



THE

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WE notice that the Rev. M. E. Hoffman, a Roman Catholic priest, who, renouncing his errors, made his submission to the Lord Bishop of Niagara a year ago, has been placed in charge of St. James' Church, Pulaski, N. Y.

A Roman Catholic voting contest for a gold chalice in Philadelphia recently netted \$14,420, minus the price of the chalice. Father — got the chalice, and the Catholic Protectory got the money. To round up the whole business, Father — should use this golden chalice in saying mass for the inmates of the Protectory. Doubtless he will do so. Rome is always consistent.

The Church Standard in its "Home Reading" Department has an article on the "The Octave of Trinity." It begins: "We know that we are not using correct ecclesiastical nomenclature in our title. Trinity Sunday has no proper Octave." Then why, in the name of common sense and order, if he knows better, does the writer confuse the minds of Home Readers by using such a title. Trinity Sunday, as the Prayer Book shows, is the Octave of Whitsunday. Why not bring out this fact, and draw a lesson from it, rather than befuddle people's minds with goody-goody ideas based on sentimental ritualism.

GRACE Church, New York, it seems, is to have the "historic diaconate." This means, according to the papers, that seven deacons are to labor in seven "Grace Church diaconates," endowed at \$10,000 each. When we consider that a deacon cannot celebrate mass, cannot give absolution, and is not allowed to read certain parts of the Prayer Book services, we should suppose that three additional priests at \$1,200 salary each would accomplish more for a parish than seven deacons at \$500.

It is a pleasure to note that a number of our army chaplains are saying mass for our soldiers in the field every Sunday. That is what our chaplains are for. The influence for good of a truly devout priest in a regiment or on board ship must be great. We notice that the Chaplain of the Sixth Regiment Pennsylvania Volunteers has acknowledged the gift of a Communion service sent him by the Alumni of the Philadelphia Divinity School. Another chaplain, writing from Camp Thomas, Chickamauga, to the *Living Church*, says: "We have most interesting services in camp, all the regiment attending. The singing by the soldiers is most hearty, led by a good choir and accompanied by cornet and clarinet. We have a celebration of the Holy Communion on Sunday mornings, at six o'clock.

THE thirtieth Anniversary Festival of the Confraternity of the Blessed Sacrament was celebrated at the Church of St. Mary the Virgin, on Corpus Christi, June 9, 1898. The Vespers of the Blessed Sacrament was said on the Eve at 8 P. M., followed by an instruction by the Rev. Father Staunton, upon "The Mass as the Memorial of the Passion of our Lord." The Rector followed in an address to the members of the Ward. On Corpus Christi Day Low Mass was said at 7.30 and at 8 A. M.; Solemn High Mass at 9.30. A number of visiting clergy were present. The sermon was preached by the Rector. The subject was "The Eucharist not an Evening Meal at its Institution, and Fasting Communion therefore the Intention of the Son of God at the Beginning." Later, the clergy sat down to a bountiful luncheon in the Club Rooms, provided through the hospitality of the ladies of St. Mary's Guild. In the evening the 2d Vespers was solemnly sung by the Rector, a large number of priests associate being present. The sermon followed by the Rev. F. M. Clendenin, D.D., Rector of St. Peter's, Westchester. The preacher contrasted the "I believe" of the mass for the living, and the "I know that my Redeemer liveth" of the office for the dead.

The Conference then assembled in St. Joseph's Hall, the Rev. T. McKee Brown in the chair. There were present the Secretary General, Rev. E. B. Taylor, of Westminster, Md.; Rev. Robert Ritchie, of Philadelphia; Rev. Dr. G. McC. Fiske, of Providence, R. I.; Rev. Father Sargent, O.H.C.; Rev. R. G. Osborne, Rev. J. W. Hill, Rev. E. F. H. J. Massé, Rev. E. L. Jenner, Rev. C. T. Coerr, Rev. J. M. Coerr, Rev. J. A. Staunton, Jr.; Rev. R. R. Upjohn.

The Secretary General read an allocution from the Superior General, the Bishop of Fond du Lac, who sent his blessing to the Conference. The Secretary General read his annual report, showing a membership of 1,500 lay associates, 300 priests and 2 bishops, the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, Wis., and the Rt. Rev. J. H. Johnson, Bishop of Los Angeles, Cal. The Conference adopted the resolution passed by the Council, "that members of the Confraternity, being bishops, should be *ex officio* members of the Council." The Secretary General was instructed to communicate to the Bishops in the Confraternity this action.

