

# HE

ISSUED  MONTHLY



# RROW

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THERE are some significant stories about Fr Maturin afloat. While in Rome, Cardinal Vaughan took him to hear some Gregorian music and remarked, "There is nothing like that in the Establishment". "Oh, we have the same thing at Cowley", replied Maturin. "We!" exclaimed the Cardinal in astonishment. The Eternal City seemed to depress Maturin, and after he had been there some while he wrote to an Anglican friend: "I fear I make a sorry convert". To an American priest he wrote that he had no doubt whatever of the validity of his Anglican Orders.

THE *Church Standard* ornaments now its first page with a new design. A flag (or Standard) with the *Chi Rho*, is surrounded by designs of the Sacred Word, the Sacraments of Holy Order, Baptism, Penance and Holy Eucharist. Skillfully woven in with these symbols the Book, Mitre and Crook, Font, Keys and Cross, Paten and Chalice, is the monogram "M", which means Mary the Mother of God the Word. This vignette will teach many the Catholic Faith.

WHEN the Archbishops of Canterbury and York recently addressed a united and joint letter to the ecclesiastical dignitaries of the Russian Church, they dated it thus:

"London, Lambeth Palace; on the day (new style) of the Annunciation of the Most Holy Mother of God and Ever Virgin Mary, in the year of our Salvation, 1897".

This address uses terms of great antiquity, which have been universally employed in Catholic theology, yet there are certain churchmen in England low enough to protest against the Archbishops' use of these terms as savoring of Mariolatry. Such persons, to be consistent, should endeavor to eliminate the name of the Virgin Mary from the Creed. But when they banish Mary from their faith they will have banished by the same act her Son, Jesus Christ, Our Lord.

WE need an age of the Holy Ghost. Rome points us to Mary; the Archbishop of York to Mary's God. We have a feeling of deepest loyalty and tenderest affection for the Mother of God, and those who are not loyal to her, or who love her not, cannot be true believers in the Incarnation. But we must not give to the creature that which belongs to the Creator. God the Holy Ghost is the Guide of the Church; Mary is but its Mother. Only on Sunday last, with those words of the Archbishop of York ringing in our ears, we knelt in an ancient sanctuary with a picture of the Madonna and Child before us in fourteenth century glass. Crude it was, but beautiful. It had withstood the ravages of time, and the havoc which superstitious ignorance and rationalizing Protestantism had, one after the other, wrought upon the faith. But there it

stands in the happier days that have now come to England's Church, and it shows that still in Catholic England Mary is honored and her Divine Son worshipped. Most important of all, in this connection, it shows that half a thousand years ago our English ancestors, who could not then be accused of being Protestants—since Protestantism had not been invented—knew what were the relative positions of Mary and Jesus, for in the window she is represented as holding Him high in her arms above her head, and regarding Him with expressions of reverence and worship. Here we have an object lesson which our Roman friends would do well to learn. It is one which we of the Church of England, we trust, shall never forget, namely to place God first, and not to appeal to the most exalted of His creatures to do that which He alone can do. We need an age of the Holy Ghost.—*Church Review*.

THE association for the promotion of the unity of Christendom was established in England on September 8, 1857, to unite in a bond of intercessory prayer Clergy and Laity, of the Roman, Greek and Anglican communions. It is now hoped and believed that many in our own land, however widely separated in their religious convictions, who yet deplore the grievous scandal to unbelievers and the hindrance to the promotion of truth and holiness among Christians, caused by the unhappy divisions existing amongst those who profess to have "One Lord, One Faith, One Baptism," will recognize the consequent duty of joining their intercession to the Redeemer's dying prayer: "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me". To all, then, who, while they lament the present divided condition of Christendom, look for its healing mainly to the corporate reunion of the three great branches of the Catholic Church which claim for themselves the inheritance of the priesthood, this appeal is made. In joining this Association no one is asked to compromise any opinion which he now holds dear, he is simply asked to unite in prayer for the common object in firm reliance upon the Divine promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven". The sole obligation incurred is the daily use of prayer, for the intention and work of the Association.

