for the service on the floor of the Chancel.

On the Saturday in Holy Week the *New Fire* was blessed at St. Mary's, Charing Cross Road, and from the new fire all the lights of the Church were ignited, including the sanctuary light, and the little lamp burning before the image of the Mother and Child.

It is reassuring in these days, when in some few places Christ is openly denied, to read of the many Churches which leave no doubt from the acts of Catholic devotion they use that in them Christ the Saviour is worshipped as God. The correspondent of the *English Churchman* concludes by anticipating that as at present the English Church is silently tolerating these old fashioned devotions, so her next step will be to give them the public sanction of law.

Now, Sir, I submit that if we are to gain our end it will be through the innovations of individual priests, and not by the leading of the Bishops. In other words, reform to be lasting must begin from the bottom and not from the top. The Bishops, I take it, wish to be led. The ultimate success of a Church movement will depend upon the attitude of the mass of the faithful. Thus the Bishops, while they cannot under present circumstances directly sanction the use of many devotions outside the Prayer Book, are yet content to close their eyes to the practice, or at most to denounce them in general terms; while their final attitude, as in the case of the Oxford movement, will depend upon the attitude of the majority of the faithful. It is thus that the most helpful devotion of the Three Hours' Agony has at last received episcopal sanction. It was at first a quite unjustifiable innovation, but the mass of the faithful have decided that it is now justifiable, and we may expect the other Bishops, if they have not already done so, to follow the example of the Bishop of London in sanctioning this extra Prayer Book devotion. Indeed, Sir, we of the English Church are slow to learn from experience. The revival of Catholic ritual is due entirely to the action of individual priests in the teeth of their Bishops, and we may expect other reforms to come in the same manner.—Correspondent of *The Church Times*.

"WHATEVER Catholic custom is wont to use in Divine Service, whether in word or act, which has not been distinctly disallowed by the Prayer Book, or some other authoritative document, or which has only been omitted without being prohibited, is still the legitimate inheritance of the Anglican Communion"—*Orby Shipley, M.A., Ritual of the Altar, 2d Ed.*

THE CHILDREN'S MASS.

"CHILDREN'S MASS" is becoming a regular feature in the work of so many of our parishes that the following account from *The Ave Maria* of the methods of the Rev. John Furniss, C. SS. R., who did much to popularize the service will be read with interest.

At every one of his missions to children Father Furniss gave an instruction on the Holy Sacrifice, explanations of its meaning, worth, and efficacy; its four great ends, its several parts, its ceremonies, its vestments, its lights, etc. Then, at every Mass that was celebrated for the children during the mission, Father Furniss, standing on an improvised platform, told them what the other priest was doing as he went through the sacred functions; recited with them acts of contrition, faith, adoration, thanksgiving, etc.; joined with them in offering prayers and led them in singing hymns. He was very explicit in his instructions. He would say, for instance: "Now the priest is saying the *Confiteor*, confessing his sinfulness as an acknowledgment of his unworthiness to offer such a divine Sacrifice. Let us, too, consider the sins that we may have committed since last we were here, and beg God to forgive us." Then he and they would make an examination of conscience and an act of contrition. Thus he would follow the celebrant step by step.

Further on he would say: "Now he is washing his fingers, as Pilate washed his hands to show that he was innocent of a desire to shed the blood of Christ, and to typify how pure we should be to approach the Consecration. Now he asks you all to pray that the Sacrifice may be pleasing to God. Now Our Lord is about to be crucified, to be lifted up for our adoration; and we remember also His last supper, when He first changed bread and wine into His Body and Blood. Now, my dear children, the Consecration has been made. There are no longer bread and wine on the altar, but Jesus Christ is there. Tell Him that you believe that He is there, that you adore Him, that you love Him, that you are grateful to Him for this gift of Himself and for all His other favors to you." Then he would make with them acts of those virtues. At the *Domine, non sum dignus* he taught them to make a Spiritual Communion. At the end of the Mass he trained them to thank the good God for the grace of being allowed to be present at it.

At intervals he had the children sing hymns—hymns that related to the Holy Sacrifice, and that he had had composed expressly for them. These were mostly a rhythmical paraphrase of the principal prayers of the Liturgy, set to simple airs.

When the mission was at an end the children were well instructed in the fact of the Holy Sacrifice and in an excellent way to assist at it. Then Father Furniss besought the pastor to keep up their special Mass on Sundays as a permanent institution in the parish, and to conduct it as he had done. His method supposes: 1. That there shall always be a priest or other competent person to preside at the function and to direct the devotions of the children. 2. That the children shall not be left to themselves—to pray or not to pray—but that they shall all take part simulta-

neously in the common devotions: praying, singing, or listening to instructions. 3. That the hymns shall refer to the Mass and be an aid to participation in the Sacrifice; and not a distraction, taking minds and hearts away from the altar. 4. That the church shall be given up exclusively to the children for their Mass. Where this can not be done, he insists that the best seats in the front part of the church shall be given to them. 5. That an instruction, suited to the capacity, the needs and the duties of the children, shall be preached to them.

