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A LARGE National flag hangs in Christ Church, Elizabeth, N. J. It is suspended from the clere-story of the central tower above the pulpit and is draped in graceful folds. It is to remain until the end of the war with Spain.

THE Confraternity of the Blessed Sacrament will celebrate the Thirtieth Anniversary of the American Branch, on Corpus Christi Thursday, June 9th. The Festival will be kept wherever there may be Priests-Associate, with First Vespers and Sermon or Instruction on the Eve, and with a Mass and Sermon on the Day. The annual Conference will assemble in the Church of Saint Mary the Virgin, New York, after the Second Vespers, at 7.30 o'clock. The services etc., are open to every body.

At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one-fifth of the globe containing one-fifth of the human race, or, 350,000,000 people, embraces four continents, 10,000 islands, 500 promontories and 2,000 rivers.

THE cordial welcome given to the Rev. Dr. Zahm's paper on Evolution and Teleology in a recent number of the *Popular Science Monthly* "shows", says the *Ave Maria* (Roman), "that a marked change has come over the once intolerant spirit of agnostic writers; and, perhaps, too, theological writers are disposed to deal more frankly with science. Father Zahm's thesis is that, far from destroying the traditional 'argument from design' in proof of the existence of God, the doctrine of evolution, understood in a Christian sense, only brings the essential lines of that argument into bolder relief; and, indeed, the theory itself postulates a supreme final Cause. Paley's argument from the watch to the watchmaker is therefore not outworn.

THE Roman Catholic papers are "fighting like cats and dogs" over the name of their Church. *The Church Progress* asserts that those who use the expression "Roman Catholic" are "traitors"; but the *Providence Visitor* says that "Roman was not, perhaps, so ancient as Catholic, but that Catholic in turn was less ancient than Christian—a name applied in mockery to the followers of Christ many years after His death." The same

paper also avers that "It might have gone farther and pointed out the very definite impression 'Rome' has made on our liturgy and discipline, for, in recent times even the older rites and liturgies, which flourished in the Western Church, have been all but withdrawn and our mass-book is now the 'Roman' Missal, and our breviary the 'Roman' breviary, and even the collar worn by our clergy, the 'Roman' collar. It could also have shown that even among ourselves the Roman question has been a burning question ever since the Protestant Reformation."

We hope that our Roman brethren will continue to fight among themselves over the name of their Church until our own Church receives its proper appellation.

THE following proposals have lately been under consideration at the ruri-decanal conference at Blackburn, England.

To the President, the Bishops, and Proctors of the Province of York, in Convocation assembled:

Whereas, the members of the Rural Deanery of Blackburn, feeling that there are many points in our Book of Common Prayer which might be profitably revised, and some additions made thereto, met in chapter for the discussion of the same, and agreed:

(1.) That it would be advantageous if there could be added to the Book of Common Prayer, proper legalized forms, for "consecrating churches and cemeteries," "Institution of Incumbents," and for "re opening of churches after restoration."

(2.) That in the "Communion Office," authority shall be given to sing introit and hymns in the course of the office. In the words of administration, leave should be given to revert to the 1st Book of Edward VI., and recite only the prior half of the present Form of Administration.

(3.) The 3d Rubric, fixing a minimum of Three Communicants, should be expunged.

(4.) The prohibition to carry the consecrated elements out of church be suppressed in favour of a direction to the Priest, based on that of "Communion of the Sick," in 1549, to reserve the Sacrament for the Sick Room.

(5.) That our present Catechism, not being a complete summary of Christian doctrine, one or more graduated catechisms be added.

(6.) In the "Marriage Office," a Rubric, in the face of the present law of Divorce, stating that the guilty party cannot contract Christian matrimony while former partner survives.

(7.) In the "Burial Service" there should be added a special office for the burial of children.

We therefore pray the President to use such means as in his wisdom he may think fit, that the proposed revision be carried out.

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 (until Trinity Sunday) 8; Matins, 9 a. m.; Vespers, 5 p. m.
Holy Days—Additional Low Mass, 6:30 and (until Trinity Sunday) 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. 130 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 JUNE.