Membership in this organization involves neither the acceptance nor the rejection of any point in controversy, but simply a belief that the object of the Association is desirable.

Those who desire to join this Association should send their names to the Secretary for the U. S., Rev. A. J. Arnold, Media, Pa.

## 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 1 to 5:30 p. m. The red light burning before the Altar signifies the presence of the Blessed Sacrament.  
The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.  
The Church is No. 139 W. 46th St.  
The Mission House, No. 133 W. 46th St.  
The Clergy House, No. 145 W. 46th St.  
The Rectory, No. 144 W. 47th St.

### KALENDAR FOR AUGUST.

1 S.	<b>Seventh after Trinity.</b> <i>Lammas Day.</i> G. A. S. Office for the Dead, after Vespers.
2 Mo.	G. A. S. Monthly Mass, 8 a. m.
3 Tu.	
4 We.	
5 Th.	
6 Fr.	<b>Transfiguration of Our Lord.</b> <i>Abstinence.</i> Masses, 6:30 and 7:30 a. m.
7 Sa.	<i>Holy Name of Jesus.</i> O. V. B. V. M. Monthly Mass, 8 a. m.
8 S.	<b>Eighth after Trinity.</b>
9 Mo.	Requiem Mass, 8 a. m.
10 Tu.	<i>St. Lawrence, Archdeacon. M.</i>
11 We.	
12 Th.	C. B. S. Monthly Mass, 8 a. m.
13 Fr.	<i>Abstinence.</i>
14 Sa.	
15 S.	<b>Ninth after Trinity.</b>
16 Mo.	Requiem Mass, 8 a. m.
17 Tu.	
18 We.	
19 Th.	
20 Fr.	<i>Abstinence.</i>
21 Sa.	
22 S.	<b>Tenth after Trinity.</b>
23 Mo.	Requiem Mass, 8 a. m.
24 Tu.	<b>St. Bartholomew, Ap.</b> Masses, 6:30 and 7:30 a. m.
25 We.	
26 Th.	
27 Fr.	<i>Abstinence.</i> Bona Mors Devotions after Vespers.
28 Sa.	<i>St. Augustine of Hippo, Bp., Conf., Doc.</i> Bona Mors Monthly Mass, 8 a. m.
29 S.	<b>Eleventh after Trinity.</b> <i>Beheading of St. John Baptist.</i>
30 Mo.	Requiem Mass, 8 a. m.
31 Tu.	

### 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.\*

\*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

A GOOD beginning has been made in the opening and use of our Summer Home on Northport Bay, L. I. Parties of children and mothers have been made glad in the Fresh Air of the beautiful country at this waterside. If all progresses as we have arranged, there will be much good effected in change of scene, renewed health and happy memories.

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.

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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
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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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Sample set, post-paid, 25 cents. Price per 100, as above. If ordered by mail add 5 cents postage for each 100 copies ordered. Stamps taken.

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THE BLESSED SAINTS AND THE HOLY DEAD. By Alfred G Mortimer, D.D. pp. 14. Price, 5 cents.

THE DOCTRINE OF THE HOLY EUCHARIST. By Henry R. Percival, D.D. pp. 35. Price, 5 cents.

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.

To our mind, the most glorious act of England's history in these sixty years last past was on the deck of the sinking *Birkenhead*. We wonder how many of our readers know of that? A transport ship with four hundred soldiers, a large ship's company, and many women and children, is foundered on its voyage to the Cape. The men are beat to quarters; the soldiers are drawn up in lines upon the deck as on parade, every officer at his post, every man at attention. One by one the boats are lowered; the women and children are embarked with men enough to care for them; there is room for no more. The boats push off; the men stand motionless, while the water rises to their feet; the drums give one long roll, and so, still standing at attention, these heroes sink to glory and the grave. Think of it; not only officers and gentlemen, but raw lads, from the slums of London, from the hills of Scotland, from the bogs of Ireland. Was it discipline which made them heroes? Discipline may make machines; heroes it cannot make; and these men, hundreds of "common" soldiers, and hundreds more of "common" sailors, did that day a deed unmatched on any battle field on land or sea.—*Church Standard*.

