



THE

ISSUED 
MONTHLY



RROW

BY THE : SONS OF 
 SAINT SEBASTIAN

VOL. VI, No. 5.
WHOLE No. 68.

NEW YORK, MAY, 1897.

SINGLE COPIES, 5 CENTS;
50 CENTS PER ANNUM, IN ADVANCE.

On Palm Sunday last, at St. Michael's Church, North Kensington, England, Prebendary Denison, the vicar, celebrated the High Mass after the Blessing of the Palms. The chief feature of the service was the ceremonial singing of the long Gospel, or "the Passion," by the Rev James Bullock, the choir taking all the conversational portions. The effect was very devotional. There was, very wisely, no sermon, but yet another Gospel—the greater part of that for Easter Even—was read. The correspondent from whom *The Church Review* gets its account of the service says:—"I congratulate Prebendary Denison on a service which in a few years, I anticipate, will be very generally adopted."

In Liverpool, at St. Catherine's Church, most of the ancient and edifying ceremonies of Holy Week were duly observed—the stately procession with palms on Palm Sunday before the *Missa Solemnis*, and their solemn benediction and distribution, the Washing of the Altar on Maundy Thursday, and on Easter Eve the solemn Blessing of the New Fire and the Benediction of the Paschal Candle.

In Plymouth, in different churches, *Tenebrae*, the Mass of the Pre sanctified, and the Devotion of the Three Hours' Agony were observed.

At St. Alphege's, Southwark, London, the Reproaches were solemnly sung and the great crucifix which belongs to this church venerated.

At Hastings, All Souls', on Good Friday, after the Reproaches, the crosses were unveiled according to Western usage.

At All Saints, Southend, on Palm Sunday there was the usual benediction and distribution of palms with procession; Monday evening the Stations; Tuesday evening Stainer's "Crucifixion;" Wednesday evening *Tenebrae*. On Maundy Thursday *Missa Cantata* at 7 A. M., followed by stripping of the altars; *Tenebrae* in the evening. On Good Friday at 8 A. M., solemn altar service, including the Reproaches and unveiling of the cross, and the solemn collects; *Tenebrae* in the evening. On Saturday (Easter Even), at 9 A. M., the Paschal Candle was blessed and put in its place, and the First Mass of Easter followed, the bells being rung during the *Gloria*. On Easter Sunday masses at 7 and 8. *Missa Cantata* at 11. These services were bright and hearty, the ritual carefully and correctly ordered.—*Church Review*.

The Catholic Book News is a magazine in which the well known Roman Catholic publishing house of Benziger Brothers advertise their new books, &c. In the February number of this publication there is a notice of a new edition of Keenan's *Controversial Catechism, or Protestantism Refuted*. The notice states that:—

"This new edition of Keenan's work is not a mere reprint; it has been thoroughly revised and brought up to date, and two new chapters have been added. Its author, it will be remembered, denied the infallibility of the Pope—of course the 'Catechism' was originally issued long before the Vatican definition. Needless to say, the present volume, amongst its other improvements, contains a full and clear statement of the doctrine of Papal Infallibility."

It is certainly an interesting admission for a Romanist to make that Roman Catholic books require re-editing every few years to be "brought up to date." They more frequently deny that there is any change in the Roman religion.

There are many other books besides Keenan's Catechism which are quietly being altered to make them conform to the new Papal religion. An extract from the Whitsunday pastoral of the Roman Bishop of Bayonne, which recently came to our notice, will probably need no revision—at least for the present. It certainly embodies the true spirit of *Romanism up to date*. According to the *Official Gazette*, of the Diocese of Bayonne, the Bishop, preaching in his cathedral on Whitsunday last, said:—

"The Son of God continues really present in the Church by His own Sacrament, the Eucharist. The Eucharist of the Holy Spirit, which renders Him always present under the corporeal substance, is the infallible Pope, *os orbis*. It has been said most justly that the Pope is the *ego* of the Church. The Pope, the visible personification of the Spirit of God. The Pope, the incarnation of the Holy Ghost."