A Committee was appointed, consisting of Rev. Father Sargent, O.H.C., Rev. Robert Ritchie and Rev. Dr. Fiske, to make investigation as to the best and purest wine suitable for the altar.

A Committee was appointed to take steps toward the publication of a new edition of the Manual, the present edition being exhausted.

On motion the Conference adjourned.

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; High Mass, 9; Matins, 10; Low Mass, 11:00.
Vespers, plain, 4.
Daily—Low Mass, 7:30; Matins, 9 a. m.; Vespers, 5 p. m.
Holy Days—Additional Low Mass, 6:30 a. m.
Confessions—Daily after Vespers; at other times by appointment. Special hours before feasts announced in Kalendar.
Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.
Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.
Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.
Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
The Church is open daily from 7:30 a. m. to 12 m., and from 4 to 5:30 p. m.
The red light burning before the Altar signifies the Presence of the Blessed Sacrament.
The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.
The Church is No. 139 W. 46th St.
The Mission House, No. 133 W. 46th St.
The Clergy House, No. 145 W. 46th St.
The Rectory, No. 144 W. 47th St.

KALENDAR FOR JULY.

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

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.
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.

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, and complete the fund.

The first party leaves the city for the Summer Home on Tuesday, July 12th. Already a large number of our people have applied for admission to the parties. It is hoped that all who are entitled to go will have an opportunity.

The Bishop of the diocese made his annual visitation of the parish on the evening of Monday, May 9th, and administered the Sacrament of Confirmation to fifty candidates. A large congregation was present and listened to the Bishop's helpful instruction.

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 following regarding the Consecration of of Christ Church, New Haven, Conn., is of interest as an item of news, but especially as indicating the advance in Churchmanship which our neighboring diocese has made during the last decade. The church is a handsome structure of brick and stone in English Gothic style, with a spacious and well appointed chancel. At the right of the latter is a lady chapel, with a small altar.

At the consecration service the choir, numbering forty-five voices, formed at the rear of the church passing up the northwestern ambulatory in procession. At the sacristy it was joined by the wardens and vestry, the clergy, over sixty in number, the Coadjutor Bishop of Connecticut and the Bishop of Vermont. The procession then moved down the southeastern ambulatory and up the centre aisle to the chancel. The consecration service was followed by matins and the Mass; the latter was choral, and included

the Benedictus and Agnus Dei. There were early celebrations at 7 and 8 A. M. and only one communion at the High Celebration, the Bishop of Vermont, who received during the singing of the Agnus. The sermon was preached by Bishop Hall. There was a gratifying attention to correct detail in which was included the altar lights.

The celebrant was Bishop Brewster, of Connecticut, who observed the correct positions during the Mass and ablutions.

The music was a special feature, the large choir being assisted by an orchestra of fifteen men, the latter being vested. The conductor, who stood between the choirs, was vested in alb and amice.

Gounod's Messe Solenne was sung, and the hymns in procession were accompanied by the orchestra. The entire service was impressive and probably the most elaborate and correct function in the history of the Diocese.

THE *Southern Churchman*, always on the lookout for something ritualistic, has the following in a recent number: "To pay a call at the house of a Spaniard, a foreigner requires a course of instruction in Spanish etiquette. The ceremony is as elaborate as a presentation at court, and often more dignified. The entire family receive your hat and place it with many genuflections on a chair of honor specially prepared for its reception. Then the lady of the house tells you that she kisses your hand, and you inform her that you fling yourself at her feet. The gentleman then informs you that his house is sacred evermore because you have deigned to honor it with your patronage, and you reply that heaven has now filled your cup of joy to overflowing, since it has permitted you the honor of basking for a moment in the sunshine of his presence. When you have oleomargarined the entire family, not forgetting a panegyric on the parrot and a compliment to the cat, you back toward the door, and the entire family make fresh genuflections to your hat, which the head of the household hands you as though it were a new born baby. Then you invoke the choicest blessings of heaven upon everybody present (including the parrot and the cat) and you back out as gracefully as complete ignorance of the position of the furniture behind you will allow."