## BOOK NOTICES

### *Protestantism.*

A Study in the Direction of Religious Truth and Christian Unity. By Edward P. Usher, A.M., L.L.B. Boston: Lee & Shepard. Crown 8vo., cloth, 440 pp.

The author has set for himself the task of interpreting the constitution of the Church so that one may hold "the most simple creed, without being exposed to the danger of expulsion from the Church as a heretic". In other words, he proposes to demonstrate that one need believe practically nothing at all, that the Church "covers, includes and permits every form of Protestant opinion and thought, ranging from the Ritualist or Externalist at one extreme, whose ideas savor somewhat of Rome, to the Unitarian at the other extreme". "This", says he, "is her sole title to Catholicity". His method is to show that the Church "has in her communion these various schools of thought". He shows this by copious quotations from various churchmen and others, but it does not by any means follow that these men represented the Church when they wrote or spoke these words. Indeed, the author himself lays down the principle that "what is seen and heard in the churches has very little to do with what Christianity really is", and so it is true that what is heard from the lips of broad churchmen has very little to do with the true doctrine and constitution of the Church. Such an array of assertions have no force beyond the personal weight of the men quoted, and who are the luminaries whom he takes to light him along the way of "religious truth" to the goal of "Christian unity"? His chief authorities are Lyman Abbott, Marcus Aurelius (whom he calls "one of the mouthpieces of the Holy Spirit"), Matthew Arnold, Thomas Arnold, Phillips Brooks, Robert Browning, Colenso, F. W. Robertson, F. D. Maurice, Dean Stanley, Heber Newton, R. H. Haweis, and all that class. Is it any wonder that the author falls into all the heresies that can possibly be taught in the compass of a single volume? The remarkable thing is that he has the audacity to think that he has proved anything except that what these men say, "has very little to do with what Christianity really is".

The author quite candidly confesses that broad churchmen are not made of the same stuff as the martyrs in his appeal for "immunity from the danger of prosecution for heresy" and for "the certainty that freedom of expression shall not imperil salaries". Fancy the early Christians prefacing a defence of Christianity with a "Please don't cause me any unpleasantness because of what I say".

The real object of the book is candidly stated by the author in the preface, and we quote his words because it is a pity to let such a piece of candor be lost in such a wilderness of deceit and falsehood and utter disingenuousness. He says: "My object is to induce those to join the Church who are hostile to all ecclesiastical pretensions, believing that ecclesiasticism is the enemy of all true and pure religion". And the author further assures us that the clergy will dare to preach as he thinks "whenever it ceases to be involved with the question of salaries". Alas! what time servers these broads must be to be held in check by dollars;—we are more right than we knew in thinking that their symbol is "\$".

# 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 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, AUGUST, 1897.

## THE DEATH OF MISS VAUGHAN.

It is now three months since the death of Miss Diana Vaughan, ex-Palladist. Some are wishing that her memory might also die. She was a saint, however, while she lived, and we believe that the world—for her fame extended to every region in which the Roman Breviary is recited—should not forget her. Strange to tell, she lost her chance of canonization by dying. But even in death she has lessons to teach, which, if they be heeded, will make the world both wiser and better. No excuse, therefore, is necessary for printing a resumé of Miss Vaughan's interesting history, which appeared in the European press at the time of her demise.

