



THE

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ARROW

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THE Council of the Diocese of Milwaukee recently took the initiative in dropping the words "Protestant Episcopal" from the constitution of the diocese. We anticipate that this example will be followed in other dioceses, and that before long the uncouth and unnecessary appendage to the title of *The Church in the United States of America*, will be cut off and buried far out of sight.

ONE of the notable events of the past month is the attendance of eleven hundred men, members of the Brotherhood of St. Andrew, at an early mass in St. Paul's Cathedral, Buffalo where they all received the Blessed Sacrament. The mass began at half past six in the morning, and it was half-past nine when all had received the Holy Communion. These men were drawn together with the single desire of spreading God's Kingdom on earth, and they proved by this corporate communion that they knew how to set about their undertaking in the way sure to bring success.

THE Archbishop of the Roman Church in New York, who has all along opposed the school theories of the Archbishop of St. Paul, has now kindly offered the city of New York the opportunity of supporting the Roman Catholic parochial schools in this city. The Archbishop reserves the right to give the children an hour's religious instruction daily, about what they get now, and the city may pay the bills.

The Living Church says that Dean Farrar and the Chapter of Canterbury have granted a request of the Roman Catholics to allow the restoration of the tomb of Cardinal Pole in the Metropolitan cathedral. As the tomb is there, and apparently needs repair, it seems a simple enough matter to permit it to be done by those who are willing to bear the expense. *The Church Review*, however, is apprehensive of the consequences. "It is a mistake," says that paper, "to give the Roman body in England an inch—they will soon demand an ell." The prediction is made that that occasion will be taken to have "a grand unveiling." It would certainly be a novel sight, a Roman function in Canterbury after three hundred and fifty years. It is no doubt very charitable on the part of the Dean to show this favor to the following of Cardinal Vaughan, after that gentleman has so recently characterized him as "the person at present in possession."

It is greatly to be regretted that the property held by the Church of the Redeemer in this city has been lost to the Church. The building has been sold and is to be immediately torn down. The con-

gregation has been steadily growing ever since Fr. Johnson became the rector of the parish, and this in spite of the many difficulties due to previous financial mistakes and other discouragements, which would have broken up a less robust parish years ago. The parish may be said to be in a good condition in spite of the fact that it has been unable to pay off the heavy mortgage on its property. It has paid its running expenses, including salaries, and has done a great deal of charitable and philanthropic work on the East side. That a large and growing parish, composed chiefly of working people, united and enthusiastic, should be compelled to surrender its property and abandon its work reflects little credit upon those who could have ensured the permanency of this work by a stroke of their pen. It will be very hard to convince churchmen that earnest missionary work is desired in this city as long as they remember the way the Church of the Redeemer has been forced to the wall.

AMONG the encouraging signs of the life and vigor of the Church in this country is the flourishing brotherhood of priests, which, under the name of the Companions of the Holy Saviour, is working in St. Elizabeth's parish in Philadelphia. Ten priests live together and work together there, though affiliated with the brotherhood there are many other priests throughout the country living under the same rule. A new church and clergy house is in course of construction in St. Elizabeth's parish, and the evidences of spiritual activity and good health are numerous. From the parish paper, called *Our Visitor*, published by the fathers, we find that hundreds of masses are said during the course of the year at St. Elizabeth's. The people are given very frequent opportunities to come to confession and to make their communions. The baptisms average about thirty a month, the catechism is systematically taught, the guilds and societies are very numerous, the mere enumeration of them filling an entire column of the parish paper. Most encouraging of all, perhaps, is the endorsement of the work by the Bishop of the Diocese, the Rt. Rev. O. W. Whitaker, who has visited the parish from time to time. The Bishop was much impressed with the earnest spirit and devoutness of the congregation. He says that a much larger church is indispensable to the work, and that he has no doubt that a building four times as large as that occupied at present would be speedily filled. As ten thousand nine hundred and odd dollars is acknowledged in the October number of the parish paper towards the building fund, we do not doubt but that before long the new buildings will be subscribed and completed. We wish the good fathers God speed in their work.