"We have spoken," says the New York *Independent*, "not unfavorably, of the proposition that the Protestant Episcopal Church should take the name, the 'American Catholic Church.' We have accepted the general notion that a denomination has the right to take any name, distinctive or non-distinctive, that will not be an insult to other denominations. The name 'Protestant Episcopal' is doubly distinctive, distinguishing the denomination from the Roman church and also from those denominations that are governed presbyterially or congregationally. The name 'American Catholic' is non-distinctive, as all other churches are American, and all others are equally catholic. Much more rigid is the idea of certain representatives of another denomination who conscientiously believe that it is wrong to adopt any other name than their own. Their four or five fundamental principles, as formulated by these leaders, always contain this: "'Christian' is the only name which the church has the right to assume." This comes close to

arrogance. Why not 'Church of Christ'? What would be the difference? Or why not 'Disciples of Christ', or 'Christian Brethren', or 'Church of God', or 'Catholic Church'? There are a number of names even in the New Testament that are used other than 'Christian', and it looks like dictation to declare that no other name but Christian shall be used, especially when Paul wrote thirteen Epistles and John three to churches and individual believers without using the word once, as if it were one they avoided, for they must have heard it often from their enemies. It is an excellent name, none better; but to say that it is the only name which the church has the right to assume is unbiblical, illiberal, and so far un-Christian; and it is time that this were clearly said."

Bishop Cosin's copy of the Sarum Missal of 1544, which disappeared from a locked case of the Durham Chapter Library in 1844, was recently returned to the library by express in perfect condition, but with nothing about it by which the sender could be traced.

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

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- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
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- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8. 50 cts. per 100.
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- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
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- No. 15.—RECONCILED BY PENANCE. pp. 4. 30 cts. per 100.
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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  SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, JULY, 1898.

FATHER DUGGAN'S BOOK.

We have failed to observe any review of Father Duggan's book, *Steps Towards Reunion*,* in the Church periodicals though there have been plenty of references to it. No doubt this is because the publishers did not send it to the papers for criticism. If the only purpose of a book review were to attract the attention of book buyers there would now be no occasion for noticing the book further than to say that it cannot be purchased for love or money. It made its appearance less than a year ago, and now not a copy can be bought in this country or in England, though the sum of five pounds, it is said, has been offered for it on the other side of the water.

The book is sufficiently notable in itself to attract considerable attention; but, when it was denounced by Cardinal Vaughan, the public was eager for it; and when its author, obedient to the dictation of his superior, withdrew his book from circulation and the sale of it ceased, it became celebrated and famous. If lightning never strikes twice in the same place it might seem that a safe region on which to near a theological castle would be where Rome's lightning has struck. Whether this be the reasoning of certain minds or not, it is sure that Rome's fulminations are frequently followed by a much livelier interest in the matter condemned than was apparent previous to the thunder clap. There are many who need no greater incentive to energetic propagation of an idea than Rome's opposition to it. Father Duggan's book has thus not only won that fame which it was bound to secure on its merits, but it has been advertised and its message of faith in God and love for man has been sent broadcast by Rome's abortive attempt to prevent its circulation. For, previous to the final withdrawal of the book from sale, many copies were bought by those who had not read it, simply on the strength of Cardinal Vaughan's condemnation.

*"Steps Towards Reunion." By the Rev. J. Duggan, Catholic Priest of Maidstone. Author of "The Life of Christ," London: Kegan Paul, Trench, Trubner & Co., Ltd., 1897. pp. 258. Out of print.

Though condemned, Father Duggan has provided a new point of departure for many minds dissatisfied with Rome's attitude on other subjects than that of Reunion. His book has provided a new rallying point for forces which, though numerous, were heretofore disorganized. Its merit lies no more in the Steps which the author advocates as leading towards Reunion than in the spirit which he brings to the consideration of the causes which have produced disunion.

