

# THE

ISSUED  MONTHLY



# ARROW

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THE *New York Tribune* says that the prayer proposed for use in the Episcopal diocese of New York for Queen Victoria is one in which every American may heartily join.

THE Pan-Anglican Conference, which will be held at Lambeth this month, will be a notable one at least in one respect. It is officially announced that the Czar has decided that the Orthodox Church, of which he is the head, shall be represented at this gathering of Anglican prelates. He has, therefore, instructed an eminent Russian bishop, whom he is sending to represent the Orthodox Church at the jubilee celebrations, to remain in London and attend the Lambeth Conference.

ON June 10th, 1897, *The New York Tribune*, printed on its "Only Woman's Page":—"Where to go to-day. The nuns of the Dominican Order will celebrate Corpus Christi Day at Hunt's Point to-day. Archbishop Corrigan and other dignitaries of the Roman Catholic Church will take part".

But Corpus Christi Day was on the 17th, a week later. The Apostolate of the Press should not have provided a new calendar for the Lady readers of the *Tribune* without Papal authority.

FATHER Ignatius Spencer (R. C.), who has been fruitlessly working so long for what he calls "the Conversion of England", is credited with saying: "If I could induce the Irish to pray for England, prayer springing from such charity would be irresistible".

Is it possible that the good father has set himself an impossible task in order to account for his failure?

THE Reformed Episcopal Church separated from the Protestant Episcopal Church twenty-four years ago because there were in the Book of Common Prayer, doctrines and practices which belonged to the Catholic rather than to Protestant systems of theology. This sect has never had any vigorous life, and during the past month it has been threatened with entire disintegration. At the late council of the body the controversy, whether the surplice should be allowed as a proper vestment to be worn in the ministrations of Reformed Episcopal ministers, raged with exceeding bitterness. When the vote was taken and it was found the anti-surplice party had carried the day, Bishop Cheney and several other ministers resigned the offices they held under the council, and withdrew certain funds of which they were the trustees. It is the opinion of Bishop Fallows, who presided over the council, that this decision and these resignations mark the "beginning of the end" of the Reformed Episcopal sect.

WITH the multiplication of books of private devotion, we are apt to forget that the Book of Common Prayer is the influence which will most certainly draw outsiders into the Church. We can not give a better present to a non-church going man, woman, or child, than a copy of the book which is used everywhere throughout the world in the public services of the Anglican communion. And we cannot give better instruction to man, woman, and child, than to teach them to find readily the places in that book. A book of private devotion does very well to supplement the first gift, but it should never be a substitute for it. The Prayer Book is our greatest missionary. Until the book is entirely worn out and destroyed it does not fail to make converts to the Church. The New York Bible and Prayer Book Society has recently printed extracts from letters received, which prove the value of Prayer Book distribution. A few of them we print:

"My people are mostly oystermen and fishermen who have not had many church privileges, and the Prayer Books will be as good seed sown in good ground. I shall distribute a portion of the grant among the Life Saving Stations and Light-Houses and Coast Guards along the coast from Ocean City, Md., to Chincoteague Island, Va., for whom absolutely nothing is being done. The Prayer Book will be the best missionary among those people, who, from the nature of their calling have much spare time to devote to its study and perusal".

"One man who asked for a Prayer Book took it to the mines with him, and during the evenings read out of it to his fellow miners. And so the work goes on".

"In my Confirmation class I have three candidates who came into the Church because years ago some one gave their brother a Prayer Book".

MR. BROWNING's sense of humor was quick. I once asked him about "The Steed which Brought Good News from Ghent", and whether the incident had any historic basis; for I told him that a friend of mine had taken very considerable trouble to search various histories and discover whether it was true or not. "No", he said "the whole poem was purely imaginary. I had had a long voyage in a sailing vessel (I think it was from Messina to Naples), and being rather tired of the monotony, thought of a good horse of mine, and how much I should enjoy a quick ride. As I could not ride in reality, I thought that I would ride in imagination"; and he then and there wrote that most popular of his lyrics.—*Dean Farrar, in The Temple Magazine.*

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

### SERVICES.

*Sundays*—Low Mass, 7:30; High Mass, 9; Matins, 10; Low Mass, 11:00. Vespers, plain, 4.

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

*Holy Days*—Additional Low Mass, 6:30 a. m.

*Confessions*—Daily after Vespers; Saturdays, 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 12 m., and from 4 to 5:30 p. m.