On the Mexican border of the Rio Grande there is produced each year, during the Christmas octave, a nativity play, very closely resembling in its features the old miracle plays of the middle ages. The chief characters in the play are the members of the Holy Family, the Archangels St. Michael and St. Gabriel, and Lucifer. Satan, Sin, and Leviathan are represented as three imps attendant upon Lucifer. These imps are dressed in black from head to foot. Satan is distinguished from the others by his long tail, composed entirely of fire crackers, which are ignited as he, with Lucifer, is banished from the earth. The main points of the Gospel story are represented in the play, but a number of unauthentic episodes are also introduced for instruction or entertainment. For example, an aged hermit joins the shepherds on their way to Bethlehem, and for the remainder of the play this man takes the part of the clown. In this capacity he has many disputes with Lucifer. The play is repeated also on the Feast of the Epiphany.

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. Special hours before feasts announced in Kalendar.
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 MAY.

- 1 Sa. **Sts. Philip and James, Aps.** Masses, 6:30, 7:30, (O.V.B.V.M.) 8 and 9:30 a. m.
- 2 S. **Second after Easter.** G. A. S. Monthly Meeting and Office after Vespers.
- 3 Mo. **Invention of the Holy Cross.** G. A. S. Monthly Mass, 8 a. m.
- 4 Tu.
- 5 We. St. Mary's Guild Monthly Mass, 9:30 a. m.
- 6 Th. **St. John E. before the Latin Gate.** Confirmation Classes, 4 and 8 p. m.
- 7 Fr. **Abstinence.** Additional Low Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 8 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 9 S. **Third after Easter.**
- 10 Mo. Requiem Mass 8 a. m.
- 11 Tu.
- 12 We. Additional Low Mass, 9:30 a. m.
- 13 Th. C. B. S. Monthly Mass, 8 a. m. Confirmation Classes, 4 and 8 p. m.
- 14 Fr. **Abstinence.** Additional Low Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 15 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 16 S. **Fourth after Easter.**
- 17 Mo. Requiem Mass, 8 a. m.
- 18 Tu.
- 19 We. **St. Dunstan.** Additional Low Mass, 9:30 a. m.
- 20 Th. Confirmation, 8 p. m.
- 21 Fr. **Abstinence.** Additional Low Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 22 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 23 S. **Fifth after Easter. Rogation Sunday.**
- 24 Mo. **Rogation Day.** Abstinence. Requiem Mass, 8 a. m.
- 25 Tu. **Rogation Day.** Abstinence.
- 26 We. **Rogation Day.** St. Augustine, Abp. Abstinence. Additional Low Mass, 9:30 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 27 Th. **Ascension Day.** Venerable Bede, P'r. Masses, 6:30, 7:30, 8 (Solemn) 9:30 a. m.
- 28 Fr. In Octave. **Abstinence.** Additional Low Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers, 5 p. m.
- 29 Sa. In Octave. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 30 S. **After Ascension.** In Octave. Solemn Procession after Vespers.
- 31 Mo. In Octave. Requiem Mass, 8 a. m.

SPECIAL. VOTIVE, AND OTHER MASSES.

Sunday.—For the Children, 9 a. m., weekly.
Monday.—G. A. S., 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, 10 a. m., weekly.
 Sunday School, Lessons, 2:30 p. m., weekly.
 Guild of All Souls, after Vespers; before first Monday in month.
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, 10 a. 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.
 St. John's Guild, 8 p. m., first in month.
Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.
 Bona Mors Society, after Vespers, before last Saturday in month.
 St. Joseph's Guild, 7:30 p. m., weekly.
Saturday.—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Second Sunday after Easter, May 2d.

SOLEMN HIGH MASS.