It is encouraging, even though the book has been condemned, to find a Roman Catholic priest approaching a theological subject apparently with entire openness of mind; for this is not the temper which they have shown of late except in rare instances. In the Roman Church the liberty of the Gospel has become simply an unmeaning phrase—"liberty" to believe what you are taught without questioning your instructor. Intellect, reason and common sense, which the Fathers of the Church so constantly appeal to, have been almost eliminated from theological questions as Roman Catholics consider them to-day, and the uniformity of blind party adherence has taken their place. If we were asked to prove that this is so we would reply that the general command that has been sent out from Rome as to the policy to be pursued may be observed quite as certainly by the consequences which follow on a breach of these orders as by reading them in print. Priests who venture to play the bear in the theological exchange lose their seats so quickly as to leave no doubt that the ecclesiastical bull is completely in possession. The general order from Rome which lies like a blight upon all who are under Rome's domination or spell proscribes any adverse criticism of influences which tend to exalt the ecclesiastical idea. Extravagance to any length is permitted in one direction, not even moderation is permitted in another. The author who will exalt the papacy to supreme sovereignty in every realm of thought or action will be able to get an *Imprimatur* for his book, but the author who in an historical spirit truthfully quotes the Fathers as conceding a primacy to Rome will shortly be condemned out of hand in the Roman communion. We regret to add, also, that such a one will be held in disesteem by some among ourselves, who, failing to appreciate that Rome's policy is dictated by her dream of universal sovereignty, see in her system simply an example of complete and unbending loyalty to the Catholic religion of our Saviour Jesus Christ. Thus, in Rome or out, there are minds so fascinated and benumbed by Rome's greatness as to approve of the teacher who asserts that it is both meritorious and safe to surrender the conscience entirely into the keeping of a spiritual director, or that the asceticism of self imposed torture is pleasing to God, or that it is an evidence of great piety to push self examination into the most minute ramifications, and to confess accordingly. And the same minds will deprecate the utterance of even the obvious truth that the sacerdotal function which Christ gave to his Ministry is a very different thing from "priestcraft;" or that the moderation of our Lord's own life is the true ideal of asceticism; or that a subtle probing of the conscience, and a minute confession of all the details and circumstances of sins tends to break down the moral fibre. But Rome uses whatever influences will break down and crush, in order that human nature may lie prone at her

feet. She will not bless a man until human nature is eviscerated of every quality that is worthy of a blessing. Self reliance, moral responsibility, personal freedom, individuality, all gone, then she signs the residuum with the cross and says—"Bless you, my child." Rome's ideal is realized in the devotee, who, in an ecstasy of self-abnegation and misdirected devotion, addresses to his or her father confessor Christ's words from the Cross,—“Father, unto Thy hands I commend my spirit.”*

No doubt one of the most grievous afflictions of the Anglican Church is her inability to control the man who combines small mental calibre with a boundless enthusiasm. In contrast to our system Rome can direct each human excellency so as to serve her unalterable purpose. Brains are made to work under lock and key, and enthusiasm under control is directed and made useful. But there is compensation in all things. Each explosion of the pent up forces in the Roman volcano removes Rome's summit further from the heaven of its aspirations and devastates whatever fertility of true devotion may have patiently gathered at its base. Rome shrinks in the very process of enlarging herself. She stores up human energy under pressure until human nature cannot stand the strain of the repression. Life which is truly normal is not contemplated in her system; and the vengeance that nature always takes upon what is abnormal carries its lesson.

Those among us whose heads are not long enough to understand the philosophical heresies underlying Rome's mistakes should at least take a lesson from the failure of her results. There is scarcely a year goes by without the futility of Rome's policy being acknowledged by Roman Catholic priests. And this in spite of Rome's general success in concealing from outsiders the seamy side of her system. Father Zurcher, of Buffalo, for instance, has just stated in his book, *Monks and Their Decline* that “in the city of Chicago, with its present population of 1,700,000, it is estimated that there are 500,000 Catholics. Of this number not more than 200,000 can be called practical Catholics. In this estimate we include infants and others incapable of observing the requirements of the Church. A similar condition prevails in all our large cities.” What a terrible arraignment!

Results would indicate that in spite of her sacramental system it is not Christ that Rome is exalting. For our Lord did not say, “I, if I be lifted up, will repel all men from me.” Yet Rome does repel. Ever since mediæval times she has been losing one nation after another, and she makes no new conquests. Even in the countries which she has lost as nations, and in which she is allowed equal liberty of teaching with other forms of Christianity, she is relatively losing. She does not gather to her, but she repels from her those who love Jesus Christ, whether in London, in New York or in Chicago. Yet she has a perfect equipment; her orders are correct; her sacraments are valid. Something is wrong, for Rome professes to present the Catholic religion of Jesus Christ;—a religion for all men in all places.

* Similar perversion of Scripture texts is not unusual among Romanists. For example, the words of Pharaoh, *Itc ad Joseph* (Go to Joseph) (Gen. xli. 55), are used over Roman altars of St. Joseph and elsewhere to encourage the modern cultus of the husband of St. Mary the Virgin.

