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THE ARROW has been received under many queer titles, but the queerest address was on one of our August exchanges. It read: Mr. Theo. Arrow, 228 West 45th Street.

FR. MEAGHER, editor of *The Christian Press*, (Roman), says that "the question of the reunion of Christendom, and more especially of the *Angelic* Church with Rome, is attracting much attention in London." (Italics ours).

A WRITER in "Blackwood's" says that "priests cannot change their priestly countenance if they wished. For some mysterious reason the subcutaneous tissue over the cheekbones and under the jaws of the cleric's face gets an undue supply of nourishment, which leaves distinctive marks, while the consciousness of a share in the Apostolic legacy gives a muscular set to the lips."

ST. MARY'S-by-the-Sea, a chapel at Black Rock, Connecticut, recently announced in the Saturday night Bridgeport papers, that on the eleventh Sunday after Trinity there would be a "*More than ordinary* Celebration of the Holy Communion at 8 a.m." Mass extraordinary, a novel feature in Connecticut Churchmanship, is introduced, we presume, without the ordinary's permission.

The Daily Press announces that a new order for clergymen of the Episcopal Church, to be known as "Companions of the Holy Saviour," will soon be organized in Philadelphia. The members will live a community life, bound by the three vows of poverty, celibacy and obedience, under a rule which will be drawn up and to which they will promise an unflinching obedience. The superior of the order will be the Rev. William McGarvey, assistant minister of the Church of the Evangelist, Philadelphia. About a dozen other clergymen are to join it.

We wish the new order good luck in Holy Religion.

The Living Church gives an account of the parish festival of St. James' Church, Washington, which is noteworthy as showing a warmth of religious enthusiasm seldom shown during the hot weather. Too frequently the patronal festivals which occur in the Summer months are neglected in city churches.

The parish festival of St. James' Church Capitol Hill, the Rev. James M. Clark, rector, began on the eve of the Feast of St. James, with festival Evensong. The procession of clergy and choir was followed by two of the parish guilds, St. Mary's for young women, and St. Agnes' for girls. Each carried its banner, and the members wore white, with white veils, making, with the flowers and lights adorning the church, a beauti-

ful and festal scene. The music was excellent, and the sermon was preached by the Rev. Geo. B. Stone, of Baltimore. At its conclusion, the choir and guilds marched round the church, singing, "Rejoice, ye pure in heart." When the choir reached the chancel, a solemn *Te Deum* was sung, and the recessional followed. After the service a parish reception was held in the guild-rooms, and was much enjoyed. On St. James' Day and the Sunday in the octave, the festival services were continued—with processions, banners, etc. At the Sunday evening service the preacher was the Rev. George F. Dudley, of St. Stephen's, Mt. Pleasant. On Monday, July 27th, the parish excursion took place, and a delightful day was enjoyed at Marshall Hall, a favorite resort on the Potomac.

"THE misuse of isolated texts," says Dean Farrar, "has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the corrupted Church. Tyranny has engraved texts upon her sword; oppression has carved texts upon her fetters; cruelty has tied texts round her faggots; ignorance has set knowledge at defiance with texts woven upon her flag, intemperance has been defended out of Timothy, and slavery has made a stronghold out of Philemon. Satan, as we know, can quote texts for his purpose. They were quoted by the Pharisees, not once or twice only, against our Lord Himself; and when St. Paul fought the great battle of Christian freedom, he was anathematized with a whole pentateuch of opposing texts."

THE London letter in *The Church Standard* tells us that the annual Church parade of the East Kent Cycle Clubs took place on Sunday, at St. Michael's, Folkestone, and excited considerable interest. The cyclists, most of whom were women, proceeded through the chief thoroughfares of the town to the church, where one aisle was reserved for their use. The Mayor and Corporation were present in their official character. The lessons were read by Mr. Ben Greet. A short address was given by the vicar, who said that cycling, like boating and cricket, helps to endow Englishmen with nerve and muscle, and to build up the healthy body which goes a long way in assisting people to embrace and believe in a healthy and manly religion. Cycling, he protested, is responsible for a great decrease in drunkenness. It has done more for the cause of temperance than all the temperance societies put together. Cycling is health-giving and it will be a bad day for cyclists if motor machines become general, and they allow machines to do the work while they sit upon them.

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

SERVICES.