- 1 We. **Ember Day.** *St. Nicomede, M. In Octave. Abstinence.* Additional Mass, 9:30 a. m.
- 2 Th. *In Octave.*
- 3 Fr. **Ember Day.** *In Octave. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 4 Sa. **Ember Day.** *In Octave. Abstinence.* O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 5 S. **Trinity Sunday.** *Octave. St. Boniface, Ep. and M. G. A. S. Monthly Meeting, and Office for the Dead, after Vespers.* G. A. S. Monthly Mass, 8 a. m.
- 6 Mo. *In Octave.*
- 7 Tu. *In Octave.*
- 8 We. Confessions, 4:30 to 5:30 p. m.
- 9 Th. **Corpus Christi.** Masses 7:30, 8 and (Solemn) 9:30 a. m. *In Octave. Abstinence.* Confessions, 2:30 to 5 p. m.
- 10 Fr. **St. Barnabas, Ap.** *In Octave.* Additional Mass, 6:30 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 11 Sa. **First after Trinity.** *In Octave.*
- 12 S. *In Octave.* Requiem Mass, 8 a. m.
- 13 Mo. *In Octave.*
- 14 Tu. *In Octave.*
- 15 We. *In Octave.*
- 16 Th. *Octave. C. B. S. Monthly Mass, 8 a. m.*
- 17 Fr. *St. Alban, M. Abstinence.* Confessions, 2:30 to 5 p. m.
- 18 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 19 S. **Second after Trinity.**
- 20 Mo. *Translation of St. Edward, K.* Requiem Mass, 8 a. m.
- 21 Tu. *In Octave.*
- 22 We. *In Octave.*
- 23 Th. *In Octave.*
- 24 Fr. **Nativity of St. John Baptist.** *Abstinence.* Additional Mass, 6:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 25 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 26 S. **Third after Trinity.**
- 27 Mo. Requiem Mass, 8 a. m.
- 28 Tu. *In Octave.*
- 29 We. **St. Peter, Ap.** Additional Mass, 6:30 a. m.
- 30 Th. *In Octave.*

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., week'y *
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.*
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.*
Bona Mors Society, after Vespers, before last Saturday in month.
Saturday.— Industrial School, 10 a. m., weekly.*

*Usually discontinued from the first of June until Michaelmas.

ORDER OF MUSIC.

TRINITY SUNDAY, JUNE 5th.

SOLEMN MASS.

Mass No. 2.....	Mozart
Sequenc , Hymn 160.....	Dykes
Offertory Anthem, Psalm 150.....	Prentice
Hymn of Adoration.....	Reinagle
Post-Communion, Hymn 309.....	Webbe
Hymn for the Nation.....	Carey
Hymn 162.....	Redhead

SOLEMN VESPERS.

Hymn 160.....	Dykes
Proper Psalms 93, 97, 150.....	Gounod
Magnificat and Nunc Dimittis.....	Monk
Vesper Hymn, 14.....	Haydn
Anthem from "The Creation,".....	Monk
Hymn 163.....	Dykes

THE PARISH.

IN response to the appeal which has been issued for contributions to complete the Fresh Air Fund, we acknowledge the receipt of many kind and liberal gifts. We trust that others will be charitably inclined to contribute. We still need \$300 to complete the fund.

THE Ward of Saint Mary the Virgin, Confraternity of the Blessed Sacrament, will observe the anniversary in this parish. First Vespers (plain), at 8 P. M., Wednesday, June 8th: Fr. Staunton will give the Instruction. Solemn High Mass at 9 30 A. M., Thursday (Corpus Christi), June 9th: Fr. Brown will preach the Sermon. Second Vespers, Solemn, at 7.30 P. M.: Fr. F. M. Clendenin will preach. Immediately after which the Associates will meet in Saint Joseph's Hall, for the annual Conference. All Associates, members of the parish, and friends are invited to be present.

