



THE

ISSUED  MONTHLY



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NEW YORK, OCTOBER, 1896.

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The Angelus says that the use of incense at High Mass has recently been introduced at St. Paul's Cathedral, Fond du Lac.

PERHAPS some of our readers would be glad to know that there has been in existence for a number of years a *Guild of the Holy Cross* for the spiritual relief and comfort of invalids. The Guild, which is supported by free will offerings, is composed of members who are wholly or partially invalids, and associates who devote themselves to the spiritual relief of the members. Every month the bright little *Journal of the Guild* comes to our desk telling of the patient joy with which many bear their sufferings for Christ's sake.

PERHAPS the low-water mark of neglect to fulfill the requirements of the Church in regard to public worship was illustrated by the advertisement in a New York daily paper of the summer schedule of one of our largest and wealthiest city parishes. For St. Bartholomew's Church on Sunday, August 20th, the single service held was at the Parish House, and the service was Evening prayer at 8 p.m.

In consideration of the courteous treatment of Cardinal Satolli and Roman questions by the secular (*sic*) press of the United States, the Papal Delegate gave an informal dinner last month to the representatives of the press Associations, during which he expressed his gratitude for the kindness, impartiality and ability with which the press of the United States has disseminated news pertaining to the mission of the representative of the Pope in America.

ONE of the graduating class of 1896, of the General Theological Seminary, having been ordained deacon, was assigned to the care of two or three country missions. From a private letter about one of the missions we take the following extract:

"The church is a tiny little one, but a beauty, and the people are very pleasant indeed. But as for church work: there are but forty families or so in the whole place, and they include Presbyterians Baptists, Seventh Day Baptists, Methodists, Swedenborgians, Universalists, Spiritualists, Quakers, and every other sect, including Reformed Episcopalians and Old Fashioned Prayer Book Churchmen! It is a great field to work out the problem of Church Unity, isn't it?"

THE Church of the Ascension, Chicago, celebrated its patronal feast this year with due solemnities. First Vespers with Solemn Procession was sung at eight o'clock on the eve of Michaelmas. A Missa Cantata was celebrated and Communion made at 7 o'clock on the morning of the Festival. There was also a Low Mass

at 9:30. On the Sunday in the Octave the services were of the full festal character, with Deacon and Sub-deacon at Mass, and with Solemn Procession both morning and evening. The Church of the Ascension, Chicago, is renowned for the excellence and grandeur of its services. This is the first patronal festival which has occurred since the consecration of the new church.

AN edifying and impressive function marked the 21st anniversary of the founding of the Church of the Holy Cross, New York. On the evening of the Feast Day, after a sermon by Father Huntington, O. H. C., there was a Solemn Procession of the Blessed Sacrament. Four acolytes in white strewed flowers before the Blessed Sacrament and two thurifiers censed the Host, which was borne in a handsome Monstrance by the Vicar, Father Cameron, who was vested in a cloth of gold cope. The people adored the Blessed Lord most devoutly and seemed to realize His Presence more fully than would be possible without this edifying devotion. At the conclusion of the procession Benediction was given with the Blessed Sacrament.

THE *London Church Times* tells a refreshing story of a certain Mr Heard who attended service at St. Ann's South London road, and occupied himself hunting Romanizing germs in the Hymn Book in use in that Parish. He found the following verses:

May we ever more and more
In the Sacrament adore
Thee the God we bow before,
Hear us we beseech Thee.

Mary, dearest Mother, Israel's Lily hail!
Pattern for Christ's children in this sinful vale.

Grant him, Lord, eternal rest
With the spirits of the blest.

Mr. Heard straightway wrote to the Bishop of Rochester of his discovery and proceeded to instruct his Lordship as to his duty in the premises. He said that the first is "assuredly idolatrous," the second "being Mary worship is strictly forbidden by the Homilies," and the "latter is indicative of Purgatory," which "is a fond thing vainly invented." There was not much more to be said after that, except to express a hope that the Bishop would see his way to put a stop to the illegalities which Mr. Heard defined and exposed.

The reply of the Bishop was as follows:

Bishop's House, Kennington-park, S. E.,
July 25, 1896.

Dear Sir—If you could get a few words of quiet conversation with the excellent and hard-working Vicar of St. Anne's, you will find, I am sure, that he does not adore bread, nor worship the Blessed Virgin, nor, because he prays (as Christians of nearly all times and places have done) for the dead, does he believe in Purgatory in a Roman sense.

