

# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

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THE unveiling of a memorial window in Gray's Inn Chapel to the memory of Archbishop Laud, and the sermon of the Bishop of London on the occasion, may render it of interest to know that the cross worn by Laud on the scaffold is carefully preserved in the library of St. John's College, Oxford, of which he was a member. It is not generally known that many of the volumes which formed Laud's library are now in Dublin. They came into the possession of Bishop Stillingfleet, and on Stillingfleet's death were brought by Narcissus Marsh, Archbishop of Dublin, and subsequently Archbishop of Armagh. Marsh founded a public library, which takes his name, in the entrance to St. Patrick's Cathedral, and there, writes a correspondent, I have seen Laud's books, which in some cases have his autograph.—*Westminster Gazette*.

In London there was not long ago "A Bishop of the Slums," the Rt. Rev. Walsham How, a memoir of whom has been published. The area of East London was described by Professor Huxley as "no hope there," because he had never met with any savage life which he thought more intolerable, more absolutely miserable, than the life of the East Londoner.

But after Bishop How had gained some headway in his intercourse with the East Londoners, he was able to say, "Things have improved, and are improving." There is also a noticeable testimony to this effect. "At first, his Episcopal dress caused much amusement and many queries as to who he might be, but after a time he was pleased to hear it said, 'That's a Bishop!' Then there came a time when he was still better pleased to hear, 'That's the Bishop;' and he would often tell of his delight when the familiar phrase became, 'That's our Bishop!'"

Can we not imagine the change that would come over all our Dioceses, if Bishops and people were brought together in timely and cordial intercourse! *Ex uno, disce omnes.*

DID Henry VIII *found* or *find* the Church of England? If he found it, he could not found it. He certainly found it; for he did find it, it being there when he came to the throne. If he found it, this is not that he founded it; for while one may find he cannot found that which already has an existence. While then he may be called a finder, he cannot be called the founder, of the English Church.

The founder he could not be, because he found

it. If he had not found it, he might have founded it. To say "he did found it," would be very bad English, as well as false history. We can only say that "he did find it"—found it in England, and left it in England. He found the identical Church of his fathers and forefathers—a rich find for any one, monarch or subject, prince or peasant. If he had not found it, he never could have founded it, in all the excellence which it then possessed—its heritage from the earliest days, before a Henry was on the throne.—*The Rev. R. W. Lowrie.*

THERE was a certain noble lord about whose eccentricities during Divine Worship many stories are told. He was given to making audible remarks during Service, and thus often upsetting his neighbors, though he himself seemed quite unconscious of having spoken his thoughts aloud. One day an anthem was being sung, and a voice was declaring at great length, and with many twists and repeats, that "The ungodly laid snares for me." The old gentleman got rather tired of it, and at last said audibly: "A pity they didn't catch you."—*Church Review.*

It is extremely significant of the influence of the modern educated Jew in Europe, to find that the Czar's disarmament proposal is the result of conference with a cultivated Hebrew banker. *Harper's Weekly* says: "As the personality of the Jewish gentleman whose interview with the Czar is said to have convinced his Majesty that a disarmament conference was practicable and advisable has been hinted at, there can be no valid objection to stating his name. It is M. Bloch, a retired banker of great wealth and benevolence, with a remarkable taste for statistics and a wide knowledge of sociology and economics. It is interesting to learn that the immediate cause of M. Bloch obtaining an interview with the Emperor was the terrible condition of the Jews of Poland and the sixteen provinces of the Pole. The mass of misery represented by the persecuted six millions of Jews in Russia and packed together in the Ghetto provinces constitutes one of the gravest political problems of the day, albeit it is scarcely ever referred to by public men. The Russian disarmament proposals may do good, inasmuch as they set men thinking on the question of peace; and they may do harm, inasmuch as they will set men thinking on the irreconcilable ambitions, jealousies, fears, and emotions and divide nation from nation."—*Churchman.*

