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ST. PETER (to applicant)—“You say you were an editorial writer on a newspaper?” “Yes sir.” “Step into the elevator, please.” “How soon does it go up?” “It doesn’t go up, it goes down.”

THE New York *Sun* announces that the Roman Catholic Church is “frowning on divorce,” inasmuch as “the Vatican statistician announces that last year the Congregation of Cardinals received 490 applications for the annulment of marriage, took about half of them into consideration, and cut the bonds in only six cases.”—[*Italics ours.*]

THE following item from a secular paper, the *Providence Journal*, may indicate that people at large are hoping that the Episcopal Church will be successful in enacting a stricter canon in regard to the remarriage of divorced persons at the coming General Convention:

“Usually one thinks of divorces as signs of the times. But the endeavor of many members of the Episcopal Church to prevent absolutely the marriage of divorced persons is possibly a truer evidence of the advance of public feeling on the great question involved than the court records of separation are.”

“WE regard certain crimes,” said Dr. Parkhurst not long ago, “as more wicked than others, because the State punishes them more severely; but that is no safe criterion of their wickedness, inasmuch as what the State punishes a crime for is not its sinfulness, but its harmfulness to society. The sinfulness of a sin is according to the degree in which that sin is an expression of the sinner’s indifference or antagonism to the will of God. So that the acts which will be most likely to land a man in jail are not necessarily the acts which will be most likely to land him in hell.”

A very good illustration of this truth is furnished by a recent report of the officials of a Topeka charitable institution that there are over 400 deserted wives in the city, and that every day adds to the list of the deserted or divorced women, who appeal for work or solicit funds with which to buy bread for themselves and help their children in a city of 35,000 inhabitants.

The charitable society which has made the investigation that revealed these facts attributes it to hard times and the general worthlessness of the men. The divorce mill in Topeka is running steadily. Every week divorces are granted to men and women, incompatibility of temper being the general charge.

Hell is too good for those who desert their families on frivolous pretexts. Yet the State not only does not punish these people, but actually legalizes their wickedness.

THE beardless priest is only a matter of custom, there being no edict upon the subject. All of the Popes from Adrian VI to Innocent XII., and all the cardinals and other church clerics during the same period were bearded dignitaries. St. Ignatious Lyola, St. Francis Xavier, St. Francis de Sales, St. Vincent de Paul, and the Cardinals Bellarmine and Richelieu, all wore full beards.—*The Republic (Roman).*

A LAW was in force in England in the year 1670 to the effect that “whosoever shall entice into the bonds of matrimony any male subject of Her Majesty by means of rouge, white paint, Spanish cotton, steel corsets, crinoline, high-heeled shoes, or false hips, shall be prosecuted for witchcraft, and the marriage declared null and void.”—*Providence Visitor.*

A CLOSE friend of the Rev. Walter C. Clapp, who about five years ago, left the Episcopal Church to become a Romanist and then returned to the Anglican Faith, told a reporter for the *Milwaukee Sentinel* that the Rev. Fr. Clapp, after he had joined the Roman Church in order “to find certainty of faith and peace of mind by submission to an infallible authority which settles all questions and resolves all doubts,” “found, in the novitiate of the Paulist Fathers which he had entered, what he had never expected to find, a broad church school, whose views of the inspiration and interpretation of the Holy Scriptures were more diverse, and in some respects more liberal, than anything he had hitherto encountered. Finally came the startling lectures delivered not long ago at the Catholic Summer School, at Madison, by Rev. Prof. Zahm, C.S.C., of the University of Notre Dame, Ind., on the subject of ‘Creation and Evolution, which went beyond anything thought of or conceived by the most liberal thinker of the ‘Lux Mundi’ School of the Anglican communion. All this uncertainty taught Fr. Clapp that he was no better off in the Roman Church than in the Anglican.”

AGAIN: See what has come to the Anglican Communion through giving up Unction of the sick. The Anglican Reformers in the first Prayer Book of Edward VI. provided for it. But evil foreign influences coming in subsequently, the office was omitted from the public offices. Not that our Church has given up the anointing of the sick—any Priest is at liberty to do it, and the Bishop to supply the consecrated oil. But the practice has largely been neglected. Yet it is plainly put forth in Holy Scripture. We have but little better argument against the sectarian for his omission of Confirmation, than the Roman Catholic has against us for the neglect of Unction.—*Diocese of Fond du Lac.*

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.