Father Duggan's book tells what is wrong, and shows how it might be righted. That it will not be righted goes without saying. Though Rome choke herself with her own food she will still play the glutton. Father Duggan will be crushed for having dared to tell the truth: Rome never listens to the noblest of her sons. It is the world-wide Church of the English-speaking race, in whose prosperity, even now, Rome reads her own decline, that will listen to this Roman Catholic priest, and will act upon, and will profit by his message of peace and good-will.

We suppose that *Steps Towards Reunion* has already been placed on the *Index*. We do not know just how far this action is effective in depriving Roman Catholics of the influence of the writings of their finest minds,—certainly many condemned books are incidentally referred to in Roman Catholic publications as though their contents were well known,—but there is no *Index* with us, and so many Anglicans bought copies of Father Duggan's book before it disappeared that it ought not to be difficult for many who do not own the book to become familiar with its contents. We would like to see the book reprinted in this country by some enterprising publisher. It would certainly meet with a large sale. In the meanwhile we advise those of our readers who have not the book to borrow it, and those who own it to lend it. Our suggestion may seem rash; but, in this case, we believe that the end will justify the means.

BOOK NOTICES.

Genesis and Modern Science.

By Warren R. Perce. New York, James Pott & Co., 1897. pp. 362. Price, \$1.50.

Mr. Perce has set for himself no easy task. The Scriptural account of the creation has been assailed on all sides. The opponents of the divine origin of the Scriptures, seeing here their best opportunity to prove false the stronghold of the Christian faith, have never ceased to ridicule the Mosaic cosmogony, and so far successful have been their efforts, that even within the Church the minds less strong in faith and courage have shrunk from a resolute defense of her position and taken refuge behind various plausible theories of “mystical interpretation” and “allegory.”

The author of *Genesis and Modern Science* takes no such course. “Thy word is true from the beginning (Genesis)” is the text of his book throughout. Nor does he ignore, as so many Biblical commentators have done, the testimony of science. The most recent discoveries in scientific truth, the newest instruments and results of research are all appealed to as aid in his attempt, not to construct a new and ingenious theory, but to “confirm the book of revelation by the book of nature—if indeed both were written by the same hand.”

The first chapter of the volume is given up to a general discussion of the matter in hand. The views of Kurtz and Buckland, Darwin and Chalmers, all the sincere but futile attempts to explain the literal interpretation of the Biblical account of creation are discussed and their failures or inaccuracies pointed out. This done, the author states logically his own position. “For the purposes of this argument these three propositions may fairly be assumed: (1) God created

matter; (2) The laws of nature are immutable; (3) God is the author of life. With these three postulates it is proposed to demonstrate the creation of the world and the furnishing of the earth in the period of six days."

Chapter II is given up to a most admirably clear and concise exposition of the nebular hypothesis of Laplace. By this theory, now generally accepted by modern scientists as the true explanation of the development of the universe, Mr. Perce proposes to support the truth and divine origin of the Scriptures.

Within Chapters III to XIV inclusive falls the great argument of the book. The author takes up separately each verse of the Biblical narrative, carefully tracing back to their root-meanings all words which in the original Hebrew show possibility of ambiguity. Here, as elsewhere, Mr. Perce's profound scholarship is of great help. The meanings of such critical words as *ruach*, "spirit;" *bara*, "create;" *asah*, "make," etc., is fully elucidated and supported by the best of authorities, yet not in a manner calculated to repel less learned readers.

Perhaps the word about which has raged the greatest amount of discussion of any in Genesis is that commonly translated *day*. On this interesting point Mr. Perce's arguments are clear and convincing. The word means, as now, merely one alternation of light with darkness. Thus the first day, extending from the primæval chaos to the great conflagration from which all the sun's heat and light were derived, may have been of untold millions of years. So also the second day, from the time when the earth's crust, hardened over the internal fires and covered with a dense opaque atmosphere of metallic vapors, lay for ages in utter darkness until the clearing gases once more gave way to the sun's rays. So also the third day, when the earth, weighted in the north by the sudden vast upheaval of the Laurentian rocks, swung with one face towards the sun, enjoying one perpetual day, while through the Silurian, Devonian and Carboniferous periods the great work of evolution went slowly on in plants and fishes, preparing the earth's carbon-laden atmosphere and bare surface for higher forms of life. The Bible tells us nothing of the absolute length of duration of these days. It may well be that their length exceeded human comprehension.