Mass, No. 12.....Mozart
 Sequence, Hymn 334.....Pleyel
 Offertory Anthem, "He shall feed His flock," (The Messiah).....Handel
 Hymn of Adoration 555.....Dykes
 Post-Communion, Hymn 316.....Haydn
 Hymn 197.....Baker

FIRST VESPERS—INVENTION OF THE CROSS.

Hymn 393.....Messiter
 Psalms 123, 124, 125.....Donizetti
 Magnificat and Nunc Dimittis.....Donizetti
 Vesper Hymn 96 (Vexilla Regis).....Schubert
 Anthem, "I know that my Redeemer liveth," (The Messiah).....Handel
 Hymn 13.....Redhead
 Hymn 17.....Irons

Third Sunday after Easter, May 9th.

SOLEMN HIGH MASS.

Mass in A.....Kal iwoda
 Sequence, Hymn 232.....Dykes
 Offertory Anthem, from "The Transient and the Eternal,".....Romberg
 Hymn of Adoration 555.....Hopkins
 Post-Communion Hymn 312.....Gauntlett
 Hymn 140.....

VESPERS.

Hymn 302.....Monk
 Psalm 118 (Sixteenth Selection).....Prentice
 Magnificat and Nunc Dimittis.....Zoellner
 Vesper Hymn 127.....Bach
 Anthem, "Great is Jehovah,".....Schubert-Liszt
 Hymn 27.....Monk
 Hymn 21.....Brown

Fourth Sunday after Easter, May 16th.

SOLEMN HIGH MASS.

Mass, No. 2.....Mozart
 Sequence, Hymn 297.....Dykes
 Offertory Anthem, "The Resurrection,".....Costa
 Hymn of Adoration 555.....Dykes
 Post-Communion, Hymn 318.....MacLagan
 Hymn 136.....Monk

VESPERS.

Hymn 305.....Oakeley
 Psalm 147 (Nineteenth Selection).....Mozart
 Magnificat and Nunc Dimittis.....Leprevost
 Vesper Hymn 127.....Bach
 Anthem, "Hosanna,".....Granier
 Hymn 24.....Ritter
 Hymn 20.....Scheffler

Rogation Sunday, May 23d.

SOLEMN HIGH MASS.

Mass in F flat.....Guilmant
 Sequence, Hymn 468.....Monk
 Offertory Anthem, from "Jubilee Cantata,".....Von Weber
 Hymn of Adoration.....Reinagle
 Post-Communion, Hymn 143.....Redhead
 Hymn 469.....Hervey

VESPERS

Hymn 468.....Monk
 Psalm 77 (Tenth Selection).....Gounod
 Magnificat and Nunc Dimittis.....Wiegand
 Vesper Hymn 142.....Monk
 Anthem, Prayer from "Moses in Egypt,".....Rossini
 Hymn 512.....Derby
 Hymn 214.....Flemming

Sunday in Ascension Octave, May 30th.

SOLEMN HIGH MASS.

Mass, No. 3 (The Imprial).....Haydn
 Sequence, Hymn 147.....Monk
 Offertory Anthem, from "The Redemption,".....Gounod
 Hymn of Adoration 311, Part II.....Uglov
 Post-Communion, Hymn 316.....Haydn
 Hymn 304.....Evey

SOLEMN VESPERS.

Hymn 147.....Monk
 Proper Psalms 24, 47, 108.....Mozart
 Magnificat.....Weninger
 Vesper Hymn 150.....Gumbert
 Anthem, "Our Lord is risen,".....Garcia
 Hymn 151.....Dykes
 Hymn 300.....Shrubsole

THE PARISH.

CLASSES for Confirmation are held on Thursdays; afternoons at 4 o'clock, evenings at 8 o'clock.

THE Bishop has appointed Thursday May 20th, as the day for his annual visitation of this Parish for Confirmation.

On Thursday evening in Passion Week, April 8th, at 8 o'clock, in St Joseph's Hall, there was a Stereopticon Illustration of scenes in the Passion of Christ.

The members of the Guilds of the Parish and many others attended and enjoyed and profited by a very devotional evening.