# 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 DECEMBER.

- 1 Th. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
  - 2 Fr. *O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4 to 5:30, and 7:30 to 9 p. m.*
  - 3 Sa. **Second in Advent.** G. A. S. Monthly Meeting and Office for the Dead, after Vespers.
  - 4 S. G. A. S. Monthly Mass, 8 a. m.
  - 5 Mo. *St. Nicholas, Ep.*
  - 6 Tu. *St. Mary's Guild Monthly Mass, 9:30 a. m.*
  - 7 We. **Conception of the Virgin Mary.** Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m.
  - 8 Th. *In Octave, Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
  - 9 Fr. *In Octave, Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
  - 10 Sa. *In Octave, Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
  - 11 S. **Third in Advent.** In Octave. Procession before Solemn High Mass.
  - 12 Mo. In Octave.
  - 13 Tu. *St. Lucy, V. and M.* In Octave.
  - 14 We. **Ember Day.** In Octave. *Abstinence.* Additional Mass, 9:30 a. m.
  - 15 Th. *O Sapientia.* Octave, C. B. S. Monthly Mass, 8 a. m.
  - 16 Fr. **Ember Day.** *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
  - 17 Sa. **Ember Day.** *Abstinence.* Bona Mors Annual Mass, 8 a. m. Additional Mass, 9:30 a. m. Confessions, 4 to 5:30, and 7:30 to 9 p. m.
  - 18 S. **Fourth in Advent.**
  - 19 Mo. Requiem Mass, 8 a. m.
  - 20 Tu.
  - 21 We. **St. Thomas, Ap.** Masses, 6:30, 7:30, 8 and 9:30 a. m. Confessions, 10 a. m. to 12 m.
  - 22 Th.
  - 23 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
  - 24 Sa. *Confessions, 10 a. m. to 12 m., 3 to 5, and 7:30 to 9 p. m.* First Vespers of Christmas, 5 p. m.
  - 25 S. **Christmas Day.** Low Masses, 6, 7 and 8; High Mass, 9; Solemn High Mass, with Procession, 10:45 a. m.
  - 26 Mo. **St. Stephen, Proto-martyr.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
  - 27 Tu. **St. John, Evangelist, Ap.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
  - 28 We. **The Holy Innocents, Mm.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
  - 29 Th. In Octave.
  - 30 Fr. In Octave. *Abstinence.* Additional Mass, 9:30 a. m.
  - 31 Sa. *St. Sylvester.* In Octave. Confessions, 4 to 5:30, and 7:20 to 9 p. m.
- N. B.—Sunday, January 1st, 1899, Octave of Christmas.** Masses, 7:30 and 9 for Communion. Other Services at usual hours. Solemn Procession after Vespers.

## 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.  
St. Joseph's Guild, 7:30 p. m., weekly.
- Tuesday.—Men's Guild, 8 p. m., weekly.  
Sons of St. Sebastian, second in month.  
League of St. Lawrence, as called.  
Guild of St. Alban the Martyr, 8 p. m.
- Wednesday.—St. Mary's Guild, 10 a. m., first in month.  
Guild of St. Mary of the Annunciation, Junior, 3 p. m., weekly.  
Guild of St. Mary of the Cross, 8 p. m., weekly.
- Thursday.—Guild of St. Mary of the Annunciation, Senior, 7:45 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.

### Second Sunday in Advent, December 4th.

#### HIGH MASS.

Entrance of the Procession, Hymn 50.....	Crassellius
Introit, Hymn 48.....	Monk
Mass in C.....	Silas
Offertory Anthem, "Confutatis," from Requiem.....	Verdi
Hymn of Adoration "All Worthy Thou".....	Reinagle
Hymn 49.....	Gregorian
Hymn 205.....	Monk

#### VESPERS.

Hymn 226.....	Pearsall
Psalms 96, 97.....	Gounod
Magnificat and Nunc Dimittis.....	Lejeal
Vesper Hymn 43.....	Greatorex
Anthem, "Liber Scriptus," from Requiem.....	Verdi
Hymn 54.....	Beethoven
Hymn 203.....	Monk

### SPECIAL VESPERS, CATHOLIC CLUB, 8 P. M.

Hymn 51.....	Dykes
Psalms 96, 97.....	Gounod
Magnificat.....	Prentice
Anthem, "Hark! a Thrilling Voice is Sounding".....	Farmer
Hymn 52.....	King
Hymn 288.....	Haynes

### Sunday in Octave of the Conception, Blessed Virgin Mary, Third in Advent, December 11th.

#### SOLEMN PROCESSION.

Hymn 215.....	Wesley
Hymn 242.....	Jenner
Hymn 545.....	Haydn

#### SOLEMN HIGH MASS.

Mass in E Flat.....	G. B. Prentice
Sequence, "Rise, Crowned with Light,".....	Lovoff
Offertory Anthem, from Psalm 24th.....	G. B. Prentice
Hymn of Adoration, "All Worthy Thou,".....	Reinagle
Post-Communion, Hymn 312.....	Hopkins
Hymn 450.....	Dykes