ON the Sunday nearest the end of May the Guilds and other organizations of the parish each year have a grand procession after Vespers. This concludes the formal work of the year, although several of the guilds hold informal or business meetings at intervals throughout the summer months. This year our procession was held on Whitsunday afternoon. After the handsome new banner of the Men's Guild had been solemnly blessed by the Rector before the altar, the procession started in the following order. Thurifer Cross and Candle Bearers at the head. Then, the Guilds of the Parish, each headed by its banner carrier, in order as follows: Boys of the *Guild of St. Mary of the Angels*, *St. Joseph's Guild*, *Guild of St. Alban the Martyr*, *Men's Guild of St. Mary the Virgin*, men of the Gallery Choir, women of the Gallery Choir; girls of the *Guild of St. Mary of the Angels*, *Guild of St. Mary of the Annunciation* (Junior), *Guild of St. Mary of the Annunciation* (Senior), *Guild of St. Mary of the Cross*, *St. Mary's Guild*; Cross Bearer, Chancel Choir, Visiting Clergy, Candle Bearers, Celebrant. There were 330 persons all told in this procession which in length extended more than 300 feet. A solemn *Te Deum* was sung at the conclusion, and the Rector gave the Blessing from the altar. One of the notable features was the way in which the large congregation joined in the well known hymns making a volume of sound which was grand and inspiring. The whole functions was a testimony to the value of Catholic ceremonial, and to the extent and vigor of the internal work of the parish.

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.....	1,000 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

THE grinding poverty of the clergy is still one of our most urgent anxieties, and it has become difficult to obtain suitable candidates for Holy Orders, owing to pecuniary obstacles. The Dean of St. Paul's makes an appeal this week for prompt and vigorous action, so that necessary funds may be provided before it is too late to redeem our opportunities. Lecturing at Bow Church on Thursday, Rev. E. A. Stuart spoke very forcibly on the apathy of the laity in regard to the sustenance of their pastors. He had occasion recently, he said, to spend a night at a country parsonage. On coming down to breakfast he saw a small pat of butter on his plate, but on glancing round the table he discovered that his host's family were eating their bread dry. "That pat of butter," added the preacher, "nearly choked me."—*London Letter in The Church Standard.*

A CORRECTED CARLYLE STORY.

From the Athenæum.

Mr. A. Carlyle writes: "A much perverted account of the following incident has for years appeared at intervals in newspapers. The story, when correctly told, is not without interest and even humor, and is very characteristic of Carlyle. In the autumn of 1874 Carlyle and his niece, Miss M. C. Aitken, were visiting at the house of Mr. Patrick Swan, then Provost of Kirkcaldy, and at a date long anterior a pupil of Carlyle. On the Sunday evening Mr. Swan and his guests were assembled after dinner in the drawing room, and some one proposed that Carlyle should read aloud for the entertainment of the company—a rather large one. He readily consented, and, seeing the Bible lying on the table, he opened it at the beginning of Job, his favorite book.

"No sooner had he seized the Bible, however, than in marched the servants one after another, and Carlyle perceived that he was, as it were, trapped into conducting family worship. How to get out of the dilemma? There seemed nothing for it but to read and to keep on reading, and to await what time and chance might bring. He began with the first chapter of Job and read

chapter after chapter, making remarks now and again on striking passages. After this sentence, 'Is there any taste in the white of an egg?' he exclaimed, 'God bless me. I never knew that was in Job,' or 'I had quite forgotten that was in Job.' A little while after that his niece came forward to the table, and, touching his arm, whispered, 'Uncle, do you not think you have read enough for one night?' He gave her a pleasant smile, but continued reading and expounding. After two or three more chapters had been overtaken, his niece again came forward and said quietly: 'Uncle, you really ought to stop; you see the servants are all in the room, and they'll have work to do yet.' On this being said, or whispered, to him, he suddenly rose, shut the book with emphasis, saying, loud enough for all to hear, 'Well, if I'm not to be allowed to read more, I suppose I must stop,' and walked out of the room with an air of offended dignity. On going to his room soon afterward his niece found him laughing and rejoicing at his happy escape. His first words to her were, 'I hope, lass, thou's not offended? I could not see how else to get out of it.'"

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Address THE LEAGUE OF ST. LAWRENCE,
No. 145 West 46th Street New York.

The following will also be sent by THE LEAGUE OF ST. LAWRENCE upon receipt of price:

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

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR [S] 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 [S] IN HIS QUIVER.
HATH HE HID ME [S] AND SAID UNTO ME THOU ART MY SERV-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: [S]

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, JUNE, 1898.

AN AMERICAN CATHEDRAL.

BY THE BISHOP OF NEW YORK, IN MUNSEY'S MAGAZINE.

As yet religion waits for its worthy expression in material form, and has nothing of which we may boast. We have been too busy—or, we may say, too hard pushed—to rear anything noteworthy or memorable for God, though we have made it up, many people think, by raising a great many cheap church buildings, and a great many hospitals, orphan asylums, and refuges for all sorts and conditions of halt and blind and otherwise disabled human beings. These have not been beautiful, perhaps, but they have been useful; and it is an open question with many whether they are not all that we need to build.

