



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. III., No. 28.

NEW YORK, JANUARY, 1894.

SINGLE COPIES, 10 CENTS;
50 CENTS PER ANNUM, IN ADVANCE.

THE ARROW already has a large circle of exchanges, and will be glad to send a copy regularly to any paper, large or small, which will return the compliment. Diocesan and parish publications, representing Church work in various sections of the country, are particularly desired.

WE regret to announce the death of Bishop Lyman, of North Carolina, which occurred on December thirteenth. R. I. P.

BISHOP COXE has published a third and a fourth open letter to Archbishop Satolli since our last issue went to press.

WE are glad to notice that both the *Southern Churchman* and the *Pacific Churchman* print *Catholic Champion's* recent call to Reformed Episcopalians to return to the Church.

THE General Theological Seminary has lately received, as a gift the Copinger Collection of Latin Bibles, comprising 1364 volumes. This collection is thought to be the largest in the world. It contains 543 editions, or 69 more than are in the British Museum.

THE Roman Church has recently removed all barriers to her members joining any of the well-known secret organizations in this country, except the Free Masons. It is interesting to note words from Bishop Grafton's address before the Chicago Missionary Council. "In order to get hold of men, I advise that missionaries join the Knights of Pythias, or that honorable body, the Free Masons."

ONLY yesterday it used to be said that the one body of Christians which did not believe the Bible was the Church of Rome. To day we see the Protestant sects cutting the Bible to pieces with their rationalism, and the Bishop of Rome putting forth a forty-three page encyclical recommending "the earnest study of the sacred Scriptures to clergymen and students," as "Books composed under the inspiration of the Holy Ghost, whose author is the Lord."

WE are glad to note that Columbia College has rejected the overtures of the Presbyterian University of the City of New York, looking to the

union of the two institutions. The University of the City of New York, which is a small institution compared to Columbia, was willing to give up nearly all its individual rights, and sink itself in the general institution, if only it could completely withdraw the real University from Church influence and control. Columbia, however, will remain an institution of the Church, and the requirement that her President be a Churchman will be unrelaxed.

THE Rev. Anson T. Colt has lately become a Romanist. One might think we could look with complacency upon the occasional loss of a young man to the Roman communion if it is the means of evoking from the Roman Catholics such testimony as the following as to the general stability of the Anglican clergy, and of "Ritualists" in particular: "Father Halpin was asked yesterday whether most of the Episcopal clergymen converts to the Catholic faith were not ritualists, as Mr. Colt was. Father Halpin replied emphatically, 'No.' He said he would rather try to convert an atheist than a ritualist or high churchman, because the latter believed he had many of the things which the Roman Catholic Church could offer, whereas in reality, Father Halpin said, he was as far distant as possible." But the account says, "Fr. Halpin baptized Mr. Colt into the Roman Catholic faith." It is well for us to know what this means. Baptism by whomsoever performed, by priest or by woman, is perfectly valid. When a man is baptized he is "born again of water and the Holy Ghost," but when he is "re-baptized" he repudiates his baptism, he denies Christ. He says to the Lord who before had regenerated him, "Thou hast never received me, I have never been a member of Christ." He says to the Holy Ghost who in Baptism and in Confirmation has strengthened him, "Thou never hast been the Comforter to me." He says of the forgiveness God has given him in penance, "these things were all unrealities, all solemn shams; I am as heavily laden to-day with my sins as if the priest had never said at the end of my confession, 'I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost.'" And he turns his back upon the altar God has given him to serve, with the thought, "the consecration prayers I have said have been mere empty forms; what I have worshipped as God is nothing but bread; the strength I have thought to be the grace conveyed by Christ's Body and Blood has been, after all, but the burning of my own imagination." We repeat, that the man who, baptized in the Episcopal Church, is "re-baptized" in the Roman, sins against the Holy Ghost and makes a public denial of Christ before men.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH 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 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesday, Fridays, Holy Days.—Additional Low Mass, 9:30.
Confessions.—Fridays, 2:30 p. m. to 5 p. m.; and 8 to 9 p. m.; other times by appointment.
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 6 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 Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.
The Mission House is at 248 W. 45th St.

KALENDAR FOR JANUARY.