#### SOLEMN VESPERS.

Hymn 395.....	Balfe
Psalms 84, 122, 131. (Twelfth Selection).....	Prentice
Magnificat and Nunc Dimittis.....	Zoellner
Vesper Hymn 396, Part II.....	Haydn
Anthem, "How Lovely are Thy Dwellings,".....	Spohr
Hymn 455.....	Concone
Hymn 240.....	Herold

### Fourth Sunday in Advent, December 18th.

#### HIGH MASS.

Entrance of the Procession, Hymn 52.....	King
Introit, Hymn 51.....	Dykes
Mass in C.....	Silas
Sequence, Hymn 47.....	Monk
Offertory Anthem, "Comfort Ye," (The Messiah).....	Handel
Hymn of Adoration "All Worthy Thou,".....	Reinagle
Post-Communion, Hymn 49.....	Gregorian
Hymn 203.....	Haynes

#### VESPERS.

Hymn 226.....	Pearsall
Proper Psalms 96, 97.....	Gounod
Magnificat and Nunc Dimittis.....	Gounod
Vesper Hymn 45.....	Greatorex
Anthem, from "St. Paul".....	Mendelssohn
Hymn 54.....	Beethoven
Hymn 53.....	Gumbert

### Christmas Eve., Saturday, December 24th.

#### SOLEMN VESPERS. 5 P. M.

Hymn 51.....	Reading
Proper Psalms, 80, 110, 132.....	
Magnificat and Nunc Dimittis.....	
Vesper Hymn 57.....	Mendelssohn
Anthem, "Cantique de Noel".....	Adam
Carol, "Holy Night,".....	Ancient Melody
Hymn 58.....	Gauntlett

### Christmas Day, Sunday, December 25th.

#### SOLEMN PROCESSION.

Hymn 58.....	Gauntlett
Hymn, "Hark, What Mean Those Holy Voices,".....	Monk
Hymn 62.....	Este

#### SOLEMN HIGH MASS.

Mass.....	Mme de Grandval
Sequence, Hymn 60.....	Gounod
Offertory Anthem, from "Noel,".....	St. Saens
Hymn of Adoration, 59.....	Reading
Post-Communion, Hymn 482.....	Smart
Hymn 56.....	Schumann

#### SOLEMN VESPERS.

Hymn 60.....	Gaul
Proper Psalms 80, 110, 132.....	Meyerbeer
Magnificat and Nunc Dimittis.....	Meyerbeer
Vesper Hymn 57.....	Mendelssohn
Anthem "The Shepherds of Bethlehem,".....	Verdi
Hymn (Commemoration).....	Mason

### Feast of the Circumcision, Octave of Christmas, Sunday, January, 1st, 1899.

Order of Music the same as on Christmas Day.



## THE PARISH.

The Feast of All Saints was well observed. On the Day itself there were four masses and many communions; on the Sunday within the Octave, Solemn Procession before High Mass, and congregations large at the main services.

On All Souls' Day after the Solemn Mass, the Rev. Fr. Gorgas preached a sermon upon the Faithful Departed, which was received very kindly by the large congregation. The Annual Meeting of our branch of the Guild of All Souls was held immediately afterward, its affairs (spiritual and financial) being found in good condition. Several associates were elected and admitted. The number of names of the Faithful Departed prayed for during November at our altar was: 1 archbishop, 86 priests, 2 deacons, 22 sisters, 1,007 men, 1,119 women. Total, 2,278.

THE Catholic Club of New York will hold a Special Vespers in the Parish, on the Second Sunday in Advent, at 8 p.m., at which the Rev. A. G. Mortimer, D. D., Rector of St. Mark's, Philadelphia will preach. The subject of the Conference will be "Everlasting Punishment."

The intention of the Solemn Mass on the Feast of the Conception, December 8th, will be as usual for God's blessing upon the Parish; and on Sunday within the Octave, December 11th, for our benefactors—living and departed. This will be the twenty-eighth anniversary of the opening of our Parish Services.

All our parishioners should observe the Feast by receiving Holy Communion with due preparation, and by making liberal offerings. Masses for Communion—all on the 8th, two on the 11th, all on other days in Octave.

