



THE

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ARROW

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In the Encyclical Letter issued by the Lambeth Conference, the Archbishops and Bishops say :

"We desire to encourage the natural and spontaneous formation of Provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion, with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the oath of canonical obedience to his own Metropolitan, and that every Bishop consecrated in England, under the Queen's Mandate, for service abroad, should make a solemn declaration that he will pay all due honor and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her".

THE Italian sanctuary of the Madonna della Salute, at Belluna, near the frontier is visited at this season by throngs of pilgrims. Of the visitors to the sacred spot the majority are women with little children in their arms. Recently the faithful were inexpressibly shocked to see a score of customs officers pounce upon these devoted women, and snatch away, without ceremony, the infants they held. To the still greater dismay of the onlookers the mothers fled precipitately instead of defending their offspring. When quiet had been somewhat restored it was discovered that the little creatures were sacks of contraband sugar and coffee carefully dressed up and their heads adorned with dainty beribboned bonnets. More than thirty women were arrested for this manner of attempted smuggling.—*N. Y. Tribune.*

WE have seen in print recently an article written by a young Anglican priest, at present a "celibate", deprecating the existence of a married clergy in the Anglican Church. That good taste and modesty did not deter the writer from this fling at the majority of his brethren is probably due to the fact that he is lacking in these qualities. As this young man grows older, circumstances beyond his control may bring him to the conclusion that the voluntary celibacy allowed in the Anglican Church offers a far

higher ideal of clerical life than the compulsory celibacy enforced in another communion. Even the testimony of Roman Catholic priests to the evil inherent in their compulsory system should be sufficient to open the eyes of all save those who are blinded by a theory. The following paragraph, for example, appeared not long ago in a letter to the London *Daily Chronicle*, and the good faith of the writer (a Roman), who for obvious reasons used a *nom de plume*, was vouched for by the editor :

"The celibacy of the clergy has always been to some extent a sham, and its profession an hypocrisy. Where this is not the case it involves more often than seldom a life of misery, depression, and morbid sensitiveness which destroys every vestige of spirituality, and makes the priest a merely professional man. The law of celibacy, therefore, under which we live is, to the majority of priests, a curse and nothing else. It may be good for a few, but to the many it is a perpetual source of wearying scrupulosity, if not of sin. It has caused almost all the defections and apostasies that have ever taken place from among the clergy, and has deprived the Church of some of her most brilliant and devoted ministers".

OF all the forces that tend for evil in a great city like New York, probably no other is so potent as the sensational press. Until one has had experience with them it is difficult to realize the reckless indifference to truth or decency displayed by papers such as the two that have the largest circulation in New York city. Scandal forms the breath of the nostrils of such papers, and they are quite as ready to create as to describe it. To sustain law and order is humdrum and does not furnish material for flaunting woodcuts ; but if the editor will stoop, and make his subordinates stoop, to raking the gutters of human depravity, to upholding the wrongdoer and furiously assailing what is upright and honest he can make money, just as other types of pander make it. The man who is to do honorable work in any form of civil politics must make up his mind (and if he is a man of properly robust character he will make it up without difficulty), to treat the assaults of papers like these with absolute indifference, and to go his way unheeding. He will have to make up his mind to be criticised also, sometimes justly, and more often unjustly, even by decent people ; and he must not be so thin-skinned as to mind such criticism overmuch.—*Theodore Roosevelt, in the Atlantic Monthly.*

CHURCH OF ST. MARY THE VIRGIN;

WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—(See Parish Note), Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45. *Vespers*, 4.

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

Holy Days—Additional Low Mass, 6:30 and 9:30 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 5:30 p. m.

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

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

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

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

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

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

KALENDAR FOR SEPTEMBER.