Wednesdays and Fridays—Additional Low Mass, 9:30 a. 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 OCTOBER.

- 1 Sa. *St. Remigius, Bp.* O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 2 S. **Seventeenth after Trinity.** *The Guardian Angels.* G. A. S. Meeting and Office for the Dead, after Vespers.
- 3 Mo. G. A. S. Monthly Mass, 8 a. m.
- 4 Tu.
- 5 We. *St. Mary's Guild* Monthly Mass, 9:30 a. m.
- 6 Th. *St. Faith, V. and M.*
- 7 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 8 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 9 S. **Eighteenth after Trinity.** *St. Deny's, Bp. and M.*
- 10 Mo. Requiem Mass, 8 a. m.
- 11 Tu.
- 12 We. Additional Mass, 9:30 a. m.
- 13 Th. *Translation of St. Edward, King and Con.* C. B. S. Monthly Mass, 8 a. m.
- 14 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 15 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 16 S. **Nineteenth after Trinity.**
- 17 Mo. *St. Etheldreda, V.* Requiem Mass, 8 a. m.
- 18 Tu. **St. Luke, Evang.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 19 We. Additional Mass, 9:30 a. m.
- 20 Th.
- 21 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 22 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 23 S. **Twentieth after Trinity.**
- 24 Mo. Requiem Mass, 8 a. m.
- 25 Tu. *St. Crispin, M.*
- 26 We. Additional Mass, 8:30 a. m.
- 27 Th.
- 28 Fr. **St. Simon and St. Jude, Apostles.** *Abstinence.* Masses, 6:30, 7:30, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 29 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 30 S. **Twenty-first after Trinity.**
- 31 Mo. Requiem Mass, 8 a. m.

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.

ORDER OF MUSIC.

Seventeenth Sunday after Trinity (Holy Guardian Angels,) October 2d.

HIGH MASS.

Mass in A..... Kalliwooda
 Sequence, Hymn 617..... Gumbert
 Offertory Anthem, "God's peace is peace eternal"..... Grieg
 Post-Communion, Hymn 309, Part II..... Webbe
 Hymn 550..... Monk

VESPERS.

Hymn 423..... Smart
 Psalms 1, 15, 91, (First Selection)..... Prentice
 Magnificat and Nunc Dimittis..... Mercadante
 Vesper Hymn 422..... Monk
 Anthem, "God shall charge His angels legion"..... Lucantoni
 Hymn 424..... Ouseley
 Hymn 223..... Roe

Eighteenth Sunday after Trinity, October 9th.

HIGH MASS.

Mass No. 2..... Mozart
 Sequence, Hymn 297..... Dykes
 Offertory Anthem, "He watching over Israel," (Elijah)..... Mendelssohn
 Post-Communion, Hymn 311, Part II..... Uglow
 Hymn 180..... Gauntlett

VESPERS.

Hymn 280..... Dykes
 Psalm 147, (Nineteenth Selection)..... Gounod
 Magnificat and Nunc Dimittis..... Leprevost
 Vesper Hymn 23..... Tallis
 Anthem, "Ave Maria"..... Luzzato
 Hymn 22..... Monk
 Hymn 546..... Darwall

Nineteenth Sunday after Trinity, October 16th.

HIGH MASS.

Mass in E flat..... Guilmant
 Sequence, Hymn 545..... Haydn
 Offertory Anthem, "O Salutaris"..... Gounod
 Post-Communion Hymn 309, Part II..... Webbe
 Hymn 280..... Von Weber

VESPERS.

Hymn 393..... Monk
 Psalms 84, 122, 131, (Twelfth Selection)..... Prentice
 Magnificat and Nunc Dimittis..... Wiegand
 Vesper Hymn 24..... Ritter
 Anthem..... De Koven
 Hymn 15..... Beethoven
 Hymn 240..... Herold

Twentieth Sunday after Trinity, October 23d.

