



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. VIII, No. 3,
WHOLE No. 90.

NEW YORK, MARCH, 1899.

SINGLE COPIES, 5 CENTS
50 CENTS PER ANNUM, IN ADVANCE

NOTICE.

"THE ARROW" WILL SUSPEND PUBLICATION AFTER THIS ISSUE. SUBSCRIBERS CAN HAVE THE BALANCE OF THEIR SUBSCRIPTIONS RETURNED, IF THEY SO DESIRE, UPON APPLICATION, BY POSTAL, TO THE TREASURER OF "THE ARROW," 145 WEST 46th STREET.

THE Treasurer urgently requests that all who are in arrears with their subscriptions will forward the amount, of which they have received notice through the mail, as soon as possible, in order that he may close his books.

THE Committee of Management of THE ARROW feel that they cannot allow this occasion to pass by without extending their thanks to those who have, by monetary contributions and personal assistance, aided in carrying on the paper during the period of its existence.

A LARGE congregation assembled on Sunday morning recently at the High Celebration at the Church of the Holy Redeemer, Clerkenwell, London, when the sermon was preached by the Rev. A. N. Ranerjei, a native of high caste, holding priest's orders in the Anglican Communion. The Rev. gentlemen said the increase of Christianity was very encouraging, and he drew his statistics from the Government census. Christianity was increasing at a greater rate than the population. Two native Christians were on the Council of the Government of Bengal, and one on that of Madras. Education, railways, were working for Christ, and he knew of places where the Bible was read among non Christians, and the name of Christ added to those of the teachers or founders of religions. All this meant that the work of preparation was taking effect and they would witness some day a wonderful ingathering of the people.

ORIENTALS have exhausted the power of language in describing the Patriarch of Alexandria. Can there be a more exalted personage than "The Most Blessed and Holy Pope and Patriarch of the Great City Alexandria, and of all Egypt Pentapolis, Libya and Ethiopia; Father of Fathers, Pastor of Pastors, Archpriest of Archpriests, Thirteenth Apostle and Decumenical Judge." His name (which is written in Heaven, we devoutly hope) is Sophronius.

By a vote of 200 against 129 the House rejected a motion to remove the bishops from the House of Lords on the ground that their presence there is incompatible with their religious duties.

The debate was notable for a remarkable proposal by Lord Salisbury's son, Lord Hugh Cecil, Conservative member of Parliament for Greenwich, who, in a quaintly amusing speech, moved an amendment, suggesting that, instead of removing the bishops it would be preferable to create the great Nonconformist preachers life peers, and so make the House of Lords more representative of the educated classes.

Mr. Arthur J. Balfour, the government leader, described Lord Cecil's proposal as "embarrassing and unconventional," and urged him to withdraw the amendment.

The House was highly amused at the incident, and the amendment was negatived without division.

The Bishop of Norwich, who will not be suspected of any too much sympathy with Catholics, has issued a pastoral letter, in which he says that a strong moral obligation rests on the clergy to recite the Daily Offices; he directs that the Athanasian Creed shall be duly said; he reminds his flock that they are under an obligation to keep the Friday and Lenten fast; the Communion Office is to be said in full; the Litany is to be said on Sundays; and the Offertory is to consist of the sentences appointed for the purpose.

It is a sorry spectacle to see the Rector of the Church of St. John the Evangelist and the Curate of the Church of the Holy Cross wrangling in a secular newspaper over the threadbare subject of the Ornaments Rubric. Surely a little household charity and proper family pride would be a good thing in these irreverend gentlemen. To the outsider the incumbent seems to be courting popular favor by his diatribes which are so frequent now. To the newspapers he is a veritable "Oracle" on the deficiencies of all kinds of Christian people. It is a wonder how these persons can find time to preach about so many things and so many people when their orders require them to preach the gospel. Perhaps they are growing tired of the gospel—and their hearers, too! or, more likely than this, the poor things have never heard the gospel and so cannot be accused of being tired of it!

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; Children's Mass, 9; Matins, 10; High Mass, 10:45. Vespers, 4.

Daily—Low Mass, 7:30; Matins, 9 a. m.; Vespers, 5 p. m.

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

Holy Days—Additional Low Mass, 9:30 a. m.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 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 MARCH.