- 1 We. *St. Giles, Abp. and Con.*
- 2 Th. *Abstinence.*
- 3 Fr. *O. V. B. V. M. Monthly Mass, 8 a. m.*
- 4 Sa. *Twelfth after Trinity.* G. A. S. Office for the Dead, after Vespers.
- 5 S. *G. A. S. Monthly Mass, 8 a. m.*
- 6 Mo. *St. Eusebius, Bp.*
- 7 Tu. *Nativity B. V. Mary.*
- 8 We. *Abstinence.*
- 9 Th. *Thirteenth after Trinity.*
- 10 Fr. *Requiem Mass, 8 a. m.*
- 11 Sa. *Exaltation of the Holy Cross.*
- 12 S. *Ember Day. Abstinence.*
- 13 Mo. *C. B. S. Monthly Mass, 8 a. m.*
- 14 Tu. *Ember Day. St. Lambert, Bp. and Martyr. Abstinence.*
- 15 We. *Ember Day. Abstinence.*
- 16 Th. *Fourteenth after Trinity.*
- 17 Fr. *Requiem Mass, 8 a. m.*
- 18 Sa. *St. Matthew, Ap.* Masses, 6:30, 7:30, and 9:30 a. m.
- 19 S. *Abstinence. Bona Mors Devotions after Vespers.*
- 20 Mo. *Bona Mors Monthly Mass, 8 a. m.*
- 21 Tu. *Fifteenth after Trinity. St. Cyprian, Abp. and M.*
- 22 We. *Requiem Mass, 8 a. m.*
- 23 Th. *St. Michael and All Angels.* Masses, 6:30, 7:30, and 9:30 a. m.
- 24 Fr. *St. Jerome, Priest, Con., Doc.*
- 25 Sa. *Abstinence.*
- 26 S. *Bona Mors Monthly Mass, 8 a. m.*
- 27 Mo. *Fifteenth after Trinity. St. Cyprian, Abp. and M.*
- 28 Tu. *Requiem Mass, 8 a. m.*
- 29 We. *St. Michael and All Angels.* Masses, 6:30, 7:30, and 9:30 a. m.
- 30 Th. *St. Jerome, Priest, Con., Doc.*

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

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

The lay delegates to the Diocesan Convention will be Mr. Haley Fiske, Dr. George B. Prentice and Mr. William B. Fletcher.

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

The regular afternoon session of the Sunday School will be resumed on the 5th of October, the first Sunday in the month. We hope to see a full attendance of both teachers and scholars on that day. In addition to the old teachers, the clergy will be glad to receive the names of other persons who will teach classes during the coming year.

THE 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

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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- No. 16.—PALM SUNDAY PROCESSIONAL HYMN. Sullivan. Words and music. For distribution in the congregation. 50 cts. per 100.
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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 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.

At one of the memorial services held at the death of President Garfield, the exercises consisted of eulogies and prayers by various ministers. At length the rector of the Episcopal church was called upon, and he said a prayer for the repose of the soul of the deceased President. When the meeting was over the ministers flew at dear old Father P——, saying that his prayer was an insult "to this Protestant congregation". "That is just the difference", said he, "between your prayers and mine. You prayed to the congregation, I prayed to Almighty God".—*Church Eclectic*.

More than a hundred years ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wonderful beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the Cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of a vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvelous face which he had wrought—the face of one he had loved and lost. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said: "This is the grandest work of all; love wrought this!"—*Living Church*.

WITH very great pleasure I was at the reception of the Archbishop and Bishops by the Bible Society, on Monday evening last. We had a thoroughly delightful evening among the Versions; and in a glass case I observed "Mary Jones's Bible". This is the account of it, which I take from the paper given me there. "The Welsh Bible which Mary Jones, after saving up her savings for six years, trudged twenty five miles over the mountains barefoot to obtain from the Rev. Thos. Charles of Bala, in 1780. The difficulty he had in supplying this Welsh girl with a Bible was one of the chief factors which led, under the providence of God, to the establishment, in 1804, of the Bible Society". That is a pleasant souvenir I see that there are now versions in three hundred languages. — *Peter Lombard*.

The Review (Roman), of St. Louis, says that the well known liberal French Abbe, M. Naudet, has published a remarkable article on "Spirituality", in the newspaper *Justice Sociale*.

He declares that the ideas of St. Francis of Assisi, as well as those of St. Ignatius, and the counsels given in the "Imitations of Christ" are old-fashioned and should be cast on the rubbish heap.

"We may ask", says the Abbe, 'if the "Imitation of Christ" in our day has really such a beneficent influence upon the souls of men as it is claimed. Of course, certain people will cry out, Blasphemy! and tell us: "The Imitation is the finest book that ever came from the hands of mortal man, etc". But this does not suffice to convince us. We believe that this book, very fine in many of its pages, insists too much on the annihilation of human individuality, and that a collection of maxims gathered or composed by a monk of the fourteenth century for his fellow-monks, can not be the book of a society which has nothing monastic either in its education or in its spirit and its manners. For our part, we have met souls who were unable to accommodate themselves to it".