The concert which was held in the Waldorf Hotel, on the evening of Monday, May 26th, was an entire success musically and financially. The money raised is to be devoted to the support of the charities of the church.

The Fair in aid of the Fresh Air Fund which was held in St Joseph's Hall, on the afternoons and evenings of April 28th and 29th, was also a success. The hall was very attractively decorated for the occasion, and the fancy articles, etc. for sale found a ready market.

The 176 Exchanges regularly received by THE ARROW, are kept on file in the Men's Guild Rooms. The following new exchanges are acknowledged: *Congregational Peoples Churchman*, Marion Ia.; *Church News*, Osco, Ill.; *St. Clement's Bulletin*, Wilkesbarre, Pa.; *Central Church Visitor*, Chelsea, Mass.; *Parish Messenger*, Syracuse, N. Y.; *Mission Notes*, Garden City, N. Y.; *The Child*, New York.

DR. PERCEVAL'S new pamphlet of 35 pages, entitled, *The Doctrine of the Holy Eucharist*, is the most complete and clear popular exposition of the belief in the Real Presence, Transubstantiation, and the Eucharistic Sacrifice of which we have any knowledge. We have ordered a quantity of these pamphlets from the publishers, and will send them, postpaid, for 5 cents apiece. Address, *League of St. Lawrence*, 145 West 46th Street, New York.

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN THE OLD DEBT OF THE PARISH.

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 1897, 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.

Subscribed (to May 1) for New Reredos.....	\$1,205 58
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 (subscribed)	
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House....	700 00

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Suitable for use in Catholic Churches.

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- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not majority, but totality rule. pp. 2. 30 cts. per 100.

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- No. 7.—ACTS OF FAITH, HOPE, LOVE AND CONTRITION, AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 3. Prayer Book size. 30 cts. per 100.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Out of print.
- 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.
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- No. 15.—RECONCILED BY PENANCE. pp. 4. 30 cts. per 100.
- No. 16.—PALM SUNDAY PROCESSIONAL HYMN. Sullivan. Words and music. For distribution in the congregation. 50 cts. per 100.

Sample set, post-paid, 20 cents. Price per 100, as above. If ordered by mail add one-tenth total price for postage. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

"La Marsellaise", the national anthem of France, which seems to be saturated with the frenzy of patriotism, was written at white heat, words and music, in a single night. Rouget de Lisle, who by a single song won literary immortality, was a young officer of engineers at Strasbourg. In 1792, Dietrich, the Mayor of the town, asked him to write a martial song to be sung on the departure of six hundred volunteers to the Army of the Rhine. That night, in the fervour of patriotic feeling, De Lisle composed the song, the words sometimes coming before the music, sometimes the music before the words. He sang the words and music as they came to him, but wrote nothing. On the morning following, the chant of the night came back like the memory of a dream. He then wrote down the words, made the notes of the music, carried it to Dietrich, and in an hour the listening assemblage knew that the song of the nation had come.—*W. G. Jordan*, in *Ladies' Home Journal*.

WE have a strong objection,—an objection pig-headed, unreasonable, and altogether British, if you like to call it so—to any history which divides men into holy angels on the one hand and unholy devils on the other. The method has its advantages no doubt, it saves you from the trouble of nicely balancing the evidence for men's purity of motives; it relieves you from all necessity for admitting weakness in your heroes, or allowing redeeming virtues in your villains. But the method is radically wrong for all that. Those who fight on the right side are not always saints, and those who fight on the wrong side are sometimes noteworthy for moral loftiness. Torquemada was orthodox, but diabolically cruel; Melancthon heretical, but personally loveable.—*Church Times*.

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ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, MAY, 1897.

"A REMARKABLE REMARK"

Not long ago we were surprised to find the usually judicious editor of the *Church Standard* so far forgetting himself as to allow his partisanship to get the better of his discretion. *In re* Father Maturin's perversion to Rome he wrote:—"When a man is fighting an uphill battle to establish doctrines and ceremonies and practices in a soil in which they will not grow * * * it is the dictate not only of common sense but of honor and expediency to join the communion to which he clearly belongs * * * A more hopeless crusade was never undertaken."

