



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

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LAST month we called attention to the archway over the entrance of "ST. PATERICK'S CEMETERY" near Cold Spring, L. I. Since then the dedication has been changed with the paint pot and good St. Patrick is the patron of the place. So Rome does change after all. We almost begin to feel hopeful about Roman recognition of Anglican orders. Perhaps another suggestion may be accepted and acted upon in regard to this same cemetery. Why not clear the plot at least of all weeds which have grown above two feet in height and set up a cross or crucifix where it can be seen from the road. Among the large number of grave stones but one cross appears, and this is of the thick-set undevotional variety. The neglected appearance of the plot now is enough to make Protestants point it out as an example of Catholic irreverence for the dead. May they whose bodies lie within this weedy *God's Acre* enjoy rest, light, and peace.

ON the fourth of July the New York papers announced that "The Newark Christian Endeavorers begin a 'Bicycle run for Christ' at 5 o'clock a. m., New Jersey time, and will end it at Philadelphia!" Churchmen are sometimes asked why they do not fraternize with these sectarians. One answer is that in Churchmen reverence for Christianity is coupled with good taste.

CAUSE and effect were seen close together when the letter left by the man who committed suicide in Ludlow Street Jail the other day was opened. It read, "I am not taking my life out of cowardice, but cannot bear the mental strain and disgrace. I have read Ingersoll's 'Is Suicide a Sin?' and, according to that writer, my deed is perfectly legitimate and excusable." The value of the doctrines of infidels and atheists is very plainly known by their fruits. But why does not Ingersoll make away with himself? The world could well spare him, and according to his own profession he has no fear of hell before his eyes.

CHICAGO is in the throes of a moral reformation. From the following account in a Chicago paper we gather that its heroic efforts have been not altogether without results. It seems that one evening last week a young man taking leave of his wife on a public street, and all unaware of the danger he was running, gave her an affectionate kiss. One of the "plain-clothes" men of the police force saw the nefarious proceeding and immediately started in pursuit of the culprits, who were taken in a patrol wagon to a police station and detained five hours. It took that time for the officials to come to the conclusion that possibly there were no statutes preventing a man from kissing his own wife.

ONE of the best Roman papers which comes to our exchange table is *The Review*, of Chicago, edited by Mr. Arthur Preuss. Its able articles do not appear to have been revised and partially suppressed by Right Reverend censors. It is strongly loyal to Rome, as a Roman paper ought to be; but, unlike some other papers we might mention, its articles are not, to use Mr. Purcell's language, "written in the sacristy and smelling of incense." A page of *The Review* does not resemble a warped and garbled budget of War despatches from Cuba. By the way, we have sometimes wondered whether the editor of *The Review* is a relative of Dr. Edward Preuss of Berlin, who about thirty years ago wrote a book entitled *The Romish Doctrine of the Immaculate Conception*.

WE would advise any Roman priest who is "fixing up" his Church, to read the Reverend Father Meagher's editorial entitled *Christian Pressings* in *The Christian Press* for July 1st. It is so nice to be told in these days, when Art so often forgets her function as handmaid of Religion, that Meagher & Co. "sell statues so cheaply that any priest fixing up his Church can get a large number of statues of Christ, the Virgin and the Saints, all painted and decorated in the most beautiful manner." We don't need any statues for our "neches" just now, Fr. Meagher, but could you let us have some of the paint pots—after they are empty?

WHAT kind of a shepherd of souls is a Bishop who tells the young of his flock that they may be compelled to break away from the flock and seek nourishment elsewhere? Yet Bishop Lawrence of Massachusetts is reported to have said, in addressing this year's graduates of the Episcopal Theological Seminary at Cambridge, that some of them in their further search for truth, might be compelled to break from the Ministry of the Episcopal Church.

We know that many who are trained in this school, which nominally belongs to the Church, do break from the ministry of the Episcopal Church, and that many more who hold Unitarian views remain to teach heresy. In the meanwhile what folly it is for the Church to recognize the Theological training of a Seminary over which it has no control; a training which develops heretics instead of Christians, and which is a fruitful source of clerical scandals; a training of which the basis is that the religious teacher no less than his disciple must be ever learning, and never able to come to the knowledge of the truth.