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45. Vespers, 4.
Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.
Holy Days—Additional Low Mass, 6:30 and 9:30 a. m.
Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.
Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.
Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.
Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.
Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
 The Church is open daily from 7:30 a. m. to 5:30 p. m.
 The red light burning before the Altar signifies the Presence of the Blessed Sacrament.
 The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.
 The Church is No. 139 W. 46th St.
 The Mission House, No. 133 W. 46th St.
 The Clergy House, No. 145 W. 46th St.
 The Rectory, No. 144 W. 47th St.

KALENDAR FOR NOVEMBER.

(For Requiem Masses during November see below).

- 1 Mo. **All Saints** Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m. Vespers for the Dead after 2nd Vespers of All Saints, 5 p. m.
- 2 Tu. **All Souls.** In Octave. Requiem Masses, 7:30, 8 and (Solemn) 9:30 a. m. Annual Meeting of Guild of All Souls, Branch of St. Mary-the-Virgin, after Solemn Mass.
- 3 We. In Octave. St. Mary's Guild Monthly Mass, 9:30 a. m.
- 4 Th. In Octave.
- 5 Fr. In Octave. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 6 Sa. **St. Leonard, C.** In Octave. O.V.B.V.M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 7 S. **Twenty-first after Trinity.** In Octave.
- 8 Mo. Octave.
- 9 Tu. Additional Mass, 9:30 a. m.
- 10 We. **St. Martin, Bp. and C.**
- 11 Th. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 12 Fr. **St. Britius, Bp.** Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 13 Sa. **Twenty-second after Trinity.**
- 14 S. **St. Machutus, Bp.**
- 15 Mo. Additional Mass, 9:30 a. m.
- 16 Tu. **St. Hugh, Bp.** Additional Mass, 9:30 a. m.
- 17 We. C.B.S. Monthly Mass, 8 a. m.
- 18 Th. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 19 Fr. **St. Edmund, K. and M.** Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 20 Sa. **Next before Advent.**
- 21 S. **St. Cecilia, V. and M.**
- 22 Mo. **St. Clement, Bp. and M.**
- 23 Tu. Additional Mass, 9:30 a. m.
- 24 We. **Thanksgiving Day.** **St. Catherine, V. and M.** Masses, 6:30, 7:30, and 8 (Solemn) 9:30 a. m.
- 25 Th. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 26 Fr. **Bona Mors Monthly Mass, 8 a. m.** Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 27 Sa. **Advent Sunday.**
- 28 S. **St Andrew, Apostle.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 29 Mo.
- 30 Tu.

SPECIAL, VOTIVE, AND OTHER MASSES.

During November—Requiem Mass, 8 a. m., daily, except Sundays, All Saints' Thanksgiving Day and Saint Andrew's Day.
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.
Monday.—St. John's Guild, 8 p. m., after First Sunday.
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 the Martyr, 8 p. m., weekly.
Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.
 St. Joseph's Guild, 7:30 p. m., weekly.
Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.
Saturday.—Bona Mors Society, after Vespers, before last Saturday in month.
 Industrial School, 10 a. m., weekly.

ORDER OF MUSIC

Sunday in Octave of the Feast of All Saints, November 7th.

Hymns in Solemn Procession, 618, 429, 437.

SOLEMN HIGH MASS.

Messe Solennelle in B flat.....Neukomm
 Sequence, Hymn 447.....Redhead
 Offertory Anthem from "Song of Destiny".....Brahms
 Post-Communion, Hymn 228.....Ewing
 Hymn 222.....Dykes

SOLEMN VESPERS.

Hymn 436.....Gordig ani
 Psalms, 112, 121, 49.....Prentice
 Magnificat and Nunc Dimittis.....Prentice
 Vesper Hymn 427.....Monk
 Anthem from "The Last Judgment".....Spohr
 Hymn 428.....Stainer
 Hymn 235.....Monk

Twenty-second Sunday after Trinity, November 14th.

HIGH MASS.