Confessions before Christmas will be heard on St. Thomas' Day, Wednesday, 21st, 10 to 12; on Friday, 23d, 2.30 to 5; on Christmas Eve, 24th, 10 to 12, 3 to 5, 7.30 to 9.

Christmas Communions should be made by all, according to Anglican Rule. The hours of Masses on the Day and during the Octave are published in the Kalendar.

The Children's Christmas Tree will be held on Holy Innocents' Day, Wednesday, the 8th, at 7.30 p. m., in St. Joseph's Hall. The Guilds' Trees will be held on the nights of Guild meetings during the first week in January.

The Guilds have increased in membership. There are forty women in St. Mary of the Cross, forty girls in the two branches of St. Mary of the Annunciation, one hundred children in St. Mary of the Angels and the Sewing School. Donations are earnestly requested, and should be sent to the Clergy or Sisters not later than the Sunday preceding.

### MEN'S MEETINGS.

THE Men's Guild hold their meetings every Tuesday at 8 o'clock, in the Club Rooms of the Clergy House. Men of the Congregation are invited to attend and bring their friends.

Tuesday, December 6th, Social Meeting. Reports of Committees.

Tuesday, December 13th, Annual Meeting. Address of Rector, Music and Collation.

Tuesday, December 20th, Social Meeting.

Tuesday, December 27th, Christmas Reception, Music and Refreshments.

THE Annual Meeting of the Men's Guild will be held on Tuesday evening, the 13th. All members, both active and associate, are expected to be present.

E. S. GORHAM,  
President.

### THE MILWAUKEE CATHEDRAL.

THE feast of All Saints', and days following, were the occasion, this year, of a special celebration in the see city of the diocese of Milwaukee. All Saints' cathedral being now freed from debt, and its sanctuary and chancel remodeled and refurnished, Bishop Nicholson determined to celebrate its 25th anniversary by its consecration. The patronal festival was ushered in with choral Evensong on Monday, October 31st, the Eve of All Saints. On All Saints' Day there were celebrations of the Holy Communion at 6:15, 7, and 8 o'clock, attended by large numbers of the congregation. At 10 o'clock two processions were formed, the one of the choir, clergy, and lay officials of the cathedral, which proceeded within the church to the principal entrance, to await the coming of the Bishop. The Bishop's procession, consisting of cross-bearer and acolytes, the epistoler and gospeller at the Celebration, the Rev. C. B. Wright bearing the pastoral staff, the Bishop, attended by two assistant priests and followed by two acolytes, went outside to the great door of the cathedral. Here the Bishop's chaplain knocked thrice, and the door being thrown open, the procession moved towards the sanctuary, while the Bishop and choir sang alternate verses of Psalm xxiv. The ceremony of consecration then proceeded according to the form in the Prayer Book, the Bishop saying each appointed benediction at *the special place*. The sentence of consecration was read by Canon St. George; it was then delivered to the Bishop, who laid it on the altar, and intoned the final act of consecration. A solemn *Te Deum* was sung by the choir, as an act of thanksgiving to Almighty God.

The choral celebration of the Holy Eucharist followed, the Bishop in toning the prayers. The service throughout was most impressive, being conducted with much solemnity.

At 7:30 that evening, "Vespers for the Dead" was said in the cathedral, the Rev. C. L. Mallory, the second dean of the cathedral, preaching. In the course of his sermon he alluded especially to the self-sacrificing lives of Bishops Armitage and Welles, who had done so much for the upbuilding of the cathedral.

On All Souls' Day there were requiem celebrations of the Holy Communion at 7, 8, and 9:30 A. M., the latter being choral. At this service, commemoration was made of the deceased bishops of the diocese, deceased priests connected with the cathedral, deceased members of the congregation, and others.—*Living Church*.




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ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

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

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

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

NEW YORK, DECEMBER, 1898.

## "REJOICE IN THE LORD"

IN THE midst of holiday excitement, it is hard to discern the central fact underlying it all, that is, the true Christ Mass. This is something as far removed from the holiday Christmas as heaven is from earth, or the patience and devotion of holy living from feasting and pleasure-seeking. The Mass of Christ, the tremendous mystery-miracle of the Incarnation of the Son of God, the one eternal Sacrament of the Word made Flesh, dwelling among us for our regeneration and redemption, kindling the rapture of the heavenly hosts, while it brings "peace to men of good will" on earth, what can this adorable feast have in common with that profane travesty which garlands theatres and saloons with pagan tokens of frivolous pastimes; which feeds the greed and vanity of all; which stifles praise and supercedes the honour due the Christ-Mass, and substitutes too often among the faithful the glamour of sensuous exhilaration under the mockery of secular "Christmas." Who has not known sorrowfully enough half-hearted, perfunctory devotions in Church, the spiritual loss and perversion, following this carnival of Christmas in which the unbelieving and profligate join hands and hearts! And yet this counterfeit of the festival of Christ-Mass gains currency until the world of anti Christ flatters itself that it is keeping the Feast.