I would strongly advise (if you are really careful about the matter) your talking to him.

Yours faithfully,

EDW. ROFFEN.

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

SERVICES.

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

Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.

Holy Days—Additional Low Mass, 6:30 and 9:30.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7:30 a. m. to 5:30 p. m.

The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.

The Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR OCTOBER.

- 1 Th. *St. Remigius, Bp.*
- 2 Fr. *The Guardian Angels. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 3 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 4 S. **Eighteenth after Trinity.** Burial Guild Monthly Meeting and Office, after Vespers.
- 5 Mo. Burial Guild Monthly Mass, 8 a. m.
- 6 Tu. *St. Faith, V. and M.*
- 7 We. St. Mary's Guild Monthly Mass, 9:30 a. m.
- 8 Th.
- 9 Fr. *St. Denys, Bp. and M. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 10 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 11 S. **Nineteenth after Trinity.**
- 12 Mo. Requiem Mass, 8 a. m.
- 13 Tu. *Translation of St. Edward, King and Con.*
- 14 We. Additional Mass, 9:30 a. m.
- 15 Th. C. B. S. Monthly Mass, 8 a. m.
- 16 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 17 Sa. *St. Etheldrida, V.* Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 18 S. **St. Luke, Evang. Twentieth after Trinity.**
- 19 Mo. Requiem Mass, 8 a. m.
- 20 Tu.
- 21 We. Additional Mass, 9:30 a. m.
- 22 Th.
- 23 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 24 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 25 S. **Twenty-first after Trinity.** *St. Crispin, M.*
- 26 Mo. Requiem Mass, 8 a. m.
- 27 Tu.
- 28 We. **St. Simon and St. Jude, Apostles.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 29 Th.
- 30 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions, after Vespers.
- 31 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. 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.—Omitted until further notice.

ORDER OF MUSIC.

Eighteenth Sunday after Trinity, October 4th.

HIGH MASS.

Mass in A Kalliwoda
Sequence, Hymn 297 Monk
Offertory Anthem, "The heavens are declaring," Beethoven
Post-Communion, Hymn 309, Part II Webbe
Hymn 550 Monk

VESPERS.

Hymn 305 Oakeley
Psalms 1, 15, 91, (First Selection) Prentice
Magnificat and Nunc Dimittis Tallis
Vesper Hymn 23 Lucantoni
Anthem, "God shall charge His Angel legions," Ouseley
Hymn 424 Roe
Hymn 223 Roe

Nineteenth Sunday after Trinity, October 11th.

HIGH MASS.

Mass in E flat Guilmant
Sequence, Hymn 179 Monk
Offertory Anthem, Tantum Ergo Faure
Post-Communion, Hymn 311, Part II Uglov
Hymn 180 Gauntlett

VESPERS.

Hymn 274 Dykes
Psalms 147, (Nineteenth Selection) Mozart
Magnificat and Nunc Dimittis Wiegand
Vesper Hymn 24 Ritter
Anthem, "Whoso dwelleth," Martin
Hymn 16 Redhead
Hymn 193 Blumenthal

St. Luke's Day, (Twentieth Sunday after Trinity) October 18th.

HIGH MASS.

Mass No. 2 Haydn
Sequence, Hymn 437 Barnby
Offertory Anthem, "Their country is on high," (The Transient and the Eternal) Romberg
Post-Communion, Hymn 312 Hopkins
Hymn 447 Hopkins

VESPERS.

Hymn 432 Gauntlett
Psalms 148, 149, 150, (Twentieth Selection) Gounod
Magnificat and Nunc Dimittis Mercadante
Vesper Hymn 430 Schumann
Anthem, "Lovey appear," (The Redemption) Gounod
Hymn 428 Stainer
Hymn 19 Ouseley

Twenty-first Sunday after Trinity, October 25th.

HIGH MASS.

Mass in G Von Weber
Sequence, Hymn 298 Dykes
Offertory Anthem, Ave Verum Gounod
Post-Communion, Hymn 318 MacLagan
Hymn 280 Von Weber

VESPERS.

Hymn 304 Elvey
Psalms 123, 124, 125, (Seventeenth Selection) Mozart
Magnificat and Nunc Dimittis Mozart
Vesper Hymn 21 Brown
Anthem, Evening Hymn Abt
Hymn 28 Monk
Hymn 346 Barnby

THE PARISH.