Sundays—(See Parish note.) Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.
Daily—Low Mass, 7:30; Matins, 9 a. m.; Vespers, 5 p. m.
Holy Days—Additional Low Mass, 6:30 and 9:30.
Confessions—Daily after Matins and Vespers; Saturdays, 7:30 to 9 p. m.; at other times by appointment.
Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.
Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.
Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.
Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
The Church is open daily from 7:30 a. m. to 12 m., and 4 to 5:30 p. m.
The red light burning before the Altar signifies the Presence of the Blessed Sacrament.
The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.
The 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 SEPTEMBER.

1 Tu.	St. Giles, Ab. and Con.
2 We.	
3 Th.	
4 Fr.	Abstinence.
5 Sa.	O. V. B. V. M. Monthly Mass, 8 a. m.
6 S.	Fourteenth after Trinity.
7 Mo.	St. Enochus, Bp. Burial Guild Monthly Mass, 8 a. m.
8 Tu.	Nativity B. V. Mary.
9 We.	
10 Th.	
11 Fr.	Abstinence.
12 Sa.	
13 S.	Fifteenth after Trinity.
14 Mo.	Exaltation of the Holy Cross. Requiem Mass, 8 a. m.
15 Tu.	
16 We.	Ember Day. Abstinence.
17 Th.	St. Lambert, Bp. and M. C. B. S. Monthly Mass, 8 a. m.
18 Fr.	Ember Day. Abstinence.
19 Sa.	Ember Day. Abstinence.
20 S.	Sixteenth after Trinity.
21 Mo.	St. Matthew, Ap. Masses, 6:30, 7:30, 8 and 9:30 a. m.
22 Tu.	
23 We.	
24 Th.	
25 Fr.	Abstinence. Bona Mors Devotions after Vespers.
26 Sa.	St. Cyphrian, Abp. and M. Bona Mors Monthly Mass, 8 a. m.
27 S.	Tenth after Trinity.
28 Mo.	Requiem Mass, 8 a. m.
29 Tu.	St. Michael and all Angels. Masses, 6:30, 7:30 and 9:30 a. m.
30 We.	St. Jerome, Priest, Con., Doc.

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 hours for services on the first Sunday in September will remain as during July and August. Low Masses, at 7:30 and 11; High Mass, at 9; Matins, at 10, and Vespers, plain, at 4.

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

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

OUR people are reminded that September 16th is the Anniversary of the death of Edward Bouverie Pusey.

THE regular meetings of the Men's Guild will be resumed on Tuesday, October 6th, at 7:45 p. m. It is to be hoped that there will be a large attendance at the first meeting.

THE regular afternoon session of the Sunday School will be resumed on the 4th of October, the first Sunday in the month. We hope to see a full attendance of both teachers and scholars on that day. In addition to the old teachers, the clergy will be glad to receive the names of other persons who will teach classes during the coming year.

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 28
Balance to be raised	\$12,776 72
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

LETTERS TO THE EDITOR.

To the Editor of THE ARROW,

Dear Sir: It was my privilege to be present at High Mass, in St. Mark's Church, Basking Ridge, New Jersey, on a recent Sunday. The rector celebrated a most beautiful service, a *Missa Cantata*, with two acolytes properly vested. The music was sung by priest, choir and people. *Gloria in excelsis*, *Kyrie eleison*, monotone *Credo*, *Sanctus*, and hymns preceding, during, and after the service. The altar with its six lights and two Mass lights for the priest, flowers, etc., was vested in colour. The priest wore a silk vestment. Incense was offered during the prayer of consecration. A large congregation most reverently bore their part in the service, singing, etc. The impression made upon me was that the standard of a Catholic service was well maintained, and could be copied with advantage throughout the country.

There was Low Mass earlier in the morning. Each Sunday there are two Masses. It would be a happy time for all of us, if our pastors would give us these same privileges. The simplicity of the ceremonial always helps to inspire this congregation with reverence. It is correct as far as it goes. There is no attempt at crowding in points which are suitable for larger churches.

This church was founded by Bishop George Washington Doane of New Jersey. The altar is a memorial of a faithful priest. The building is frame, Early English Gothic, nave, recess chancel, on the outside plain and simple. While it impressed us that it was not as attractive a building as some others in the village, we felt that there was the place of sacrifice and of the divine presence. The Blessed Sacrament was what the congregation gathered for, and the glory of that building was greater than the most ornate and richly carved stone structure in which there might be no sacrifice.