HIGH MASS.

Mass in G..... Von Weber
 Sequence Hymn 197..... Baker
 Offertory Anthem, "Ave Verum"..... Gounod
 Post-Communion Hymn 312..... Hopkins
 Hymn 214..... Flemming

VESPERS.

Hymn 305..... Oakeley
 Psalm 77, (Tenth Selection)..... Giorza
 Magnificat and Nunc Dimittis..... Giorza
 Vesper Hymn 26..... T. M. Prentice
 Anthem, "Dominis Juravit"..... Giorza
 Hymn 16..... Redhead
 Hymn 193..... Blumenthal

Twenty-first Sunday after Trinity, October 30th.

HIGH MASS.

Messe Solennello in A..... Leprevost
 Sequence Hymn 298..... Dykes
 Offertory Anthem, "O Salutaris"..... Leprevost
 Post-Communion Hymn 318..... Maclaren
 Hymn 291..... Gauntlett

VESPERS.

Hymn 304..... Elvey
 Psalms 123, 124, 125, (Seventeenth Selection)..... Donizetti
 Magnificat and Nunc Dimittis..... Donizetti
 Vesper Hymn 21..... Brown
 Anthem, "Evening Hymn"..... Abt
 Hymn 28..... Monk
 Hymn 346..... Barnby

THE PARISH.

The regular meetings of the Men's Guild will be resumed on Tuesday, October 4th at 7.45 p.m. It is to be hoped that there will be a large attendance at the first meeting.

The regular afternoon session of the Sunday School will be resumed on the 2nd of October, the first Sunday in the month. We hope to see a full attendance of both teachers and scholars on that day. In addition to the old teachers, the clergy will be glad to receive the names of other persons who will teach classes during the coming year.

REQUIEM Masses on All Souls' Day, November 2d, 7.30 and 9.30, and at 8 o'clock daily during November, excepting Sundays, All Saints', Thanksgiving Day and St. Andrew's.

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.

The *Churchman* reports that the daughter of the principal notary of Piacenza, Italy, was found to have in her stomach an accumulation of medals of a Madonna locally celebrated for powers of cure in cancer. She had swallowed a medal each day for a week on advice of her confessor.

A SCOTCH clergyman in Melbourne, Australia, they say, has arrayed his male choristers in Highland dress, while the women are attired in the costumes of the "Lady of the Lake." The hymns are sung to the strains of the bagpipe, and the church is crowded.

Two forms of heresy were especially repulsive to Tennyson—the anthropomorphism, which makes of God a sort of "magnified clergyman," and the awful creed of Calvin. Referring to this latter heresy in a conversation with Mr. Wilfred Ward, Lord Tennyson said: "I remember one woman who used to weep for hours because God was so infinitely good. He had predestined, she said, most of her friends to damnation; and herself, who was no better than they, to salvation. She shook her head at me sadly and said: 'Alfred, Alfred, whenever I look at you I think of the words of Scripture, "Depart from me, ye cursed, into everlasting fire."'"—*Ave Maria*.

THERE has just left this port, writes the *Daily News* correspondent at Odessa, a sailing vessel named the *Holy Apostle Andrew*, which is entirely manned by monks from the Monastery of Mount Athos. The commander, Father Anphil, and the eighteen monks forming the crew, are all apparently capable and practical mariners.

The *Holy Apostle Andrew* is a trim and spruce brig-rigged vessel of about 600 tons net register, and her general appearance bears evidence of the discipline, orderliness, and cleanliness of the sailor-monks. After loading a quantity of food grain here, the vessel has left on a long cruise along the Crimean coast and down the Circassian littoral on her homeward journey.—*Church Review*.

Writing to *Church Bells* Mr. Douglas Sladen traverses the assertion that the sons of the clergy do not usually do honor to their fathers' profession. He points out how many distinguished men have had clerical fathers. Among statesmen he singles out Mr. Cecil Rhodes, "The greatest living Englishman." Two recent lord-chancellors—the late Lords Selborne and Herschel, were not only the sons of clergymen but were most intimately connected with Church work. "The greatest master of English verse and the greatest master of English prose were parsons' sons. I refer to Lord Tennyson and Joseph Addison."—*Church Standard*.