They would be if man were made up only of brain and body. But the sources of nourishment that feed and succor these have not thus far proved sufficient for humanity; and they never will. Our splendid homes, our stately libraries, our costly asylums, have no message to that in man which wrung from David the cry, "Out of the deep have I called unto Thee, O Lord!" "Lift me to the Rock that is higher than I;" and they never will have any. A race without a religion is an inconceivable anomaly and a grotesque impossibility. There never was one, there never will be one. Faith in the Divine Fatherhood, and fellowship in the Divine Brotherhood, have made the world what it is to day in all its best and most benignant attitudes, and, like everything else of enduring value and influence, it must have its visible expression in worship, in creeds, in structures.

And hence the necessity—there is no other word, and I use it advisedly—for a cathedral. Am I misrepresenting what I may call the public or social manifestations of religion, its organized expression, as it widely prevails among us, when I say that the church, in the popular conception, consists mainly of a huge auditorium, with a platform and a more or less dramatic performer, and a congregational parlor, and a parish kitchen? I recognize cordially the earnest purpose to get hold of people out of which most of this has come. But it is well to recognize something else,

and that is that religion has never survived anywhere without the due recognition and conservation of the instinct of worship. That lies at the basis of it, always and everywhere. First there must be something that moves us to that upward reaching thought out of which comes penitence, and prayer, and faith, and all the rest. But a diet kitchen will not do that, nor anything that appeals only to the utilitarian side of life.

I appeal to any candid experience whether there is not, on the other hand, something else that does. I ask those who remember Rouen, or Durham, or Salisbury, whether, when they first entered some such noble sanctuary, there was not that in its proportions, its arrangements, its whole atmosphere, which made it, in a sense that it had never been before, their impulse to kneel? We may protest that this is mere religious estheticism, and in one sense it is; but until we have divorced the soul and the body, the eye and the mind, the imagination and the senses, we cannot leave it out of account.

We Americans are said to be the most irreverent people in the world, and of the substantial truth of that accusation there cannot be the smallest doubt. But did it ever occur to us to ask how it has come about? It is time to stop talking about the influence of Puritan traditions to descendants who are so remote from those traditions as to be unable to distinguish between the austerity that hated ceremonialism and the debonair indifference that dismisses the simplest elements of religious decorum.

We have little reverence because we have but a poor environment in which to learn it. The vast majority of church buildings in America are utterly unsuggestive of the idea of worship. There is nothing in them to hush speech, to uncover the head, to bend the knee. And, as a matter of fact, they were designed for nothing of the sort. They are expedients devised for a certain use, and that use is one which, under any honest construction of it, involve an utterly fragmentary conception of the Christian religion.

Surely about one thing there can be no doubt, and that is that the noblest ideas should have the noblest expression. But what are the noblest ideas if they not are those which ally man to a nobler and diviner future? It is in vain that a clever skepticism—comic and, forsooth, textually critical in the latest and noisiest exhibition of it among us—it is in vain that such a skepticism dispenses with God, and tells us that it has looked into the bottom of the analytical chemist's crucible and found no soul. Out from the despair of the present the heart travels as by a mathematical law along the ascending arc of faith until it reaches the vision of the kingdom that is to be. And the witness of that kingdom—its visible expression in stone and color, in form and dimensions, in position and dignity—is *that* not of the smallest possible consequence, while you are taking infinite pains with your child's bedroom that it shall have its face to the sun, or with your stables that they shall be well drained?

There is something, when we stop to think of it, in the relative cost and thought that men spend on the places in which they sleep, and eat, and lounge, and trade—on a club, a hotel, a theater, a bank—on the one hand, and on a house for the worship of the Arbiter of one's eternal destiny on the other, which must strike an angel, if he is capable of such an emotion, with a sense of pathetic humor. And we are, many of us, so

entirely clear about it. "Yes," we say in effect, "let us have churches which are cheap expedients, and that in the poverty of their every attribute express the poverty of our conceptions of reverence, of majesty, of worship. But let us build our own palaces as if, indeed, we ourselves were kings."