Not so with the fourth day. Here the great truth of the sacred narrative is veiled in the English under an ambiguous translation. The word rendered in our version "made," never signifies creation, but appointment. As Mr. Perce shows, the correct rendering of the Hebrew is, "And God *appointed* two great lights, the greater light to rule the day," etc. The idea is that of *causation*. Hitherto varying causes had produced succession of light and darkness. From this time it was to be the sun which should rule the alternation of day and night.

The means by which this control was assured were very simple. By enormous geological commotions on the earth's crust, which science herself indisputably shows to have taken place at that period, the inclination of the earth's axis was displaced to a position similar to that which it now occupies, and the continuing rotation of our planet about its axis, no longer pointing to the sun as heretofore, gave rise to the endless succession of day and night which we still enjoy.

And there was an immediate result of this

change. These altered conditions were more favorable to the development of higher organisms. Up to this point there had been no air-breathing animals "in whom was the breath of life." But now, in the order confirmed by the investigations of science, God created birds, reptiles, and (on the sixth day) "cattle, prowling thing, and beast of the earth after his kind, and it was so." And as the last fruit of God's creation on the earth, the most perfect and the best of all, came Man, in God's own image.

Chapters XV and XVI are devoted to a discussion of the scientific accuracy of the Biblical account of the Deluge. This cataclysm, according to Mr. Perce, was caused by immense tidal waves sweeping over the whole of the earth's surface. By waves caused by the earthquake in Peru in 1868 whole islands were submerged. The actual movement of the small disturbed area of the earth's crust did not exceed three inches. How much vaster must have been the flood caused by the upheaval of masses of land comprising (as science tells us) the Tertiary expanse in Australia, 950 by 1,050 miles in extent, and the Patagonian uplift, 1,200 miles long, to a height of nearly 400 feet!

A chapter on "Objections and Suggestions," and a short disquisition on the divine institution of the Sabbath, close Mr. Perce's admirable and interesting book. While, in view of the rapidly increasing progress of science, it would be rash to say that the author has made no mistakes, yet every one who has read the book will admit that he has linked science to revealed religion by bonds which it will take much application of perverted industry to explain away.

The Christian's Manual.

A Book of Instruction and Devotion, containing the chief things which a Christian ought to know, and Believe, and Do, to his Soul's Health. By the Rev. W. H. H. Jervois, M. A. Vicar of St. Magdalene's, Munster Square, compiler of "The Christian's Handy Book of Prayer," with a Preface by the Rt. Rev. C. C. Grafton, D.D., Lord Bishop of Fond du Lac. London, Rivingtons, 1898. pp. 443. Price, 85c.

"The increasing demand for books of devotion in the Anglican Communion is a continued witness of the workings of the Holy Spirit within her." The Bishop of Fond du Lac speaks very truly: the demand is great, and many new hand-books, brought out to meet the necessity, show great improvement in breadth and clearness of instruction and devotional expression of the doctrine of the Catholic Church. This volume is a very valuable contribution. It contains all the invariable parts of the services of the Book of Common Prayer, that is, as far as the people require, including the Psalter. Each service is prefaced with a concise, devotional instruction; and the book contains the services supplemented with prayers for private use. It begins with excellent forms of Daily Prayers, Acts of Faith, Hope, Love, and Contrition, a clear and frank instruction upon the Communion of Saints in particular, value and history of the Hail Mary, the memorial of the Incarnation, and upon the Angelus. The three Creeds are fully dwelt upon, Fasting, Almsgiving, Grace, Faith, Sin, Forgiveness of Sin, and the forms of self-examination and instructions for Confession. It contains also devotions of Preparation and Thanksgiving for Communion, and the English Communion Office, supplemented by very good prayers to be used in

private during the course of the service. The Visitation of the Sick, the ancient English Order for the Sacrament of Unction, the Office of Commendation of a Departing Soul, the Burial Office, the Proper for the Mass of Requiem, and Absolution of the Dead. It contains also instructions at length upon the Sacrament of Orders, of Jurisdiction and Discipline, and upon the Ordination services there set out in full.

Frequently clergy have desired a handbook full of instruction and at the same time devotional, such as could be carried and used, and in its use teach the meaning and beauty of the services of the Church. The "*Christian's Manual*" is eminently well fitted for this purpose, to give to those desiring to learn the Church's doctrine and worship, and to learn the use of a book of Prayers. It is to be hoped an edition will be sent out containing the American Offices as they now are. Among the many of our people who are readers and who wish to study their Mother Church, the book should be, and we trust it will be, largely appreciated.