"In the reign of Alexander the Great, when His Majesty was afflicted with wryneck, all his courtiers and generals considered it the correct thing to carry their heads on one side. Soon the public followed. This, of course, spread like wildfire. However, the King recovered from his malady; his courtiers and generals recovered; the public recovered. The people of that time wanted a guide whom they could ape or follow. Not more than twenty years ago the Princess of Wales sustained an injury to her knee which caused her to limp. 'My ladies' at court limped; the public limped; all England limped. In the course of time the Princess recovered. 'My ladies' at court recovered; all England recovered. So we see that the people now also want a guide, some one to ape or to follow. The imitative faculty, which is part of our mental makeup, existed during the time of Alexander the Great; it exists to-day."

A HASTY glance through Lloyd's Clerical Directory of the American Church shows at least a dozen priests now ministering at our Altars who were ordained in the Roman Communion; in one Philadelphia parish a month ago nearly twenty Roman Catholics renounced the Papal claims and were received to our Communion. "The Romeward drift," of which we have heard so much, seems setting the other way.—*The Message*.

IN AN article on the liturgical aspect of the Westminster Cathedral, Father Gasquet says: "Nowadays the whole meaning of the elevation of the Blessed Sacrament is lost by the general custom of burying heads in hands during the whole time. The priest is directed to raise the Blessed Sacrament that it may be seen by the people, and this elevation was introduced into the Sacred Liturgy that people might look upon the Sacred Host and then bow down with the priest in adoration, as a testimony to their belief in the real presence of our Lord in the most Holy Sacrament. Every pictured representation and every written account of the ceremony would testify to the practice of our Catholic forefathers, even if there were not a whole literature to speak to the point with certainty."

THE ARROW:

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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
VANTO 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, OCTOBER, 1898.

THE CUBAN CEMETERIES.

To reach the cemetery at Santiago one walks along the main street facing the harbor in a northerly direction and passes through a suburb where the road turns to the left and follows the half circle forming the end of the beautiful harbor. In a bend in the shore just opposite lies the old-time Campo Santo. It is utterly unlike any Anglo-Saxon cemetery in general appearance or general usage. In Cuba, as well as in Colombia, Guatemala, Nicaragua, and, in short, in Spanish-American republics, burial and disinterment go on as they have gone on for centuries.

The system dates back to the earliest times in things Cuban and Spanish-American. The *boredas*, or niches, are built in stone masonry. Generally the *boredas* have three tiers of niches, one above the other, the top being finished in stone and plaster. As one stands facing a section they look like the entrance to a baker's oven. In some cemeteries they occupy two sides of the Campo Santo, or Holy Field. In other cases, near large and populous cities, they form a quadrangle, the outer walls of which are of solid masonry. They have a main entrance, through which the funeral enters. They also have a rear gateway, generally facing a field.

The first effect on entering one of them is weird. The newcomer is in a city of the dead—on the flat system. Each niche is large enough to hold the coffin of an adult. The day of the funeral arrives, and the coffin is taken from the hearse and borne by the attendants of the cemetery to the niche selected. It is pushed in feet foremost, and the entrance is closed either by plain masonry or by a marble slab fitting the end of the niche. The latter is generally inscribed to *Fulano de Tal*, aged —, with *Descanse en paz*, or *Requiescat in pace*, some preferring Spanish, others Latin.

This system is peculiar to the Church of Rome in Cuba and in Spanish America. The majority of burials is temporary. The rental paid for each has to be for one year and in advance. *Descanse en paz*, "rest in peace," is the utterance of friends and relatives.

Resting in peace depends upon the affection and willingness of the dead person's friends to pay another year's rent, also in advance.