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 AUGUST.

- 1 Sa. *Lammas Day.* O. V. B. V. M. Monthly Mass, 8 a. m.
- 2 S. **Ninth after Trinity.**
- 3 Mo. Burial Guild Monthly Mass, 8 a. m.
- 4 Tu.
- 5 We.
- 6 Th. **Transfiguration of Our Lord.** Masses, 6.30 and 7.30 a. m.
- 7 Fr. *Holy Name of Jesus.* Abstinence.
- 8 Sa.
- 9 S. **Tenth after Trinity.**
- 10 Mo. Requiem Mass, 8 a. m.
- 11 Tu. *St. Lawrence, Arch-Deacon, M.*
- 12 We.
- 13 Th. C. B. S. Monthly Mass, 8 a. m.
- 14 Fr. Abstinence.
- 15 Sa.
- 16 S. **Eleventh after Trinity.**
- 17 Mo. Requiem Mass, 8 a. m.
- 18 Tu.
- 19 We.
- 20 Th.
- 21 Fr. Abstinence.
- 22 Sa.
- 23 S. **Twelfth after Trinity.**
- 24 Mo. **St. Bartholomew. Ap.** Masses, 6.30, 7.30 and 8 a. m.
- 25 Tu.
- 26 We.
- 27 Th.
- 28 Fr. *St. Augustine of Hippo, Bp., Con., Doc.* Abstinence. Bona Mors Devotions after Vespers.
- 29 Sa. *Beheading of St. John Baptist.* Bona Mors Monthly Mass, 8 a. m.
- 30 S. **Thirteenth after Trinity.**
- 31 Mo. Requiem Mass, 8 a. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children, 9 a. m., weekly.
Monday.— Burial Guild, 8 a. m., first in month.
Requiem 8 a. m., other Mondays.
Wednesday.— St. Mary's Guild, 9.30 a. m., first in month.*
Thursday.— C. B. S., 8 a. m. Nearest middle of month.
Saturday.— O. V. B. V. M., 8 a. m., 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 statue of St. Michael the Archangel which has recently been placed in its niche on the South side of the main entrance to the church, has attracted much attention and admiration. The sculptor is Mr. Rhind, who also executed the statue of the Blessed Virgin and Child for the main entrance.

WE have duplicate copies of several back numbers of THE ARROW, over and above the regular complement we always keep on file for binding, etc., which we will be pleased to send free, as long as they last, to persons wishing to circulate them as tracts. Those applying should send name and address to THE ARROW, 145 West 46th St., 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
	\$7,700 00

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.
- 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. 30 cts. per 100.
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- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Free.
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- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
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- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
- No. 13.—REUNION WITH ROME. pp. 4. 30 cts. per 100.
- No. 14.—PARADISE AND PURGATORY. pp. 3. 30 cts. per 100.

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 DRUMMER'S LATEST.

The drummer always brings the latest trick. Here it is:

Take a spool of white basting cotton. Drop it into your inside coat pocket and, threading a needle with it, pass it up through the shoulder of your coat. Leave the end an inch or so long on the outside of your coat and take off the needle. Four men out of the five will try to pick that whole thread off your shoulder, and will pull on the spool until it actually does seem as though your clothes are all bastings, and that they were unraveling not only your clothes, but yourself.