I picked up a card which was distributed among the congregation and enclose it—"A Daily Prayer for the Building of a New Church." The rector had previously called attention to it, and said that it had been used during the building of a large church in England, which is now the center of great work in the Catholic revival, and he proposed that it be used daily by himself and all the people until a new church, the plans of which are now under consideration, should be built in the village of Bernardsville, four miles away. A good piece of land, a good design for a church and clergy dwellings were shown me; and if all goes well, if the enthusiasm of those who are now interested communicate itself to the members of that neighborhood, there will be a very creditable new church enterprise carried through. May it all be blessed by God to rector, people, and the entire community.

Faithfully yours,

B. T.

PRAYER FOR THE NEW CHURCH AT
BERNARDSVILLE.

Lord God of our Fathers, Who of old time hast accepted them that offered willingly and gave for the House of God; and Who hast filled men with Thy Spirit to devise skillful works in all manner of workmanship for the service of the sanctuary; we beseech Thee to prepare the heart of Thy people unto Thee, of Whom all things come and are all Thine own; Remember them that shew kindnesses for Thy House, and for the offices thereof; and put wisdom into the hearts of them that are wise-hearted to make all after Thy will; that in a holy and beautiful house, we may glorify and praise Thee, through Jesus Christ our Lord. AMEN.

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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 SEER.
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, SEPTEMBER 1896.

THE CHRISTIAN MOTIVE.

Catholic Missions and Mission Work have been undertaken upon like principles from the first, we believe.

Catholic work was begun by our Saviour, Jesus Christ; subsequent Christian missions in His name and with His authority and power have been particular in following His example and method. He announced that this sin-laden, troubled world could not help and raise itself; that its own efforts were only partial and unsuccessful; that help and success must needs come from above.

He had power and authority—gave the same to others—to help bring this about after His ascension and before His return to Judgment. His announcement, "Without Me ye can do nothing"; His invitation, "Come unto Me all ye that labor and are heavy laden," were completed by His other words, "Go ye unto all the world, make disciples, baptizing," etc.

In the days which followed His ascension the men in authority began the practical demonstration of His divine wisdom. The outpouring of the Holy Spirit on Whitsunday was the signal for the active work of Christ's Catholic Mission among all nations as well as among the Jews. Having the highest authority and power the Apostles began to preach, teach, hear confessions, baptize, confirm, ordain, work works of mercy and charity. The upper room, wherein Christ had instituted the Christian Memorial Sacrifice, where they had assembled continuously, was the scene of daily sacrifice and communion and of other offices of worship. It was the chief place of assembly, also, for those ministrations of tables which soon began to take up much time and strength. The Apostles, saying that "it is not reason that we should leave the Word of God and serve tables," appointed Deacons "over their business," so that they could give themselves continuously to prayer and to the ministry of the Word." As the Mission Work spread through the country and centres were

founded in different cities, the Apostles ordained priests to remain in those cities, with authority and power to continue the Daily Sacrifice and Communion and other duties, like as in Jerusalem.

This was the method. In this way the Christian Mission—or rather the Mission of Christ—began, flourished, continued, affected the world. This is the model which was fresh from the counsels of Christ—the Word of God the Father, mighty in operation and effective in the most Holy Spirit. There has been no other model or method revealed. The history of the generations bears witness to the completeness of it.

As to the *common sense* of it, the world, in its shrewdness, bears testimony. By opposition, slander, persecution, etc., against Apostles and Bishops, it has always selected those leaders as objects of enmity and attack. This enmity is not done with as yet; it has manifested itself in every country and century where the Catholic Church has had its Diocesans. This enmity culminated early with the violent deaths of the twelve Apostles (except St. John the Divine). This enmity was concentrated against Christian work at the outset, when they bought Christ Himself with silver bribe and seized Him in the Garden, and there heard His words, "This is your hour and the power of darkness." This enmity is and has always been directed chiefly to those in authority, because by destroying the men who bear the commission and transmit the commission the world would destroy the power of sacrifice and prayer in Christ's Name. If the world *could* kill out Christ and the Christian Hierarchy, time and circumstance would eliminate the rest of the Christian community. Thus, by attacking those who hold the trust of the Christian verities, and who are duly authorized to plead the sacrifice of the death of Christ, and dispense the bounties of His love and grace, the world bears witness to the *common sense* of the method and model for Mission Work which Christ and His Apostles instituted and established.