The cemeteries generally are managed by some church or some *concessionario*. Trusts of all

kinds are old time Spanish inventions. The year expires and there is no Spanish *manana*, or tomorrow, about rentals. They are adjusted on strict Anglo-Saxon principles. The rent not being renewed, *Fulano* or *Fulana de Tal* is evicted. The early day evictions are Spanish and not Irish. The coffin is unceremoniously taken out through the ever useful back door and dumped without the Campo Santo. The dump in some places is large. Coffins, bones, remains of dresses, fashionable shoes, and telling a tale of past respectability, are to be found. In other places the coffins are burned and the bones buried. In one corner of the great angle there may be a deep dry well. Looking downward one sees skulls and bones.

The niches are used almost exclusively by the well-to-do people. In many instances relatives renew the rent for a few years. But few of the dead remain permanently in the niches. Some of the poor may be buried in coffins. All bodies buried in the niches are placed in coffins. Coffins with the masses generally are a luxury. Most are buried in coffins rented for the occasion. The first part of José's funeral may present the usual features. Once at the grave the body is taken out of the coffin and placed in its earth inclosure. José's lot is rented likewise. A year's rent is paid in advance. As a general thing the burial ground for the people—*el pueblo*—is in a separate inclosure and adjoins the *boredas*. If the common cemetery is small and the death rate high, the cemetery is dug over and over year by year. From the standpoint of public health José's burial is not always a cause of future disease. The body is resolved quickly into its earthly constituents. As a rule, at the end of twelve months nothing but bones are left. Yet frequently in José's case his *restos*, or remains, may be a source of peril to the living. In the tropics many of his grade in life die of consumption, while many of the lower classes—strangers—die of yellow fever. Others die of smallpox. The removal of the remains of such may mean the liberation of millions of germs to start in a new and death-dealing role.

The disinterring of the dead is not allowed in Jamaica. Four years ago Great Britain learned her lesson in the West Indies. In one of her islands part of an old cemetery was dug up. It contained the graves of many yellow fever victims. Yellow fever had been absent from that island for years. It appeared almost at once and made many victims. This old time and criminal Cuban practice is still responsible for much disease. The *boredas* system is particularly bad. They are masses of germ-laden masonry, alternately warmed by the tropical sunshine and kept moist by tropical dews. Millions of germs are released to find new habitats in the susceptible and to perpetuate man's constant foe, death.

For hundreds of years this custom has obtained. In 1823 Spanish America threw off the so-called *juego Espanol* or Spanish yoke. Despite the republican form of government and much-vaunted civilization, to this day and hour they continue the practice, in Guatemala, Panama and Nicaragua. An Englishman, in attempting a description of the *boredas*, called them ovens. In the phrasing of our latter-day science, he might have called them culture beds. One day, when in the cemetery at Santiago de Cuba, the writer saw a number of strange-looking objects in the grass near a pathway. He proceeded to investigate them

to satisfy his Anglo-Saxon curiosity. Fancy his surprise on finding a metallic coffin, or rather the two halves—upper and lower—that make a metallic coffin. In their days they had been very expensive, but they had failed to protect their contents. The *restos* of its Cuban grandee—like Fulano de Tal and José—had been evicted. The coffins were photographed as an illustration of Spanish-Cuban ways of propagating disease.

The *Sun* has published a series of articles on the unhealthy condition of Havana and Santiago de Cuba. It has shown that yellow fever has prevailed in Cuba for over one hundred successive years. The germ in Cuba has a constant and death-dealing roll. If the people there only persisted in being accessory to their own deaths the world at large might shrug its shoulders and say, "Well, it is their affair." By shipping the germs are carried beyond Cuban ports to cause epidemics and death in other lands. In New Orleans in 1878-9 an epidemic of yellow fever was due to Spanish-Cuban negligence. Fortunately for New Orleans of to day the ideal Holt quarantine protects that city and the Mississippi Valley.

In 1880 and 1881 Dr. Domingos Freire, of Rio de Janeiro, conducted a number of timely and interesting experiments with soil taken from the Santa Isabel Cemetery, near Rio. It was soil taken from over the bodies of yellow fever victims. He made a series of cultures, and with the fluid produced conditions found in men who had yellow fever. From the soil Dr. Domingos Freire turned his attention to the blood currents in man. In them he found a germ to which he gave a scientific name—that of *Crypto coccus Zanthogenicus*. Later he made a fluid, and then proceed to use it as vaccine is used. He produced a mild form of yellow fever that fully protected the individual. In 1885 he had brought the matter to a recognized utility.