- 1 Mo. **Circumcision.** Octave of Christmas.
- 2 Tu. Burial Guild, Monthly Mass, 8 a. m.
Monthly Meeting Sons of St. Sebastian, 8 p. m.
- 3 We. St. Mary's Guild, Monthly Mass, 9:30 a. m. Meeting 4 p. m.
St. Joseph's Guild, Monthly Meeting, 8 p. m.
- 4 Th.
- 5 Fr. *Abstinence.* Confessions, Afternoon and Evening.
- 6 Sa. **Epiphany.** O. V. B. V. M., Monthly Mass, 8 a. m.
- 7 S. **First after Epiphany.**
- 8 Mo. *St. Lucian, Pr. and M.*
- 9 Tu.
- 10 We. St. Mary of the Cross, Monthly Meeting, 8 p. m.
- 11 Th. St. Mary of the Annunciation, Monthly Meeting, 8 p. m.
- 12 Fr. *Abstinence.* Confessions, Afternoon and Evening.
- 13 Sa. *St. Hilary, Bp. and C.*
- 14 S. **Second after Epiphany.**
- 15 Mo.
- 16 Tu.
- 17 We.
- 18 Th. *St. Prisca, V. and M.* C. B. S., Monthly Mass, 5 a. m.
- 19 Fr. *Abstinence.* Confessions, Afternoon and Evening.
- 20 Sa. *St. Fabian, Bp. and M.*
- 21 S. **Septuagesima.** *St. Agnes, V. and M.*
- 22 Mo. *St. Vincent, Dea. and M.*
- 23 Tu.
- 24 We.
- 25 Th. **Conversion of St. Paul. Ap.**
- 26 Fr. *Abstinence.* Confessions, Afternoon and Evening. Bona Mors, Devotions after Vespers
- 27 Sa. Bona Mors, Monthly Mass, 8 a. m.
- 28 S. **Sexagesima.** Burial Guild, Monthly Meeting and Vespers.
- 29 Mo. Burial Guild, Monthly Mass, 8 a. m.
- 30 Tu.
- 31 We.

REGULAR WEEKLY MEETINGS OF
GUILDS, ETC.

SUNDAYS.—Children's Mass, 9 a. m. Singing School, 9:45 a. m.
Sunday School, Lessons, 2:30 p. m.
WEDNESDAYS.—St. Joseph's, 8 p. m.
St. Mary of the Cross, 8 p. m.
THURSDAYS.—St. Mary of the Annunciation, 7:30 p. m.
FRIDAYS.—St. Mary of the Angels, 3:30 p. m.
SATURDAYS.—Industrial School, 10 a. m.

ORDER OF MUSIC.

Sunday in Epiphany, Octave, January 7th.

SOLEMN HIGH MASS.

Processional Hymn, "Three Kings of Orient,"..... Ancient Carol
Messe Militaire Cimarosa
Offertory Anthem, from "The Messiah,"..... Handel
"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem!
behold, thy King cometh unto thee!
He is the righteous Saviour, and He shall speak peace unto the heathen,"
Hymn of Adoration, "Adeste Fideles" (59)..... Reading
Post-Communion Hymn 482, first and third verses..... Smart
Recessional Hymn 79..... Dix

SOLEMN VESPERS.

Processional Hymn, "Three Kings of Orient,"..... Ancient Carol
Psalms 72, 96 (Ninth Selection)..... Meyerbeer
Magnificat and Nunc Dimittis..... Meyerbeer
Vesper Hymn 75..... Schumann
Anthem from "Christmas Eve"..... Gade
"Hear ye host of angels;
Speed on wings unresting
God Himself commands you."
"When onward I am gazing,
I read distress and wrath,
I hear the tramp of nations,
Destruction around their path.
But now, a cheerful morning
O'er spreads the weary earth;
Once more is Hope upspringing,
To greet the Saviour's birth."
Laudate Dominum Parisian Tone
Recessional Hymn 76..... Monk

Second Sunday after Epiphany, January 14th.

HIGH MASS.

Processional Hymn 179 Monk
Mass No. 12 Mozart
Offertory Anthem, "The Shadow of the Cross,"..... Barri
"The cloudless noontide's golden rays "And still He plays in pure, sweet glee,
Shine gladly o'er the Holy Child, And still her eyes with tears are dim,
Among the flowers he darts and plays He knows not that she weeps to see
Before His Virgin Mother mild. The shadow looming over Him.
When lo, against the garden walls And so in glad and gloomy hours,
And o'er the sunlit room, Across our life's wide garden fair,
Where'er He plays a shadow falls, Where'er we go a shadow falls,
The shadow of His Cross of doom." The shadow of the Cross we bear."
Hear us, O Lord, help us to see
Life's shadows changing to perfect light in Thee.
Hear us, O Lord, grant us to see
Heaven's glory round us, and to dwell with Thee.

Post-Communion Hymn 309, Part II Webbe
Recessional Hymn 78 Tallis

VESPERS.

Processional Hymn 219..... Mason
Psalm 147 (Nineteenth Selection) Giorza
Magnificat and Nunc Dimittis..... Giorza
Vesper Hymn 31 Dykes
Anthem, "Dominus Juravit"..... Giorza
Words from Psalm 110, verses 4-7.
Laudate Dominum Parisian Tone
Recessional Hymn 82 Dykes

Septuagesima, January 21st.