PRIEST-RIDDEN.

A current saying, based on some evidence is, "If you see it in the *Sun*, it's Roman." As we find the following clipping in the New York *Sun*, it is fair to assume that it has passed the censorship of the Roman Catholic director of the *Sun*'s conscience. Or, perhaps, venial slips are allowed for "economy" in the news column, while mortal errors are rigidly excluded from the editorial page. At any rate the item which we quote does not give a lovely picture of the blessings of Roman Catholicism in a country where priests and monks have had things all their own way.

"Church conditions among the people of the Philippine Islands are not ideal. Spain, which demoralizes everything she touches, has used the Roman Catholic Church there for political ends, and many priests are notoriously far from what they ought to be as spiritual advisers and also as men. By the law of the islands everybody is Roman Catholic. No other church services of any kind are allowed. There are church buildings in every town, and the churches are the finest buildings, as a rule, in the town. The Roman Catholic Cathedral is the finest edifice in the city of Manila. It is under the care of the Jesuits, as are many of the churches on the islands. It was twelve years in building and cost \$1,000,000. The very finest and hardest woods in the Philippines were used for the finishing, and the structure is of a bluish tint marble. There are exquisite carvings, some of which have recently been made.

"The education of the young on the islands is in the care of the Roman Catholic Church authorities. There are no endowed schools and no hospitals. The children go to school only one hour per day for two days each week, and study almost nothing save Church history and a few verbs. Writing is not taught, and reading is taught only to the upper classes.

"All marriages have to be celebrated by the priests. Some time ago a marriage was performed between British subjects in the British Legation, and so much trouble came from it that a battle well nigh ensued."

WE have said before, and we do not hesitate to say again, that we do not love the name Protest-

ant Episcopal. The word *Protestant* reeks of controversy, and incorporates in the permanent official name of the Church a symbol of division which must, perforce, disappear whenever God's purpose of unity shall be fulfilled. And then, by implication, it exalts the Church of Rome to a position of pre-eminence which we are by no means willing to concede. In the popular sense of the word, Protestant means *opposed to Rome*; and we are not willing to recognize Rome as the prime meridian of ecclesiastical longitude. — *Church Standard*.

The following letter has recently been received by the Bishop of Maryland from a person in England with whom he is not personally acquainted.

"To the Right Reverend, the Bishop of Maryland:—Having some interest as a bondholder in the Baltimore & Ohio Railroad, which is not paying up all its liabilities at present, and consequently I am one of the sufferers, it has struck me that I had never done anything for the *spiritual* welfare of that district from which a portion of my income has for some time been derived. Property, I hold it, has its responsibilities corresponding to its advantages, and perhaps one of the evils of the present day, which needs as much correction as any other, is that these great financial corporations have no (so to speak) corporate conscience. The stockholders and bondholders simply want their dividends and don't trouble themselves about the souls of the numerous servants who in different capacities help to earn the above. To make some small amends in my own case I am venturing to send you a postal order for £200 which I want you to apply in any way you judge best for the spiritual welfare of the diocese entrusted to your charge. I have many claims upon me, among others seven dear children to educate, and my resources are crippled somewhat from the cause above mentioned. So I trust on this account you will excuse the smallness of the amount sent. Praying that the Great Head of the Church, our Risen Lord, will prosper your work, believe me in Him, your Lordship's obedient servant."

THE business man does not waste much time in denouncing intoxicants, and none in threatening those who indulge in them with prison. He simply says: "If you drink you cannot work for me." This ultimatum has now been formulated by most of the great railways, other corporations are repeating it one after another, and private employers, commercial and professional, are fast joining in the enforcement of this great boycott against drunkards. The effects of the movement are to be seen in every line of industry. Now whatever may be said about other sorts of prohibition, this sort certainly does prohibit. — *The Review*.

St. James, alias St. Jago, alias Santiago, being the patron saint and champion of Spain, it is interesting to recall the legend concerning him which Ouida tells in "*Parcarel*": "St. Jago got a bladder filled with wind, and put in it the heart of a fox and the fang of a wolf, and whilst it puffed and swelled like the frog that called itself a bull it was dispatched to the world as the Spaniard."

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