Dr. Freire is cited merely in proof of the statement that soils in cemeteries in the tropics are germ-laden. He simply confirmed what Great Britain had learned to her cost many years before.—*N. Y. Sun*.

HERE AND BEYOND.

My Guardian Angel knelt beside me in church one morning at the Holy Mysteries, and ever and anon he whispered these consoling words to my bereaved and stricken heart, revealing our oneness still with those "we have loved and lost awhile."

The Voice of the Priest.—Be ready, we beseech Thee, to hear the devout prayers of Thy Church—"HERE AND BEYOND," *whispered the Angel.*

Graciously behold this Thy family—"HERE AND BEYOND"—for which our Lord Jesus Christ was contented . . . to suffer death upon the Cross.

Receive our supplications and prayers . . . for all estates of men in Thy Holy Church—"HERE AND BEYOND."

While we have time let us do good unto all men, and especially unto them that are of the Household of Faith—"HERE AND BEYOND."

Almighty and Everlasting God, Who, by Thy Holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men—"HERE AND BEYOND."

We most humbly beseech Thee to grant that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood we and all Thy

whole Church—"HERE AND BEYOND"—may obtain remission of our sins, and all other benefits of His Passion.

O Lamb of God, who takest away the sins of the world—"HERE AND BEYOND"—have mercy upon us.

We thank Thee that we are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people—"HERE AND BEYOND."—*The Antiphon.*

A PRAYER ANSWERED.

THE *Sunday Magazine* of this month contains a beautiful story, told by the late Professor Drummond, concerning Wesley's hymn, "Jesus, Lover of My Soul," which, however, may possibly be familiar to your readers: Two Americans who were crossing the Atlantic met in the cabin on a Sunday night to sing hymns. As they sang the last hymn "Jesus, Lover of My Soul," one of them heard an exceedingly beautiful voice behind him. When the music ceased, he turned and asked the singer if he had not been in the Civil War. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold, and I was a little frightened, because the enemy was supposed to be very near. About midnight, when everything was still, and I was feeling homesick, and miserable and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing:

"All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

After singing that a strange peace came down upon me, and through the long night I felt no more fear." "Now, said the other, "listen to my story. I was a Union soldier, and was in the woods that night with a party of scouts, I saw you standing, although I did not see your face. My men had their rifles focussed upon you, waiting the word to fire; but when you sang out:

"Cover my defenceless head
With the shadow of Thy wing,"

I said, 'Boys, lower your rifles. We will go back to camp.'—*Church Standard.*

A SPANISH BELL.

THE bell that hangs in the tower of St. John's Protestant Episcopal Church at Ellicottville, Cattaraugus County, N. Y., for more than 100 years occupied a place in a Spanish monastery. The monastery, which was on the outskirts of Malaga, was destroyed in the civil war fomented by the first Don Carlos, and the bell for several years lay within its ruins.

An enterprising Yankee skipper finally bought the bell to use as ballast for his ship, and it was brought to this city. In time it attracted the attention of the late Nicholas Devereux, then agent for the Holland Land Company, with an office at Ellicottville. When he returned to his home he started a popular subscription to buy the bell and \$125 was raised. With this he bought the bell and had it taken by the Erie Canal to Buffalo, thence by two yoke of oxen

sixty miles south to Ellicottville. It was raised with great difficulty to the tower in which it now hangs in the autumn of 1838, and was the first church bell to be rung in that county.

For thirty-five years it rang at 6 o'clock in the morning, at noon and at 9 P. M. It rang also at midnight to usher in New Year's, Washington's Birthday, the Fourth of July and Christmas. This practice has now ceased and the bell is only rung for ordinary church services and upon special occasions, like the victory of Dewey, the fall of Santiago, the destruction of Cervera's fleet, and the acceptance by Spain of our peace proposals.