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

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

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

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

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

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

### KALENDAR FOR JULY.

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

\*Usually discontinued from the first of June until Michaelmas.

## THE PARISH.

THE Associates O. V. B. V. M. give notice that they have decided to hold a sale of fancy and useful articles in November and December, the proceeds of which are to be devoted to the support of the Mission house. They request their friends to work in the meantime for this sale and to secure all the contributions possible, as it will be held a short time before Christmas for people to purchase holiday gifts

In response to the appeal which has been issued for contributions to complete the Fresh Air Fund, we acknowledge the receipt of many kind and liberal gifts. We trust that others will be charitably inclined to contribute, and complete the necessary amount of \$500.

On Corpus Christi the Confraternity of the Blessed Sacrament celebrated First Vespers of the Feast in St. Martin's Church, President Street, Brooklyn, N. Y., at 8 p. m., Wednesday, June 16th, and High Mass in the Church of the Holy Cross, Avenue C and 4th Street New York, at 10.30 a. m., Thursday, June 17th, followed by the Annual Conference. There was also High Mass at 9.30 a. m., the same day, in the Church of St. Mary the Virgin, New York.

### FOR THE BENEFIT OF OUR MISSION WORK.

A NEW Eastman leather-covered hand Camera, 4 x 5 lens, 2 finders, 3 double plate-holders, 1 film roll holder, and a tripod for sale. Presented by a parishioner. Listed at \$32.50. Will not some of our friends buy it? Make a fair offer.

We have duplicate copies of several back numbers of THE ARROW over and above the regular complement we keep on file for binding, etc., which we will send free, as long as they last, to persons wishing to circulate them as tracts.

### 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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- RESPONSE OF THE ARCHBISHOPS OF ENGLAND to the Apostolic Letter of Pope Leo XIII. on Anglican Ordinations. English and Latin Text. pp. 64. Price, 5 cents.

## THE RE-MARRIAGE OF DIVORCED PERSONS.

In the course of his address to the late Convention of the Diocese of Georgia, Bishop Nelson spoke as follows upon the subject of the re-marriage of divorced people:

"As our general canon in the last section is utterly unsatisfactory, and will certainly be sharply debated in our next General Convention, it is not untimely for me to announce my position, and to ask our clergy to define their's very clearly.

1. There is no law compelling us to marry divorced people; therefore, there is no danger to us in refusing to do so.

2. The clergy are not free to act independently in the premises, but are required to refer to the ordinary (*i.e.*, the Bishop of the Diocese).

3. My convictions are clear that there are causes for separation of man and woman who have been married, but that none of these causes carry with them or imply the right of a second union on the part of either the man or the woman.

4. My conclusions are that divorce *a mensa et a thoro* does not give release *a vinculo*; that wilful severance of the tie by the infidelity of one party cannot *free* the other party, for then both parties were free by the infidelity of either.

5. Our marriage service is consonant with the blessed Gospel; our canon is not. It is quite possible by means of a canon which can be enacted in two days, to contravene the law of the marriage service, that cannot be altered in less than three years. There ought to be no discussion as to which law is the higher. "Those whom God hath joined together let no man put asunder", is the law of the service. The innocent party in divorce for adultery may marry again, is the permission of the canon, requiring reference to the bishop. I give my assent to no such proposition. In addition to the marriage service (permanent) and canon (easily changeable) a decision in favor of a supposed innocent party is utterly impracticable. There is no way by which a bishop can determine which party, if either, is innocent, nor whether the cause is such as the canon admits as proper for divorce, and justification of the bishop's verdict for a second union.

With these complications it is proper for me to remind my reverend brethren that they are not competent to marry any one who has been divorced, without first securing the bishop's opinion, and I notify them in advance that as I am not empowered to annul a marriage, I shall certainly not accord permission to marry any one whose former marriage has been denied (not annulled) by a court having no more rightful power or authority in the eyes of God in these premises than I myself as a bishop of the Church of God possess".