- 1 We. *St. David, Abp.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m.; Vespers, 5 p. m.; St. Mary's Guild Monthly Mass, 9:30 a. m. Litany and Sermon, 8:15 p. m.
- 2 Th. Low Mass, 7:30 and 9:30 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.
- 3 Fr. *Abstinence.* Low Mass, 7:30 and 9:30 a. m.; Matins, 9 a. m.; Vespers, 5 p. m. Confessions, 2:30 to 5 p. m. Stations of the Cross with Sermon, 8:15 p. m.
- 4 Sa. Low Mass, 7:30 and 9:30 a. m. O. V. B. V. M. Monthly Mass, 8 a. m. Matins, 9 a. m.; Vespers, 5 p. m. Confessions, 4 to 5:30 and 7 to 9 p. m.
- 5 S. **Third in Lent.** Low Mass, 7:30 a. m. Children's Mass, 9 a. m. Matins, 10 a. m. High Mass, preceded by Litany in Procession, 10:45 a. m. Catechism, 2:30 p. m. Vespers, 4 p. m. G. A. S. Monthly Meeting and Office for the Dead after Vespers.
- 6 Mo. Low Mass, 7:30 and 9:30 a. m. G. A. S. Monthly Mass, 8 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 7 Tu. *St. Perpetua, Martyr.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 8 We. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Litany and Sermon, 8:15 p. m.
- 9 Th. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 10 Fr. *Abstinence.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Stations of the Cross with Sermon, 8:15 p. m. Confessions, 2:30 to 5:30 and 7 to 9 p. m.
- 11 Sa. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 12 S. **Fourth in Lent.** Low Mass, 7:30 a. m. Children's Mass, 9 a. m. Matins, 10 a. m. High Mass, preceded by Litany in Procession, 10:45 a. m. Catechism, 2:30 p. m. Vespers, 4 p. m.
- 13 Mo. Low Mass, 7:30 and 9:30 a. m. Requiem Mass, 8 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 14 Tu. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 15 We. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Litany and Sermon, 8:15 p. m.
- 16 Th. Low Mass, 7:30 and 9:30 a. m. C. B. S. Mass, 8 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 17 Fr. *Abstinence.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Stations of the Cross with Sermon, 8:15 p. m. Confessions, 2:30 to 5 p. m.
- 18 Sa. *St. Edward, K.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 19 S. **Fifth in Lent. Passion Sunday.** Low Mass, 7:30 a. m. Children's Mass, 9 a. m. Matins, 10 a. m. High Mass preceded by Litany in Procession, 10:45 a. m. Catechism, 2:30 p. m. Vespers, 4 p. m.
- 20 Mo. Low Mass, 7:30 and 9:30 a. m. Requiem Mass, 8 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 21 Tu. *St. Benedict, Ab.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m.
- 22 We. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Litany and Sermon, 8:15 p. m.
- 23 Th. Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Stations of the Cross with Sermon, 8 p. m.
- 24 Fr. *Abstinence.* Low Mass, 7:30 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Confessions, 2:30 to 5 p. m.
- 25 Sa. **Annunciation of Virgin Mary.** Masses, 6:30, 7:30, 8, and (High) 9:30 a. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 26 S. **Palm Sunday.** Holy Week. Low Mass, 7:30 a. m. Children's Mass, 9 a. m. High Mass, 10:45 a. m. Blessing of Palms, 10:30 a. m. Catechism, 2:30 p. m. Vespers, 4 p. m.
- 27 Mo. **In Holy Week.** Masses, 6:30, 7:30, and 9:30 a. m. Matins, 9 a. m.
- 28 Tu. **In Holy Week.** 9 a. m. Vespers, 5 p. m. Stations, 8:15 p. m.
- 29 We. **In Holy Week.** 9 a. m. Vespers, 5 p. m. Stations, 8:15 p. m.
- 30 Th. **Maundy Thursday.** Solemn Mass, (General Communion), 7:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Stations, 8:15 p. m. Confessions, 10 to 12 a. m., 4 to 5:30 and 7:30 to 9 p. m.
- 31 Fr. **Good Friday.** Solemn Fast. Stations, 8:30 a. m. Matins, 9 a. m. Three Hours, 12 m. Vespers, 5 p. m. Confessions, 12 to 5 and 7:30 to 9 p. m.

ADDITIONAL SERVICES, ETC., IN LENT, 1899, UNTIL HOLY WEEK.

- Sunday.— Litany in Procession before High Mass, 10:45 a. m.
Daily.— Abstinence. Mass, 9:30 a. m. Matins, 9 a. m. Choral Vespers, with Address, 5 p. m.
Wednesdays.—Litany and Sermon, 8:15 p. m.
Fridays.— Stations of the Cross with Sermon, 8:15 p. m.

ORDER OF MUSIC.

Third Sunday in Lent, March 5th.

HIGH MASS.

- Litany Hymn 251.....
The Litany in Procession.
Introit, Hymn 89..... Pleyel
Mass in E flat..... Prutice
Sequence, Hymn 280..... Von Weber
Offertory Anthem, Ave Verum..... Gounod
Hymn of Adoration, 309, Part II..... Webbe
Post-Communion, Hymn 322..... Monk
Hymn 249..... Howard

VESPERS.