## QUANTITY VERSUS QUALITY.

It seems as if the Broad Churchmen had lost their heads, and were ready to throw over almost all principle, in their desire to increase the numbers of adherents to the Church. Their zeal for souls is certainly commendable, and it is prosecuted with much enthusiasm, much display of energy and expenditure of money,—also sufficiently displayed. Yet we cannot but think that their zeal is "*not according to knowledge*;" that, while they are crying to Protestant ministers and people, "Come into this paragon of a Church," instead of converting the hearts of individuals, increasing their faith and making more intense their devotion to God and His Incarnate Son, they are only too pleased if they can gather crowds of nominal converts, regardless of whether their souls are converted or not.

One instance of this greed for numbers is the motion introduced in the last General Convention to receive Protestant congregations, "*en bloc*," apparently requiring neither Baptism nor Confirmation, nor instruction as to the Church and its distinctive principles, and permitting the continued use of their extemporized services. It is a fine comment on the loyalty of the Low Church and Broad Church parties, that they would recruit themselves by importations of unconverted ministers and people from the sects. Many times in the last fifty years has the experiment been tried and found wanting. Among Swedes, Lutherans and French Old-Catholics has the attempt been made to receive "*uniate*" congregations. The most signal failure was the case of René Vilatte, which has become notorious. Another was that of a Lutheran congregation in Oshkosh, Wisconsin, some twelve years since. It was a High Churchman's effort, where the discipline of the Church was observed and submitted to. The minister was a man of converted heart, was fairly well read, and was ordained priest. The whole congregation was confirmed at once, and apparently the people understood the change they were making. Yet the first unfriendly criticism sent them all back again, and the "movement," as it was called, died almost in the birth.

A third instance known to us is that of a Swedish Church in Chicago. The results in this case have been somewhat more enduring, yet it cannot be called a success. The parish has been in existence upwards of thirty years. The building will seat possibly three hundred people. It is said that the Confirmation class each year numbers from seventy-five to one hundred and fifty members, quite thoroughly drilled in the Catechism. The Bishop and the Rector see to it that the class is well trained. The Swedish people—Lutheran, Calvinist and Methodist—send their children to this parish from far and near to be confirmed; for the Swedes are accustomed to some kind of a 'Bishop.' We were credibly informed, while in the vicinity, that after Confirmation the Church sees no more of them. It is noticeable that after thirty years the Church building has needed no enlargement. So much for conversions by wholesale.

Now, while there certainly is a large proportion of people born in the Church, and a large number of individuals coming into the Church from love of its faith and order, both of which classes are deeply ignorant of the Creed they recite, and of the meaning of the services they attend, we consider it quite a superficial mode of procedure to attempt to drag in crowds by wholesale, faster than the clergy can care for and instruct them. We are quite confident that the Church at large, with its close touch upon the needs of the people, will in the course of the next three years repudiate this folly.

Another indication of the desire for quantity rather than quality, is the contention in favor of the foreign missions of the Church. Some of us are ever sighing for more worlds to conquer. But because Catholics are not eager for such conquests, they are charged with indifference to foreign missions. It is certainly stimulating to the imagination to hear, from interested participants, rosy accounts of the doings in Brazil, Porto Rico, China and Liberia. These accounts have much the air of romance, and some may imagine the work to be an improvement upon a



bad state of affairs. Yet right here in this State, in this country overflowing with wealth, are many places that contain large numbers of practically heathen people. And the priests in those places are underpaid, oftentimes underfed, because there is no glamour of foreign color and scene upon their work. There is a lot of humbug about foreign missions, too far away to be known and tested by personal observation. On the other hand, there is very much of hard, stern missionary labor within the limits of this country, even in its prosperous cities, which is on a starvation basis.