HIGH MASS.

Processional Hymn 254 Baker
Mass in C Silas
Offertory Anthem "From the Depths,"..... Campana
"From the depths of our contrition
I let us now while humbly kneeling,
Raise our voice to Great Jehovah,
Who to dust gives life and feeling,
Who to naught can bring all kingdoms,
Who to dust can change a king,
Look upon us we implore Thee,
And our hearts to Thee we'll bring.
He, who weeping, seeks Thy pardon
May at last in Heaven be found "
Words from verses 6 and 7.

Post-Communion Hymn 311, Part II..... Willing
Recessional Hymn 168 Redhead

VESPERS.

Processional Hymn 257 Dykes
Psalm 77 (Tenth Selection) Gounod
Magnificat and Nunc Dimittis..... Mehul
Vesper Hymn 83..... Monk
Anthem, "Spirit Immortal"..... Verdi
"Spirit immortal, thou who art wearing
Woe like a garment, gloomily bearing
Life's heavy burden, why thus despairing?
Lift thine eye heav'nward, hope smiles above there,
God for the weary rest is preparing
And joy for the sorrowing child of His love!"
Spirit immortal, while upward soaring
Thy gracious Sov'reign humbly adoring;
Loud in His praises, lift up thy voice
In strains of gladness, sing and rejoice.

Hymn 26..... T. M. Prentice
Recessional Hymn 346 Barnby

Sexagesima, January 28th.

HIGH MASS.

Processional Hymn 287 Hopkins
Mass in B flat Hummel
Offertory Anthem "O Salutaris Hostia"..... Tours
Words of Hymn 311, Part II.
Post-Communion Hymn 312, first and last verses..... Hopkins
Recessional Hymn 180..... Gauntlett

VESPERS.

Processional Hymn 256 Dykes
Psalm 77 (Tenth Selection) Prentice
Magnificat and Nunc Dimittis..... Prentice
Vesper Hymn 83..... Monk
Anthem, Evening Hymn Abt
Words from Hymn 25.
Hymn 26..... T. M. Prentice
Recessional Hymn 193..... Blumenthal

THE PARISH.

THE Sunday School Festival was a new departure this year. It was held with success in the Clergy House, after the service in the Church upon Holy Innocents' Night. The happy faces of the children repaid the kind teachers and officers for the effort.

THE generosity of Parishioners and Friends provided not only a liberal feast for the S. S. entertainment, but left over a quantity which was distributed where it would do good.

SOME day we hope that a large school room may be provided for the Sunday School. It will ease labor, and remove many difficulties which now must be endured.

THE Retreat for the Associates O. V. B. V. M. and others, which was so ably and acceptably conducted by Father Betts, has brought us many commendatory letters and words. We all feel stronger, and should make our spiritual advantages evident in the time to come.

EPIPHANY TIDE will be short this year. Septuagesima will come on the 21st. Even so, it should be welcomed in its disciplinary features, as sent—not chosen.

THE Feast of the Purification of Saint Mary the Virgin should be prepared for this month, because it comes so early in February.

To the pleasure of appropriately celebrating Christmas this year with three Solemn High Masses was added the satisfaction of singing for the first time the new Epistle and Gospel added to the Prayer Book at the late revision. It may not generally be known that this Epistle and Gospel are found in both the Sarum and the Roman Missals where they are appointed for the first Mass of Christmas, to be sung before daybreak. The new Collect is also from the same Missals, but from the Mass of the Vigil of Christmas.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.
The Rev. WILLIAM SHARP, Jr., First Vice-President.
GEORGE B. PRENTICE, Second Vice-President and Director.
W. LESLIE BROWER, Treasurer.
JAMES T. WAITE, Secretary.

THE men are reminded of the meetings of the Committee for Prison and Hospital visiting, which meets on Saturday afternoons, at 1 o'clock, in the office of Mr. J. Seeley Ward, Jr., No. 1 Broadway, Room 163.

THE annual meeting of the Sons of St. Sebastian was held on the first Tuesday evening in December. The election of officers was held, with the changes and results as stated at the head of this column. Other matters of importance in chapter work was transacted, and work projected for the future. We should be glad to see more men at these meetings, which are now held in the clergy house, No. 232 W. 45th St.

ON December 11th the regular monthly meeting of the Local Assembly of the B. S. A. was held in the Church of St. Mary-the-Virgin. The attendance was quite large, and representatives from almost all the Chapters were present. The special object of the meeting was the presentation of the self-denial week offerings. The preacher was the Rev. Dr. Lubeck, of Zion and St. Timothy, whose sermon was powerful and helpful. Mr. Silas McBee delivered a short address. The next of these monthly meetings will be on Jan. 13th. The place of meeting has not yet been announced.