M. Léo Taxil, alias Gabriel Jogand, wrote some years ago a series of anti-religious novels and pamphlets. He pretended to reveal the mysteries of the Vatican, and to make backstairs revelations about distinguished ecclesiastics. Then he suddenly repented, retracted all his evil allegations, and went to confession to a Jesuit priest; and it was believed by hundreds of simple-minded persons, unversed in the guile of the world, that M. Taxil was a sound, practical, and intelligent convert, who was an undoubted acquisition to Catholicism. Three years ago the supposed convert was identified with the publication of a book called "The Devil in the Nineteenth Century". The author was supposed to be a Doctor Bataille, an ex-surgeon in the merchant service, who recounted as a witness events in the extraordinary career of a young person named Diana Vaughan. This damsel was said to be born of Protestant parents away down in Kentucky, and to have been made Palladian Grand Mistress of the Supreme and Mysterious Lodge of Universal Freemasonry. In this capacity Diana was alleged to have married the Devil, Asmodeus, who was commander-in-chief of seventy legions of Satanic spirits. After these monstrosities had been launched, other publications entitled "Memoirs of an ex-Palladist", and "The Eucharistic Novena", announced that Diana Vaughan had been converted to Catholicism. She was patronized, although she had never been seen, by Cardinal Parocchi, and even by the Pope himself. Roman Catholic papers everywhere were full of the crowning miracle of grace of the nineteenth

century—the conversion of Miss Vaughan—and of accounts of the diabolic rites practiced in the devil worship which she had abjured. In the meantime the sceptics and unbelievers who refused to regard Diana as aught but a mythical personage, persistently called on M. Taxil to produce her in the flesh, and to let her be seen and heard.

This the supposed convert promised to do, and he accordingly convoked a meeting, which took place in the Geographical Society's hall on the Boulevard Saint-Germain, and was attended by many persons, including numerous priests. It was promised that Diana would make statements about Palladism, the full truths of which were not to be revealed until 1912. There were also to be luminous projections showing a Palladist as one of the Magi; and the pact which he had made with the serpent cut in three; the treaty between Thomas Vaughan and Lucifer, son of the Morning; photographs of Alfred Pike, Miss Liliana Pike, John Vaughan, and the damsel herself, who was supposed to have contracted a diabolical marriage. It was also expected that a book was to be seen which had been written by the devil; and much was heard about a picture of Miss Vaughan receiving a steel crown, made in the caverns of Gibraltar, from the hands of Asmodeus, her satanic husband. All this imposture was frankly and audaciously unveiled by its organizer amid scenes of protestations and uproar. M. Taxil made a general confession before the public, and unblushingly proclaimed that it was he who had been for years hoaxing Pope, Cardinals, priests and people.

When Taxil started the Diana Vaughan hoax he was prayed for by fervent monks and nuns, who almost regarded him as a father of the church and a candidate for canonization, since he unmasked the Freemasons and brought over to Catholicity women wedded to devils. At Rome he was received with open arms and had an audience at the Vatican; but, as he assured his astonished auditors, he was only a false convert, and Diana Vaughan was merely a typewriting young woman whom he employed as a secretary at £6 per month. In this capacity she wrote and signed letters dictated by Taxil himself, and addressed to high prelates. A Triduum, or three days' prayer, was celebrated at the Sacré Cœur for Diana, and her hymn to Joan of Arc, a borrowed affair, was sung in several churches. Through Cardinal Parrochi the typewriting young damsel received the Papal Benediction, and was informed that her conversion was the most magnificent triumph of grace ever known. The Bishop of Charleston, who doubted Diana's existence, was, said M. Taxil, cold-shouldered by the Pope; and the Vicar-Apostolic of Gibraltar, who informed the Vatican that there were no caverns in the rock where masonic emblems or steel crowns for devils were manufactured, was not listened to. Then the Italian clergy tried to get up an imposture of their own by stating that Joan of Arc's heart was preserved in one of the cities of the Peninsula over which King Humbert rules. All this was calmly and sardonically uttered by the speaker, who, in conclusion, said to the priests and Catholic writers present that he sincerely thanked them and the bishops for having assisted him in organizing the finest hoax of the century, and one which crowned his career.



Had Taxil died before April last, before he had made his voluntary exposure of the hoax he had perpetrated, it is certain that the history of Diana Vaughan would have been added to the permanent legendary literature of the Roman Catholic Church, and it is not at all unlikely that Diana herself would have some day been canonized and invoked as a saint.