It takes a Reformed Episcopalian to catch a Protestant Episcopalian. The audacity of the above remarks has been so well shown by the *Episcopal Recorder*, of Philadelphia, that we feel justified in quoting its editorial comment of April 8, entire, as follows:—

"The *Church Standard*, commenting upon the reception of Father Maturin into the Roman Catholic Church, consoles itself with the thought that, after all, that erring brother has only gone to his own place.

We are glad the *Standard* is able to draw consolation from such a reflection, but we take exception to part of its comment.

It says that Father Maturin's course is the proper one for a man to take when, among other things, 'he is fighting an uphill battle to establish doctrines and ceremonies in a soil on which they will not grow.' That statement deserves three exclamation points.

We do not wish to be impolite, but we are bound to say that when the *Standard* makes this assertion it—well—it does not speak the truth!

The doctrines and practices which are dear to the ceremony loving heart of Father Maturin have found congenial soil, have taken root and been vigorously growing in the Protestant Episcopal Church for a quarter of a century and more. We take leave to say that the *Standard* knows this perfectly well, and a thousand other people know it, too. Has the *Standard* discovered "gray hairs here and there" upon the Church of the Advent, Boston; St. Clement's, Philadelphia; St. Ignatius', New York? Does it really believe that the Church of St. Mary, the Virgin, in the latter city is so far gone in consumption?

Of this last parish the New York *Sun* said,

more than a year ago, that its celebration of the Feast of the Immaculate Conception* was almost identical with a similar commemoration going on at the same time in the Roman Catholic Church of St. Francis Xavier, West Sixteenth street, New York, and as a matter of fact we know that St. Mary's has crowded congregations and is in an immensely flourishing condition.

Thirty years ago we could count nearly a score of evangelical Episcopal churches in New York and its vicinity, and many of them vigorous, where now there is not one that can rightly claim the designation. Some are dead, the rest have entered upon and are more or less steadily advancing along ritualistic lines.

The morning mail brings us an account of a solemn high mass of requiem, lately celebrated in the House of Prayer (Protestant Episcopal), in Newark, N. J., for the repose of the soul of William Halsey Wood, the architect, who died suddenly in Philadelphia. The House of Prayer has been a hotbed of ritualism for twenty-five years, and the above excerpt gives no indication that its work, as it ought to be on the theory of the *Standard*, is on the wane and struggling for life.

The *Independent* criticises in this fashion the reply of the English Archbishops to the Pope's strictures on Anglican Orders.

It says the English Archbishops minimize the Protestant Reformation. They have not frankly stated that their doctrine of the Eucharist differs from that of the Roman mass. They have tried rather to make them as nearly the same as possible, and have even denied that the Pope's characterization of the ritualists as that small section of the Anglican body formed in recent times, * * * is true; as if the ritualist doctrine was the doctrine of the whole Anglican Church.

'Accordingly, the reply of the Archbishops is accepted by the ritualists as their justification, as proof that their interpretation is the interpretation of the Church at large.'

The English papers inform us of the fact that the new Bishop of London Dr. Creighton, at a recent confirmation at St. Augustine's, Kilburn, was vested in cope and mitre, and gave the benediction with pastoral staff in hand. It is said to be the first time the cope has been worn by a bishop of London for over three centuries.

Yet with all these facts upon the record, the *Standard*, which is wanting neither in intelligence nor capability of observation, has the face calmly to inform its readers and the world that Father Maturin and his co workers have been engaged in 'an uphill battle to establish doctrines and ceremonies in a soil on which they will not grow.'

Yet ritualism is not on the increase in the Protestant Episcopal Church. Oh, dear no!

Really the *Standard* must be more cautious in its use of language if it has any regard for its own reputation for correct information and veracity.