- Hymn 287..... Hopkins
Psalms 32, 130, 121, (Sixth Selection)..... Gounod
Magnificat..... Drew
Nunc Dimittis..... Gregorian
Vesper Hymn 85..... Mason
Anthem from "The Seven Words from the Cross"..... Mercadante
Miserere (Psalm 51)..... Stainer
Hymn 193..... blumenthal

Mid-Lent Sunday, March 12th.

HIGH MASS.

- Litany Hymn 251.....
The Litany in Procession.
Introit, Hymn 180..... Gauntlett
Mass in C..... Silas
Sequence, Hymn 197..... Baker
Offertory Anthem, "Crucifix"..... Faure
Hymn of Adoration, 311, Part II..... Uglov
Post Communion, Hymn 312..... Hopkins
Hymn 252..... Hewlett

VESPERS.

- Hymn 284..... Wilkes
Psalms 26, 43, 141 (Fifth Selection)..... Roura
Magnificat..... Prentice
Nunc Dimittis..... Gregorian
Vesper Hymn 87..... Olver
Anthem, "Quis est homo," (Stabat Mater)..... Haydn
Miserere (Psalm 51)..... Stainer
Hymn 23..... Monk

Passion Sunday, March 19th.

HIGH MASS.

- Litany Hymn 251.....
The Litany in Procession.
Introit, Hymn 105..... Redhead
Mass { Kyrie and Credo..... Prentice
{ Sanctus and Benedictus..... Willcox
{ Agnus Dei..... Prentice
Sequence, Hymn 113..... Monk
Offertory Anthem, "There is a green hill far away"..... Gounod
Hymn of Adoration, 318..... MacLagan
Post-Communion, Hymn 322..... Monk
Hymn 184..... Redhead

VESPERS.

- Hymn 188.....
Psalms 32, 130, 121 (Sixth Selection)..... Gounod
Magnificat..... Battman
Nunc Dimittis..... Gregorian
Vesper Hymn 96 (Vexilla Regis)..... Schubert
Anthem, "He was despised," (The Messiah)..... Handel
Miserere (Psalm 51)..... Stainer
Hymn 17..... Irons

Palm Sunday, March 26th.

SOLEMN HIGH MASS.

- Processional, "Come, faithful people,"..... Sullivan
Introit, "Les Rameaux,"..... Teschner
Mass from "The Holy Supper of the Apostles,"..... Faure
Sequence, Hymn 108..... Wagner
Offertory Anthem, from "Gallia,"..... Miller
Hymn of Adoration, 318..... Gounod
Post-Communion, Hymn 322..... MacLagan
Hymn 107..... Monk
Dykes

VESPERS.

- Hymn 200..... Handel
Psalms 32, 130, 121, (Sixth Selection)..... Roura
Magnificat..... Rutenber
Nunc Dimittis..... Gregorian
Vesper Hymn 96 (Vexilla Regis)..... Schubert
Anthem, from "Gallia,"..... Gounod
Miserere (Psalm 51)..... Stainer
Hymn 250..... Beethoven

THE PARISH.

"THE ARROW" has great pleasure in extending a most cordial welcome to the Reverend George M. Christian, who assumes charge of the Parish on the day when this number is issued. Dr. Christian has been for the past nineteen years Rector of Grace Church, Newark, and the single fact that the communicant roll there now numbers close on 1,000 is sufficient indication of his energy and steadfastness of purpose. The Parish is, we venture to think, extremely fortunate in having secured such a man to succeed its revered founder.

Dr. Christian was graduated from the University of Pennsylvania in 1870, receiving the degree of Bachelor of Arts. In 1874 the degree of M.A. was conferred upon him. He was ordained a Deacon in 1873 and in the following year Priest. In 1875 he went as curate to St. Mark's Church, Philadelphia, then in charge of the Reverend E. A. Hoffman, now Dean of the General Theological Seminary, where he remained until 1880, in which year, as stated above, he became Rector of the Parish he now leaves to come to us. Some years ago he was elected President of Nashotah House, a theological seminary in Wisconsin, but declined the honor. The same college conferred on him the degree of Doctor of Divinity.

On Sunday, March 19th (Passion Sunday), the Choir and Orchestra will give their Annual Recitation of Passion Music, when the following programme will be rendered:

| | |
|---|----------|
| Prelude to "The Passion"..... | Haydn |
| Hymn 200..... | Handel |
| De Profundis (Psalm 130)..... | |
| Hymn 111..... | Bach |
| Gallia..... | Gounod |
| Meditation on ancient "Stabat Mater" theme..... | Guilmant |
| Orchestra. | |
| Stabat Mater..... | Rossini |
| Hymn, "The way is long and dreary"..... | Sullivan |
| Postlude, "Marche Funèbre"..... | Chopin |

No tickets of admission will be required for this service, but those attending are expected to make liberal contributions in the collection, which will be for the benefit of the Choir Fund.