THE following collect for the daily celebration of Mass on the altars of our Seminaries is recommended for use. In one or the other form it is already said by many Seminarians. The importance of the object prayed for will be apparent to all Catholics.

O GOD, who, of old, didst command the offering of the daily sacrifice in Thy Temple, and Who dost accept the perpetual Offering of Thy Son once made upon the Cross; Grant, we beseech Thee, that in Thy good time the daily Sacrifice may be offered on the Altars of the Church's Seminaries, to the glory of Thy great Name and the salvation of our souls; through the Same Thy Son Jesus Christ our Lord. Amen.

DEUS, qui quotidianum in templo tuo offerri sacrificium olim mandasti, et perpetuum Filii tui sacrificium semel in cruce factum accipis; Concede, quaesumus, ut bono in tempore tuo quo tidianum in altaribus seminariorum Ecclesiae sacrificium offeratur; ad gloriam magni nominis tui et animarum nostri salutem. Pereundem Filium tuum Jesum Christum Dominum nostrum. Amen.

THE OLD CATHOLICS IN AMERICA.

A PAPER headed "*An Encyclical to all Bishops claiming to be of the Apostolic Succession*" has been received by many of the clergy during the past month. It begins, "Whereas certain evil minded men have caused the House of Bishops of the Protestant Episcopal Church, assembled, in the year 1892, grievously to err in its decisions and pronouncement concerning the validity of my episcopal consecration:

"I, Joseph Rene Vilatte, by the grace of God and favor of the Holy Apostolic See of Antioch, Archbishop of the Old Catholic Church of America, do call the attention of all Bishops who believe in, and claim to be of, the Apostolic Succession, to the following report and resolutions, and to their refutation thereinunder annexed."

The report and resolution of the House of Bishops is then printed and answered clause by clause with conciseness. The paper concludes, "I think, Venerable Brethren in the Apostolate, that I have shown the premises and the conclusion of the above report to be unchristian, absurd, and contrary to fact. One may charitably hope that these resolutions and the report drawn up by that wondrously sapient Committee were sprung upon the House when it was weary and desirous of dissolving the seance. Certainly had each Bishop of the P. E. Church in council been attended by his theologians, as is the case in Roman Councils, no such foolish illogical document would ever have seen the light, to make the House of Bishops of the year 1892 the derision and laughing-stock of 'the Archbishops of Utrecht, the Old Catholics of Germany and Switzerland, and the Metropolitans and Primate of the Anglican Communion.'"

The Bishops have continued their Committee with the request that it collect all available information concerning this consecration, and report to the next General Convention.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET, NEW YORK:

50 CENTS PER YEAR [] SINGLE COPIES 10 CENTS:

THE BONA FIDE EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE OCT. 20, 1891

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

NEW YORK, JANUARY, 1894.

THE CHURCH CONGRESS-CHICAGO-LAMBETH DECLARATION.

"THE BIBLE: A collection of writings, three-fourths forgeries, unreliable as to facts, and uncertain as to morals, valuable as showing antiquated ideas on ethical subjects, and therefore quite interesting.

"THE CREEDS: Which are to be recited from old-time association, no one being expected to believe them. In the Church of the future the gnostics are to tolerate the deists with true Broad Church liberality; that is, unless they assert their desire strongly enough to make people imagine that it is a genuine conviction.

"THE HISTORIC EPISCOPATE: Pure Congregationalism in Church government, an abandonment of all ideas of Apostolic Succession, with a bishop as a grand social functionary to represent the Church creditably before the world.

"THE SACRAMENTS: Outgrown superstitions, preserved partly because much beautiful poetry has been written concerning them, but chiefly to bring the Church down to an ignorant man's conception of what a religion should be."

—From a letter in the *Living Church*.

We hear a great deal in these days about a certain "quadrilateral platform." This church, it seems, is a "four-square table"—with nothing upon it. It mainly exists to steady the legs at its corners, which though marvelously turned and beautifully decorated would topple over if left to themselves. Four spokes are extracted from the cycle of Catholic truth and, *mirabile dictu*, the circle is squared; henceforth God's Church is to stand on four legs. Why did not the Fathers hit on this wonderful plan for uniting all sects? What a vast deal of trouble, worry and excitement would have been saved if Athanasius had formulated the Chicago-Lambeth platform instead of his creed. Yet if the Episcopal Church has any reason to be, it surely exists for a greater purpose than to bind together four propositions arbitrarily chosen from the deposit of the faith. Unity will come in God's good time, but as the result of our prayers, and not of our schemes. In the meanwhile, we should re-

member that the Church contends for the whole of God's truth, and that this may be stated in neither four, nor forty, nor yet four hundred propositions. If we must represent the Church by a geometrical figure, let us take the circle, or better, the sphere, in each of which the number of radii is infinite.