Again, for some people, home missions are not popular in comparison with foreign missions, because in many situations they are conducted for the purpose of improving the quality of the religion of the people in the neighborhood. Let us put the matter into simple English. Foreign missions in savage lands are attractive because there is an evident call, which the most indifferent can see and appreciate. Home missions are not so attractive, although there may be nearly as much depravity in the neighborhood. But, because the people are in a Christian land, and there is a Christian cloak upon their paganism, superficial people do not appreciate the depth of the depravity. Whereas, it is ten-fold more deep rooted, for the very reason that the land and the language are Christian, and the paganism is that of an erroneous Christianity burned out. Moreover, people easily see the need, in savage countries, of a teaching, which would elevate the conceptions of the uncivilized to our general level. But they do not interest themselves to learn, for their own elevation, more of the Way of Salvation, nor desire to receive instruction, nor to support those priests at home who are called to raise the standard of Christianity in this land. In short, foreign missions can be patronized. Home missions must be accepted as well as supported, and 'there's the rub.'

It may be urged by many who are satisfied with themselves and their insipid "newspaper Christianity," that their quality of Churchmanship is sufficient for this American people, that what the people want is a religion up-to-date, that matters of faith cannot be pressed upon the hard headed, practical business man of to-day. "Men know too much of science to believe in the miraculous. They have outgrown the simple faith of their forefathers. It will not stand in the light of modern scientific knowledge." Such reasoning is cowardly, and is treason to Almighty God and His Son. Unless all religion is an empty farce, Almighty God is as much the giver of all scientific light as He is of the light of the Catholic Faith, and there can be no necessary discord between the two. The plea is treasonable, and also superficial, as well as cowardly. The necessity for the positive commands of the Catholic religion is as pressing to day as ever. For while knowledge in things material is much increased, the moral strength of men is no greater, and the moral precepts of the Catholic religion need to be enforced with as strong a hand to-day as at any period in the history of Christianity.

#### AS TO "CHRISTIAN SCIENCE."

"Christian Science"—named on the principal of *lucus a non lucendo*—is on trial in England.

It has been brought to book in the person of its professors and practitioners, because of the death of Mr. Harold Frederic under its ministrations. It appears that he fell ill with a disease which is always serious, but not necessarily nor even usually fatal. The prognosis was favorable. Then, in some way, he was persuaded to dismiss his physician and to engage a "Christian Scientist" instead. She at once banished medicines and completely changed his regimen. He presently died, and she has been indicted for manslaughter.

Now, it will not do to say that every physician who loses a patient is guilty of manslaughter. It is not on such ground that this indictment was made. But in Great Britain, as in the United States, there are statutes prescribing and defining the qualifications and status of a physician, and setting forth who has and who has not a right to practice the arts of medicine and surgery, and forbidding all not qualified to practice them, under severe penalties. It is because this person was not legally qualified to practice medicine that she has been indicted, just as a man might be prosecuted for running the engines of a steamship without a proper license and certificate of competence. It is urged in her behalf that she did not "practice medicine," inasmuch as she did not prescribe drugs and did not call herself a physician. To that the answer is that therapy does not necessarily mean the administration of drugs, nor does the practice of medicine depend upon names so much as upon acts. This person took the place of Mr. Frederic's physician, and undertook to do what the physician had been doing, namely, to restore the sick man to health and she received for so doing a stated fee in money. It is on that ground that she has been indicted for violation of the law.

Apart from the personal interests involved in it, this case will inevitably bring the general question of so-called "Christian Science" under judicial and popular consideration. The principles of "Christian Science" are, we are well aware, held by many people of general intelligence and undoubted sincerity. The law cannot interfere with such beliefs any more than it can with the belief that "de sun do move." It may be well, however, to remind such believers that the name they have assumed is as misleading as was the traditional description of a crab as a red fish that swims backward. The crab is not red, is not a fish, and does not swim backward. So "Christian Science," whatever it may be, is certainly *neither Christian nor scientific*. Perhaps it is better than Christianity and wiser than science. We are not wasting time in discussing that.

With the legal aspects of such cases as that of Mr. Frederic and others, equally flagrant, that are reported from time to time, the courts may be trusted to deal, without the slightest danger of incurring the reproach of persecution. What most concerns the public is that the glamorous veil of a false name shall be swept aside, and the truth about "Christian Science," or about its relations to Christianity and to science, shall be disclosed.—*N. Y. Tribune.*

It is no use making resolutions generally against our sins. It is no use intending generally to resist the temptations to sin which may visit us. We must fight our temptations as they come, one by one.—*Dean Church.*

## TOTAL ABSTINENCE.

"GROG in England's Armies" is the title which *Temperance* gives to a telling article upon the opinion which is gaining ground, that men, who have difficult, dangerous or arduous duties to perform, are best conditioned and best able when their mental and physical systems are free from alcoholic poison. We see so much irreparable misery in business and domestic life, that we cannot speak too strongly against the liquor habit.