"I was in to see Wilson Barrett in 'Claudian' in Boston last week," said the traveling man. "It was in the most interesting and pathetic portion of the play. Everybody was rapt. I was sitting bolt upright, and didn't know or care to know a soul around me, when suddenly I felt some one tugging at that basting cotton that I myself clean had forgotten. I didn't say a word and did not move. Foot by foot it unrolled. Half glancing around, I saw a man—a total stranger—yanking at the thread. His face was scarlet. He had pulled out about ten yards and was now hauling in hand over hand. He didn't care to stop because he had decorated my back and the whole aisle with basting cotton. He hardly dared to go ahead, for he didn't know what portion of my domestic interior economy he was trifling with. Rip! Rip! went the thread. Hand over hand he yanked it in. The aisle was full of it. 'For Heaven's sake! will it never end?' said he above his breath. I sat perfectly still and ran the spool while he pulled. How I wanted to yell. I never saw anything half so funny. The whole section of the house got onto it. They didn't know whether to laugh at me or him, but sat and looked on amazed at the obstacle. At last the stranger behind gave one frantic rip and yanked out about eleven yards in one bunch, and as the cotton got twisted around his watch chain, over his eye glasses, in his hair and filled his lap, I turned around, and, producing the spool from my pocket, said: 'I am very much obliged for your interest and very sorry that I misled you. You see I have about one hundred and twenty-four yards left, but I presume that you don't care for any more to-night. I am honestly sorry, but I can't help smiling.'

The man was a modest sort of gentleman in appearance. His face was red as fire even to his ears. He looked at me and then at the spool. He changed color once or twice, and when the crowd caught on a big laugh went up.

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 SERVANT
TO 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, AUGUST, 1896.

LOSS AND GAIN.

In the Convention Address of the Right Rev. Alfred Magill Randolph, D.D., Bishop of Southern Virginia, the following extracts seem to us noteworthy as the expression of one who for years has been bitterly opposed to the development and spread of Catholic doctrine and practice in the Episcopal Church. It has been Bishop Randolph's hard lot personally to observe the steady decadence of the old evangelical party to which he belonged, and the corresponding growth of the principles which he earnestly hated. In many ways this address gives the reader the feeling that the Bishop at the end of a long life, is carving on his own tombstone the dismal word FAILURE.

I speak of the Ritual party. That is really the only party in the Church of England and the Church of America. It is organized, it is compact, it works together for one end and to one purpose.

The old parties in the Church have lost their coherence and their organization.

The Evangelical party had its day and did its great work, but it lacked the spirit of ecclesiastical statesmanship. It has now no organic life.

The Broad Church party has done, and is doing, its work, whose benefits in many directions it would be narrow and ignorant to deny. The truth is those who are said to hold what are called Broad Church views differ from each other as widely as they differ from other schools of thought in the Church. There is with them no dominant principle to constitute a foundation for a party organization. You cannot build up a party in politics or in churches upon a negation. You may demonstrate to your own satisfaction that all other parties are in the wrong, but, unless you present definite convictions as the ground of your claim to be heard, you will have nothing to stand upon.

It cannot be denied that many of them have fallen into the temptation, which is close to the path of every independent thinker, as darkness hovers on the very borders of the light, of making an idol and a shibboleth of their freedom of

thought, so that if thought is free, it does not matter much whether it be truth or error.

Broad Churchmen are without organization and therefore as a party they are without legislative efficiency.

The old High Church party has also in great measure lost its coherence and has dissolved its organization. It accomplished a great work in its day. It raised the standard of reverence for the worship of God in the beauty of holiness. It educated in the clergy and the laity a sense of dignity and responsibility, and a spirit of unity and of reverence for the past by reasserting the value of the sacraments, and by laying greater stress upon the continuity of worship, of doctrine and of organization, which connect us with the Church of the early ages of Christianity. The truths they taught have survived; the exaggerations and theoretical errors to which the spirit of party once enticed them have lost their hold as a practical power in their life as a body, and have gone up into the air as speculations and harmless theories receding into the dim and vanishing past. It may be said that as a party they have ceased to exist.

What we are to say of the Ritualists as a necessary part of this review of the Pastoral. With regard to individuals among them, whom it is our privilege to know, we gladly recognize goodness and zeal and fidelity, and attractive graces of Christian character. They furnish many examples of Christian virtues that we might all do well to imitate.