Messe Solennelle in A.....Leprevost
 Sequence, Hymn 296.....Monk
 Offertory Anthem from "The Transient and the Eternal".....Romberg
 Post-Communion, Hymn 547.....Pleyel
 Hymn 232.....Dykes

VESPERS

Hymn 233.....Steggall
 Psalm 147, (Nineteenth Selection).....Mozart
 Magnificat and Nunc Dimittis.....Wiegand
 Vesper Hymn, 236.....Irous
 Anthem from "Elijah".....Mendelssohn
 Hymn 428.....Stainer
 Hymn 19.....Ouseley

Sunday next before Advent. Anniversary of the Choirs, November 21st.

Hymns in Solemn Procession; 297, 447, 391.

SOLEMN HIGH MASS.

Prelude, Hymn to St. Cecilia.....Gounod
 Messe Solennelle, (St. Cecilia).....Gounod
 Sequence, Hymn 546.....Darwell
 Offertory Anthem from "The Holy City".....Gaul
 Post-Communion, Hymn 320.....Redhead
 Hymn 550.....Monk
 Postlude, Marche Religieuse.....Gounod

VESPERS

Hymn 305.....Oakeley
 Psalm 77, (Tenth Selection).....Prentice
 Magnificat and Nunc Dimittis.....Prentice
 Vesper Hymn 22.....Monk
 Anthem from "Zion".....Gade
 Hymn 280.....Von Weber
 Hymn 193.....Blumenthaj

FIRST SOLEMN VESPERS OF ST. CECILIA, 8 P. M.

(See Special Note below.)

Prelude (Orchestra).....Mehul
 Hymn 439.....Whitney
 Psalms 110, 113, 122.....Prentice
 Gloria Patri.....Prentice
 Vesper Hymn, 455.....Concone
 Magnificat.....Rutenber
 Hymn to St. Cecilia.....Prentice
 A Song of Thanksgiving (Chorus and Orchestra).....Cowen
 Hymn 393.....Messiter
 Postlude, Marche et Cortege, (Queen of Sheba).....Gounod

Advent Sunday, November 28th.

HIGH MASS.

Entrance of the Procession, Hymn 398.....Dykes
 Introit, Hymn 52.....Luther
 Mass from "The Holy Supper of the Apostles".....Wagner
 Sequences, Hymn 40.....Gregorian
 Offertory Anthem, "Hark! a thrilling voice is sounding".....Farmer
 Post-Communion, Hymn 51.....Webbe
 Hymn 288.....Haynes

VESPERS

Hymn 226.....Pearsall
 Proper Psalms, 96, 97.....Gounod
 Magnificat and Nunc Dimittis.....Gounod
 Vesper Hymn 45.....Groatorex
 Anthem from "Requiem".....Verdi
 Hymn 47.....Monk
 Hymn 203.....Dykes

SPECIAL.

The Anniversaries of the Choirs will be celebrated on Sunday, November 21st. There will be a Solemn Procession before the High Mass in the morning. In the evening, at eight o'clock, First Vespers of St. Cecilia will be solemnly sung, followed by a sermon to the Choirs by the Rector. Tickets will not be required for this Service, but those attending are expected to give liberal contributions to the Choir Fund in the Collection.

THE PARISH.

ALL Souls' Day, November 2d, after the Solemn High Mass, 9.30 a. m., the sermon will be preached by Rev. Canon Knowles.

THE members of the Guild of All Souls are reminded that they should send to the clergy the names of the departed upon the blanks which are distributed and are also in the pamphlet rack in St. Elizabeth's Hall. Members of the congregation and any others also who may desire can use these blanks.

Remembrance will be made on All Souls' Day and on all days in November which correspond to the dates given in the blanks.

REQUIEM Masses on All Souls' Day, 7.30 and 9.30, and at 8 o'clock daily during November, excepting Sundays, All Saints', Thanksgiving Day and St. Andrew's.

FROM November 16th to December 23d, on the afternoons of Tuesdays, Thursdays and Saturdays, the ladies of St. Mary's Guild will hold a Sale of Fancy Articles, for the support of the Mission House of the parish. They will also serve tea on those Tuesday and Thursday afternoons. The Sale will be in the Guild Rooms of the Mission House, 133 West 46th Street, adjoining the Church.