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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, SEPTEMBER, 1897.

THE RUSSIAN AND ENGLISH CHURCHES.

The *Church Times* prints a translation of a leading article in the *Church Messenger*, the official journal of the St. Petersburg Ecclesiastical Academy, which will be interesting to all who pray for the unity of the Church—and who does not? The article is headed: *The Russian and English Churches in their Mutual Relations*. It is too long to reprint entire, but we give that portion of it which refers to the recent exchange of fraternal greetings between the Russian and English Churches through their accredited representatives. Coming from a Russian source this article is doubly interesting and significant:

“And, behold! under the influence of this recognition, a whole series of events have taken place, the like of which have not been seen for many ages in the history of the Christian Church. Bishops of the powerful Church of England, even including one of its Primates, have visited Orthodox Russia, in order to assure themselves by personal investigation on the spot of that which theoretical learning and inward feeling had already suggested to them; and they have not only not been disenchanted or disappointed, but, on the contrary, have returned home strengthened both in their belief that the Orthodox Church has indeed preserved the true faith once for all delivered to the saints and in their conviction that it is only with her that union upon the principles of Christian brotherhood and liberty can possibly be brought about.

“The truly fraternal welcome afforded to these exalted representatives of the English Church, both by the representatives of the Russian Church and by Russian society, produced a great and extremely favorable impression throughout the West, and more especially in England itself. It was evident to all that an entirely new dawn of mutual understanding and respect was arising in the relations between the two Churches. For the consolidation of this movement only one factor was wanting—namely, that the Orthodox Church herself should take some definite step to show how much she appreciated the friendly advances made by the English Church toward a *rapprochement*, and how entirely she sympathized with them. And this step has been taken by the fact that the Russian Church,

in the person of one of her most distinguished prelates, was officially represented at a great national solemnity in England, in which both the national and the Church feeling of the nation found its highest expression. It is quite true that in a certain sense the visit of Archbishop Antonius of Finland to England was paid in return for the representation, in the person of one of the most distinguished of its Bishops of the English Church, at the great national and religious solemnity of the Coronation of their Imperial Majesties last year at Moscow. But this interchange of visits has an incomparably deeper meaning than a mere act, so to speak, of inter-ecclesiastical civility. So far from being simply a piece of diplomatic finesse, it is rather a response to a real and undoubted inward requirement, which is of the most profound historical and ecclesiastical significance, and is full of the promise of future results of the utmost importance. If for the establishment of ecclesiastical relations between the two Churches it is important that they should have a theoretical knowledge of the various points of contact between one another, personal acquaintance between them and their representatives is of still greater importance, inasmuch as no amount of theoretical knowledge will give such a living and complete understanding as is to be obtained by personal observation and intercourse. This is the reason that, for the establishment of ecclesiastical relations between the Orthodox Russian and the Anglican Churches, it is so important that Russia should have been personally visited, and that the details of her every-day ecclesiastical and religious life should have been studied on the spot by such learned and highly-enlightened Bishops of the Anglican Church as the Archbishop of York and the Bishop of London, and that England should have been visited and studied in the same way by a no less learned and highly enlightened Orthodox Russian Bishop and member of the Holy Synod, Archbishop Antonius of Finland, who, having just returned safely from his important mission, has brought back with him not only a rich store of knowledge acquired by means of personal intercourse and observation under the most favorable conditions, but also a strong personal conviction that in the depths of the soul of the English nation there is secreted a profound feeling of sympathy for the Orthodox Russian Church, a feeling which showed itself to an extraordinary degree in the enthusiastic manner in which her distinguished representative was received in England, no less than in the touching scenes which took place at his departure”.