If we study the various religious sects among English-speaking people, we shall find that they are more than one hundred and fifty in number, that each differs from the other, and that each holds its formularies tenaciously against outside influence. If we take the sum of the positive doctrines held by each sect, the result will be identical with the whole deposit of faith in the Catholic Church; and if from Catholic dogma, as the unit, we subtract in succession those doctrines which are denied by Sectarians, the result will be zero. There is, in other words, no positive doctrine held by the sects which is not contained in Catholicism and there is no doctrine of Catholicism which is not denied by some sectarian body. Protestantism then, in fact as in name, is the spirit of negation.

Sects, as we know, have their origin in a process of successive division. A religious body holds, we will say, twelve fundamental doctrines; there arises a school within this body which protests against, let us say, three of these doctrines; it breaks away from the parent body and forms a new sect which holds nine positive and three negative doctrines. This process is continued until the number of the sects is legion and the doctrines held are all negative. Then Protestantism has reached its goal; it has carried its principle to a logical conclusion. The ultimate sect will therefore begin each article of its creed with *non credo*.

Now, Catholic and Protestant conceptions of the Church are fundamentally different. In both the Church is called the *body of Christ*. But, if the Protestant gives more than a metaphorical meaning to the term, he considers the *body* to be a collection of persons united for the common purpose of "faith" and "good works;" the *body*, in other words, is a human *organization*. The Catholic, on the other hand, regards the term as a synonym for a living *organism* through which God has chosen to take up human nature into Himself, as our Blessed Lord assumed human nature at His Incarnation. The *body of Christ*, which is the Church, to the Catholic becomes, through the sacraments, the extension of the Incarnation to all generations of men.

From these different conceptions of the Church, as a social organization, or as a living organism, spring radically different conceptions of the method of arriving at a true faith. An organization implies a formulated constitution, and Protestantism thinks it has a constitution in the Bible. "The Bible and the Bible only, the religion

of Protestants." Let us examine this dictum briefly. Manifestly, it contains two propositions, if it is to be used as a working hypothesis: first, "the Bible is the word of God;" secondly, "the meaning of the Bible can be grasped without recourse to external authority." Upon these two postulates Protestantism has been built. We do not impugn the sincerity of Protestants when we point out that results prove the falsity of one or both of these propositions, for it is an historical fact that their application has produced a hundred and more sects fighting and wrangling among themselves over the meaning of the sacred text. We shall assume that the latter of the propositions just mentioned is responsible for these divisions, for both Catholics and Protestants agree that they are not due to the former. Let us, then, find the flaw in the principle of Protestants that the Bible is clear to all who read reverently.

First, as we look for an authoritative origin of this idea in the Bible itself, we are at once perplexed, for Holy Scripture tells us plainly that "no prophecy of the Scripture is of any private interpretation." If the doctrine does not come from the Bible it should have no place in the religion of Protestants. But the theory is also irrational. Scripture, as Dr. Newman reminds us, is complex and unsystematic, in parts obscure, the outcome of many minds, times and places, and it cannot interpret itself. "How," he adds, "are private readers satisfactorily to distinguish what is didactic and what is historical, what is fact and what is vision, what is allegorical and what is literal, what is idiomatic and what is grammatical, what is enunciated formally and what occurs *obiter*, what is only temporary and what of lasting obligation." The answer to all this, even if we do not look at the question historically, is irresistible—they can not distinguish. We find moreover, that Holy Scripture confirms our answer, for St. Peter, speaking of the epistles of St. Paul, says, that in them "are some things hard to be understood, which they which are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Protestants are wrong, then, in taking the Bible as their constitution; and an organization without a constitution is a loose corporation. That which alone is "the religion of Protestants" is a sealed book till it receives an authorized interpreter. Only the Church could have brought into existence the Bible as a book; only she could have discriminated between the Epistle of St. Jude and the Epistles of St. Barnabas, placing the former in the canon as inspired, and omitting the latter; only the Church then, it is reasonable to say, can interpret the book which issues from herself. But the Bible is not the constitution of the Church as an *organization*, but one of the perfect fruits of an *organism* budding with life. Both Catholics and Protestants hold that the Sacred Scriptures are the Word of God; moreover, both will admit that they have been given for a purpose, and that that purpose includes a knowledge of their meaning; how then, if private interpretation is wrong shall we discover their meaning? If we should quote Scripture to show that the Church is the final authority in all matters of doctrine and discipline, we should lay ourselves open to the charge of private interpretation; we will, therefore, employ the historical argument.