THE Guilds will re-assemble for the season. as follows: Wednesdays, at 8 p. m., St. Mary of the Cross; Thursdays, at 7:45 p. m., St. Mary of the Annunciation; Fridays at 3 p. m., St. Mary of the Angels.

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.

THE members of the Guild of All Souls, and others who may be interested, are reminded that the Feast of All Saints will fall upon a Sunday, and All Souls upon the Monday following. There will, therefore, be Solemn Vespers of the Dead after the Vespers of the Church, on Sunday, Nov. 1st, All Saints Day.

THOSE who desire to remember their dead on All Souls' Day, November 2d, will please send the names sometime before All Saints' Day. Blanks will be left in the Church, which can be filled out and sent to Clergy.

DURING November, on week days, there will be a Requiem Mass at 8 a.m., except on Thanksgiving Day and St. Andrew's Day.

EXCHANGES:—The 213 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new Exchanges received since July 1st, are acknowledged:

Church Recorder, Nelson, New Zealand; *St. James' Journal*, Washington, D. C.; *Record*, Baltimore, Md; *Monthly Visitor*, Haverhill, Mass.; *Parish of the Cross*, Ticonderoga, N. Y.; *Gospel of the Circumcision*, New York; *Pro-Cathedral Record*, New York; *Cœur d'Alene Churchman*, Wallace Idaho; *Church Fly-Leaf*, Concord, N. H.; *Granite State Endeavor*, Nashua, N. H.

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.

We have received two four page tracts from the Confraternity of the Blessed Sacrament, entitled respectively *Altar Wines*, by a winemaker, and *Concerning the Fast Before Communion*. The latter is based on the well-known brochure of the Rev. Father Puller, of the Society of St. John the Evangelist. Both tracts are excellent for distribution among those who thoughtlessly are not as reverent as they might be in the use of the Blessed Sacrament. The Confraternity is doing a good work, and not a small part of the increased reverence of these days in the celebration of Mass and the partaking of Communion is undoubtedly due to its prayers and works. Besides these leaflets the C. B. S publishes seven papers on important subjects which ought to be in the hands of every Priest.

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

THE late Judge Keogh said that he once saw Archbishop Whately, in St. Stephen's Green, playing with a dog, making him fetch and carry a stick and ball. Two women were watching him between the rails, between whom the following conversation passed:

"Ah thin, Mary, do you know who is playing wid the dog?"

"Troth, I don't; but he is a foine lookin' man, whoever he is."

"That's the archbishop, Mary."

"Do you tell me so? God bless the innocent craythur! Isn't he aisily plased?"

"He's not our archbishop, at all, Mary. He's the Protestant archbishop"

"Oh, the ould fool!"

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Suitable for use in Catholic Churches.

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- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8. 50 cts. per 100.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
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THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, OCTOBER 1896.

HIS OPINION.

Just why the Pope of Rome has been moved at this time, and why he was asked and by whom, to give his opinion upon the validity of Anglican Orders, we may never fully know. He is credited with having pronounced, that "after long study I must confirm the decrees of my predecessors that all ordinations made under the Anglican rite are absolutely invalid."

A first thought is, what were those "decrees" and when were they delivered so explicitly—as a matter of fact. A second is, that "absolutely" is a very pretentious adjective to use to qualify this assumed invalidity. Would it not have been more modest to have said that the Roman Pontiff does not recognize them as valid? There are learned Roman theologians who believe that Anglican Orders are valid. There is therefore no absolute unity of belief on this very point among Roman theologians. One conclusion therefore is that this Pope or some subsequent Pope may yet in the future give "long study"—or even longer—to history and evidence. He may be moved to say that as the opinions of Popes have been reviewed and corrected in times past, he will exercise his right and recognize Anglican Orders. Unless this recent pronouncement has been made in strict compliance with all the terms and restrictions of the decree of 1870 concerning his personal infallibility, unless, in short, he has addressed the whole Church as their infallible teacher and head, he has not issued a decree which is infallible according to Roman terms. Its finality may be called into question therefore, not only at once, but whenever any learned Roman may see fit to do so.

As to Anglicans they will hardly accept this as the decision of the Roman Church, whatever they may think of the position taken by the Roman Pope. It does not seem probable that any Anglican Bishop will be disturbed, nor any "learned and discreet" Anglican priest. There may be some annoyance to the laity from anxious and zealous Roman proselytors; but they have an answer in questioning the infallibility of this opinion, and in the fact that this is not a decision of a Council of the Roman Church. The dilemma is not for Anglicans but for Romans.