A pertinent thought in conclusion : a contrast. Whereas an ordinarily clever man succeeded in deceiving with a fiction which intimately involved theological questions, almost the entire Roman Church, including clergy, cardinals and the Pope himself ; such a story as Taxil invented would not for an instant have been given credence by the most unlearned curate in the Anglican Communion. The broad truth of this statement throws light upon the past, and reveals something of the future.

### AMERICAN BISHOPS IN COPE.

At the Ely Theological College festival, Bishop Potter, Bishop Doane and Bishop Dudley wore the proper Episcopal habit. "On Tuesday (July 15th, 1897) morning, at 9, there was a solemn celebration of the Holy Eucharist in the cathedral. A vast procession of priests started from the choir, headed by a crossbearer and two cantors in red copes, singing Ps. lxxviii., *Exurgat Deus*. Following the banner of St. Etheldreda came, after the priests, the Bishops of Trinidad, New York, Albany, Kentucky and Auckland. Their lordships wore copes, and were each attended by two chaplains. Long as the wonderful Norman nave of Ely is, the procession (numbering, as it did, 130 past and present students) was still longer. At the west door were waiting; to join it on its return to the choir, the Dean and Chapter, with the preacher and the Bishop of Ely, attended by all his chaplains, one of whom bore his staff and another his mitre. The service was sung to the old Plainsong".—So says *The Church Times*.

We recall that a prominent American bishop not long ago preached a sermon, in which he said : "You and I do not want the censer and the incense, or, if we do, it is because, in an age under a dispensation which has long ago outgrown them, we are still children in intellect and taste, clamoring for the toys that ought to have been relegated with the *other insignia of our babyhood* to the garret or to the lumber room".

A CORRESPONDENT of *The Church Review* speaks of inspecting the new copes destined for the cathedral clergy at the Jubilee service at St. Paul's Cathedral. "They are of the most costly description white, gold, and green being the prevailing hues, red being introduced chiefly in the orphreys, where the cathedral arms are repeated. The hoods, generally speaking, are green, emblazoned with the sacred monogram in gold, surrounded by rays of the same hue. We thought these copes in admirable keeping with the architecture of the cathedral, and expressed a hope that their use would not be confined to such pageants as that of last Tuesday".

### THE QUEEN'S DAY ON THE STEPS OF ST. PAUL'S.

The following account is taken from the *Church Review*, London :

"The Church is in everything. Its care follows us from youth to old age. It is intermixed with all the kindly customs and holidays of social life. It cares for the mariner on the deep and the soldier in the trenches. It pervades everything. It is everywhere, and nothing can occur but what it must be in evidence in some way or other. The recent Jubilee was no exception to the rule. The ecclesiastical part entered very largely into the social part of the celebrations. Before the bonfires could be lighted or the sports indulged in at any of the little Peddlingtons in England, a thanksgiving service must be held in the parish church. Before the festivities could take place in London, a thanksgiving service must be held in London's parish church. Moreover, before the Queen herself could be held to have celebrated her Diamond Jubilee aright, her procession, like the procession at the humblest parish church at festival tides, must needs stop at a 'station', for St. Paul's is a veritable 'station of the Cross', considering that that triumphant Sign on its summit overtops even the proudest temple of Mammon in London's midst.

"First of all, the bishops—English and Colonial—proceeded two and two through the great western doors to their places, which were immediately above those of the distinguished personages already seated at the bottom of the lowest flight of steps on either side the central passage, which was, of course, kept quite clear up to the great doors. The band had already taken up their position on the landing place between the two flights. Next the northwest and southwest doors were thrown open and through them poured a surpliced host, who without the slightest hitch, settled into their places like a flock of birds, and, for the present at least, completed the picture.