PARTICULAR attention is called to the Picture Classes for children, which are given every Tuesday afternoon at 3.30 p.m., in St. Joseph's Hall. Father Wallis gives a short address on some Bible subject, and illustrates it with a Magic Lantern.

Classes for Confirmation are held on Thursdays: afternoons at 4 o'clock, evenings at 8 o'clock.

The Confirmation classes will not meet on the Thursdays in Holy Week and Easter Week.

THE services of Easter Even will be as follows: Matins, 9 a.m., immediately followed by the blessing of the Paschal Candle and Solemn High Mass; Vespers, 5 p.m.

CONFESSIONS for Easter Communion: On Good Friday, 12 to 5 and 7.30 to 9 p.m.; on Easter Even, 11 to 1 a.m., 2.30 to 5 and 7.30 to 9 p.m.

MASSES on Easter Day for Communion, 6, 7, 8 and 9 a.m. Other services as usual.

DEVOTIONS of the Bona Mors Society and the Monthly Mass will be omitted this month.

THE appointments for the Men's Guild this month are as follows:

- March 7.—The Rev. G. M. Christian, D.D.
 " 14.—Professor Lelande.
 " 21.—Mr. Paul Shimmon.
 " 28.—Stations of the Cross.

THE AVE MARIA.

THE salutation of the Angel, commonly called the "Hail Mary," has been generally used in the Church as a daily memorial of the Incarnation. It is composed of the salutation not only of the Angel, but of S. Elizabeth (S. Luke i, 28-42), to which the Holy name Jesus was added about A. D. 1262.

"Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus."

It occurs in this form in the Primer of 1535 and this is the latest form in an authorized book of the English Church. The latter portion is:

"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

This made its first appearance in 1516, was printed in only one edition of the Sarum Breviary, that of 1531, and even in the Roman Church was not formally authorized until 1568. There are many reasons for using it. One is that if we desire the prayers of any of the Saints at all, we shall certainly desire those of her who is the nearest of all mere creatures to the King of kings.

And another is that the last part of the "Hail Mary" is the most effectual safeguard against a danger which does beset some, the danger of treating Blessed Mary as divine. For by saying "Pray for us," to any one we testify that the one whom we address is not a divine but a created being, who as a suppliant approaches God in our behalf.—*The Christian's Manual*.

A COIN recently discovered in Paris, the property of a well known numismatist, M. Boyer d'Agen, has attracted much attention, as it is believed that it is of the Messianic period, and worn by Jewish Christians in Jerusalem during the first century after Christ. On one side of the coin there is a portrait of the Saviour, with the name of Jesus in Hebrew letters; on the reverse this motto: "The Messiah, the King, will come in Peace. He is the incarnate living light of men." Later research shows that there is almost an exact duplicate of this coin in an English collection. This coin has a curious history. It was unearthed in 1812 in County Cork, Ireland, by a girl while digging for potatoes. The piece is of bronze. On one side is the head of Christ; on the other, in Hebrew, "The Messiah has reigned. He came in peace, and being made the light of man, He lives." Numismatists agree that this coin must be of great antiquity, because there is no nimbus around the head, the aureole having come into Christian art after the seventh century.

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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 SEER-
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, MARCH, 1899.

THE CHURCH IN ENGLAND.

The English correspondent of *The Tribune* in a letter refers to what he terms "The Anglican Crisis" in a very interesting and appreciative manner.

There seems to be some confusion in his mind as to the relation existing between the Church of England and the Throne. As a matter of fact, beyond the personal influence of a great woman, as the Queen of England undoubtedly is, she has really little or no authority in matters ecclesiastical—the privilege of nominating Bishops and the curious and ridiculous weakness of the Deans and Chapters who seem not to dare to refuse to elect, reveal a situation which is entirely unintelligible to all who have not been reared in the exaggerated belief of the sanctity of the State.

The monarch of England has boasted of the title, "Defender of the Faith," but Anglicans of all types have strongly contended that the Supreme Head of the Catholic Church is, and can only be, the Divine Founder.

No one will doubt for a moment that the present distress is brought about by political conditions and who *can* doubt that the hand of God is guiding the Church of England in such a way that she may be freed from the heavy bonds which have enslaved her since the time when she threw off the yoke of Papal supremacy. It looks now as if the declaration of the Magna Charta is about to be realized, namely, the independence of the *Ecclesia Anglicana*.