The Ritual party, as I have said, is really the only party in the Church, and as such it has advantages in matters of legislation out of proportion to its numbers and its importance, and certainly out of proportion to its ability. It is ceaseless in its activities in the field of literature for circulation among the masses. It publishes Church Almanacs containing travesties upon the doctrines of the Episcopal Church and vituperations of Protestantism, gravely propounded as information to the people, and these are kindly furnished free of charge and lay upon the tables of High and Low and Broad Churchmen—laymen and clergy. It captures conspicuous places in conservative Church newspapers, and fills their columns with their pictures and their Romish names and elaborate descriptions of their ceremonies to the disappointment of intelligent readers who have a right to expect, in return for their subscriptions, stronger food and more valuable and hopeful information. They use all the modern facilities for cheap printing, of tracts and pamphlets, for vindications of their doctrines and their practices and the circulation of their reckless statements of alleged facts of ecclesiastical history. They are always at work in the election of bishops and in the halls of legislation. They seek the position of holding the balance of power between the diverse views of other schools of thought. They secure places on committees for presiding officers, who to-day condemn them in terms approaching bitterness and to-morrow proceed to comfort them by conferring upon them legislative distinction. It may be doubted if ecclesiastical history furnishes such an example of party coherence and energy.

They are not Romanists, nor do they propose to enter the Church of Rome, for that Church demands implicit obedience to law, and exacts swift penalty for the violation of law. They pre-

fer to remain in a Church where they hope in time to make laws for themselves. They have compromised us and hindered us in our relations of brotherly concord with the masses of the Protestant world around us. They are comparatively few in numbers, but they multiply themselves in the eyes of the multitude, at great and small religious gatherings by wearing the vestments of Rome and by a weak display of variation of color and decoration upon the elegance and the simplicity of the surplice and the robe, at the expense of the dignity of the Church and of its influence with the sensible people of the country. But these are only surface symptoms of doctrines and dogmas.

RESERVATION.

WE notice that the Bishops of Massachusetts and Rhode Island have lately given permission to priests in their dioceses to reserve the Blessed Sacrament, and that the Bishop of Central Pennsylvania says he has no power to give such permission.

THE expected increase of Catholic practice has followed the promulgation of the last Pastoral Letter of the House of Bishops. Our readers will remember that this utterance endeavored to hit all parties a rap, and then to pour a little balm on all broken heads. Especially are the good results to be seen in the revival throughout the Church of the reservation of the Blessed Sacrament. Some Bishops seemed to take the ground that the rubric at the end of the Communion Office was absolutely prohibitory of all reservation. Others that this rubric was binding on priests, but not upon bishops. So in the pastoral letter they compounded the matter (without curtailing their own "prerogatives"), by allowing that the rubric was absolutely prohibitive, but that a priest could set it aside with his diocesan's permission. For years before the pastoral was issued many priests had reserved because they believed that the rubric was not prohibitive. After the issue of the pastoral many priests began to reserve, who had hesitated before, because they were convinced that if the rubric was not binding upon Bishops, neither was it upon Priests. Other priests, again, took the course of asking their bishops for permission to reserve; and this, we believe, has been universally granted except in the few instances in which the bishop has been content to announce that he has no authority over the priest in this matter. We fail to see exactly what the bishops have gained by this attempt at a compromise. It is the opinion of many "ritualists" that if such a pastoral as the last could be issued every six months, the American Church would speedily come into full possession of its entire Catholic heritage.

THE RT. REV. ARTHUR CLEVELAND COXE, D.D., LL.D.

THERE passed away suddenly this last month the Bishop of Western New York, a man of very marked individuality and great energy in the work of the Church. The son of a Presbyterian minister, though a Churchman from childhood through his mother's influence; he grew up into the old High Church school, whose Churchmanship is ever tinged with hereditary Calvinism, and whose growth stops just short of Catholic deeds as well as phrases. A highly laudatory

editorial in a Buffalo paper says of him: "Bishop Coxe was not a profound scholar; he did not pretend to be; he made no effort to keep pace with modern and advanced scholarship, criticism, and science. But his literary taste was exquisite. He carefully treasured a richly filled casket of literary gems, and charmed all those intimate with him by the grace and discrimination with which he displayed them." This commends itself as a very warm and just tribute. It applies as well to his scholarship in theological science. He was unhappily also afflicted with a myopia of the conscience, which made it impossible for him even to permit the existence of Catholic truth beyond what himself could see. Yet the beauty of his style and diction, and the charm of his person and manner, were so great that they gave him a most warmly attached following. He will always be remembered best by his constructive work in the Catholic teaching of the "Christian Ballads," and perhaps as much for his early work in defense of our English Bible, and later in his popular edition of the Christian Fathers. May he rest in peace.