"Shortly after eleven, the first procession left the great cool cathedral, and passed down the wide alley between the bishops and choristers to the foot of the steps. It consisted of the Archbishop of Finland with his attendants, the prelate in tall black hat and veil, and his supporters in silvery white dalmatics with gold orphreys. He was followed by the Bishop of Winchester and the Chapter of Westminster, all of whom, in gorgeous copes, passed to their allotted places. A short interval having elapsed, the head of the second procession appeared beneath the great portico. This was composed of the Archbishops of Canterbury and York, with their cope-bearers and cross-bearers ; the Bishop of London, coped, and attended by his staff-bearer, supported by the Dean of St. Paul's and the Archdeacon of London, and followed by the Bishop of Stepney, and Canons Newbolt and Scott Holland, all of whom were vested in the magnificent copes detailed above. The minor canons, prebendaries, vicars-choral, assistant vicars-choral and children of St. Paul's came next, and thus completed a scene which viewed from the opposite side of the church yard, with Wren's noble facade as a background, must indubitably rank among the noblest that an Anglo-Catholic function has presented since the Reformation with the sun beaming on the archiepiscopal crosses, and the many hued vestments of the prelates, clergy, and choristers.

"Presently the great procession to which all London had looked feverishly forward for months past appeared ascending Ludgate hill, and, as troop after troop and equipage after equipage swept round the southern side of the cathedral, their bands playing the most stirring marches, enthusiasm abounded.

"But all this was as nothing compared to the excitement which prevailed when the Lord Mayor rode by on horseback, after having received the Queen at Temple Bar, bare-headed, and carrying the pearl sword, for we all knew that Majesty was not far off. Presently the twelve great bells sent forth their voices, and a mass of gold seemed to be moving up Ludgate hill—it was the carriages conveying the Foreign Envoys, the Royal Household, and the Royal Family, which last on arrival drew up *en echelon* outside the rails, placed for the occasion between the well-known granite posts surrounding the great expanse of pavement about the statue of Queen Anne. Then the escort of English and foreign princes rode into the hitherto unoccupied space around the statue, and, lastly, the carriage of Her, the cynosure of every eye, and a glimpse of whose beloved face every man, woman, and child had been looking forward to obtaining, for weeks and weeks past, was driven by its eight gorgeously-caparisoned cream colors into the enclosure, to the feet of the assembled clergy, as cheer after cheer rent the air. In an instant the bells were hushed, Sir George Martin ascended to his desk, arrayed in his Doctor's robes; every eye was fixed upon his *baton*, and, after the preliminary symphony and intonation, every voice burst into the *Te Deum*.

"The Dean, Canons, and Minor Canons at the conclusion of the *Te Deum* then intoned the versicle, 'O Lord, save the Queen', which was responded to by the choirs in a most touching setting of the words 'And mercifully hear us when we call upon Thee', by Sir George Martin. The Lord's Prayer, the special Collect and the Benediction followed, and then came what we may call the '*cheval de Bataille*' of the function—the unisonous singing of the 'Old Hundred'. It was simply sublime, and we are informed was joined heartily in, not only by those round the south side of the cathedral, but by the soldiers on duty there".

#### THE LAMBETH CONFERENCE.

THE Fourth Lambeth Conference is in session, with two hundred bishops in attendance, forty-nine of whom are prelates of the American Church. The attendance at the last Conference was only one hundred and forty five.

There were numerous preliminary services and gatherings of interest and significance, including a devotional day at Lambeth which began with a Mass, and was conducted by the Bishop of Lincoln.

The first public service was held in Westminster Abbey, on July 1, on which occasion there was a magnificent procession of Bishops, Metropolitans and Archbishops. The Primate of All England was vested in scarlet, and had his primatial cross borne before him, while his train was borne by acolytes in surplices and scarlet cassocks. The Archbishop of York preached on the power of the Holy Ghost.

On the next day the Bishops made a pilgrimage to Ebbs Fleet, in Kent, where 1,300 years ago St.

Augustine landed, and a service was held at the Cross which marks the spot.

On Saturday, July 3, St. Augustine's Litany was sung in St. Martin's, Canterbury, which is the oldest church in England, antedating, in fact, the arrival of St. Augustine.