Then the question is not so much as to whether Anglican Orders are valid or invalid, as it is whether Anglicans will submit to the Papal Supremacy. If the Pope had opined that Anglican Orders are valid, would the Anglican Church submit? Individuals may submit, as they have submitted. But would the Anglican Church as a body submit? The Pope is as far sighted in this as others are. He wants submission, nothing else. The overtures that were made informally in Queen Elizabeth's life time, (when Romans worshipped with the Anglican Rite) were for Anglican acknowledgment of the Papal Supremacy first, which would secure recognition of Anglican Orders, of the legitimacy of her birth, and of other matters which were of comparatively minor importance. The Nag's Head Story had not been invented then, was not for some forty years' after Archbishop Parker's consecration. But as the question was not settled amicably then, so it is not now. If the Anglican Church were to submit, the validity of her Orders would not be accounted as "absolutely invalid" probably. It is the old dispute under new circumstances.

The Anglican teaching has been that the Pope was in the beginning "Primus inter pares"—that it is a developed claim to teach that he has always or ever been recognized as "Supremus" of the whole Catholic Church. The Greek Church holds to the same teaching. The Roman Church recognizes the Orders of the Greek Church, although the Greek Church does not submit to the Supremacy of the Pope. That is a view of things in one direction. The Roman Pope assumes to deny Anglican Orders, and the Anglican Church does not submit to the Supremacy of the Pope. This is a view in another direction. However we may deplore the divisions in the Church, let the question rest for the present. The Holy Spirit will bring reunion about, and probably without the acknowledgment of the Papal Supremacy.

THAUMATURGY.

It is a very common controversial remark of Roman proselytors that in accepting Roman Catholicism one is under no necessity to believe all the legends which are currently taught in Roman magazines and papers, or in sermons and instructions, or even those which are encountered in the regular recitation of the Breviary office. But there are two equally determined factions among the Roman clergy in regard to this matter. The object of the one is to push into the domain of faith the acceptance of the most fantastic and wierd apparitions which can be developed from a close and repeated questioning of the morbid imaginations of some ignorant but devout peasant, while the other party would fain cleanse the truths of Catholicism from the whole rubbish of winking pictures, flying houses, and accounts of men who, falling from a height, are arrested in midair by the pious ejaculation of a priest who rushes to the church for the Blessed Sacrament, or to consult *O'Kane on the Rubrics* as to the proper method of administering Extreme Unction under such extraordinary circumstances. While we have no antecedent prejudice against nineteenth century miracles,—our belief in the reality of the Divine Presence, which daily comes to our altars, should guard against such a misconception of our position,—we do deplore the attempt to fasten upon the Catholic religion a vast multitude

of wonderful events, which not only are supported by the most flimsy and doubtful evidence, but possess no moral value whatsoever. It is of no use to say that apparitions are proved from the reality of wonderful cures which follow them; for so long as there are multitudes who in their innocence and ignorance are completely immersed in the thought that the apparitions are realities, cures are bound to result. No power on earth could prevent a considerable proportion of the eager crowds who last year with complete confidence sought the healer in the West, from being relieved of their physical ailments. Yet Catholics call Schlatter an impostor.

It is reported that in the City of Mexico the question of the reality of the apparition of the Virgin of Guadalupe is being fiercely discussed. In consequence of his expressed disbelief, Eduardo Sanchez Camacho, Bishop of Tamaulipas, has been forced to resign; but Catholics in his State are largely supporting him. The Vatican has been telegraphed to regarding the matter, as it is feared that the consequences of the division in the Church may be serious.

We hope there may be no schism in the Mexican Church, but our sympathies are with the Bishop. Until Rome learns that, in order to cause her members to retain a belief in the supernatural events of the past, it is not necessary to invent grotesque wonders in each successive age, she will never regain her hold upon the intellect which in so many Catholic countries she seems permanently to have lost.

EXTREME UNCTION.