In matters of faith there is a substratum common to both Churches, which is of great importance. The Orthodox Church resists all attempts to develop dogma, or to add to the faith the logical inferences of the human reason from dogma. She is content, for example to insist on the place of the Blessed Virgin in the work of salvation without drawing any inference as to her immaculate conception. She is content to preserve the faith delivered to her at the baptism of Vladimir in 988, without postulating an infallible interpreter of it. Her work she regards as that of a guardian of the Faith, not as that of a philosophic expounder of it. In the same way, she is more concerned with creating an atmosphere of devotion in which souls may thrive than in push-

ing forward the claims of an organization where they may learn obedience. She is more anxious to safeguard her orthodoxy than to bring the nations of the East to her feet. It is obvious that there is much here which she shares in common with the English Church.—*Church Times*.

THE PILGRIMAGE TO GLASTONBURY.

At the invitation of the Bishop of Bath and Wells, the bishops attending the Lambeth Conference repaired last Tuesday to Glastonbury, the earliest shrine of Christianity in Britain, going back, indeed, to the year 314, when the three bishops attended the Council of Arles. On the platform of Waterloo Station, as the train steamed off, a guard of honor, composed of members of the Church Lads' Brigade, presented arms, and their comrades repeated the salute at Salisbury and at Glastonbury itself. Never since the dissolution of the Abbey, in the fifteenth century, has such a service been held. "As a picturesque function, nothing", says an onlooker, "could have been more successful. Amid all the splendors of June 22d, there was nothing quite to correspond with the figure of the ninety fourth Archbishop of Canterbury, as he walked with his cross before him, at the end of the long procession. What a past he represented! Augustine, Theodore, Dunstan, Laufranc, Anselm, a'Becket, Chichely, Cranmer, Pole, Parker, Laud, and Tillotson. And what a present! The British Empire and the United States—just half-a dozen words, but meaning half the world".

It is impossible to imagine a more beautiful ruin than Glastonbury itself. "Its beauty and interest", says the *Times*, "were heightened, when the procession, whose distant music had been heard for some time, was seen slowly wending its way". There were nearly a thousand persons in the procession, and the effect of this long array of brilliantly-robed bishops, clergy, and choristers must be left to the imagination. The Bishop of London, in the course of conversation, remarked that probably never, since the Reformation had such a procession taken place in this country, and that certainly never did Glastonbury in its palmiest days see anything to compare with the number of pilgrims who visited it on this occasion. It was such a procession as Dante might have witnessed or dreamed of in the streets of Florence, and the sweet Somerset scenery, with an Italian sky above it, tended to strengthen this impression. Yet it was intensely English withal.

As the long line marched from the Church of St. John to the ruins of the Abbey, the hymn, "The hand of God has guided thy flock from age to age", was sung. This was followed by instrumental music, played by the band of the Royal Marines, and then came the inevitable and always thrilling strains of "The Church's One Foundation", as the bishops filed into the ruined choir. After a brief inspiring service, and the hymn (never sung with greater effect), "O God, our help in ages past", the then Bishop of Stepney—now Bishop Designate of Bristol—delivered an address so perfect that it is a shame to mutilate it by detached paragraphs. "We meet", he said, "in fairy-land, the fairy land of the earliest Christianity in Britain. In fairy-land we know better than to spoil our enjoyment by curious inquiry". Referring to the legend of the foundation of Glastonbury, by Joseph of Arimathea,

he continued: "To-day there flits before us the form of one weary with long travel by land and by sea, leaving at last his storm-tossed boat and planting his feet and his hawthorn staff on dry land once more. One fairy guide tells us, 'This man went unto Pilate and begged the body of Jesus'. The thorn is said to be blossoming still.

All through the wondrous narrative, legendary and historical, which included the sacred tree of Avalon, the stories of Gildas, and Guinevere, and Arthur—the worship of Canute on this very spot, the foul murder of Abbot Whiting, etc., the bishop took his hearers. In connection with the foundation of a church on this spot by Ina, King of Wessex, in honor of St. Peter and St. Paul, he commented severely on the grave errors in the document issued by Cardinal Vaughan and the Roman bishops in England, in 1893, claiming that our land was dedicated in the beginning to St. Peter, and showing that in one instance after another the honor was accorded to both Apostles.