If we are mistaken, and what it says is really true, it has now a splendid opportunity to give its readers an editorial on 'the rapid decline of ritualism in the Protestant Episcopal Church.' If it will only do this to the vindication of its own veracity and the comfort of some troubled souls, we shall gladly reproduce its paper in our columns."

*Our contemporary refers to the celebration of the feast of the Anglican Church, denominated in the English Prayer Book the "Conception of the Virgin Mary."

ORCHESTRAL ACCOMPANIMENTS.

The early worship of the British and Anglo-Saxon Church was probably the human voice, accompanied by such rude instruments as were then available in the "strings and pipe." Probably a Welsh choir of voices accompanied by harps may give us some idea of "the earliest form of choral service in Britain." Mediaeval statuary gives one some idea of what an orchestral accompaniment must have been in the old days, when the uses of Sarum, York, Bangor, Hereford, Lincoln and Exeter prevailed in Britain. It is true that these statuettes of mediaeval minstrels are usually winged angels, but doubtless they are mere representations of the orchestras which in minstrel galleries and elsewhere accompanied the voices of the faithful at the parochial mass. We can have a contemporary conception of these instrumental accompaniments in watching the village bands and choirs of many a country parish of France, Belgium or Germany, only, of course, there the progress in the construction of musical instruments and of musical science generally has been felt. Still making allowance for local peculiarities and for modern progress—not, by the bye, to any active or striking degree in remote French, German or Bohemian villages—we can get a fair idea of what the worship was in one of our larger village or town churches in England in the age of Crescy or Agincourt, of Chaucer, or Piers Ploughman. Violins, bass viols, trumpets and harps accompanied the voices or made melody to the Lord. Now, at the Reformation, great though the iconoclasm was in relation to statuary and ornaments in our churches, there is no reason to think that the orchestras of our villages were generally disbanded. The Puritans may have objected to them in some places, but they were not abolished until the church service and prayer book were themselves proscribed. At the Restoration there was doubtless a revival of these, as of many other good things. Some of Purcell's music is definitely designed for an orchestra and is written for it. As to our village bands of the last and the former half of the present centuries, there can be no doubt that they were quite a feature in public worship. It is easy to laugh at them now. The principle may have been good, even if the practice was, musically speaking, objectionable. At any rate they represented, for good or bad, the general tradition of the Church of England for about a thousand years, and were a reproduction here of what was prevalent in most parts of the Continent.

At the period of the great Catholic revival there was naturally a desire among the clergy to abolish the village bands. They were considered beyond reforming. They were not all up to date, and they gave a great deal of trouble every way. So they grew to be regarded as diseased or deformed limbs of the Church—only fit for amputation or abolition. Organs had improved,—harmoniums had been discovered—musicians lament that event. Organists were easier to keep in order than bands, and so the village band was decreed out of date and only fit for the good old days of Georgian neglect. Some of our friends perhaps forgot that they did not come in with the Hanoverian dynasty, or even with the Reformation, but were the ancient accompaniments of the service in our old parish churches at the time when early English, decorated or perpendicular architecture was a novelty.—*Church Review*.

BOOK NOTICES

Leo XIII. and Anglican Orders.

The proper gift of the Christian Ministry and the Sacramental Mode of its Transmission. By the Rev. Thomas Richey, D. D., S. Mark's-in-the-Bowery, Professor of Ecclesiastical History, General Theological Seminary New York. New York, Crothers & Korth, 246 Fourth Avenue, 1897, pp. 105. Price, \$1.00.

Dr Richey's excellent little work is a popular presentation of the fallacies involved in Pope Leo XIII.'s letter on Anglican Orders.