At other times purchases of such articles can be made of Sister Mary Angela.

CONTRIBUTIONS of money or articles for the Sale will be welcome. Those who have collected or made things for the Sale will be kind enough to send them at once to Sister Mary Angela, and to interest their friends in this charitable object.

DURING the absence of the congregation in the summer months a deficiency has accumulated in the Treasury of the Parish, to the sum of \$2,500. Every one is earnestly requested to make liberal contributions during the remainder of the year, so that there may be no deficiency when the books of the Treasurer are closed for the year.

A CONCERT in aid of the Mission House will be given by the choirs, in St. Joseph's Hall, on some evening during Anniversary week. Tickets will be ready within a few days.

THE beautiful statue of St. George and the Dragon, now placed in the niche by the front door of the Church, completes the series of statues as originally designed. The symbolism thus far carried out is, the central figure of St. Mary the Virgin and the Divine Child—the Incarnation; on either side the figures of St. Michael and the Dragon and St. George and the Dragon—the protection of St. Mary and her Child by the heavenly and the earthly warriors.

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, 20, 21, each	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1898, 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 Oct. 15) for New Reredos.....	\$1,210 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
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

MAY HE REST IN PEACE.

WHEREAS; Almighty God has been pleased to call from his work; and the Guild hears with profound regret the news of the death of our esteemed member and president, David A. Storer:

AND WHEREAS; This Guild realizes their profound and great loss, in the taking away of one whose strong character, earnest nature and ever-active zeal, promoted its best welfare at all times.

BE IT THEREFORE RESOLVED; That we engross these expressions of our sorrow and appreciation of his worth upon the minutes of our Guild, to be retained in the archives as a memorial.

AND BE IT ALSO RESOLVED; That copies of these resolutions be forwarded by the Secretary to the family of our deceased President, and to the parish paper, THE ARROW for publication.

LETTER TO THE EDITOR.

To the Editor of the Arrow:

The Rev. Thomas R. Harris, D.D., by the *viva voce* vote of the New York Diocesan Convention was re-elected its Secretary for the next year, last September. That was perfectly legal.

But Dr. Harris failed to comply with the Canon on Elections in his subsequent action as Secretary; and did neither *print* on the ballot *all the names* of the candidates who had been nominated, nor *post all the names* on the Bulletin which the Canon requires specifically. This failure applies especially to the case of the Standing Committee of the Diocese.

Notwithstanding the error, the old Standing Committee was re-elected, theoretically, and the legal question is are they members now by virtue of an uncanonical re-election, or are they members now by virtue of holding over—in view of Dr. Harris' violation of the Canon?

It may seem to be "all right" for Dr. Harris to keep *his* place upon the Standing Committee, but how does his failure to do his duty to others place him in the eyes of his brethren?

A Member of the Convention.

New York, October 2d, 1897.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, NOVEMBER, 1897.

ENGLISH ROMANISTS FIFTY YEARS AGO.

There are people who try to minimize the effect of the secession of the eminent men who left the Church of England some fifty years ago. Their desertion, however, operated against the Church directly by depriving her of intellectual, scholarly and devout men, and indirectly by casting grave and unmerited suspicion upon those who had been their fellow-laborers in the work of reform. The taunts of the Low-Church party that the Oxford men were Romanizers seemed justified; the fears of the old High-Church party were increased, and those who had been sympathizers shrank back from the path they were about to take; the constitutional timidity of the Erastian Bishops and other dignitaries was converted into personal animosity, and the ultimate result was such an accumulation of obstructions that the whole movement was thrown back for twenty years at least.

But perhaps the greatest injury caused by the secessions was the establishment of a Roman Catholic hierarchy in England, with an Archbishop of Westminster at its head. It is not generally known that this act of papal intrusion was only made possible by the gain of the converts. Purcell, in his life of Cardinal Manning, says distinctly that the establishment of the hierarchy would not have been possible without the help of the converts. The hereditary Roman Catholics could furnish no men of good education. The Universities were closed to them, because Romanists could not conscientiously sign the thirty-nine articles, and there were no colleges of their own that could give them an education that even approximated the learning and mental training of Oxford and Cambridge. Those who sought a superior education went to the Universities in Belgium, France or Italy, where they received an intellectual bias that was entirely out of sympathy with English ideas and modes of thought.