At the Pan-Anglican Conference to be held at Lambeth in July, the Greek Church will be represented by the Russian bishop sent by the Czar to attend the Queen's Jubilee, and by the same authority ordered to stay over and make one in the convocation of Anglican prelates. It will be a sign of amity between the churches, showing how good and how pleasant a thing it is for brethren, even of different creeds, to dwell together in unity, and the Pope will waste a fine opportunity if he does not also send a representative. The Anglican bishops not long ago declined on behalf of their organization to merge it in the older one; and the Pope at the same time declined to recognize the validity of Anglican orders. But these untoward incidents need not count. If the Holy Father were to take example from the Czar and send a representative prelate, his chances of getting in would at least equal that of His Grace of Canterbury to be admitted to a Roman ecumenical council. It is a good idea for all of them to get together as often as possible.—*N. Y. Tribune*.

"The Prayer Book is in itself so potential an influence, and is possessed of so many attractions for well-ordered minds, that I have often told people of other religious bodies, that if they would come to Church, take a Prayer Book, find the places, and join audibly in the services for six successive Sundays, they would grow so in love with it, that they would never give it up".

# THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46<sup>TH</sup> 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, JULY, 1897.

## ROMAN CATHOLIC CREDULITY.

IN the course of a two column article in the *Colorado Catholic*, a paper which dispenses Roman Catholic reading matter from Denver each week, we read that,—“Although the fact is known to but a few, there is in New York a piece of the true cross upon which Christ was crucified”. “It is a positive fact authenticated by the *highest known authorities*”. “There is absolutely no question of doubt as to its genuineness. Its record has been clearly traced from the time of the crucifixion down to the present day, and is now *without a break*”. “The relic is most carefully sealed in an air tight casket, which is in turn set in the center of a heavily jewelled cross. Were this casket for a moment opened the piece of wood which has been so carefully preserved for so many centuries would at once crumble away, leaving only a tradition of its existence. It is impossible to determine accurately what nature of wood the relic is, as it is so blackened with age that all traces of the grain and fibre are obliterated. It is impervious even to closest microscopic examinations”.

Now here, truly, is a marvelous miracle or a marvelous humbug. A piece of wood which were air admitted to its casket, would crumble to dust in an instant has, nevertheless, been submitted to the “closest microscopic examinations”. We are inclined to think that the above mentioned “highest known authorities” have this time “made a break”. And is it not pertinent to ask the value of a physical test with a microscope upon miraculous material? Why, the fibre of such material might change from bass wood to *lignum vitæ* and back again in the course of the investigation! This instance is only one of many which we might cite from Roman Catholic papers to illustrate not only the credulity of the ordinary Roman Catholic, but also his lack of adequate appreciation of the truly spiritual.

It is not difficult to determine the cause of both this ignorance and credulity. It is fostered by the Jesuit society, which is the dominant influence in the Roman Church to day. And the Roman Catholic layman is forced to assume one of two attitudes. Either he must be in incipient revolt from much of the teachings of the Roman pulpit and press, or he must surrender his intellectual as well as his spiritual faculties into the keeping of an Order, noted indeed for its

learning, but noted also for its determination to suppress even truth itself if truth hinders its progress. It is not truth in the abstract which the great teaching order of the Jesuits endeavors to instill into the mind of man, but obedience. In its eyes it is not vital to the Church or humanity that either “evolution” or “special creation” becomes the accepted theory in the future, but it is vital to its influence and power in the Church that the theory which the Society advocates and defends should be forced upon the acceptance of all Catholics. The Jesuits never hesitate to run counter to history, and to evidence of any kind in forcing a new dogma on the Church, when they think that from the nature of the subject matter new evidence can never be adduced in the future which will conclusively disprove it. Give them but an inch to stand on and they will not only move the world but will turn it upside down. This method of work is shown in the history of the promulgation of the new dogmas of the Immaculate Conception of the Blessed Virgin Mary and of Papal Infallibility. The promulgation of each of these doctrines as *de fide* threw power into their hands, for it meant that excommunication could immediately follow the rejection of Jesuit theology.

We are not concerned to discuss here the theory of evolution; but it is worthy of note, and significant, that the Jesuits are doing their utmost to exclude that hypothesis among others from the tenets which may be blamelessly held by Roman Catholics. And every fresh success achieved by the Jesuits in stiffening the bonds of dogmatic definition, however reckless it may be, gives them an additional power over those good Catholics, who would rather lose life itself than be excommunicated from the Church.