"We are met", said the bishop, in conclusion, "where first, in the dim and distant past, the seed of the Gospel was sown by the side of the glassy creek; some of us tending at home the growth of 1600 or 1700 years; others of us sowing in far off lands the small seed where 1600 or 1700 years hence there may be a gathering such as this. We have gone deeper down than the warfare between the English and the Briton; we have drunk inspiration from the source of Irish, Scottish, Welsh, and English alike. We go forth to our various tasks, drawn together in a way that I could not have conceived of a month ago. As the news passes through the Christian world that this man or the other has done such and such a thing, we shall know what he looks like wherever he may be; we have heard the ring of his voice; we know the very turn of his phrase; we have pressed his hand. I would counsel all to keep their printed list of bishops' names, and read them from time to time, as the dyptichs were read of old. From that great eighth century, with its fervor of work at home, its passion for the mission field, there comes to us the lesson we shall do well never to forget—that in the spiritual world it is not land and sea that make separation, that distance is annihilated, and that all are one in mutual prayer and Eucharist".—*From the London Letter of the Church Standard*.

THE CULTUS OF RELICS IN NEW ENGLAND.

In the picturesque old Church of St. John, Portsmouth, N. H., stands a red—"rosbif"—marble font of very graceful lines, peculiar in that it is elliptical in plan, and has the basin carved out in two compartments.

Here is the account of its history in a parish pamphlet, reprinted from the *New England Magazine*:

"Probably the oldest object in the house is the baptismal font. It is made of porphyritic marble, of a dull brownish gray, finely veined. It is undoubtedly African for it was taken by Col. John Mason from the French, in 1758, at the capture of Senegal. The tradition is that it had been taken by the French from some heathen temple and was very old at the time of its capture".

The account given in a high nasal key by the Yankee *cicerone* was yet more startling: "This font is probably over a thousand years old. It was taken from some heathen temple and was made to hold the bones of some saint".

To the unprejudiced foreigner it was simply a font of French or Italian Renaissance design, dating from the XVII. century, having a divided basin according to the usage of the modern Roman ritual. On looking up the matter, the first authority cited for the double basin—and curiously enough he prescribes an elliptical form of just such dimensions—is St Charles Borromeo, Archbishop of Milan, d. 1584. The use of the double basin is that the second half is to receive the baptismal water as it is poured over the child. Senegal being a French colony, it is not difficult to see how it came there.

There appears to be as fertile imagination for the construction of relics in skeptical New England, as there is among "ignorant and superstitious Catholics". We shall look for a double set of heads for the Pilgrim fathers.

ENGLISH CLERGYMEN WITH ROMAN ORDERS.

THE following letter and editor's note is from the *Church Review*, London:

SIR—The following list of clergymen with Roman orders, now working in the Church of England (vide *Crockford*) may be interesting to readers of your paper. The list is probably not complete, but, as it is it is worthy of note.

H. WILLIAMS.

Westgate-hill, Newcastle on-Tyne

Joseph Bossy (by R. C. Bishop of Oran).
John Dalton (by R. C. Bishop of Birmingham).
John Grandjean (by R. C. Bishop of Nice).
Francis Hogan (by R. C. Bishop of Ostia).
John McGovern (by R. C. Bishop of Liverpool).
Ernest Maitland (by R. C. Archbishop of Westminster).
Jeremiah Murphy (by R. C. Bishop of Kildare).
Percy Neville (by R. C. Bishop of Kildare).
Thaddeus O'Callaghan.
Charles Turner (by R. C. Archbishop of Rouen).
William Youngman (by Vicar-General of Rome).
Philip Limerick (by Cardinal Bishop of Porto).
Philip Purcell (by R. C. Bishop of Amyela).
James Waring (by R. C. Bishop of Amyela).
John Chapman (by R. C. Bishop of Liverpool).
Constant Poirier (by R. C. Bishop of Rennes).
Joseph Clampett (by R. C. Church at Rome).
Anton Becker (R. C. Archbishop of Cincinnati).
Louis Seichan (R. C. Archbishop of Paris).
[The number is over forty, according to *Crockford*. We published a list some time ago. Our correspondents list is therefore supplementary. —Ed. C. R.]

THE JESUIT SYSTEM.