The author starts by granting that Rome has a valid priesthood to day. He then, by elimination of those rites which have from time to time admittedly been added to the rite of ordination, gets back to the Apostolic power which was, and therefore is, entirely sufficient to effect ordination. Thus the "*Porrectio*," or the delivery of the sacred vessels, which Pope Eugenius IV. declared to be of the essence of the rite, was not found in the Roman Ordinal until the tenth century. This ceremony, therefore, cannot be of the essence of the rite. Again, the words "*Accipe spiritum sanctum*," which other Roman theologians have insisted to be the only proper form, did not exist in the Roman Ordinal before the fourth century. Therefore, these words also are not essential to ordination. By this process of elimination it is shown that the essence of the sacrament consists in the laying on of hands as the matter and the invocation of the Holy Ghost as the form, or else, Rome has no priesthood, a conclusion which, no doubt, to most of Dr. Richey's readers would be a *reductio ad absurdum*.

The laying on of hands being the ceremony common to and peculiar to the ordination of bishops, priests and deacons, as considered from the minor orders of sub-deacons, exorcists, readers, acolytes and doorkeepers, Dr. Richey contends that to exclude the episcopate, the members of which are ordained with the laying on of hands, from a place among the "sacred orders" of the church, and to include the sub diaconate upon whose members hands have not been imposed in ordination, is arbitrarily to change that which in the beginning was fixed and to introduce a constant element of confusion into the discussion of orders and their validity. This confusion it was one of the purposes of the revised English Ordinal to eliminate, by the omission of the "*Porrectio*," and other ceremonies not essential to the validity of the rite.

Dr. Richey claims that Rome has changed its original recognition of bishop, priest and deacon, as the three orders of the holy ministry, to priest, deacon and sub-deacon, and that this fact has compelled the Pope in his letter to place an undue importance upon what constitutes the *sacerdotium* or the relation which priests and bishops bear to each other as priests. The true question of importance is rather the concrete question of the apostolate as the divinely appointed channel for the transmission of grace.

In Chapter II. the author sets forth the relation of Christ to His apostles, and in Chapter III. the relation of the apostles to the three orders of the ministry—bishops, priests and deacons. The latter chapter shows with remarkable clearness how the chronological order of the ministry differed from the logical order. Deacons were first set apart to perform a portion of the functions inherent in the apostolic office; then elders were set apart for the work of priests; and, lastly, to bishops was delegated so much of the apostolic

power as was to continue in perpetual exercise in the organic ministry of the Church.

In various parts of the book Dr. Richey draws the line very clearly between the Paschal and the Pentecostal gifts to the early Church. By the Paschal gift of inbreathing, Christ, after His resurrection, brought the twelve apostles into corporate union with Himself, and endowed them with the supernatural power corresponding to His threefold function of prophet, priest and king. This corporate union of Christ carried with it the power of perpetuating, by the laying on of hands, the organic ministry of bishop, priest and deacon. But by the Pentecostal gift, the Holy Ghost endowed the whole body of believers with supernatural gifts, according to the ability of each member to receive them. These charismatic gifts, showing themselves in the ministry of prophets, teachers, miracles, healing, helps, governments, diversities and tongues, continued after the Pentecostal age, in the Minor Orders, to supplement the working of the organic ministry of bishops, priests and deacons.

The purpose of Dr. Richey's book may be said to be to show that the Anglican Church acted deliberately and wisely in 1552 in omitting the "*Porrectio instrumentorum*" from her ordinal, and that there is no good reason to-day why she should regret the step she then took. For, by this act, the Church of England intended more than merely to drop those ceremonies which were unnecessary, as not affecting consecration; she intended to repudiate once and for all that mediæval theory which had forced out from "Holy Orders" the "Minor Order" of sub-deacon, ordained with the delivery of the instruments. This being the purpose which the Church of England intended and accomplished, the revived Anglican Ordinal is the glory of the Anglican Church.

The final chapter of the book is a brief account of that series of gigantic frauds culminating in the Forged Decretals, which in the middle ages banished the old and Catholic Conciliar system of government of the Church and made the Pope a law unto himself and unto the Church at large.

We hope this book will be widely read, and that it will find a place speedily upon the shelves of every parish and school library throughout the country.