During the first ten centuries of Christianity, the universal method of settling doctrinal ques-

tions, whether they were suggested by speculation or by the study of the Scriptures, was by summoning a council of the whole Church, and by laying the matter before the assembled bishops. A council, when it became general, that is, when its decrees had been ratified by every bishop of the Church, was considered infallible as being under the direct guidance of the Holy Spirit. For a thousand years the doctrinal disputes of Christendom were settled in this way, that is, until the division of the Church into East and West rendered the calling of a General Council for the time impossible.

Seven councils of the Church thus became general, and their decrees became as binding upon the whole Christian world as the very words of the Bible itself. Nor can this method of arriving at truth be slightly called "majority rule;" it is not *majority*, but *totality* rule. A council was not known to be infallible until its decrees were universally received. "General Councils may err, and sometimes have erred, even in things pertaining unto God," as the article expresses it; for though many were summoned to represent the whole Church and bore for a while the name "General," only seven received universal acceptance. The decision of the council might for the time seem only the opinion of the majority, but when the Council was accepted, the opinion of the part was known to be the belief of the whole. And the whole Catholic Church can not err, it is "the pillar and ground of the truth" which the Holy Ghost is guiding into all truth. If the Church of God is a living organism it can not universally promulgate error as truth. "A good tree cannot bring forth evil fruit."

The great respect our American Bishops pay to this view of the decisions of a General Council is worthy of note. At the last General Convention they declared null and void the consecration to the Episcopate of an Old Catholic priest, giving as one reason for the action that his consecrators, i.e. "Archbishop Alvarez, Bishops Dionysios and Athanasius," belonged to a body which does not accept "the dogmatic decree of the Council of Chalcedon as to the person of our Blessed Lord." It appears that our Bishops were wrong in their facts; that the Holy Apostolic See of Antioch, to which the consecrators belong, does receive the doctrine of Chalcedon. But it will long be remembered, for what it is worth, that our Bishops have taken the ground that the non-acceptance of the dogmatic decree of a General Council deprives a body of spiritual fecundity.

The principle as applied by the Bishops is somewhat extreme,—but what of that; it is based upon the truth that the Church is an organism with a continuous life or no life at all. If the Bishops will stick to this text as a basis of unity in place of the four articles put forth at Chicago—already too honey-combed with interpretations ever to bear any practical test—we may yet see the religious bodies about us grafted again on the parent stem, drawing their life from the root, and bearing perennial fruit unto God. Moreover, the Bishops should withdraw their four articles because they must see the folly of allowing them to stand as a permanent basis of unity when Episcopalians themselves, in the sessions of the Church Congress, have used them as a platform from which to attack Bible, Creed, Episcopate, and Sacraments.

TO-MORROW.

From the Spanish of Lope de Vega.

Lord, what am I, that, with unceasing care,
 Thou did'st seek me,—that Thou did'st wait,
 Wet with unhealthy dews, before my gate,
 And pass the gloomy nights of Winter there?
 O strange delusion!—that I did not greet
 Thy blest approach, and O, to heaven how lost,
 If my ungratitude's unkindly frost
 Has chilled the blushing wounds upon Thy feet.
 How oft my guardian angel gently cried,
 "Soul from thy Casement look, and thou shalt see
 How He persists to knock and wait for thee!"
 And O! how often to that voice of sorrow,
 "To-morrow we will open," I replied,
 And when the morrow came I answered still, "to-morrow."

Translated by H. W. Longfellow.

NOTES AND QUERIES.

SUITABLE questions sent to the ARROW by subscribers or non-subscribers will be answered in this column if they reach the Editor by the fifteenth of the month. Questions will be printed without signature if desired, but no anonymous communications will be noticed.

Does not the Roman Church recognize lay-baptism? and, if so, why is not the baptism of the Episcopal Church recognized by Romanists?

J. G. V.

1. The Roman Church recognizes lay-baptism. The following instruction is taken from an authorized Roman Catholic Book of Devotion:

"Provided an infant is in danger of dying before a priest can be procured, any person, whether man, woman, or child, may baptize it in the following manner:

"Whilst pouring common water on the head or face of the infant, pronounce the words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

2. Converts from the Episcopal Church are "re-baptized" because the Roman Church is determined to discredit every act of the Anglican Ministry. Romanists can not answer the arguments of their own men for the validity of Anglican Orders and Sacraments. Gratuitous insult of our sacraments is the only course open to them. They "re baptize" converts on the ground that there is always doubt whether our clergymen have used the proper matter and form. Yet our Prayer Book cannot be faulted in this respect. There is probably no service in the book which has been so scrupulously carried out in every detail by all schools in the Church as the office of baptism.