When we review calmly the disorders of three hundred years ago, which some hot partisans call "the *blessed* Reformation," we find that the concentration of "the powers of darkness" was against the preservation of Holy Order, against the celebration of the daily sacrifice of the altar; in short, against the model and method of Christ and His Apostles. It was a time of fire and sword, but in England the removal of the persecuted faithful preserved the Episcopate, and thereby the Priesthood and the Sacrifice. Such damage was done to the souls of men that the abomination of desolation almost prevailed. There was such a triumph of the world over the Church, that not only were the people alienated from her, but the intensest enmity asserted itself, within and without, against her true mission and life. Especially was the Episcopate the butt of sarcasm and the target of persecution. The violence of that dreadful invasion is past and gone, but not the opposition.

The Catholic Revival has been in evidence this last half century. It seeks to restore the fullness of the worship of Christ, and win the hearts of those for whom He was crucified. In cathedrals, parish churches, convents, and mission centres, the Daily Sacrifice is being restored. "Without Me ye can do nothing," is the great thought that pervades the hearts and minds of the Bishops,

clergy, and laity, who are engaged in this Revival. These are deeply impressed, that no partial or plausible method can avail or prevail effectually. They are impelled actively (by the Most Holy Spirit, we truly believe) to restore the plan of Christ and His Apostles, the usual method of Christ's Catholic Church. By demonstrating its Christian common sense, they know that they will persuade others to revive this Divine plan of prayer and work, for facts will influence others when arguments fail.

Leaving aside present consideration of cathedral work, we recall instances of noted Parish and Mission Work which are too well known and approved of to question. There are in London St. Alphege's, Southwark; St. Alban's, Holborn; St. Augustin's, Haggerston; St. Barnabas', Pimlico; St. Michael's, Shoreditch; St. Peter's, London Docks; Holy Redeemer, Clerkenwell, and the recently established Oxford House. In Brighton, there is the Annunciation. In Landport, a district of Portsmouth, St. Agatha's. These centres of Catholic worship and work are fruits of the great Catholic Revival, are in full operation among the poor, the costermongers, the sailors, the weary, heavy-laden outcasts, who swarm in those districts. It is what some lookers on have been pleased to describe as "slum"-work.

In each and every of these examples, we are assured that at the beginning of the enterprise a Priest in Holy Orders would secure some kind of a room in which he could celebrate Mass daily and recite other offices, hold preachments, schools, meetings of guilds, etc. If a dilapidated room or shed were all that he could find, he rented it and built the altar first. Loyally by the Prayer Book rule, he began with at least *twenty-four services each week*—Mass seven times or more, if there were duplications on Sundays and Holy Days; Matins, seven times; Evensong, seven times; Litany, three times. As to instructions, classes, sermons, etc., there were great regularity and frequency. Parish Houses came up from the increase of work—small beginnings, persistent effort, determined activity—just as new, beautiful churches displaced the poor, undignified, cramped rooms, where the altar had been more brilliant with communions and strengthened hearts than was possible with mere ceremonial ornamentation or outward embellishments. The faithful priest was soon helped by other priests, and by Sisters of Mercy. They all came to stay. The religious are vowed for life; here was work to which they were sent, in which they humbly remained. The priests, especially the priest in charge, were contented with this line of important duty. We have not heard that one of them had ambition for promotion to another district, parish, or to a Bishopric. They seem to have gone upon the principle that being vowed for life in Holy Orders, their priesthood might be spent in the "slums." The laity have gathered around them, helped them, in some instances have remained permanently in the work.

The divine blessing seems to have been most abundant, in spite of the hatred or indifference of the people of the district, in spite of coldness or persecution of wealthy individuals or organizations, and particularly in spite of the great popular war-cry: "priest-craft," "sacerdotalism," "Romanism." For in addition to remarkable

plans for and works of mercy, these priests have believed, taught, and acted upon the divine authority of their ordination. They taught the Real Presence of Christ in the Blessed Sacrament, the offering of Him for the whole Church—living or dead—in His Memorial, fasting reception of His precious Body and Blood. They taught the forgiveness of sins in penance, persuaded sinners to confession. They taught the sanctity of Christian Matrimony and the indissolubility of the Marriage bond. They cared for individuals by teaching patiently each soul according to its own need, face to face, in counsel or in sacrament. They taught the necessity of being true members of Christ for the future life—in short, they taught (with the claim of their Order) that to live contentedly and successfully in the world of poverty and sorrow could be accomplished only by living with Jesus here, in the fullest faith that their souls and bodies were being sanctified day by day by prayer, sacrament and sacrifice, as well as by self sacrifice. Wonderful blessings, which have been shown in material prosperity, are matters of common report. Beautiful churches, commodious parish houses, refuges, agencies of charity and mercy, statistics, etc., are evidences to satisfy every-day comment. But there are more spiritual blessings and results thousands more, which are not and cannot be subjected to gaze of the public eye. Individual reforms, reclaimed lives, happier souls are not to be accounted for or submitted (as is business gain or loss) to an auditing committee which investigates a financial report.