To our minds there is no question about the needlessness of liquor drinking. We have no toleration for any defence of the specious plea that drunkenness is permissible or that the community should allow the destructive business of making the unhappy victims

It is not generally known that Field Marshall Lord Wolseley, the British Commander-in Chief, has instituted careful and exhaustive experiments with a view to ascertaining the relative effects of alcohol and of total abstinence upon the physical endurance and staying qualities of the troops. A writer in the *Chicago Tribune* gives an extended account of these experiments, which we summarize :

"Advantage has been taken both of the annual manœuvres, as well as of the petty wars of which England has a few on hand in one part or another of the world almost all the time, to examine carefully the question. One regiment would be deprived of every drop of stimulant, while another belonging to the same brigade would be allowed to purchase, as usual, its malt liquors at the canteen, and a third, probably a Highland Corps, would receive a sailor's ration of grog in the form of whiskey. In each instance the experiment went to show that whereas at first the corps which had received an allowance of grog surpassed the others in dash and impetuosity of attack, yet after the third or fourth day its members began to show notable signs of lassitude and a lack of spirit and endurance. The same manifestations, though in a minor and slower degree, were apparent in the regiments restricted to malt liquors, whereas the men who had been kept from every kind of stimulant increased in staying power, alertness, and vigor every day.

The result of these experiments led the British War Department to decide, not on the ground of principle, but solely for the sake of maintaining the powers of endurance of the troops now engaged in the Soudan campaign, not to permit a single drop of stimulant in camp save for hospital use. Spirits, wines, and malt liquors have been barred from the officers' mess table, as well as from the regimental canteen, and from generals in command down to drummer boys and camp followers, liquid refreshments have been restricted to tea and oatmeal water. Thanks to total abstinence, the men have been able to make forced marches of most extraordinary character across the burning desert and under a blazing sun, the heat of whose rays can only be appreciated by those who have lived under the equator. Indeed, what aroused most admiration at the battle of Atbara was the calm and collected manner in which the Highland regiments advanced across the bullet-swept plain in front of dervish zereba, apparently just as free from undue excitement, and coolly keeping their formation with as much exactness as if they had merely been on the drill ground.

"The British Admiralty has not yet followed

the example of the United States, which has abandoned the daily grog ration and prohibits the use of stimulants on board when at sea ; but orders have recently been issued that in lieu of double grog rations when going into action, not a drop of alcoholic liquor is to be allowed on the day when fighting is to be done. It is not fierceness, fury, and reckless dash that are required of the men, but calmness and collectedness."

## PERSONAL LIBERTY.

A MAJORITY of us believe in personal liberty—for ourselves. Perhaps no man believes in personal liberty as intensely as the Czar of Russia, but it is liberty—for himself. Kings and princes cherish the doctrine of personal liberty—for themselves. The aristocracies in all lands believe in personal liberty—for themselves.

Personal liberty is the source of all progress, the lever of all conquests, the inspiration of all achievements, the precious jewel of the ages. There is but one limitation to personal liberty, and that is, it must never be at the expense of another's liberty. Men who live in society are limited in their rights by the rights of others. It will be a great day when we learn to respect the rights of others, as well as to insist upon our own rights.—D. LEWIS.

## THE PEACE CROSS.

ALTHOUGH it is a little late, we have selected this from one of the daily papers on account of its historical value. During the General Convention, in October last, a most impressive ceremony was the unveiling of the Peace Cross on the summit of Mount St. Albans, the site for the new Episcopal cathedral. This ceremony was in lieu of one at the laying of the corner-stone of the edifice, which will be known as the Cathedral of Saints Peter and Paul.

President McKinley was present, and delivered a brief address. Many other distinguished men were present, including three hundred Bishops and other dignitaries of the Church which has been holding its Convention in Washington. The clergymen marched in solemn procession, accompanied by choir boys of the different churches of the city. An audience of many thousands was present.

Bishop Satterlee, of Washington, delivered the address of welcome, while the sermon of the occasion was by Bishop Doane. The drapery was dropped from the stone while President McKinley was speaking. Several Bishops participated in reading the service, while the chants and hymns were rendered by a choir of 150 voices.