When a Roman Catholic layman, like St. George Mivart for example, endeavors to discuss current scientific theories with the same freedom and intelligence with which these topics are open to other men, his writings are promptly put on the Index. He has then the alternative of closing his mind for the rest of his life to theories which he believes will become current and eventually be forced even upon the Roman Church itself, or of being cut off by excommunication from those sacraments which he values above all earthly possessions. And it is not the laity alone who suffer in the Roman Church from the suppression of reason. The instance of Dr. Zahn, who was recently “promoted” to a post in the eternal city, and thereby deprived of a too appreciative audience in this country, will still be remembered.

In regard to this very doctrine of evolution an article in a Roman Catholic weekly of St. Louis, perversely enough called *Church Progress*, well illustrates the method by which scientific thought is deprecated and Roman Catholic intellects are given into the keeping of the Jesuits. This paper says editorially under date of May 29th: “The strongest arguments against the evolution theory are: 1. That it has only been recently proposed; 2. That, like the theory of gravitation and the wave theory of light, it is only a plausible hypothesis and not a demonstrated fact of science; 3. that many Catholic scholars and even scientists, including all those who belong to that most erudite and brilliant of orders the Society of Jesus, are opposed to it”.

As we have said, it is not our present intention to discuss the relative merits of the theory of evolution and older theories of the origin of the



universe and its forms of life. But we think that it is worth while to note the lines upon which a Roman Catholic may be expected to think, or rather the reasons he will give why he should refuse to think when any new discovery or theory of science is brought to his attention.

The first "strong argument" then, which a Roman Catholic will advance against newly discovered truth is that the truth is newly discovered. "It has only been recently proposed". Roman Catholics then, we may justly presume, if they have followed this principle, in the past (and our reading of history does not cause us to doubt but that they have followed it faithfully), have always been the last to concede the progress of science. All scientific discoveries now accepted as facts even by Roman Catholics, have no doubt at one time fallen under the condemnation of this their first "strong argument" against all discovery or progress. Fortunately, however, there have always been those who have refused to allow that all new theories are false. The *new* Copernican theory prevailed over the older astronomy. Every branch of natural science has been modified of late years and wonderfully developed under the influence of theories which, though they were recently proposed, are now admitted to be either capable of demonstration or to be superior to the theories they have forever displaced. Roman Catholics who hold to this first "strongest argument" must continue to turn all scientific research over to those who are inimical to religion. For they themselves are debarred from proposing any new theory.

The second of the "strongest arguments" against evolution is of equal value to the first. It is, "That like the theory of gravitation and the wave theory of light it is only a plausible hypothesis and not a demonstrated fact of science". It is a strange thing to find to-day any class of religionists protesting against the theory of gravitation and the undulatory theory of light. Yet here is a large and apparently influential Roman Catholic weekly protesting strenuously against a biological theory because, like the theory of gravitation and the wave theory of light, it is only a plausible hypothesis and not a demonstrated fact of science. If the theory of evolution is like the theory of gravitation, etc., these people either reject the most universally accepted hypothesis of physical science or the second of their "strongest arguments" is altogether meaningless.

But the third "argument against the evolution theory" and the strongest of all, we suppose, from the Roman Catholic standpoint, is, "That many Catholic scholars and even scientists, including all those who belong to that most erudite and brilliant of orders the Society of Jesus are opposed to it".

Their solution for all problems is to belong to a religious communion in which the Jesuits hold the key, not only of heaven and of hell, but of earth! For Jesuits alone can tell you how the apple falls from a tree how the light comes to the eye in many colored fragments from the rainbow or the flower, how man was created by God from the dust of the earth. Rest indeed, to that slothful and indolent soul which is afraid to look into the face of nature, lest it should find God there as He is, and its petty conception of Him should be shattered. Peace for the cowardly who care for neither liberty nor light. Bliss, for those who are content to begin a Buddhists' heaven

even in this life by yielding every process of their intellects into the annihilation of the Jesuit Nirvana. Rest, peace and bliss for the editor of the *St. Louis Church Progress*, for he gives as his chief reason for rejecting the theory of evolution: "*As long as the Jesuits continue to be unanimously opposed to it, there will be good reason for rejecting it as improbable.*"

#### THE COMPULSORY CELIBACY OF ROMAN CATHOLIC CLERGYMEN.

A St. Petersburg correspondent of the *London Daily News* says that the movement among the Roman Catholic priests in Poland against clerical celibacy is gaining ground, and it is certain to receive the support of influential Russian opinion for political reasons. He says that one of the gravest arguments in favor of the change is the large number of illicit unions contracted by parish priests to the scandal and injury of their charges.