This work of the Catholic Church is no child's play. It calls for that personal sacrifice in union with Christ's personal sacrifice, which Christians only have the revealed power to make. There are charitable enterprises of all sorts in all parts of the world. Good as they may be, they cannot accomplish results higher than their purpose and source. If we consider that the world has and has had always its own works and its own charities—sometimes the Israelite, sometimes the Pagan, sometimes the Mahometan, sometimes the Humanitarian—we are bound to regard each of them from their own standpoint, if we would give them a fair judgment. They do not profess and call themselves Christians. Whereas the Church has no reason for her mission other than that her foundation has been laid, which is Christ Jesus. Mere abstract benevolence is not the aim or the claim of the Church. Christ would not be the long-expected Redeemer—the Desire of all Nations—if any or all of the world's charities, which have been or may yet be devised, were sufficient for the full improvement of the human races, or able to secure them all the blessings which are eternal in the heavens. Those who are engaged in the maintenance or conduct of some noble charities do not claim that there is a Christian Motive in their great labors. *Mens sana in corpore sano* is the motive, they say. The Church was founded by Christ for the soundness of body, soul, spirit and mind. The world claims to care for body and mind. We must hold the world to the point that it cannot care properly for soul and spirit. "The friendship of the world is enmity with God." It is the "enmity" of self-sufficiency when it says, "Away with this Man" (Jesus), and sets His Church and principles at naught. The

motive of this world is that it is *sufficient unto itself* for the correction of the ills of this life; that this life is all that men need care for.

Our own Bishop of New York has aptly and with Christian wisdom said: "The forces of God and the forces of hell are massed here in this great and most heterogeneous city, and the quality and the results of our work here will react upon all the rest. It is for this reason that I desire to speak in conclusion, of what the Church is trying to do for all sorts and conditions of men, and of the methods which she is employing. Some of them have been severely criticised, and, perhaps, they deserve to be. The Church is not a soup kitchen, nor a bowling alley, nor a billiard table. But neither is it a Prayer Book a pulpit, nor a pastoral call in Fifth Avenue. It is a divine institution, standing for an Incarnate God and all that His Incarnation means. Nothing less than that." "The vice of all communistic systems is that they deal with men not as individuals but in masses, and that they end in expecting to make society better, rather than the men, the women, and the children, who compose it. It is a captivating theory of regeneration, for it is so much easier than any other; but, like most easy things, it is ineffectual, and sooner or later it will be so acknowledged. . . . One may gratefully hail all that schools and games, and holidays, libraries, reading rooms and art, are doing or can do for those who are at the bottom of our social fabric; but the lifting power must come from that which transforms the home, because it has transformed those who rule it, and this in turn must come from the spell of a touch which is not general, but individual; not didactic, but loving most of all; shot through and through with the spirit of the Cross of Christ, which is the spirit and the life of sacrifice." "We came back from all our wanderings amid the intricacies of our modern social situation to that which is the centre and key to the whole—the Cross of Christ. From that centre we are to take our new departure, and in the one sacrifice upon Calvary we are to find the clew which, in all our perplexities concerning the family, the State, the Church, shall guide us."

BOOK NOTICES.

St. Mary's Hymnal

A collection of Hymns, Songs and Carols, for use at the Holy Eucharist, Children's Services, Guild Meetings, Mission Services, with an Alphabetical Index, also a Full Index for Seasons and Subjects. Baltimore: The Sisters of St. Mary and All Saints, 409 West Biddle Street pp. 224. Price, flexible cloth, \$13.00 per 100.