"The majority of the nations of the Old World have State religions, but England and Russia are the only two where the Crown, or its delegates in the persons of secular judges, retains the right to inflict penalties to the extent of imprisonment upon members of the clergy who may have rendered themselves guilty of an infraction not of the laws of the land, but merely of the rubric of the Established Church. That is to say, as matters now stand in England, a tribunal composed exclusively of lay judges possesses the constitutional right, by virtue of the sovereign's supremacy, to sentence to prison, to fine and to deprive of ecclesiastical office any ordained clergyman who has disobeyed the rules of the Church in ritual or doctrinal matters—by

the use, for instance, of incense, or of vestments pertaining to the Church of Rome, and by teaching the dogmas relating to the power of the clergy to grant absolution, or to the intercession of the Virgin and of the Saints, and to the actual Presence in the Sacrament.

It is perfectly true that many years have elapsed since any English clergyman has suffered imprisonment for disobedience of this kind to the rules of the Church of England, and the utmost length to which the courts have gone during the reign of Queen Victoria has been to sentence recalcitrant parsons either to suspension "ab divinis" or to deprivation of their livings. Perhaps the best-known case is that of the Rev. Dr. Mackonochie, rector of the Church of St. Albans, in the Holborn District of London, who was punished first by suspension and then by deprivation for ritualistic practices, the highest lay court in the realm, the Judicial Committee of the Privy Council, giving a judgement to the effect that "the use of incense, the mixing of water with the wine, as well as the elevation of the Elements in the Sacrament, are illegal." If these penalties have not been more frequently enforced, and if convictions, such as that of the rector of St. Albans, are comparatively few in number, it is owing to the fact that modern legislation has provided bishops with the right to veto proceedings against the clergy of their dioceses for ritual offences, until they have satisfied themselves that there is ground for legal interference. Formerly any layman who possessed the financial means and the requisite spirit of intolerance could institute a lawsuit against the rector of his parish, or, indeed, against any beneficed clergyman who had rendered himself guilty of offences such as those which led to the conviction of the rector of St. Albans. Now, however, no one can institute legal proceedings against a clergyman for infractions of the law in connection with ritual or doctrine unless he has first of all obtained the permission of the Bishop of the diocese, and this permission has been very rarely granted.

The agitation now in progress in England is in favor of the bishops being deprived by act of Parliament of this prerogative of veto, so that it may be within the power of every citizen to institute legal proceedings against any ordinary clergyman or even dean or bishop, who happens to depart in the most trivial particular from the ritual and the doctrinal teachings of the State Church of England. This agitation is being carried on by that extreme evangelical element of the Church of England which has until now made its headquarters at Exeter Hall. Were its demands conceded, and the Episcopal privilege of veto repealed by Parliament without any other modification of the existing legislation in connection with the discipline of the State Church, one might live to witness the spectacle of English clergymen of high and low degree being not merely deprived of their benefices, but actually filling the prisons for no other crime than that of using incense, for mingling water with the sacramental wine, or for elevating the Sacrament at the moment of consecration.

The Bishops of the Church of England are invariably nominated by the Crown. In fact, their appointments is one of the prerogatives of which Queen Victoria is most jealous, and with which she permits little or no interference on the part

of the Prime Minister or Government of the day, while as for the "Congé d'Elire" accorded to the Chapter of the Diocese, it is altogether nominal, since the Chapter is obliged to elect the candidate chosen by the sovereign, being actually liable to pains and penalties in the case of disobedience to the behest of the monarch in this matter. This prerogative has been exercised with considerable sagacity and judiciousness by Queen Victoria, and the result is that the Bench of Bishops of the Church of England to-day is on the whole, a broad-minded and tolerant body of men, who are out of sympathy with the Exeter Hall element, and who are strongly opposed to any harsh measures against the so-called Ritualists. In fact, they do not hesitate to acknowledge that the reason why they have so frequently made use of their prerogative of veto and have stood in the way of legal proceedings on the part of laymen against clergymen guilty of ritualistic practices was that they could not lend themselves, either directly or indirectly, to any proceedings the ultimate result of which might be the imprisonment of one of their parish priests, who was perhaps doing an immense amount of good among the poor from a spiritual as well as from a material point of view, and whose only offence was that of imagining that he could worship his Creator with more devotion and reverence by using incense, vestments and sundry other forms of ritual not approved of by the Church of England. The Bishops declare that they are ready enough to be more sparing in the exercise of their right of veto in the event of the extreme penalty of imprisonment and of fine for purely ecclesiastical offences being abolished, and some of them, at any rate, are prepared to agree that a clergyman who will not conform himself to the rules and regulations of the Church of England should be debarred from holding any benefice of the latter, which is a perfectly logical way of looking at things. But here again the Bishops are confronted with the danger of schism. There is no doubt that to-day the so called High Church is almost, if not quite, as strong in numbers as the Low Church. More than this, some of the Bishops themselves indulge in ritualistic practices. The learned, broad-minded and courtly Bishop of London wears chasuble, cope and mitre, as does also the Bishop of Lincoln. Dr. Temple, the Archbishop of Canterbury, is an exceedingly broad-minded and tolerant man, and in his archiepiscopal charges to the Bishop and clergy of the Province of Canterbury last autumn distinctly gave all present to understand that there was no crime from his point of view in many of the practices denounced by the evangelical element as illegal.