In addition to this the English Romanists were opposed to Ultramontanism. Although members of an alien church they had lived as Englishmen among their friends and neighbors, and the national character was as strongly developed in them as in any of their fellow countrymen. They were loyal to their sovereign, proud of their country, and as much opposed to the domination of a foreign power as the most rabid Protestants.

In the reign of Henry VIII. the whole English nation prayed in the Litany, "From the Bishop of Rome and all his detestable enormities, Good Lord deliver us." A remnant of that spirit lingered to the reign of Victoria even in the breasts of hereditary Romanists. Of course, they had never prayed in that fashion, but they possessed the spirit of independence and resistance to foreign aggression that finds expression in the prayer. Another influence, dating from the end of the last century, had also been at work among them. At the outbreak of the French revolution numbers of ecclesiastics and nobles fled from unhappy France and took refuge in England. These people naturally fraternized with the English Romanists, and imparted to them new views of life, new courtesies, new refinements and new ideas in religion. The French church at that period was still Gallican to the core, and the ideas of the refugees fitted in with those of their English brethren. The English Romanists regarded the Pope as the spiritual head of the Church, and they believed that it was necessary to be in communion with him to be in the Catholic Church, but they did not feel bound to obey him in any matter beyond those things that had been decreed by councils. It is doubtful if there existed among English Romanists a single person who believed in papal infallibility. Even so late as 1870 there were prominent ecclesiastics who denied it.

At the time that the Oxford Movement began English Romanists were still under legal disabilities that prevented them from taking a share in public or political life. They lived a quiet, and as far as possible, a secluded life, and they tried to hide their religion as much as possible. They had been cut off from the rest of the Roman Catholic world so long that they had not kept pace with its developments. There was daily mass in very few of their churches, even in London. Benediction of the Blessed Sacrament was almost unknown, devotions to S. Mary were infrequent and not regarded favorably, and the repulsive features of modern Romanism were entirely absent. It is not an extravagant speculation to say that had there been no secessions to the Roman Church the probability is that as the Catholic revival advanced the great mass of the hereditary Romanists would have been absorbed by the English Church.

These people did not heartily welcome the converts. After the first flush of gratification at their accession had faded they began to look upon them as intruders. They found them too zealous, too meddlesome, too much devoted to the Papacy. For years a gulf yawned between the two parties, a gulf so ominous that more than once Cardinal Wiseman, and after him, Cardinal Manning, feared a schism.

It has recently come to light that the relations between the "Old Catholics" and the Ultramontane converts were strained to a tension that almost reached the breaking point. It was only the tact of Wiseman and Manning that kept the hereditary Romanists from breaking altogether with the Pope. There was great likelihood that there would have been a second rejection of the Papacy in England. Monsignor Talbot, who held a position in the Vatican, and saw Pius IX. intimately every day, complained that the English "Catholics" had no idea of obedience to the Pope; that they had no "Catholic" instincts; that the laity were insubordinate and disloyal to

the Holy See, and showed a dangerous spirit. He also said that the way to get them to disobey the Pope was to tell them that the Pope had commanded them.

The cause of the Papacy was served in England by the men who deserted their posts in the Church of their forefathers at the very moment that they were most needed. They went over to the alien Church, and took with them the culture of the Universities, the piety of the English Church, the sturdiness of free-born Britons, the zeal of converts, and a fixed determination to accept all that their new faith imposed upon them. They were ready to submit to every command of the Pope, whether it concerned a matter of the faith and place of residence, the wearing of a habit, a form of devotion, or a penance. They were exactly fitted by their temper, their education, their character and their circumstances to begin and to carry on the Pope's plan of establishing diocesan bishops in England in rivalry to those who held the ancient Sees, and thus to intrude a foreign and alien Church into the territory of the national Church of England, and disgrace Christianity with a fresh and needless schism. Pius IX. imposed the hierarchy upon an unwilling people in England, as he afterwards imposed the dogmas of the Immaculate Conception and Papal Infallibility upon multitudes of his unwilling spiritual subjects throughout the world. In every case he had eager tools to work with in every land, and when he could not convince he coerced.