THE REV. MOTHER HARRIET.

At the annual meeting of the Associates of St. Mary's, held at St. Gabriel's, Peekskill, N. Y., the publishing of the following notice was decided upon:

DIED.

Sister Harriet.—Entered into rest at the Convent, Peekskill, N. Y., on the afternoon of Easter Day, April 5th, 1896, Sister Harriet, for thirty two years Mother Superior of the Sisterhood of St. Mary, New York.

At a meeting of the Associates of St. Mary in New York, on St. Mark's Day, 1896, to take action on the death of the Rev. Mother Harriet, the following resolution was passed:

"While bowing in submission to the decree of Divine Providence, we, the Associates of St. Mary, cannot refrain from expressing, not only our affection and veneration for the Rev. Mother, but also our deep sense of loss. To her wisdom and unfailing zeal for over a quarter of a century are due, in great measure, the wonderful growth and influence of the Sisterhood; and yet so tender and individual was her ever ready sympathy that each Associate mourns the loss of a personal friend."

"Grant her O Lord eternal rest, and may light perpetual shine upon her."

BOOK NOTICES.

The Pilgrim's Path; a Book of Prayers for Busy People.

With instructions and illustrations. Compiled by FREDERICK E. MORTIMER, Rector of St. Mark's Church, Jersey City, and Examining Chaplain to the Bishop of Newark, U. S. A. Crothers & Korth, 246 Fourth Ave., N. Y. pp. 108. Price 15 and 25 cents.

Here is a book which exactly fulfills its name, and we have yet to find anything more admirably adapted to its purpose. The Church has been flooded of late years with manuals of devotion, and one would have thought there was hardly room or demand for another; but we certainly

think this fills a unique place; and we shall be disappointed if the demand for it does not proclaim its need. It is full without being perplexing; lofty and reverent in its style, yet suited to the simplest intellect; fervent and enthusiastic in its devotions, yet without extravagance.

We should like especially to commend the tone of its Eucharistic devotions. No one who uses it can doubt that the Holy Sacrifice is the chief act of worship; that attendance upon it, on Sundays and greater Holy Days, is obligatory on all the Baptized; that it is moreover the pleading for Quick and Dead of the "one, full, perfect, and Sufficient Sacrifice, Oblation and Satisfaction" (*i. e.* Atonement) of Calvary; nor can such person doubt of the honour that is due to JESUS CHRIST therein. The devotions to be used "before" (*i. e.* *coram*), "in the presence of" the Blessed Sacrament, are, we think, a unique feature of the book (at least, of those commonly in use), and at once indicate and supply a want that, please GOD, will increase daily amongst us as the "Primitive Custom" of Reservation is restored; and our churches become again what once they were, and what surely, according to the mind of CHRIST, they always should be—"Houses of Prayer."

Equally true, strong, and clear with the Eucharistic section, is that devoted to the Sacrament of Penance. The day has gone by, we devoutly hope, when mere tinkering with ritual—introduction of surpliced choirs, *et hoc genus omne*—is taken as indicating a "Catholic spirit." Such making clean "the outside of the cup and platter" too often left the inward parts "full of extortion and excess." One of the few hopeful signs of our religious revival is the growing conviction among all earnest people of the universal need of the frequent cleansing of the Precious Blood through the Penitential Discipline of the Church.

We cannot too highly commend the simple, direct, and explicit statements of Catholic Doctrine and Practice, at the end. The number and names of the Sacraments—the Christian duties—the Penitential and other Psalms of common use—and "all other things which a Christian ought to know and believe to his soul's health," are set down so that a child can understand them, and the busiest person readily put his hand on them.