The situation, therefore, is this: That the Low Church element, stirred to action by Mr. Kensit and Sir William Vernon Harcourt, will endeavor during the forthcoming Parliamentary session to secure the passage of a bill through both Houses of the Legislature abolishing the Bishops' right of veto, but otherwise maintaining the pains and penalties now provided by law for ecclesiastical offences; while the Bishops are preparing to seek legislation with a view to abolishing such extreme penalties of fine and imprisonment, promising that if this is done they will be more sparing in their use of the power of veto. Naturally they will strongly oppose any deprivation of that prerogative, since they point

out that its repeal would be equivalent to a declaration by Parliament that they were not fit to be trusted with the administration of their respective dioceses.

It will be asked why it is that the Bishops themselves do not take legal action to maintain ritual and ecclesiastical discipline in their dioceses. It has been pointed out that some of these spiritual peers are addicted to the practices of what is known as the extreme High Church. But there is another reason, and a far more potent one, which prevents them from resorting to any legal methods of disciplining the clergy subject to their orders. The Bishop incurs enormous expense whenever he appeals to the law for assistance in maintaining discipline among his clergy, and one Bishop, in his endeavor to remove from office the rector of a popular parish in consequence of his notoriously profligate character and drunken habits, was obliged to pay out of his own pocket more than his entire year's stipend in legal expenses, and then had the mortification of seeing the man win the case against him on final appeal.

Thus, as the law is at present, a bishop, if he can find any one willing to defray all the legal expenses, can, by sanctioning legal proceedings on the part of a layman against one of his clergy, have the latter actually committed to prison for some infraction of the rules of the ritual of the Church of England, yet cannot even suspend or remove a rector who is both a profligate and a drunkard. The Bishops are being attacked by Sir William Harcourt and by the evangelical element of the Church of England for not maintaining proper discipline among their clergyman by means of legal process. They might be ready to do so, however, were the National Treasury to agree to defray the expenses of the prosecution precisely in the same way as it does in the crimes against secular law. Were the Public Prosecutor (the English counterpart of the American District-Attorney) to be called upon to pay out of his own pocket the legal expenses entailed by the prosecution of the criminals for whose bringing to justice he is responsible, it may safely be taken for granted that the prosecutions which he would institute would be few and far between. It is the same thing with the Bishops.

Ministers have so far acted upon Mr. Balfour's suggestion that the Bishops have not been allowed sufficient time, and should be held responsible for the maintenance of order and discipline in the English Church. In this way they hope to keep a disturbing question in the background as long as possible. These Ministerial precautions are likely to be of little avail. Already it is announced that the Bishop of Winchester will defend this week, in the House of Lords, the action of the episcopal bench in dealing with irregularities in public worship; and Mr. Samuel Smith, in the Commons, has given notice of his intention of raising "the whole question of the Romanizing practices in the Church of England." These may be desultory debates unconnected with legislative measures, but Sir William Harcourt has done his work as a controversialist so thoroughly that it is wellnigh certain that the question of discipline in the English Church will come up in an aggressive form before the close of the session. Whenever this occurs Sir William Harcourt will be the recognized champion of a

cause which will command support on both sides of the Commons.

Too much stress cannot be laid upon the fact that Sir William Harcourt has forced this question of discipline and obedience to law upon the attention of the English people. Controversies between opposite schools of thought in the English Church have been in progress for a long time. Each side is well organized, with a religious press of its own, which is not conspicuous for temperate or tolerant discussion and with powerful societies for securing combined and systematic effort. On the High Church side there is the English Church Union, of which Lord Halifax is the recognized leader, and on the other hand the Church Association stands for old-fashioned Evangelical Protestantism in the Anglican communion. Embittered polemics between these opposing forces over points of ritual and doctrine have been continuous for many years. Mr. Kensit helped to impart passion and fury to religious strife by interrupting an extreme ritualistic service during Holy Week a year ago; but loudly as his name was cheered last week at the Protestant mass-meeting in Albert Hall, he has remained an inconsiderable figure in recent controversy. It has been reserved for Sir William Harcourt, in the debates on the Benefices bills and in a masterly series of controversial letters in "The Times," to give form and direction to a movement which now seems destined to bring about the disestablishment of the English Church.