BISHOP GRAFTON spoke forcibly upon the Sacrament of extreme unction in his recent convention address. God speed the time when all our Bishops will consecrate the holy oil and bid their clergy not to neglect the apostolic injunction to anoint the sick. "There is another subject," the Bishop said, "we may well instruct our people in—how to make good deaths. Teach them to regard death as a great opportunity for a growth in grace. It is a time for making acts of faith and love. It is a special means of uniting themselves with Christ and His sufferings. It gives the faithful souls special privileges, to make known requests and obtain them for the Church's sake and those we love. Born in grace, it is a response to His love in dying for us on the cross. So when illness is serious it is well to use the special provisions the Bible has pointed out of confession and anointing. You know how this is set forth in St. James' Epistle. The history of this Church custom of anointing the sick is interesting and instructive. Our Lord had bestowed gifts upon His Church collectively. He also gave special ones to individuals, and besides clothed His ministers with regular and permanent powers. In the Apostolic days we read of special gifts of healing possessed and exercised by the faithful. The friends of a sick person would naturally resort to such endowed laymen in their distress. We can readily see how the practice might in time need regulation. It was therefore to direct the Christian in case of sickness that the Holy Patriarch St. James, speaking by the Holy Ghost to the whole Church, promulgated the order, and declared for the sick man what was to be done. His friends were not anxiously to seek for lay persons accounted possessed of miraculous healing powers, but send for the elders of the Church, or their own Parish

Priests, for so far as the care of the body was concerned, their prayers, St. James declares, were just as good as that of any special faith healer. Let the faithful trust themselves to the prayers of the Priest. Let them believe that the faithful fervent prayer of this ordained righteous man availeth much. God will hear him just as he did Elijah, if there is need. But in this time of sickness, it should be remembered that the important concern is the soul. Let the Priest therefore come and minister as the layman with all his faith cannot do. Let confession be made and sin be remitted. And further St. James says, 'Let the sick be anointed with oil.'

"When we came to the Diocese we found the holy oils which had been consecrated by our predecessor, and following his example in the tradition of the Diocese, have maintained it. So it is our custom on Maundy Thursday in like manner to consecrate the holy oil for the use of our Clergy and the comfort of Christ's sick members. The giving it is not to be withheld till the sick are *in extremis*, but may be administered when the illness is technically 'serious.' The recipient must be a baptized person. It is not to be used in a case of very young children because it requires responsible spiritual acts, and so is confined to those who have come to years of discretion. It may be repeated. As a means of grace it has its own special significance. This is shown by the way it is administered. As Baptism demands water and Communion requires food, Unction uses a recognized remedial agent. In a way it thus blesses all that science can do for us. It has its own spiritual teaching and power. In Baptism we are regenerated, in Confirmation sealed, in Communion fed, in Penance restored; by Unction we are healed, assuaged, gladdened, calmed, refreshed. When sickness with its trials, anxieties, temptations and weariness comes upon us, when spiritual assaults are more keenly felt and the spirit is about to faint, then comes the Unction that brightens, cheers and strengthens. It is the last anointing from the Great Anointed, breathing peace and calm as a final adornment and preparation for our presentation at the Court of the Great King."

THE VALUE OF SYMBOLISM.

A POWERFUL plea for the wider use of religious art and symbolism, for surrounding those to whom we would teach the beauty of Christianity with pictures of events in which Christian beauty has triumphed over the baser trials of human character, occurred in the course of a recent sermon by the Bishop of Central New York. "Moral health," he said, "is contagious as moral maladies are. Even sins of the mind distort and degrade the features. The inner world stamps its likeness. Live long enough, and what is most in the heart of you will come out. 'There is nothing hid that shall not be revealed.' Good news passes from soul to soul. Life quickens life; death propagates death. Our attachments, admirations, sympathies, are all the time fashioning and re-fashioning us, making us over from what we have been to what we are. Biographies, eulogies, the very pictures of saints and heroes on the walls, help the progress of the world. Lifting your eyes to the one loftiest Leader and ceaseless Deliverer your own life will cast abroad the brightness that 'shineth more and more.' There can be no standing still. From strength

to mightier strength, from grace to richer grace; 'from glory to glory;' is not this 'practical?'

Catholics have always appreciated these truths, and have adorned their churches with statues and pictures. From the *Ave Maria* magazine we take the same thoughts in different language. It says—"The effect of our surroundings is simply incalculable. Who does not know the peace of mind which a systematic tidiness gives? The most wearing trials are more easily borne if the house is set in order. The ills to which all flesh is heir become less if the view from the window takes in a running brook instead of a dozen smoke-stacks. A tea-rose in a glass set by a sick man's bed is medicine. A bunch of violets given to a child has made a little poet out of a street waif. The decorative in nature is as essential as the practical. The vine which climbs over the rock has as fine a mission as the rock itself. The butterfly, preaching of the resurrection, has a nobler message than a field of pumpkins.