Among minor excellences we would call attention to the illustrations, all in such admirable taste; to the reverent spelling—the "u," for instance, being retained throughout. This is thoroughly in accord with the dignified conservatism of the Prayer Book; and we cannot avoid a feeling ourselves that "Honour" ceases to be *honourable* when written "H-o-n-o-r."

We understand that the one serious blemish on the book, the omission of the *Hail Mary*, is to be rectified in the next edition. We hope that the compiler in inserting this form, most necessary in true Catholic devotion, will use no abridgement; and that the final words will read "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

The Christian Church—What is it?

By JOSEPH HAMMOND, L.L.B., B.A., Vicar of S. Austell, and Hon. Canon of Truro. Mowbray & Co., Oxford and London. New York: James Pott & Co. pp. 228.

A very learned and exhaustive hand-book on the above subject, addressed in the kindest spirit to Dissenters. After quoting in the first chapter many contradictory definitions of the Church by

dissenting ministers, the author shows that those without the Church are not even agreed as to what they have left. He then proceeds to prove that the Church is a visible society, divinely founded and governed, to which admission is gained by the visible Sacrament of Baptism, and whose members are sustained by the visible Sacrament of the Eucharist; that the Church is a school and a reformatory body, necessarily containing good and bad members; but whose officers are commissioned and constituted by God; and whose head is Jesus Christ and whose vital principle is the Holy Ghost. These propositions he sustains with much detail and learning in a little volume of more than 200 pages, from the authority of the Old Testament in its prophecy and in its forerunner, the Jewish Church; from the New Testament, from the Early Fathers and by a final review and appeal to the reader's own sober judgment. The argument and the language are very simple, as the book is designed to be popular. The discussion is well systematized and the detail exhaustive, and the points are clearly made in their order. We hope that the book will have as extensive a circulation as the care of its compilation warrants.

The League Hymnal, a collection of Sacred Heart Hymns, embracing all the Hymns in the "League Devotions," arranged to suitable Tunes. Original and Selected

By REV. WILLIAM H. WALSH, S. J. *Permissu Superiorum.* Apostleship of Prayer. 27 and 29 West 16th St., New York. pp. 117.

Perhaps the most attractive point in this hymnal for the writer is in the large number of familiar tunes from Anglican Hymnals; there is the tune of "Jerusalem the Golden," two of "O Paradise," the "Church's One Foundation," "Abide with Me," all by Anglican writers, the last we remember by W. H. Monk, editor of "Hymns Ancient and Modern." There is also the old-fashioned tune of "All Hail the Power of Jesus' Name," and several others familiar to Churchmen. There is an excellent essay in the preface upon the distinction to be made of music, sacred and profane in which the author says that while the line is difficult to be drawn between these two classes, yet it is certain that adaptations of secular song tunes must fall under the profane, as the Church understands that term. He says further, with very good reason, "a second class of tunes, which can also be said with certainty to fall under the profane are those which are written in the style of secular songs, and which if heard without the words, would be recognized as such," and he judges that such music is a positive hindrance to reverence. We quite agree with him, and endorse the taste that he has displayed in this book; there are several Gregorians as we should expect, and a number of fine old traditional tunes, some Spanish, some without name, but we commend his taste in particular for our own hymn tunes; and we simply record our regret that by some inadvertance he has neglected to acknowledge the loan, making vaguely his thanks to "European composers." There is a sweetly harmonized setting of "Our Father," "Hail Mary," and "Gloria Patri," also the "Bonum Est"; all to Anglican chants by the way. As Father Van Renssalaer's name appears frequently, possibly it is somewhat his taste sighing for the fleshpots of his youth. The great work of the League is reparation for irrev-

erences committed against our "Lord in the Blessed Sacrament," the preface tells us. We hope this little book will help to extend its influence and work, and are happy to contribute to the purity of its song.

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Surplus,	-	-	-	-	-	\$26,866,563.75
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Total Paid Policy-holders in 1895,	-	-	-	-	-	\$23,126,728.45
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