THE ENGLISH BIBLE.

IN view of the fact that we are constantly noticing tirades in the Roman Catholic press against the iniquitous King James version of the Bible, the following fair minded statement of what the authorized English version really is should be noted as coming from one of our Roman Exchanges called *The Calendar*, published by the Paulist Fathers in New York City. Only Roman Catholics who have read the King James version know its excellencies. We commend its wider study to our brethren of the Roman obedience.

THE ENGLISH BIBLE.

THERE is considerable ignorance abroad as to the character and origin of the present Protestant [*sic*] translation of the Bible. It is commonly supposed by Protestants to have been the work of the sixteenth century reformers who supplied a hungering population with the Word of God forbidden them by the Church authorities. And Catholics, imagining its origin to be as stated, commonly feel a natural dislike of the translation as the work of men inspired by hatred and heresy. Both these opinions are clean wrong. A Protestant writer, J. H. Blunt, long ago proved from close examination that the existing English version is founded upon translations in use among English Catholics from the time of St. Augustine. These earlier translations were numerous and frequently revised owing to the changes of the English tongue during the course of years; fragments of many are still extant, and, besides being useful as illustrating the gradual development of the language, prove that later "translations" were not new but mere corrections and changes of the old original, which remained substantially the same. Comparison shows that the existing Bible was based, not upon Tyndale's version (demonstrably dishonest) but upon the earlier Bible of the fourteenth century—the Catholic Bible of good old Catholic England.

Now we never were anxious to dispute the literary beauties of the King James version. Still more readily should we insist upon them in calling attention to the fact that it is substantially of Catholic workmanship. All that Protestant labor has done—we speak on Protestant authority—was to revise and correct the Bible as necessitated by advance in modern criticism and scholarship. Not unlikely they have made some improvements. We do not grudge these. Not impossibly, also, they are responsible for certain passages in which—as all the world knows—clear mistranslations have the effect of favoring Calvin and his followers.

ROMAN CATHOLIC CHURCH DECORATIONS.

WE have frequently called attention to the specimens of execrable art that are to be seen in some of our churches. They are sources of distraction and not unfrequently imperil the gravity of the most sedate and pious.

There is certainly nothing inspiring in representing the Archangel in a costume that would do credit to the opera of *Fra Diavolo*. It certainly is incongruous to represent him in a pair of modern riding boots with spurs, and wearing some kind of a blouse akin to the French ballet. There is nothing devotional in those things. There is no art. They should be obliterated. They are gaudy, vulgar, and entirely out of place in a church.

There is much need of reform in modern church art. There is no record that Moses wore a helmet and Hessian boots. Biblical characters should be produced as described in the narrative.—*Catholic Sun*.

PRO-CATHEDRAL.

WE notice in the *Pro-Cathedral Record* that the beautiful processional Cross recently presented to the Cathedral corporation and accepted on its behalf by Bishop Potter, bore the Catholic legend *Requiescat in pace*, this prayer for the dead being for the repose of the soul of the Rev. Dr. Miles, sometime a worker in the Stanton St. Mission. The prayer on the Cross is good, but we would be better pleased if prayer on the knees formed a more prominent feature of the Pro-Cathedral "Parish Work" which we find outlined as follows:

PARISH WORK.

MONDAY.

Kindergarten (daily except Saturday), 9 A.M. Girls' Friendly Society, 8 P.M. Men's Club (visitors' night), 7.15 P.M. Boys' Choir Rehearsal, 8 P.M. Gymnasium for Men, 7.30 P.M.

TUESDAY.

Bible and Prayer Book Class, 8 P.M. Adult Choir Rehearsal, 8 P.M. Men's Club, 7.15 P.M. Gymnasium for Boys, 7.30 P.M. Dispensary and Visiting Physician, 9 P.M.

WEDNESDAY.

Mothers' Meeting, 2.30 P.M. Men's Class, 8 P.M. King's Daughters and Sons, 8 P.M. Men's Club, 7.15 P.M. Pro-Cathedral Chapter B. S. A. second Wednesday in month, 8 P.M. Dispensary and Visiting Physician, 9 P.M.

THURSDAY.

Evening Prayer and Sermon, 8 P.M. Dispensary and Visiting Physician, 9 P.M.

FRIDAY.