I submit that in such a situation the cathedral, instead of being an anachronism, is a long neglected witness which we may sorely need. The greatest ages of the world, the greatest nations of the world, have not been those that built only for their own comfort or amusement; and it is simply inevitable that a great idea meanly housed and meanly expressed in those forms in which we express reverence for our heroes and love for our dead, and loyalty to our country—in which, in a word, we express toward our best and greatest among our fellow men, or toward human institutions, veneration and affection and patriotism—it is inevitable, I say, that a great idea thus meanly treated will come to be meanly esteemed.

We are fond of speaking, on the one hand, of what is archaic and superannuated, and of our cisatlantic wants and conditions as being, on the other hand, somehow absolutely unique and exceptional. But they are not. America wants, I suppose, honesty and integrity and faith quite as much, and indeed rather more, than she wants electric railways and a protective tariff. And if so, she wants the visible institutions which at once testify to and bear witness of these things, and that in their most majestic and convincing proportions.

It would be an interesting question, if a foreigner were asked where in America he had seen any visible structure which impressively witnessed to religion, and which compared worthily with the enormous buildings reared for other purposes, or with similar structures in other lands—it would be interesting, I repeat, if somewhat humiliating, to hear what he would say. For, in fact, there are not five church edifices in the United States which for dignity, monumental grandeur, and nobility of conception or proportion are worthy of being mentioned. And it would seem to be worth while to consider whether, the country having spent the first four hundred years of its existence in making itself extremely rich and extremely comfortable, it might not be well to set about building at least one noble structure which did not weave, or print, or mold, or feed, or lodge, save as it wove the garment of an immortal hope, and fed, and formed, and housed those creatures of a yet loftier destiny who are immortal. In one word, it can hardly be urged that a cathedral is out of date until it is admitted that it is out of date to believe in God and to worship Him.

THE BISHOP OF PENNSYLVANIA ON OUR DUTY WITH REFERENCE TO THE WAR.

There is one subject more to which I will ask your attention, and that is one which concerns us as Christians and as Churchmen. It is our duty with reference to the war with Spain.

Under the influence of a constraining desire for peace, a desire which is strong in the heart of every good and wise man, there are those who are asking whether the ends we are seeking might not have been attained without resort to war. If Congress had been more deliberate in its action,

and more conciliatory in its utterances, if the President had been left free to secure the continuance of peace by diplomacy, might he not have brought the awful suffering in Cuba to an end without the firing of a gun?

Devoutly as I wish this might have been, I do not believe it would have been. We had to deal with a power whose methods have discredited her in the realms of truth and justice; a power which has never lifted its heel from the neck of a subjugated people until compelled by force. The course of events during the past three years has tended steadily towards the situation at which we have now arrived.

Recall what President Cleveland said in his last annual Message, a little more than two years ago: "When the inability of Spain to deal successfully with the insurrection has become manifest, and it is demonstrated that her sovereignty is extinct in Cuba for all purposes of its rightful existence, and when a hopeless struggle for its reestablishment has degenerated into a strife which means nothing more than the useless sacrifice of human life, and the utter destruction of the very subject matter of the conflict, the situation will be presented in which our obligations to the sovereignty of Spain will be superseded by higher obligations, which we can hardly hesitate to recognize and discharge."

All that these words foreshadow has come to pass. As President McKinley said in his message to Congress on the 11th of April: "The long trial has proved that the object for which Spain has waged the war cannot be attained. The fire of insurrection may flame or may smoulder with varying seasons, but it has not been, and it is plain that it cannot be, extinguished by present methods. The only hope of relief and repose from a condition which can no longer be endured, is the enforced pacification of Cuba. In the name of humanity, in the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and to act, the war in Cuba must stop."

The only way to enforce this humane and righteous determination was by the force of arms; and that means war. It is said that Spain had offered to arbitrate the destruction of the Maine. But that destruction, atrocious as it was, was not the impelling motive to the war. War would have come, though perhaps not so soon had the Maine remained undisturbed.

It is said that Spain had declared an armistice. But who that has read the history of Spanish diplomacy can believe that the Spanish army would ever have been withdrawn from Cuba so long as the United States was seeking to effect its removal by diplomatic methods alone?

But whatever might have been, the step has been taken. The United States is at war with Spain, and as has well been said, "If any one has a doubt as to the justice of our cause, let him give the benefit of it to his country and not to the enemy."