A very excellent collection of hymns for the purposes named in the title. The list includes 234 hymns, of which the major part are taken from that most popular Hymnal in the English language, Hymns Ancient and Modern. It seems, at first thought, almost useless to try and improve on it, yet there are many hymns in that collection of 638, which are little used and can well be spared. In our opinion, Hymnals at present are suffering from too great comprehensiveness, and in consequence are filled with much useless material. A great many merely passable hymns are inserted in order to please everybody. Two-thirds of them are never sung in any one place, and the book is made unnecessarily cumbersome. The difficulty is to have a committee with devo-

tion and judgment balanced sufficiently to make a practicable selection, a selection fitted to the Church's doctrine and its round of festival and fast. We think this work has been well begun in this book. There is a sufficiency of hymns for each season of the year taken from the best Catholic sources; 155 from the most popular of Hymns, Ancient and Modern; some of the rest from quite Catholic sources, for instance, "Faith of our Fathers," "I am a faithful Catholic," and "Sweet Sacrament"; some popular hymns familiar to all, "Daily, daily, sing the praises," "Brightest and best are the sons of the morning"; and some unmistakably Mission Hymns, old-fashioned, but powerful. "Work for the night is coming," "What a friend we have in Jesus," "My faith looks up to Thee," and an excellent and Catholic rehabilitation of a sweet, old children's hymn, "If I could be an Angel."

There is also sent as part of the same set, the loose sheets of *The Office Hymns for Evensong*. They are to be bound with the above book. The series we are told in an *Advertisement*, includes "the order for the Holy Eucharist, with simple directions for young persons at Missa Cantata, an Office of Little Evensong, with Magnificat and Psalms properly pointed for Gregorian chanting, and nine special commemorations for the close of service." It is added that "the matter of extra liturgical offices is all in words of Holy Scripture, or Book of Common Prayer."

We presume that, as the Office of the Holy Eucharist is arranged for a children's service, the Little Evensong is also one of the arrangements frequently made for use in Sunday Schools.

We are of opinion in regard to all attempts to shorten Evensong for Sunday School use and for special occasions, all which arrangements approximate more or less gracefully towards Breviary Vespers, that it is futile and experimental to make any approximation of the Prayer Book to the Breviary. The Breviary Offices have their own beauty and completeness, which show the polish of 1400 years of use. The Prayer Book Offices for their object have also their own beauty and symmetry, which is lost when they are cut up, even in accordance with the rubric, into shortened forms. As we understand it, almost anything is permissible in a Sunday School. For Sunday School services therefore, when any set Office is desired, a short Vespers, say with one or two Psalms, appears to be the best. If we mistake not at public services considerable liberty is allowed in the number of Psalms and commemorations. By this use one definite work of the Church is set forth in its beauty.

There is one point, however, in our daily Offices, which even the compilers confessed was lacking, and upon which it is safe to say there will be a continued agitation until the need is supplied. We mean the need of a place for the Office Hymn, and Cranmer confessed that his command of English though graceful in prose, was not equal to the translation of verse. Thus we have no provision for a proper hymn within the Office, a hymn that takes up the theme of the day in harmony with the Psalms and Lessons. In England, it is said, there is a growing use of inserting the Office Hymn between the first Lesson and the *Magnificat*. Here again is an approximation to the Breviary which is near-sighted. To be sure the hymn at Vespers and at Lauds comes between the Lesson and the Can-

ticle. But the place of the hymn in all the Hours is not stereotyped, for in Matins and the lesser Hours, it comes before the Psalms, and at Compline it closes them, followed by the Chapter and the Canticle.

Now, in the writer's opinion, it is an intrusion upon the symmetry of Evensong to insert a hymn before *Magnificat* when there is none before *Nunc Dimittis*, and two hymns with the second, the invariable Compline Hymn would be no improvement. Our Offices are duplex in Lesson and Canticle. Therefore the hymn should be where the Office is single in form. That is, the hymn should best be associated, as at Matins, the little Hours and Compline, with the Psalms. The American Churchman, with an instinct that some climax is needed after the Psalms, has made a use of a very elaborate *Gloria Patri* at that point and has for this appetite secured a rubric permitting there the *Gloria in Excelsis*. This is a most barbarous use of the *Gloria in Excelsis* it is true, but it is a hymn in the language of the rubrics, and the demand for it testifies to the necessity for a hymn at that point. At the risk of setting forth an individualism, the writer would submit that between the Psalms and the first Lesson is the place for the Hymn by the genius of our Offices. The rubric is easily adaptable, making *Gloria Patri* obligatory, and adding as in the Communion Office, "or some proper hymn." This would give a place for the beautiful Office Hymns of the Church, without which they have no home.

We hope that the careful and well considered work of the Sisters of St Mary and All Saints, may be appreciated to the building up of a practicable American Hymnal.

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Assets,	-	-	-	-	-	\$221,213.72 1.33
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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