Men's Club, 7.15 P.M. Gymnasium for Men, 7.30 P.M. Full Choir Rehearsal, 8 P.M. Junior King's Daughters, 8 P.M.

SATURDAY.

Men's Club, 7.15 P.M. Gymnasium for Boys, 7.30 P.M. Dispensary and Visiting Physician, 9 P.M.

A strawberry festival will be held under the auspices of the King's Daughters on Wednesday, June 17, the proceeds to be devoted to the Fresh Air Fund.

This may be philanthropy, but it is not religion.

ERIN'S VISION.

WE are in receipt of a letter from a Roman priest who has lately written and got published a drama booming the *Irish* people. Inasmuch as many of the newspapers to which he has sent this "*Catholic* drama of a *patriotic* order" have not considered the production sufficiently important for notice the author has stereotyped a laudatory review of his work and sends it to delinquent editors to insert in their papers. We gladly comply with the request, and insert both the review

and the accompanying letter. Some other Irish dramatist may want to know how to get a free advertisement of "a more or less carnival effect"

ST. PATRICK'S CATHEDRAL,
NEWARK, N. J., June 13th, 1896.

Dear Sir:

Some weeks ago, I mailed to your office a copy of "The Birth of the Rainbow," a drama for schools and academies. Not having seen any reference to same in your publication, I would infer that pressure of work has prevented you from reading for review.

In order to save you time, I take liberty of enclosing a review notice for insertion of which I shall be very grateful.

Catholic dramas of a patriotic order are very scarce, and the Catholic Press can do good service in this direction. It is needless to say, that books of this kind are not remunerative to the author, hence having the same motives in writing as you have in reviewing, viz.: a desire to promote the spread of Catholic ideas, I need no further apology for asking the favor of a notice.

Thanking you in advance, I remain,

Sincerely yours in Christ,

P. T. CAREW.

NOTICE FOR REVIEW.

A new drama for schools and academies, entitled "The Birth of the Rainbow, or Erin's Vision," by Rev. P. T. Carew, of St. Patrick's Cathedral, Newark, N. J., has come to our notice. The play was written in aid of the Cathedral school fund, and its first production last Easter week was a complete success, running four nights.

The recent Venezuelan incident is used as the groundwork of the piece which abounds in healthy American sentiment, and cannot fail to instruct as well as entertain.

A novel feature also is the clever arrangement of the plot with a view to incidentally display the accomplishments of the young performers in tableaux, drills, dancing, singing, etc., producing more or less carnival effect.

It will be sent postpaid to any address, for twenty-five cents single copies, or two dollars per dozen, by the author.

It becomes, then, the duty of every Christian to rise up against the monstrous traffic in vice which takes place year by year in those sinks of iniquity, the divorce courts. We must raise our voices against it in season and out of season, and, what will perhaps be more effective still, we must purge ourselves from any complicity in it by closing our doors against any violator of the marriage vow, just as we should against a murderer or a thief—*The Antiphon*.

A GOOD story is told of a poor Irish boy who had the misfortune to be sent to one of the Souper schools in Dublin; establishments whose proselytising conductors make it their aim to induce Catholic parents, under the pressure of what an English statesman once called "the pinch of hunger," to sell their children's faith for food.

The morning after the boy's arrival the manager called him up for religious instruction. "Can you say your prayers, my boy?" he asked. So the child began, "Our Father, Who art in Heaven;" and having finished, the *Paternoster*, went on, as he was accustomed to do, to the *Ave Maria*: "Hail Mary, full of grace."

But there the manager interrupted him with an impatient look and gesture. "Stop that," he said, "we don't want to hear anything about her. Say the Apostles' Creed." The boy began again: "I believe in God, the Father Almighty; Creator of Heaven and earth, and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost; born of the—:" here he stopped, and looked embarrassed.

"Why don't you go on?" the manager asked. "Why sir," he answered, "you don't want to hear anything about her; but here she comes again." It is true. She does come again, and always again. You cannot get rid of her; she is part and parcel of Christianity; there is no Christ without Mary, and no Christianity without Christ; and no salvation without Him.—*Catholic Herald*.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone say before they go. The flowers you mean to send to their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Selected.*

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For the year ending December 31st, 1895.

Assets,	-	-	-	-	-	\$221,213,721.33
Liabilities,	-	-	-	-	-	194,347,157.58
Surplus,	-	-	-	-	-	\$26,866,563.75
Total Income,	-	-	-	-	-	\$48,597,430.51
Total Paid Policy-holders in 1895,	-	-	-	-	-	\$23,126,728.45
Insurance and Annuities in force,	-	-	-	-	-	\$899,074,453.78
Net Gain in 1895,	-	-	-	-	-	\$61,647,645.36

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