I believe it is a just cause. It is that of a strong people interposing to protect the weak. It is not undertaken for revenge. It is not to show our superiority as a nation. It is not for national aggrandizement, by the acquisition of territory. We do not want Cuba. We have taken up arms for the relief of a suffering people. We make war to put an end to unspeakable barbarities practised under the name of government. We are attempting to do for Cuba what the moral sense

of our people demanded that the great powers of Europe should do for Armenia, and which we censured them for not doing.

Being a just cause, it is our duty to sustain it with all the weight of our influence; to be helpful to the President and to Congress in every possible way; to rise above all party prejudice and all partisan measures and methods, and to encourage those upon whom the solemn responsibility of conducting the war is placed to carry it forward with the utmost vigor and despatch, that it may be brought to a speedy and honorable end.

It is our duty to pray for our President and his advisers; for the Senate and House of Representatives; for our army and navy, from the admiral to every soldier and marine in the rank and file, and the humblest coal passer, that every man may do his duty in the fear of God.

But let us not in effort to secure justice for Cuba become guilty of injustice to Spain; let us not while striving to make Cubans free become tyrants ourselves by lending our influence to stifle free speech and fair discussion. Our cause is too just to be tarnished by any spirit or methods which in any manner resemble those of the tyrants from whose power we are seeking to liberate their unhappy victims.

Let us beware of boasting in our great strength; let us not put our trust in the range of our guns and the invulnerableness of our armor. Above all let us not forget that the Lord God Omnipotent reigneth and doeth what He will with the powers of the earth, and that He can save by many or by few.

Let us pray in the spirit of the noblest hymn which this century has produced; and which voices our needs and our danger, as truly as those of the great nation which is the nearest and dearest to us of all the nations of the earth :

“ God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

“ The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

“ Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre !
Judge of the Nations, spare us yet,
Lest we forget—lest we forget !

“ If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !

“ For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord.

Amen.”

HOLY COMMUNION.

NOT AN EVENING MEAL AT ITS INSTITUTION.

1. The Paschal Lamb was killed “between the two evenings,” i.e., between 3 and 6 P.M. (The whole assembly of the congregation of Israel shall kill it in the evening—between the two evenings. *Marginal. Exodus, xii. : 6.*)

2. It hung some time to drain thoroughly of blood. (Flesh with the life thereof, which is the blood thereof, shall ye not eat. *Genesis ix. : 4*; Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. *Leviticus, vii. : 27.*)

3. Skinning, cleaning, and other preparation for the fire, must have occupied an hour at least.

4. For roasting whole, not less than three or four hours must be allowed.

5. Hence, Christ could not have sat down with His Disciples before 9 or 10 o'clock.

6. During the Supper much discourse took place, and various incidents occurred. (*St. Matthew, xxvi. St. Mark, xiv. St. Luke, xxii. St. John, xiii.*)

7. Then, “Supper being ended” came the Washing of Feet, with its attendant circumstances. (*St. John, xiii.*)

8. And finally, “After Supper, He took the cup,” etc. (He took bread, and gave thanks, and brake it and gave unto them, saying, This is My Body, which is given for you : This do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My Blood, which is shed for you. (*St. Luke, xxii : 19, 20*)

9. This First Celebration, therefore, did not take place *before* midnight, but *after*

10 Hence it synchronized exactly with the Resurrection, which occurred “Very early in the morning, as it began to dawn, but when it was yet dark ” (Very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. *St. Mark, xvi : 2*; In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. *St. Matthew, xxviii. : 1*; Upon the first day of the week, very early in the morning, they came unto the sepulchre. *St. Luke, xxiv. : 1*; The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre. *St. John, xx : 1*)

A Priori, therefore no warrant can be derived from it for Evening Communion now.

NOT INTENDED FOR AN EVENING MEAL
AFTERWARD.

1. The only case of Evening Communion recorded in Holy Scripture occurred at Corinth, a town notorious for its luxury, idleness, immorality, and schism. (*I Cor., xi.*)

2. Consideration of personal ease, comfort, and self-gratification, prompted the Corinthian arrangements throughout.

3. The Agape, or Love Feast, a religious observance modelled on the Jewish Pascha, was degraded into an ordinary supper or late dinner.

4. Not only was its religious character destroyed, but it was made the excuse for repulsive selfishness and sensuality. (For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have

not? What shall I say to you? Shall I praise you in this? I praise you not. I Cor., xi.: 21, 22; These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. St. Jude, 12.)