The bell is 4 feet 2 inches in circumference at the top, 7 feet 2½ inches at the base, and is 2 feet 9 inches in height. It has an average thickness of 3 inches, and its weight is estimated at 2,100 pounds. Upon one side cast in relief is a cross ornamented with quarterfoils and set in a triangular base similarly embellished. At each end of the horizontal piece of the cross is a nail pointing downward at an angle and another on the right side near the bottom of the upright standard, indicating the outstretched hands and the feet of the Saviour.

Around the top in two lines in curiously shaped characters runs this inscription :

Abe (soi la bos del Angel
Qveen alto svena) Maria
Gratia Plena. Bargas meleci
Malago, 1708.

This is a corruption of Spanish and Malagese. Translated it would be as follows : "Hail (I am the voice of the angel who on high sounds forth) Mary full of grace." Then the founder adds his name and the date—"Bargas made me at Malaga, 1708."

Though the bell lacks but ten years of being two centuries old, its tone is in no manner impaired, and is doubtless as clear and musical as when its matin and vesper calls vibrated over the hills of Spain.—*The Sun*.

BISHOP WHIPPLE MEETS AN HONEST INDIAN.

"MANY years ago," says Bishop Whipple, when testifying to the honesty of the red Indian, "I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hundred miles.'"—*Minneapolis Journal*.

A BIT OF EVIDENCE.

THE revival of Catholic faith and practice in our Church is well witnessed in the fact that the hymn-book which is a product of this revival—Hymns Ancient and Modern—has now reached the enormous sale of 50,000,000 copies! No words can speak more loudly than this simple fact, of the way the people have been won back to the old Faith of the Gospel and of the way this book has won the hearts of the people by its loyalty to the old Faith. Hymns Ancient and Modern is honest through and through, and loyal to the American and English Churches it seeks to represent.—*St. Alban's Standard*.

THE LORD OF HOSTS OUR REFUGE.

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas ;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

There is a river, the streams whereof make glad the city of God,

The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved ;

God shall help her at the dawn of morning.
The nations raged, the kingdoms were moved :
He uttered His voice, the earth melted.

THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

Come, behold the works of the Lord,
What desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth ;
He breaketh the bow, and cutteth the spear in sunder ;
He burneth the chariots in the fire.
Be still, and know that I am God :
I will be exalted among the nations,
I will be exalted in the earth.

THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

—*Psalms xlvii., in Reader's Bible.*

THE ONE-GUN REPUBLIC OF ANDORRA.

THE rulers of the miniature republic of Andorra decided recently that the country should possess a cannon. Krupp, therefore, was ordered to manufacture one of the most modern type. The great gun arrived at its mountain destination a short time ago, and was placed on the highest point in the "country," so that the citizens could see that the valley was well protected. A day was appointed to try the cannon, which was able to send a ball eighteen kilometers.

Just as the two artillerymen of Andorra were ready to fire it occurred to one of the prudent citizens that the shot might cause some trouble. The territory of the republic of Andorra does not extend over more than six kilometers. To direct the shot, therefore, to the surrounding mountains would be the same as firing at France or Italy, as the ball would necessarily fall on the territory of one of these countries. A war might be the result. It was then decided to shoot the ball in the air, but someone suggested that it would endanger the lives of too many people in its descent, and possibly bore a great hole in the republic of Andorra. Good council prevailed, and the two artillerymen were commanded to unload the gun.

The shot has not yet been fired, and the good republicans are uncertain what to do with the expensive gun.—*Inter-Ocean*.

A WITNESS TO FAITH.

THE *Philadelphia Record* had an appreciative editorial on the English Church, in the course of which it says that churchmen give "sums that stagger the imagination and almost exceed credibility. In the last twenty-five years the people of the Church of England have voluntarily contributed over four hundred million dollars to foreign and home missions, to church building and repair, to elementary education and to charity. Who can doubt the reality of a belief which taxes itself in this unwonted manner to further the work and obey the injunctions of the crucified Nazarene?"

An instance of Protestant bigotry and narrowness is given by a correspondent of the *English Churchman*.