Later in the morning, in the cathedral at Canterbury, there was an imposing function, and the Archbishop delivered an allocution from St. Augustine's chair to the assembled Bishops of the world-wide Anglican Communion. The ancient stone throne of the founder of the See had been removed from Becket's Crown to a position in front of the High Altar, and seated there the Archbishop welcomed his Episcopal brethren and told them that the success which the Conference had won depended on the fact that the gatherings were not imposed by authority, but were the outcome of the impulses felt by the body of the Church. The scene was a witness to the living power of Anglicanism in the world, and the reality of it all impressed one as the Archbishop, primatial cross in hand, surrounded by nearly two hundred kneeling Bishops, the Mayors of Kent, and the officers and men of the garrison, pronounced the Benediction. The *Church Review* says: "Probably since the Vatican Council no larger assembly of bishops has assembled in a cathedral anywhere in the world. It does seem such a mistake to call it all 'null and void'. The gathering of two hundred bishops at Canterbury is the best reply to the *Apostolicæ Curæ*".

On Monday, July 5, the Conference entered upon its work, sitting in private sessions all week, discussing the various subjects named in the programme. Committees were appointed to take in hand the various matters under discussion, and the Conference took a recess of two weeks while the committees prepared the work for the final sessions of the Conference, July 26 to August 1.

The *Daily Telegraph* thus describes the first gathering of the Bishops in attendance at the Lambeth Conference, in Canterbury Cathedral:

"The procession of Bishops and others was marshalled in the Cloisters, and passing thence round the Arundel tower of the Cathedral and into the Great West door, they were met by the Primate Cathedral Clergy, rural Deans, city Clergy, and others. . . . The Bishops made obeisance to the Primate, and, opening their ranks, passed on either side of the Archbishop's procession. No less than 151 prelates figured in this striking spectacle, the scarlet and black doctor's hoods of Oxford, the scarlet and white of Cambridge, the more brilliantly colored robes of the American representatives showing up brightly against the lawn and surplices. . . . Two jet black prelates, types of the native ministry, were present in scarlet convocation robes and Durham hoods. The rear was brought up by the Archbishop of Ontario, the Archbishop of Rupert's Land, Bishop of Cape Town, Bishop of Calcutta, Bishop of Jamaica, Bishop of Sydney, and lastly, the Archbishop of York. The Primate having reached the Patriarchal Chair, the Service commenced with the *Te Deum*. Then followed the all important allocution of the Archbishop. The Hallelujah Chorus preceded the Archbishop's Benediction. The 'Amen' was to Stainer's music of the Sevenfold Amen".



## R. H. P.

THE Rev. Henry Darby entered into rest on Saturday, July 17th, 1897, and was buried from St. Luke's Church Matteawan, N. Y., near his late home in Fishkill Landing, on Tuesday the 20th.

Father Darby was well known to many friends, and was for some years an Assistant Priest in this Parish. Of late years he was not in active work, failing health having prevented.

With affection we remember his many services to us and our people, his faithful ministrations at our altars. He always gave more than he received, rejoicing in the high exercise of his Priesthood.

An artist of unusual talent, his brush was most delicate and refined. He painted some beautiful

figures of Christ and the Madonna, quite ideal, always taking the Divine Son or His Blessed Mother as his studies, rather than any other in the realm of religious art. The miniatures and portraits which he painted, especially during his later years, are valuable contributions to art. Whatever he designed for Church use, was of rare refinement. An illumination in his visions of art declared itself in his keen conception of subject, symbolism, and color.

Father Brown celebrated a Requiem for him in our Church, on Monday, July 26th, St. Anne's Day—Feast of the Mother of Our Lady.

We who have received of his kindnesses shall keep alive his memory, and ever pray that he may have Eternal Rest and behold the brightness of the Perpetual Light. May he rest in peace, Amen.

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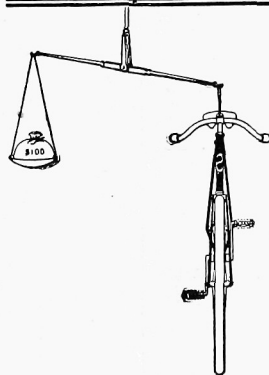
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