"Men are often taught by their surroundings what no amount of precept could impart. Catholics know this well. The statues of Our Lady in the school-room, the Stations of the Cross in the temple of the Lord, the frescoes, the windows, the lights, the vestments, the crucifixes—all help to make a sacred panorama whose influence is perpetual and akin to the divine."

LETTERS TO THE EDITOR.

Dear Sir:—The Pope has declared, "After long study, I must confirm the decrees of my predecessors, that all ordinations made under the Anglican rite, are absolutely invalid." On the other hand, the Greek Church declares the Romans heretics and all their Sacraments invalid. It is the practice in the East for the Greeks to rebaptize converts from Rome, and when they are Priests to rebaptize and reordain. Meanwhile Rome admits the validity of Greek Orders, for the Church of Rome was Greek for three centuries. It all means that a family feud is not easily healed.

The language of the despatch, again, seems to be accurate theological expression. The Pope speaks of ordinations under the "*Anglican rite*." He would never speak of the "*Methodist rite*," the "*Congregationalist rite*," but he would of the "*Greek rite*," the "*Maronite rite*," the "*Armenian rite*." This is remarkable as a tacit admission that the Anglican Church is in the family of Catholic and Apostolic Churches.

J. H. T.

A CATHOLIC BISHOP.

THE Rt. Revd. Dr. Churton, Bishop of Nassau, in the West Indies by his undoubted piety and distinguished zeal has won the confidence and admiration of all churchmen. When he speaks his words have the weight of authority. This makes it more notable when at the recent anniversary of the English Church Union he advocated the revision of the Prayer Book and predicted that it would come when the Church was delivered from state control, and he hoped there would then be given a form for the anointing of

the sick, at which the meeting cheered. He also hoped they might then be given a distinct, explicit commemoration of the departed. The Bishop went on to say that meanwhile, from many altars, with the utmost courage and the sweetest charity, the names of the departed are given out, and the faithful requested to pray for the repose of their souls. And another thing, almost if not quite as good, you will see now in many churches a list of those who have died lately placed in the porch with the same pious intention. These things are very good, while we are waiting for better still. There must also be complementary teaching; from the pulpit people must be taught plainly and simply how to die well: how to prepare for their last account. There must also be teaching about the saints in glory; and, although they had the *Magnificat* every day, they must not rest till they got back the "Hail Mary!" (loud cheers.)—*Angelus*.

FOLLY.

In the pages of a popular magazine there recently appeared, under the title "Dandy Dogs," a detailed account of the astounding and fantastic folly of which certain fashionable feminine dog owners are guilty. It described and illustrated in pitiless detail the outfit of the pampered lap-dog, its "robes, coats and gowns" for morning, afternoon and evening, for yachting, travelling, visiting, bathing and social functions its "theatre costume" of rich broché velvet and sable, its gold collars and bracelets, actually its handkerchiefs and boots. It presented pictures of the Dogs' Toilet Club; and of poodles bearing crests and designs clipped in their coats with a misapplied ingenuity and skill, at a cost of one or two guineas a month. It described the dogs' hospital, where the pets were served with pheasant and ptarmigan on silver dishes. And with estimates of the cost of a few canine funerals it concluded a more striking chronicle of human folly than we have read for many a long day. The writer of the article did not attempt to conceal his disgust and contempt, which every reader must have shared, for the gross stupidity of that which he chronicled. And his article will serve a very useful end if it sets a few readers to serious thought on the subject of luxury.—*Church Times*.

THE Archbishop of York preached at the reopening of the interesting old parish church of Laughten-en-le Morthor after restoration. It is the third church on the site, and dates from the reign of Edward III. It was incorporated with the remains of the two previous churches, one Norman, the other Saxon. The portions of the first church are to be seen in the chancel and the north doorway. These date back to the year 600. The wall on the north aisle intervening between these two specimens of ancient architecture, has been rebuilt, but in order that its original appearance might be preserved, the stones were carefully numbered and photographed before the work commenced. The church has been furnished with open benches of oak, and the tower, a conspicuous feature of the landscape, has been thoroughly repaired.—*Living Church*.

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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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