If God knows beforehand what a man will do, how can that man have free will? W. M. F.

(1) God's knowledge of things is one "eternal now and with Him is no past or future; (2) our knowledge that a thing will happen is not the cause of its happening, nor need God's so called Foreknowledge interfere with man's voluntary action; and (3) the "Omnipotent God has perfect power to limit His own knowledge in regard to moral contingent actions, and, rather than have a reign of universal necessity, He can, if He so pleases, set up a range of alternative possibilities, and open a source of contingency in the voluntary actions of His creatures, to which no prescience can possibly extend" (Dugald Stewart).—*Church Times*.

How does a man's soul differ from his spirit?

G. B. B.

In the threefold nature of man, as expounded by St. Paul, the spirit is the seat of the sanctified intellect, and the soul the seat of the animal life and emotions; the former is intellectual, and the

latter moral. The soul is the connecting tie between body and spirit, and is elevated or debased by its being regulated by the sanctified intellect, or by mere animal or devilish passions. *Mens sana* is the mind energizing with a moral soul, whilst the *corpus sanum* is the body having all its powers and energies directed and controlled by the "reasonable soul." Animals have souls, but they are not "reasonable," God has not breathed His spirit into them. Man's soul is capable of rising to God's likeness in proportion as it is dwelt in and dignified by the Divine reason, to which it is allied. We call a man without body a ghost; without spirit an idiot; without soul a madman. The dead body may undergo a resurrection; the suspended intellect of the idiot, or the undeveloped reason of the child or the unlearned, dwarfed in its operation, may be restored and grow to its perfection, but how shall the soul, demoralized in this world by the dispositions of the Devil, and the vile lusts of the flesh, be regenerated in another?—*Church Times*.

The leading article in the December number of the *Newport Convocation Journal*, which thoroughly denounces the utterances of the disloyal speakers at the recent Church Congress, concludes with these words:

"Upon the merits, therefore, of the particular subjects discussed in this article, we say frankly, that:

"1. Every candidate for Holy Orders knows precisely what he is about to undertake, at ordination, to believe and to teach; and, failing a readiness to do this without qualification or reservation, he ought at once to withdraw from his candidature.

"2. If, unhappily, a priest shall find himself unable to believe and to teach the foregoing doctrine without qualification or reservation, "and as this Church hath received the same," it is in order for him to promptly surrender his priesthood in the manner prescribed by Canon. This is good Ethics, and it is implied in one's Ordination Vows."

From an interesting sketch of the Papal Delegate Satolli, in the *Boston Daily Avertiser*, we clip the following:

"One characteristic is the power of his memory. His duties require him to make frequent speeches before American congregations, and, therefore, in the English language. He writes his speeches out in Italian, formulates in his own language and on paper what he wishes to say and in just what words he wishes to say it, has these speeches translated into English by his interpreter, and then commits the English to memory. So wonderful is his memory and so thorough his mastery of detail, that no one would suspect from listening to his utterances that he was not an English scholar. Although not understanding the words he speaks, he gives them an inflection and pronunciation that is nearly perfect, and proves that the power of imitation has been strongly cultivated within him, for he copies every emphasis taught him by the interpreter."

We have been asked to reprint in tract form the answer given to "Veronica" in a recent number of the ARROW. The article appears again in type on page 7 of this issue, and will be struck off on a separate sheet suitable for distribution in parishes at 25 cents per 100, postage paid. Address L. S. L., 232 West 45th Street, New York.

Are all the Stations of the Cross based on Holy Scriptures? If not, why are they used?

VERONICA

The object of the Stations of the Cross is not to "interpolate in Scripture" events in the passion of our Lord which are not there written, nor to teach history, but to draw from Holy Scriptures and elsewhere (from mere legend if you like), such elements as will excite devotion by encouraging meditation upon the suffering and death of our Lord. You would hardly contend that Holy Scripture gives a complete account of every event which happened to our Lord while on earth, or of every suffering He endured. Protestantism is allied with Rationalism in this contention. Protestantism, assuming that what is not explicitly stated in the Canonical Scriptures, must not be believed as religious truth, holds simply to the letter and loses the spirit of early Christianity, which alone gives life to our study of Christ. Rationalism neglects what is not written in so many words, whether canonical or not, and arranging its material in logical order by collating and comparing, "disproves" the Scriptures from internal evidence. But neither of these is the method of the Catholic Church, which has ever recognized that tradition holds a place in our belief and practice. The four Gospels do not profess to give us a complete, historical account of the period they traverse. It is significant that the last words of the last Gospel should so vividly enforce upon our minds the fact that there are thousands of events, and doubtless miracles, in the life of our Lord which are not written in inspired history, but which may still be proper subjects for our imagination and our devotion. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

There is hardly a Catholic, or indeed devout

Protestant preacher, who does not make use of this principle both in meditations and in sermons when he strives to rouse the emotions by bringing before the imagination some phases in the life of our Lord, the details of which are not written. If these details may be presented to the imagination in sermons, why not in pictures?