We believe that the ethical maxims of the order, especially of its liberty-destroying tendency, are radically wrong, but at the same time we cannot join in the denunciations which are so commonly held as to be accepted by many as gospel truth. The movement which was inaugurated by Ignatius Loyola may be briefly characterized as a counter reformation. Its

tendency is, as a matter of principal, directed against the spirit of independence that pervaded the Reformation, and found expression in the civilization of the Protestant nations, especially Germany, England, and North America. But while Ignatius Loyola's counter-reformation sets itself against all free development of character that would venture outside or beyond the narrow lines prescribed by Roman Catholic Christianity, it is pure in its motive, honest in its aim, ascetically rigid in its ethics. In a word, the Jesuit system is wrong; but it is not dishonest.—*Dr. Paul Carus, in The Open Court.*

IN the other corner hangs a colored print of the Madonna and the Child. It is a poor, cheap thing, and I suppose art critics and connoisseurs would laugh at the vivid colors of the mother's gown, and the drawing of the baby's limbs; but to me it is a sacred object. The Eternal Child pleads with me, who will never know the touch of baby lips upon my breast, nor the clutch of feeble, helpless fingers. What would it mean to have a soft, warm, living thing of your own, to love and tend, and be utterly dependent upon you for life and sustenance?

Vague tears fill my eyes, as I gaze upon the little picture, with its suggestion of *home*, and the simple joys of life.

I am not thinking of the divine side of the story, only of the yearning tenderness in the mother's eyes as she gazes into the unconscious baby face; does she see in the dim future the mystic outline of the cross, the spear, the sharp nail of torture, and is she longing to hide those tiny dimpled hands and feet from the piercing thrust of the cruel nail, and press that soft round head against her breast, and keep it in that safe shelter, from the agonizing pressure of the thorn crown? Ah! mother's love. Who can measure its depth, and height, and breadth?

On the other side of the room are two prints, one of the interior of St. Peter's at Rome. I have never been abroad, but I love to look at my picture and see the vast misty dome, covering the crowds of kneeling worshippers, and far off the high altar glittering with lights and flowers, where the priests stand in strange, fantastic vestments, wrought in costly embroideries and precious stones. A priest holds high above the adoring multitude a monstrance containing the Sacred Host; the bell rings, I am sure it does, though I cannot hear it, and the world-renowned choir bursts into a wondrous melody of song; the pealing of the great organ vibrates with measured melodious harmonies through pillared aisle and vaulted roof, and the "*Tantum Ergo Sacramentum*" carries every heart up and up on its soaring wings of sound, until they are lost in the vast vault of heaven where white winged angels and seraphs, bending to catch the glorious song of praise, re-echo it with the noise of many harpers, harping before the throne of God. I catch the penetrating subtle odor of incense, as it is wafted high in smoking burnished censers swung by the scarlet robed acolytes. The pungent scent fills my little room, my heart throbs with sympathetic emotion, then I open my eyes. I am back again, sitting on the side of my hard, little narrow bed and staring at the white-washed wall.—*Reveries of a Spinster.*

A GLASGOW paper has a story about the Salvation Army: A commercial traveler, well known throughout the west of Scotland, strolled into an Army meeting in an Ayrshire town. He was noticed by the captain, who put the usual question, "Are you saved"? The commercial gave the answer which nine people out of ten would probably offer—"Oh, I'm all right". To which the captain retorted, "Hallelujah! a commercial traveler saved. He can save to the uttermost". Which reminds one of the answer of the passenger on a Clyde penny steamer calling at Govan (locally pronounced "Givvan"), Whiteinch, Partick, etc., to the Salvationist's query, "Are you forgiven"? It was "Naw, a'm fur Pertick". There is also the story, of course, about the journalist whose profession was unknown to his Salvationist interrogator. "Are you saved"? the press man was asked. "No", he replied, "I'm a reporter".

THE English postal laws allow the transmission through the mails of "live animals". The *Philatelic Chronicle*, of Birmingham, states that a workingman took advantage of this regulation, and tendered his three year-old child as an express parcel. The child bore a tag with address, ninepence was paid as postage, and in due course the child was delivered to the address given.—*Harper's Round Table*.

FREE PEWS

"Whar'd yo' git dat load er lumber, Br'er Black"?

"Down ter de Healin' Ba'm Chu'ch".

"Sho'nough. Has dey tor'd de buildin' down".

"No, sah. Hits dar yit, but I hearn Parson Blowhard say dat de pews wuz free, an' so I riz up 'arly dis mornin' an' went down dar an' ripped up a pa'r ob 'em an' fotch 'em erlong".—*Boston Sunday Courier*.

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