The cause of English Romanism has not prospered according to the anticipation of the men who promoted the schismatic intrusion. Wiseman hoped to sing High Mass in St. Paul's Cathedral or Westminster Abbey, but the successor of his successor is no nearer to that act than Wiseman was. In fact, English Romanism is declining. In numbers it does not keep pace with the population, even with large immigrations from Ireland, and the Roman Catholic population of Ireland is a million and a half less than it was forty years ago; in influence it may be counted out entirely, for even the Pope's encyclical, that was to convert the entire Anglican Church, only took two men and one woman to Rome.

—*Christ Church Chronicle.*

The Irish World, a Roman Catholic paper, says:

'The Catholic Church has lost in this country to an extent that is simply appalling—she is losing to-day and every day. We may look this fact in the face or not, as we will, but it has been a fact, it is a fact, and it will remain a standing fact until we do.'

The Mission Monitor, an English Catholic paper, gives the following table of the relative size of different religious bodies in English speaking countries, where the Anglican Church claims jurisdiction:

English Catholics (Episcopalians)	25 millions.
Roman Catholics	15 "
Total number of Catholics,	40 millions.
Methodists,	18 millions.
Presbyterians,	12 "
Baptists,	10 "
Congregationalists,	6 "
All other Christians,	40 "
	56 millions.

THE ENGLISH LITURGY.

At the English Church Congress recently held at Nottingham, Lord Halifax's speech was full of valuable suggestions in regard to the much needed rearrangement of the English Communion office. We have space for but a few paragraphs of his address:

"In regard to matters in which the position of the Church of England may be strengthened and her practice conformed more nearly to primitive models, I submit that the subject dealt with in this paper holds a conspicuous place. No one denies that in some important particulars our existing liturgy does not follow the primitive model. There has been a dislocation of its parts, and a disregard of principles which are observable in all the older liturgies. What, for instance, can be more awkward than the position occupied by the exhortation, the confession and the absolution, together with the comfortable words and the prayer of humble access, all relating to a subsequent part of the liturgy, namely the Communion, inserted as they are, between the beginning and middle of the Canon? What can be more incongruous than to have the *Sursum Corda* and *Sanctus*, when our hearts should be lifted up to heaven, displaced from the position they occupy in all other liturgies except our own, and immediately followed by a prayer which concentrates our thoughts on ourselves and our own unworthiness instead of lifting them up to the contemplation and adoration of God's glory?

"Again, on lesser matters, I would urge the gain it would be to restore the *Kyrie* and to replace the *Gloria in Excelsis* at the opening of the service. After Communion is a time of silence and recollection—a time for speaking to and listening to Our Lord alone. At the beginning of the service the *Gloria* seems to re-echo the song of the angel announcing the Nativity—"God with us"—and to proclaim the fact, in the words of the present Bishop of Exeter, that the Church in its service of Holy Communion is the trysting place of God and man.

"But there is another reason why it would be well that the English Church in this matter should follow in the steps of her Scotch and American sisters, and permit the use of her own earlier liturgy. It is that the arrangement of our existing (English) liturgy is at least responsible for the ignorance which so widely prevails amongst all classes as to the true doctrine of the Eucharistic Sacrifice. We all confess that the Holy Eucharist is the divinely appointed means by which the Body of Christ identifies itself with the head in the work of that eternal priesthood which He exercises within the veil. Can it be said that this identification of earth and heaven is the abiding offering before the Majesty on High of all that Christ wrought for us by His life and death on the Cross, which is the central idea of all the ancient liturgies, is set forth with anything like the same distinctness in our own? The Scotch and American Churches have not thought so, for they have gone back to earlier forms in order to emphasize this truth."