The question which Sir William Harcourt has raised is not one of ritual or of doctrine, but a practical issue of obedience to law within the English Church. He contends that in a Church established by law there must not be lawlessness, and that the Bishops must not use their veto power so as to condone contumacious law-breaking. He describes them as standing between the clergy on the one hand and the laity on the other to prevent the law of the Church from being ascertained, declared and enforced by the tribunals already established and operative. He advises responsible laymen to present formally to the Bishops notorious and flagrant cases of the violation of the law in ritual or doctrine and to demand the prosecution of the offenders. If the Bishops neglect to act, Sir William Harcourt is prepared to advocate effective measures for repealing powers which are flagrantly abused and revoking a trust which is unfaithfully administered.

This is a plain menace of disestablishment as the inevitable consequence of the prolongation of existing conditions of episcopal lethargy and contumacious disobedience among clergy. Sir William Harcourt warns both Bishops and Ritualists that disestablishment will mean one thing if an unoffending clergy be disendowed on the principles of religious equality, and it will be something radically different if a body of men be dismissed on account of lawless conduct. He defiantly tells Ritualistic extremists in the English Church that they cannot "carry off the Protestant plant of the National Church in order to carry on their Romish manufactures"; that they are not to be allowed to occupy the parish churches or cathedrals in which to erect confessionals and celebrate their high masses; and that they are "not to be secured by life incomes as commutation or compensation in the work of accomplishing the conversion of Eng-

land out of the funds of the Protestant establishment." This is the issue of law versus lawlessness which Sir William Harcourt has raised; and disestablishment is the penalty which he professes to believe will be imposed for neglect on the part of the Bishops to enforce obedience to law.

A luminous illustration of the real issue now before the English Church may be cited. After the Archbishop of Canterbury in his famous charge had dealt in detail with all the controversial questions of doctrine and practice, there was a meeting in November of the Bishops at Lambeth, and a unanimous agreement was reached on various points. Among other things the Bishops decided that the ceremonial use of incense and the reservation of the Sacrament could not be permitted. On January 14th, in response to circulars sent out from the officers of the English Church Union, 220 Ritualistic clergy met in Holburn and adopted resolutions announcing their determination to use incense ceremonially and to reserve the Sacrament, and declaring that their consciences compelled them "faithfully to disobey" any injunction to the contrary. In the course of an exchange of letters with the Bishop of Hereford, the Rev. Montagu Villiers has sought to justify the attitude of the 220 incumbents by asserting that behind the Bishops there is the law of the Church to which they are making an appeal. The issue, however, which is raised by the resolutions is clear and definite. The 220 clergy, whose ordination vows pledged them to obey their Bishops, deliberately declared that they would be compelled by their consciences to disobey the commands of the united Episcopate. If they are allowed to carry out their threat of overt rebellion the authority of the Bishops in the Church will be at an end, and every clergyman will be licensed to set up his own standard of action and to do what he likes.

There have been many compromises of ecclesiastical law during the Victorian reign, and the Ornaments statute of the second year of the reign of Edward VI. has been interpreted in many ways by the Judicial Committee of the Privy Council. Gorham was acquitted as a matter of policy for conciliating evangelical churchmen; the authors of the "Essays and Reviews" escaped conviction out of deference for the Broad Churchman; Bennett was vindicated in the interest of High Church principles, and the Purchas judgment was partially reversed in the Lincoln case for the sake of peace and harmony. There may be a fresh series of makeshifts and compromises, although with every new decade the inherent difficulty of settling ecclesiastical questions by civil tribunals acting under statutes of Parliament is increased. There is one thing which Parliament will never undertake, and that is the making of a new Prayer book with a revised set of rubrics, and this seems to be the indispensable requirement of the present crisis. Disestablishment will be preferred as an alternative course, if discipline cannot be restored and lawlessness suppressed in a Church established by law. That will be a legislative problem of almost insuperable difficulty, as Mr. Gladstone, in his closing years, warned his followers. Yet it is looming up today, as Mr. Balfour has recently asserted, as the future policy of the Liberal Party.

TAXES AND TITHES.

THE following letter is of so much interest at this time, when the disestablishment of the Church of England is being freely discussed on both sides of the Atlantic, and so accurately states the facts of the case, that we make no apologies to our readers for inserting it in full.