What Christ Revealed.

Rev. L. Jouin, S. J., St. John's College, Fordham, N. Y., pp. 99.

The Jesuit Professor of Ethics, etc., at St. John's College, Fordham, has written a book entitled, "What Christ Revealed." It is divided, as its preface says, into three parts, which profess to answer the question implied in the title, viz: 1st. The Church that teaches; 2d. The creed that is taught; 3d. The Sacraments that sanctify. It is a brief summary of what constitutes the faith of a Roman Catholic. Its style may be characterized as rapid; saying very fast what has to be said, and then passing, in a hurry, to the next topic. Its illustrations are some times happy, as, for example, on the question of Infallibility: "That interferes with my liberty!" It does not, any more than the warning of a guide in the mountains interferes with my liberty, when he prevents me from falling off a precipice. Or again: "Is not the delight I have in reading the Bible an assurance that it is the

word of God?" Not at all. A Turk might have the same delight in reading the Koran, etc. etc.

It is surprising how many things are put into these 100 pages. The book would have been valuable if the Romanism had been omitted, and the author had confined himself to setting forth "What Christ Revealed."

MARK TWAIN ON COOPER,

Cooper's gift in the way of invention was not a rich endowment; but such as it was he liked to work it, he was pleased with the effects, and, indeed, he did some quite sweet things with it. In his little box of stage properties he kept six or seven cunning devices, tricks, artifices, for his savages and woodsmen to deceive and circumvent each other with, and he was never so happy as when he was working these innocent things and seeing them go. A favorite one was to make a moccasined person tread in the tracks of the moccasined enemy, and thus hide his own trail. Cooper wore out barrels and barrels of moccasins in working that trick. Another stage property that he pulled out of his box pretty frequently was his broken twig. He prized his broken twig above all the rest of his effects and worked it the hardest. It is a restful chapter in any book of his when somebody doesn't step on a dry twig and alarm all the reds and whites for two hundred yards around. Every time a Cooper person is in peril and absolute silence is worth four dollars a minute, he is sure to step on a dry twig. There may be a hundred handier things to step on, but that wouldn't satisfy Cooper. Cooper requires him to turn out and find a dry twig, and if he can't do it, go and borrow one. In fact, the "Leather Stocking Series," ought to have been called the "Broken Twig Series."

THE PALL.

The pall was originally a cloak, usually of rich material, which the emperors were accustomed to grant to high officers of Church and State as a mark of honor. After the destruction of the Western Empire it became customary for the Popes to make the grants in Western Europe, instead of the emperors, and the pall gradually became looked upon more and more as a distinctly ecclesiastical vestment. It was reduced in size to a narrow strip of white woolen material, which encircled the neck loosely and hung down in front, and its use was restricted to metropolitans. By the seventh and eighth centuries a symbolical meaning became attached to it, and a doctrine in the interest of the papacy grew up around it. It was maintained by the papal lawyers that its grant to a metropolitan by the Pope signified a license to him to use his metropolitan powers, and that, therefore, although an archbishop became archbishop and metropolitan in right to his see, he had no business to perform any archiepiscopal act until he had received permission from the Pope to do so by the grant of a pall. This doctrine slowly made its way in Europe, and did much to confuse the minds of Englishmen when it became of practical importance to them at the time of the Norman Conquest — *Wakeman, History of the Church of England.*

The Catholic Telegraph (Roman) says:—"Some of our Catholic papers are too ready to give credence to everything that savors of progress. For our part, we deem it little cause for joy to see hundreds of converts made every month when, on the other hand, the losses through mixed marriages and *other well known causes* by far exceed in number that of the converis made." Here is an instance. Fr. Watson, in the *Pulpit of the Cross*, says:—"We are personally acquainted with six priests of the American Church who at one time became Roman Catholics. But the noteworthy part about their subsequent career has been that four out of the six have since returned to the Anglican fold, and we can call to mind others who have done the same thing."

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