Many papers have referred to a letter recently printed in the *London Times*, wherein a French priest, "distinguished for his piety, learning, zeal and eloquence, a profound theologian, and the author of various publications," predicts that a movement will soon be started for the repeal of the compulsory celibacy of Roman Catholic clergymen. As the text of this letter may be interesting to our readers, we print it from *The Churchman*:

"*My dear Sir:* Your last letter has interested me immensely. For a very long time I have quite believed that the law of clerical celibacy is the chief obstacle to the return of the Anglican Church to Catholic unity. I do not think that obstacle is likely to be removed by Leo XIII. He is too aged. His efforts have already been directed to too many points, and in a truly liberal way. He would fear to be regarded as a revolutionary if he did more.

"This will be the work of the next Pontiff. In any movement to obtain the repeal of the law of celibacy, no account must be taken of the existing French bishops, who are less liberal minded than is generally supposed, because they are also much less intelligent than they are reputed to be. Our episcopate is very ordinary, from an intellectual point of view; it is also very constitutional and anxious for repose. The word of command is this: 'Before all things, let us mind our own business.' This mediocrity in our episcopate is due to the Masonic government, which has oppressed us for the past twenty years. It selects for the Papal approval those who become our bishops, pious men, of regular life, who are devoted to the old state of things. From them nothing is to be hoped. The movement which will obtain the repeal of the law of celibacy and leave the clergy free to do as conscience may direct will come to us from America. We in France look to the American episcopate for great things. The Americans are expected to be *en avant*. Nobody is surprised at suggestions from them, which would make the hair of the Curia stand on end coming from any other quarter. Cardinal Gibbons and Archbishop Ireland are worth all the Old World bishops put together in a matter of this sort. But is it not the only logical solution of the deadlock now attained? The flocks will not come without their pastors. The pastors in both Russia and England decline to come over unaccompanied.

They wish to become Catholics, to become priests, to exercise their ministry, and to retain their wives. Well, we French clergy see no objection to that. The Eastern priests are married. Marriage is a holy state, a sacrament. There is nothing in it incompatible with perfect love of God and perfect fidelity to duty. The married Oriental clergy are not wanting in any respect, and the Holy See approves of their marriage.

"Were our discipline changed, great benefits would result. Every one would, secretly or openly, rejoice. For my own part, I should be glad, for it would enhance the prestige of the Church, regain much of her lost ground, and be the means of salvation for innumerable souls.

"The law of clerical celibacy has served its purpose, and been of great use. It is now anachronistic. It has outlived its utility, and in these days men like to be free in their domestic arrangements.

"For my own part, I desire nothing better than to remain as I am for the rest of my days, knowing no other spouse than my breviary. For many others I can see how happy a thing it would be if no law intervened between them and the sacrament of matrimony, which, for some strange reason, is considered holy enough only for the laity in the Western world, but not too unholy for the clergy in the East. The Easterns will never cede their privileges. Any attempt to impose compulsion in such matters would drive the uniates all back into schism. The unity of the Church should be apparent, not only in her doctrine, which is everywhere the same, but also in her discipline. Hence the Eastern discipline may well become our own. At present we have marriage and heaven for the Eastern; marriage invalid *per se* and hell for the Western who infringes the law. This is not logical. Indeed, it is apt to raise a smile to the lips of the unbeliever.

"Accept the expression of my highest consideration.

"April 20, 1897."

#### HOW TO EAT. BY THE POPE.

THE Pope has recently completed a Latin poem of eighty stanzas, pointing out the beauties of frugality and the evils of gluttony. The poem is filled with charm and quiet humor: His Holiness says pay attention before all to cleanliness, that the table appointments be spotless, the glass bright, the napery immaculate, and that from the cellar comes the purest wine of the Albanian hills, "which exhilarates the spirits and keeps away trouble; but don't trust Bacchus, so don't be frugal in diluting wine with water". He continues:

"Obtain from healthy grain well-cooked bread. Eat sparingly of chicken, lamb and beef, which are most nourishing to the body. Meat should be tender and without abundant sauces or root vegetables, which spoil it.

"Fresh eggs are excellent, whether raw or slightly cooked. Drink an abundant quantity of foaming milk; it nourishes infants and assists old age. Also honey, that celestial gift, but of this use frugally.

"Add to these sweet herbs, vegetables, and garden supplies. Add ripe fruits according to season, especially tender apples, which, with their pink tints, brighten the banquet.