5. The Poor, who should have shared equally and fraternally with the rich, were shamefully neglected.

6. The Celebration which followed was grievously profaned. (Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. I Cor., xi.: 27.)

7. Those who ate and drank thus unworthily were smitten with an epidemic, in token of God's anger. (For this cause many are weak and sickly among you, and many sleep. I Cor., xi.: 30.)

8. St. Paul severely censures their scandalous conduct, and admonishes them to keep up the religious character of the Agape (Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. I Cor., xi.: 33, 34.)

9. He reminds them of the super-eminent claims which the Holy Communion has upon their reverence, and exhorts them to make it an object of primary consideration for the future (For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: And when He had given thanks, He brake, and said, Take, eat; This is My Body, Which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink It, in remembrance of Me. For as often as ye eat this Bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore, whosoever shall eat this Bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that cup. I Cor., xi.: 23-28.)

10. He promises to make final arrangements about it on his next visit. (The rest will I set in order when I come. I Cor., xi.: 34.)

11. Henceforward, we hear no more of the Agape, or Evening "Feast of Charity," as connected with the Holy Eucharist.

12. We naturally infer, therefore, that the "Spirit of Truth" guided St. Paul and other Apostles to "set things in order" by deciding against Evening Communion for the future. (Howbeit when He, the Spirit of Truth is come, He will guide you unto all truth. St. John, xvi.: 13.)—From Boucher's *Lecture Notes*.

RESPECT THE FLAG.

It might be thought that at this time of all others American citizens would show respect for their flag. It is the sign of their patriotism, the emblem under which men are going to fight and some to die for their country. It is the ensign which men hang out from their houses as the expression of their loyalty, and to arouse people to a sense of their duty to the Nation. It floats from schoolhouses, and children are taught to regard it with reverence. It flies over every Army post

and naval vessel, and the salute of the colors by our soldiers and sailors is one of the most impressive of military ceremonies.

Yet this solemn hour and these hallowed associations appear to have made no impression on some minds. The interest in the flag seems to have provoked in them only a determination to attract attention to themselves and their petty wares, and fill their pockets by making the Stars and Stripes their advertising medium. A walk through the streets of this city will give a shocking revelation of the sordid and degrading uses to which men will prostitute the flag. They do not hesitate to jest about it, to make it and what it signifies ridiculous. They dress absurd figures in it to make the curious stand and gape before their windows. They cut it up for chair seats. They make of this war a Punch and Judy show. They pretend to weep over the Maine in order to call attention to the fact that their beer saloon is not yet blown up. They do everything but treat solemn subjects with solemnity and good taste.

We have laws forbidding the printing of advertisements on the National flag, and we evidently need laws forbidding its misuse on a much wider scale. The Stars and Stripes should be treated reverently, as civilized men are accustomed to treat the emblems of sacred things. What would be said at the sight of Christian symbols desecrated to advertise whiskey, draw ribald crowds and fill tradesmen's tills? Love of country is only less a duty than love of God, and no man can love his country who does not respect it and the banner which speaks of it.—*New York Tribune*.

A PRESIDENT of the United States once wrote, "I am a believer; but not with that degree of firmness of faith calculated to exercise a controlling influence over my conduct." This is the testimony which would be given by many high in authority. But there are others, of whom Washington and Lincoln are conspicuous examples, who lean on God and are strong to do His will. The American people love to think of the "Father of his country," as he knelt in Carpenters' Hall on the 7th of September, 1774, and his heart rose with the earnest cry, "O Lord, our Heavenly Father, who reignest with power supreme over all kingdoms, empires, and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee"; and as he afterwards knelt at Valley Forge, lifting up his petitions with strong crying and tears. And they love to think of Lincoln saying to his neighbors at Springfield, "I go to assume a task more difficult than that which has devolved upon any other man since the days of Washington. He never would have succeeded but for the aid of Divine Providence, upon which, at all times, he relied. . . . Pray that I may receive that Divine assistance without which I cannot succeed, but with which success is certain." Thereafter Lincoln was himself, increasingly, a man of prayer, and so, increasingly, a man of power.

Let us thank God for rulers of the type of Washington and Lincoln, and pray that their number may be steadily increased. Let us be deeply grateful that the President of the United States to-day, like the best of his predecessors, is a religious man.—*Church Standard*.

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