But if it is a Puritanical spirit which protests against a picture of a second and a third fall of our Blessed Lord as He bore the weary weight of His cross to Calvary, it is an unbelieving spirit which protests against the Veronica Station as "unreasonable, which no wise man can read without a smile on his face and a sigh in his heart."

Did signs and wonders cease with the last recorded miracle in Holy Scriptures? Are the miracles wrought by our Blessed Lord limited to those vouched for in the Sacred Text? Protestantism practically says "Yes;" and from that position it is but a step, as we see from the trend of the religious thought to day to a disbelief in miracles altogether. Catholicism to the question says "No!" The Church breathes the very air of miracles and the supernatural. The Lives of the Saints with the miracles contained have ever been in the Church the subject of devout contemplation. The Church does not single out any one miracle unrecorded in Holy Scriptures and say it is true, but she does hold fast to the miraculous element in the lives of the Saints. She does not say you must believe *de fide* the story of the deliverance of St. John from the kettle of boiling oil, or the imprinting of the Saviour's likeness upon the handkerchief of St. Veronica, but she does encourage her children to the devout contemplation of such things as based on a true principle.

Some legends are false, some are true; and we may not always be able to discriminate. But a Catholic will not give less weight to a legend because it contains the account of a miracle.

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THE COST OF THE TEMPLE.

It will be a revelation to some of those people who are for ever begrudging the sums expended on the decoration of churches to be informed that, according to the computation of Villalpandus, the talents of gold, silver, and brass used in the construction of the Temple amounted to 7,020,227,040*l.* The jewels are reckoned to have exceeded this sum, but, for the sake of an estimate, let their value be set down at the same amount. The vessels of gold consecrated to the use of the Temple are reckoned by Josephus at 140,000 talents, which, according to Capel's reduction, are equal to 556,424,696*l.* The vessels of silver are computed at 1,340,000 talents, or 499,330,602*l.* The silk vestments of the priests cost 1,224*l.*, the purple vestments of the singers 2,408,161*l.* The trumpets amounted to 240,816*l.*; other musical instruments to 4,896*l.* To these expenses must be added those of other materials, the timber and stone and of the labor employed upon them, the labor being divided thus: there were 10,000 men engaged at Lebanon in hewing timber; there were 70,000 bearers of burdens, 20,000 hewers of stone, and 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages and food, Solomon bestowed 6,817,404*l.* Estimating the daily food and wages of each man at 4*s.* 8*d.*, the sum total would be 95,792,947*l.* The costly stone and timber in the rough may be set down as at least equal to one-third of the gold, or about 259,724,081*l.* The several sums will then give a total of 15,461,354,907*l.*—*Church Review.*

"THE Middle Aisle" says *Canadian Churchman*, is an expression which has "fallen among the thorns" of a corrupt use which bids fair to rob it of its original and proper meaning. The word "aisle" means "wing," and should be applied to

the side annexes of the naves of a church—not the passages—either middle or otherwise. *Church Review* says "a man would be deemed mad who called a bird's body its 'middle wing,' but an exactly similar statement made about a church is generally regarded as perfectly correct." The "Queen's English" is constantly in need of protection from "murderers," and each true Briton (and Churchman) should form himself into a "vigilance committee" to save it.—*Living Church.*

"MOREOVER, criticism cannot be regarded as one of the exact sciences. It depends largely upon the idiosyncrasy of the critic, or school of critics. . . . What security have we that the next wave of fashion may not sweep away the disintegrating criticism as completely as if it had never existed? When ingenuity has done its utmost, in accounting for the phenomena of the Scriptures on the principle of Jehovahists, Elohist, Deuteronomists, and post-Exilic redactors, a reaction in a more matter of fact direction may be assuredly looked for, and Old Testament criticism will flow calmly and peacefully in the channels in which New Testament criticism has long been running. . . . Until this is the case, sensible men will be content, at least, to suspend their judgment."—*Selected.*

It is an absolute impossibility to set all the world right; it is an absolute impossibility to help every one that needs help. There are persons who worry themselves nearly crazy over things, which it is beyond the power of man to cure, who lay out plans for work, which can by no possibility be accomplished. The part of reason and common sense is for every person to do his own part, as he knows how, and not to fret because he can not do more.—*Rev. Morgan Dix, D.D.*

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