MARKED MEN.

We agree with the Editor of the New York *Sun* that "The subjoined communication seems to possess contemporaneous human interest":

"TO THE EDITOR OF THE SUN—*Sir*: An incident in a Broadway cable car yesterday morning has a moral in it. The car was nearly filled with the usually respectable set of passengers going downtown to business. At Twenty third street, a portly and well-dressed person of middle age got on board and found a seat. By his appearance he might have been either a Wall street or a Worth street magnate. He attracted my attention because before unfolding his newspaper he cast around the car a swift and somewhat furtive glance, as if he wanted to see if there was anybody there who knew him or who was watching him. Then he opened a copy of the —, but my purpose is not to advertise either Mr. PULITZER or Mr. HEARST. It is enough to say that from the other end of the car you might have read the shouting headlines and studied the vulgar pictures in the sheet which the middle aged person of prosperous appearance held. Presently he became absorbed in its contents.

"A gentleman sitting opposite, who was riding with a friend, nudged his friend, and both gazed at the reader of the piebald newspaper and smiled. Three other men, also nearly opposite the unconscious reader, regarded him steadily with looks which expressed astonishment not unmingled with contempt. A lady next to the middle-aged person glanced quickly at the newspaper in his hand and then turned away and held her head rigidly averted at a very obtuse angle. People further down the car began to look up from their *Suns*, *Timeses*, *Tribunes*, or *Heralds*. It was a good illustration of the mysterious influence which makes eye follow eye, for in less than three minutes everybody in that car except the disgusted woman was staring at the middle aged gentleman as intently as he was devouring his one cent's worth of fakes and filth.

"A boy tittered and the middle-aged person looked up. He understood the situation immediately, for I never saw a quicker or deeper flush of self consciousness and shame. He turned at once to one of the advertising pages of his precious possession, ran his finger ostentatiously down a column as if he had bought the thing only for an occasional and special purpose, and, having performed this pathetic little farce, crumpled the paper up and thrust it upon the seat behind him, and pretended to become interested in the panorama of Broadway.

"But the general amusement now extended even to the disgusted lady, and the respectable-looking patron of Mr. HEARST or Mr. PULITZER—I shall never tell you which of the two he patronized—couldn't stand it any longer. He signalled the conductor and bolted from the car with as much haste as if he had just passed Klondike and had forgotten to get off. When I last saw him he was standing on the street corner waiting for the next car.

"This is a small incident, I know, but it seems to me to be significant. Has it come to pass that in this free country a citizen cannot hold in his hands the newspaper he prefers to read without risking the annoyance of as much public attention as if he were a curiosity or a notorious person?

R. N. F.

THE necessity for, and the fitness of ceremonial worship begins to be appreciated even in Virginia, when the *Southern Churchman*, is found quoting with approval the following words of Dr. Eden, Bishop of Dover, and Bishop designate of Wakefield:

"It had often been said of the Church of England that she laid too much stress on outward and visible signs. Forms and ceremonies, antiquated observances, and obsolete customs—those constituted to the outside critics, who knew not her life, a great part of her activities. No one would deny that in every kind of outward custom or observance, frequently repeated, there lurked danger of formalism. But that was no reason for dispensing with such observances. That deep thinker, Bishop Butler, devoted a whole charge to the subject of the necessity for outward forms, and urged upon his clergy the upholding of a seemly and dignified ritual. Symbolism in some form or other was indispensable to public acts. Our whole life was honeycombed with it. Not only did memorials, anniversaries, monuments, customs and ceremonies keep alive in us the memory, and stimulate much in us that was elevating to human character, but the symbolism of daily life was even more sacred still. The bowing of the head, the lifting of the hat, the grasp of the hand, the sacred kiss of friendship—all those were very precious symbols of very precious things and of all the symbols in the world, none could compare in intensity with the cross as the symbol of redemption."

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Give truthful answer. And the next

Is last and narrowest—"Is it kind?"

And if to reach your lips at last

It passes through these gateways three,

Then you may tell the tale, nor fear

What the result of speech may be.

—*The Housekeeper.*

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