"Lastly comes drink, which in hard seeds

Mocha sends you a softly sipping, black liquor that comforts the heart."

The Pope adds that by following these precepts a man may live to a healthy, strong and good old age.

The second part of the poem consists in a graphic description of a banquet which is largely composed of oysters, high-spiced venison, foie gras, etc., "at the end of which there is sometimes strife and contention, and almost always bodily disorders".

#### BISHOP HUNTINGTON ON FUNERAL CUSTOMS.

PRECIOUS and most beneficent lives continue to be sacrificed to a vain and irrational sentiment. Excepting in some possible region where there is no shelter, sacred or secular, to protect the mourners while they render the office which Christian faith, human affection and Church authority require and provide for the solemn burial of the dead, a religious service in the open air in our climate at the side of an open grave, is without reason. In rain or snow, wind or frost, it is a needless and unjustifiable exposure of health and life; every ministry of tenderness and respect can be rendered with safety, convenience greater propriety and dignity, and a better reverence toward the Lord of the living and the dead, elsewhere, best in a sanctuary, but, where that is not practicable, in a dwelling-house. The final leave taking by relatives and friends is as fit at the door when the body is borne out as amidst the unseemly accompaniments that attend an out-of-door function, where so many mechanical or incongruous conditions, movements and sounds arrest and disturb a reverent attention. The chief and decisive objection to the present usage, however, lies in the physical danger to the attendants. This danger falls especially upon the clergyman officiating. It would be a sad and lamentable list which would exhibit the names of faithful ministers, perhaps invalid or frail, anxious to oblige and satisfy exacting parishioners who, with light clothing and bare heads, have carried home with them from the cemetery the seeds or symptoms of fatal disease. One more such martyr-like offering to profitless sensibility has desolated a parsonage, bereaved a devoted parish, and sent sorrow through the Diocese. It is too heavy a cost. Would that by a better mind, a united and general determination, a more merciful thoughtfulness, or some ecclesiastical rule, or some Board of Health, such waste of usefulness and power could be stopped at once and everywhere! The Puritan rigor that once stripped the departure of the silent wayfarers to their long rest of all the sanctity and beauty of the Church's gracious worship and benediction, need not rob us of our prized and inherited privilege but neither need we be driven to an extremity of rashness, imprudence and cruelty. The "Burial Reform Society" has yet much to do.—F. D. H.

#### CHURCH GOING IN ICELAND.

JESSIE Ackermann, in the article on "Three Women in Iceland", in the January *Woman's Home Companion*, tells how she attended a country church in the northern part of the island.

"The Sabbath day was full of interest, for we had not yet attended service in the rural districts. In the early morning we betook ourselves to the



front of the house to watch the country folk assemble. In the distance we saw them fording the river in a long line, and in the other direction men, women, and children rode slowly over the mountains down to the farm. What the Sabbath day means to these people few can realize. Some of them never see a face besides those of the members of the family from one church day until the other. What wonder, then, that they begin to assemble fully two hours before church-time!

"A peculiar form of salutation prevails out side of the cities. With this we had not yet been made familiar, and our astonishment can well be imagined when we saw the men dismount, embrace and kiss one another. I learned later that this is the usual form of salutation among men in the inland district.

"The hour of service arrived, and, in company

with the preacher, who wore a high silk hat, a loose, flowing gown buttoned from chin to hem, and a great white Elizabeth ruff around his neck, we entered the church. From the back seat we had full view of the congregation, and not being familiar with the language, the time was passed in meditation on the situation.

"In the pulpit the pastor was assisted into a long white robe, which fell over the black one, and down his back hung a large surplice of bright velvet, upon which a golden cross was wrought. On the altar two great candles, about a yard long and three inches thick, shed a dim light. These were the especial charge of an official who gave out the hymns, and between-times snuffed the candles with an oldtime pair of 'snuffers'.

"After church the worshippers dispersed, and many of them had come so far that they did not reach their homes until away into the night".

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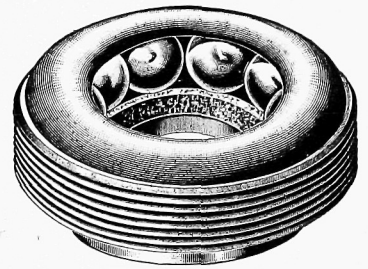
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