Mount St. Albans is at some distance from the city proper, but it overlooks the capital, and from its site the many public buildings, the domes of the Capitol and the Congressional Library and the Washington Monument are plainly visible. Not far distant may be seen the Potomac River, and beyond the famous Arlington Cemetery, while on the other hand is the beautiful Rock Creek Park, and beyond it the Soldiers' Home.

Bishop Satterlee noted the presence of President McKinley in opening his address by saying: "Your Excellency. Reverend Fathers and Brothers." He referred to last Spring, "when our hearts were filled with the joys of resurrection and were also torn asunder with visions of impending war. On Easter Sunday a small number



of worshipers was assembled at St. Albans, and prayed for peace. Since then, the war has come and gone, and they were now dedicating a Peace Cross on St Albans Mount. It has been truly said that in the hundred days of warfare God carried this country of ours forward one hundred years," Bishop Satterlee added. It was too much to expect of the President to respond, but he wanted him to know the unspoken wish. The President then arose and said:

"I appreciate the great privilege given to me to participate with this Ancient Church here by its Bishops and its laymen in this new sowing for the Master and for men. Every undertaking like this for the promotion of religion and morality and education is a positive gain to citizenship, to country and to civilization. And in the single word I speak, I wish for this sacred enterprise the highest influence and the widest usefulness."

While the President spoke the draperies of red, white and blue were removed, revealing a huge cross twenty feet high, cut from a single stone. After a chant by the choir, Bishop Whipple read a special prayer of thanksgiving for victory. Bishop Doane in the course of his address said: "I am speaking here in the name of all Americans. The Cross here unveiled stands on a mount which bears a name holy to all English-speaking people. It overlooks the capital of a great nation of freemen. The Chief Magistrate of our great country has added the dignity of his most welcome presence. A representative assembly has gathered. I take it that there is represented to-day in this assembly the only union that can exist between the Church and State in this country."

## LITTLE STUDIES.

### PSALM II: 12

Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, yea but a little. Blessed are all they that put their trust in him — *Prayer Book Version.*

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. — *Bible Version.*

Another reading of the first part of this verse would make it begin—"Take hold of instruction, lest he be angry," etc.—which is supported by the Targum, Aethiopic, Septuagint and Vulgate—But our common and familiar versions are upheld by most of the modern German scholars who see in them a climax of the Messianic prophecy of the first two psalms. This, the second one, is a prophecy of the Passion and Nativity of the Christ. St. Paul points out the latter when in his sermon at Antioch in Pisidia he says—"As it is written in the Second Psalm, Thou art my Son, this day have I begotten thee", and the latter is discovered by the early Christians in their prayer recorded in the fourth chapter of the Acts.

The Psalmist has in the previous verse exhorted the kings and judges of the earth to submit themselves to Jehovah: "Serve the Lord in fear: and rejoice unto Him with reverence," and then he immediately follows by admonishing them, as Aben Ezra says, to pay homage to Jehovah's Son. Kissing is equivalent to paying homage. The word is used to denote an act of reverence

for authority, when Aaron went to Moses "in the Mount of God and kissed him"—when Samuel "took a vial of oil and poured it upon Saul's head, and kissed him, and said, Is it not because the Lord hath anointed thee to be Captain over His inheritance?" But it was an action which expressed more than homage or reverence for authority. It was directly connected with the worshiping of idols. God said to Elijah in Horeb when he was despondent and weary and thought that he and he alone was left faithful among the children of Israel: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Hosea speaks of Ephraim's idolatry when "they sin more and more and have made them molten images of their silver and idols according to their own understanding, all of it the work of the craftsmen: they say of them, let the men that sacrifice kiss the calves."

To the Incarnate Son must men turn "lest they perish from the right way" and offer Him that homage and reverence and adoration. In doing so they "Serve the Lord in fear and rejoice unto Him in reverence!" "He hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him." This was what the angels did when they gathered round the stable cave at Bethlehem, where in human form was lying One who was born of David's line, "begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made."

This was what the Shepherds did, to whom the Angel of the Lord brought the glad tidings, "Unto you is born this day a Saviour, which is Christ the Lord."

This is what the Wise Men did when they "saw the young Child with Mary, His Mother, and fell down and worshiped Him."

So every holy Christmas-tide all the faithful "Kiss the Son." "Come, let us adore Him, Christ, the Lord."

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