To the Editor of the New York Times:

As a constant reader for many years of *The Times* and an admirer of its character, I cannot believe that you mean to be unfair when in your article of to-day on the "Anti-Ritualists, Agitation" you assume, not only that the Church of England was endowed by the State, but that the people of England are taxed for the support of the Church. Nothing can be further from the truth. It would be as accurate to say that the Episcopal Church in this country was endowed and supported by the United States Government. The Endowments of the Church of England have come (with one or two exceptions) just as the endowments of every religious body in this country, where such endowments exist, have come, namely, from the gifts and bequests of her own individual members, and in their private capacity. If the Church had been endowed by Parliament, which during all the centuries of its existence has carefully held the Nation's purse-strings, we should be able to point to the particular act by which such endowment took place. But no such act can be discovered, except in one instance, when, at the downfall of Napoleon, a grant of £1,100,000 was made for the augmentation of very small livings and as a thank offering for the restoration of peace. In regard to "taxes," the writer of the article has evidently in mind "tithes," which still exist in some parishes in England. But "tithes" are in no sense "taxes." They are simply part of the ground rent which the original owner of the land (not the State) directed to be paid as an annual gift, not to the Church of England, put to this or that particular parish. (It is to be remembered here that there is no corporation known as "The Church of England," which really consists, before the law, as an association of about 20,000 corporations known as parishes and cathedral chapters.) Tithes, therefore, can no more be regarded as taxes imposed by the State than can the interest on a mortgage. Both are the result of an agreement between two private parties, and both have the sanction of law.

Here are some of the opinions expressed by eminent Englishmen as jurists in reference to this widespread hallucination concerning the endowments of the Church of England. Mr. Gladstone says: "The clergy are not State paid." Lord Brougham says: "The right of the Church in the property it enjoys is as sacred as the right of individuals." Prof. Freeman says: "Church property is not national, except in the same sense that all property is national." Lord Selborne says: "The Church of England is self-supporting; it receives no pecuniary aid from the State, directly or indirectly. Churchmen as to church property, Dissenters as to property or perpetual trusts for religious purposes, are in this respect exactly alike."

In regard to the main contention of your article, namely, that the Church should be disestablished, I am in entire agreement with you. Only let it be clearly understood that "disestablish-

ment" and "disendowment" are two entirely different things. One is the freeing of a spiritual society from the thralldom of a secular, sometimes an anti-Christian, authority. The other is simply robbery by form of law on a large scale, and sacrilege as well. It is as if, for instance, Congress and the State Legislature should combine to "disendow" Trinity Parish, the Collegiate Reformed Church, and every other religious corporation in the State of New York.

WALKER GWYNNE.

Summit, N. J., Feb. 6th, 1899.

THE ROSARY.

THE prevailing idea in regard to a rosary is that it belongs solely to followers of the Catholic religion. But take away the cross that is hanging to the beads, and we find that one must turn to the dim, mysterious East for the origin of the rosary, for it is among the temples of India, China, and Japan that the first sign of its use is to be found. Ancient pictures of the Hindoo gods depict them with chaplets of beads in their hands, and it is believed that this method of keeping count of their many prayers was in use among the Hindoos before the era of Buddha, or at least B. C. 500.

The use of the rosary seems especially suited to an Eastern clime and to the repose of an Oriental mind. The Buddhists are fond of using very smooth beads of glass, polished jade, or coral, and it has been thought that the smooth, cool beads gliding through their fingers as they murmur the holy name for thousands of times help them to arrive at that state of holy abstraction from earthly things which is so much prized among the followers of Buddha.

The favorite Japanese rosaries are made of polished wood, crystal, onyx, and chased silver, and the Japanese Buddhists repeat in endless devotion "Numa Amida Butzu" (Save us, Buddha), while their Chinese brothers have the blessed name "O-Mi-to-fu" forever on their lips. A rosary of very great size was recently brought from a temple in Kioto, Japan. The largest bead is about six inches in diameter, and the rosary entire is about twenty four feet long. The huge beads are of dark brown polished wood. They are hollow, and have each a figure of a god inside the little shrine, which can be seen through a lattice of brass work.

THE *Navy and Army Illustrated* says that the wearing of "mufti" by British officers when off duty is a custom that came in during the thirties of the present century, owing to the foolish irritation that then possessed the lower orders in England, at the instance, to a great extent, of political agitators in Parliament and outside, against the standing army as an institution. In consequence, the Duke of Wellington, then Commander-in-Chief at Whitehall, to keep things quiet and the army as much out of evidence as possible in the circumstances, directed that all officers should wear plain clothes when not on duty, and from that time onward the custom has grown and hardened into an established rule of the service, until nowadays to see an officer in uniform when not on duty is almost a phenomenon. The saving to an officer's pocket, for uniforms cost a lot of money, by the present day usage is another matter.

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