A correspondent writes to us:—"I was very kindly shown over St. Mary Magdalene Church, Colchester, last Friday, by its excellent and thoroughly Protestant Rector, the Rev. J. R. Cotter. He called my attention to the number of texts of Scripture placed on the walls round the church and on the pulpit; but especially he asked me to note that he had hung a covering over that part of the stained-glass east window which contained a representation of the Crucifixion, so that the congregation sitting in church might not see it, and that he had also placed another covering on it outside, so as to prevent passers-by seeing the picture when the church was lit up at night. This hiding of the picture was done many years since, and it is the first instance of the kind of which I have heard. I thought the fact would be one of interest to your readers."

WILLIE had swallowed a penny, and his mother was in a state of much alarm. "Helen!" she called to her sister in the next room, "send for a doctor; Willie has swallowed a penny!" The terrified and frightened boy looked up imploringly. "No, mamma," he interposed; "send for the minister." "The minister?" asked his mother, incredulously. "Did you say the minister?" "Yes; because papa says our minister can get money out of anybody."

A PUPIL in an English board-school recently wrote the following composition on Sir Walter Raleigh: "Sir Walter Raleigh was a very great man. He went over and discovered America; and when he had discovered America he discovered Virginia. He discovered the potato. And when he had discovered the potato he discovered tobacco. And when he had discovered tobacco, he turned to his companions and said, 'my friends, be of good cheer, for we have this day in England lit such a flame as I trust by God's grace shall never be extinguished.'"

FRANK M. CHAPMAN, of the Museum of Natural History, has compiled a list of the birds which he saw on the hats of women in this city during two afternoons. Forty species were represented, including thrushes, warblers, shrikes, flycatchers, tanagers, swallows, waxwings, grosbeaks, sparrows, orioles, woodpeckers, jays, owls, grouse, doves, quails, shore birds, herons, gulls, terns, and grebes. In all he saw 173 wild birds or parts of them on hats. Of these birds at least 32 varieties are protected by law during all or a major portion of the year.

A Boston court has just decided that it is unlawful to wear feathers of a bird that is protected by law, and a similar law exists in this State.

A CORRESPONDENT writes:—"The Fourth of July (the Independence Day of the United States) is one of those great historical events which turned on little causes. Probably neither the Stamp Act nor the tea duty had such an effect in

inflaming the colonists against the mother country as George III.'s unfortunate saying: 'The Americans are lions only as long as we are lambs; let us be lions, and they will be very meek indeed.' Pliny tells how Carthage was destroyed by the sight of a fresh fig, and Rankee attributes the Spanish Armada to the laugh Elizabeth gave when the Pope proposed to her to become a Roman Catholic. Similarly, the words of George III. are credited with the foundation of the United States. Of course, these are only half truths, for in each case a long chain of events had been preparing the way, and what men speak of as 'the little cause' was only the last straw laid on an already overloaded back. The beginning of American history was not the Declaration of Independence, but the expulsion of the English governors, which preceded it by some weeks."—*Church Review*.

At the dedication of the Duchess of Teck's memorial at Kingston Vale—a reredos and windows in the apse of St. John the Baptist's Church—the Bishop of Rochester used a dedicatory prayer which included the following petition: "O Father, remember Thy servants and handmaidens which have departed hence in the Lord, especially Thy servant whom we remember this day. Give them eternal rest and peace in Thy heavenly Kingdom."

This sanction of prayer for the dead is quite in accordance with the action of the compilers of the Thirty Nine Articles, who struck out the words "prayers for the dead," which were inserted in the original draft of Article XXII.

—*Church Review*.

WE mean that the Church is an organized body, whose life is the Holy Spirit. He energises through the Body, and speaks in its voice. What the whole Church, therefore, believes, is the mind of the Holy Ghost. If difficulties arise, it is for the Bishops, as the organs of the body, to speak for it; but as each bishop speaks for his diocese, so an Œcumenical Synod of Bishops speaks for the whole Catholic Church—*ecclesia est in episcopo*.—*Church Times*.

THE "Authorized Version" is only styled so because it has become "authorized" by long and popular use, superseding the previous versions, which, however, served their purpose in producing the perfect style of the Bible of 1611. It was not authorized, so far as is known, by Convocation, in conjunction with Parliament, or by special proclamation like the Bible (Matthew's) of 1537.—*Church Times*.

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