



THE

ISSUED 
MONTHLY.



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. IV., No. 1.
WHOLE No. 37.

NEW YORK, OCTOBER, 1894.

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

We take occasion to state to our friends and others that the price for single copies of this paper is reduced from ten to five cents per copy.

ONE thousand copies of THE ARROW are mailed every month. Over one hundred copies are sent to papers which regularly exchange with it, and about the same number to clergymen who have asked to receive the paper. The rest are mailed to subscribers, and to persons who are engaged in propagating the Catholic Faith.

EACH month the paper takes its flight almost around the globe; Eastward to India, and Westward to the Sandwich Islands. It receives exchanges from Montreal to New Orleans, from Boston to San Francisco. Its recent article on SWEDISH ORDERS INVALID has been sent to all the Swedish Bishops by a member of that Communion, and the Augustana Synod has had it translated into Swedish for wider distribution. THE ARROW is published solely to spread a knowledge of the Catholic Faith wherever it may lodge, and by increasing its circulation, Catholics increase its usefulness.

BIRDS of a feather flock together. If Dr. Coxe wishes his orders to stand on the same footing in the eyes of the people with those of Methodist Bishops, he has taken the right method. At Chautauqua he has been preaching to Protestants of all denominations as a representative of the Episcopal denomination, upon the text "What must I do to be saved?" The Bishop answers the question, according to the newspaper reports, by preaching to his mixed audience that we must give to the needy and hungry and have faith. The report does not say that the Bishop gave any intimation to his audience that they were not in the true way of salvation, or that he hinted that there was such an institution as the Catholic Church, to which our Lord adds daily such as shall be saved. The existence of a place of future punishment being, presumably, one of the tenets upon which his Methodist hearers may be supposed to have no doubts, the Bishop roundly denounced those who denied the existence of hell. How sad it is that when our Bishops denounce any thing it is always the persons or the institutions not represented in their audience.

OLD Catholicism of late has not been much in evidence. The Congress held at Rotterdam last week brings it again before the notice of the religious world, though the representatives attending it were neither so many nor so influential as those who were present at Lucerne in 1892. Of the few English Churchmen present were Canon Churton, and the Revs. W. H. Griffiths, J. J. Lias, and S. D. Stubbs. Among the subjects for discussion Jesuitism was a prominent topic, while the question of the reunion of Western and Eastern Christendom excited much interest. The Swiss Old Catholic Church has got in advance of other kindred Churches in eliminating from its vernacular Liturgy the *Filioque* clause of the Nicene Creed, alienating itself in so doing from the communion of the Western Church. Owing, doubtless, to the influence of the Archbishop of Utrecht, whose suspicion of Anglicanism is well known, a pamphlet, drawn up by four Old Dutch Catholic *curés*, was circulated at the conference, in which the validity of Anglican Orders was called in question. The authors held that the Bishops using the Edwardian Ordinal had no intention of transmitting the power to offer the Eucharistic Sacrifice. Old Catholicism evidently needs some restraining influence to preserve it from falling into errors as dangerous as those which it especially avoids. —*The Church Times*.

EARLY COMMUNION.—Its value is thus beautifully expressed by the Late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day; even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'" (Easter in St. Paul's, p. 286.)—*The Church Guardian*.

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.

Wednesdays, Fridays and Holy Days—Additional Low Mass, 9:30.

Confessions—Fridays, 2:30 to 5, and 7 to 8 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.

KALENDER FOR OCTOBER.

1. Mo. *St. Remigius, Bp.* Burial Guild, Monthly Mass, 8 a. m.
2. Tu.
3. We. *St. Mary's Guild*, Monthly Mass, 9:30 a. m.
4. Th.
5. Fri. *Abstinence.*
6. Sa. *St. Faith, V. and M.* O. V. B. V. M., Monthly Mass, 8 a. m.
7. S. **Twentieth after Trinity.**
8. Mo
9. Tu. *St. Denys, Bp. and M.*
10. We.
11. Th.
12. Fri. *Abstinence.*
13. Sa. *Translation of King Edward, Conf.*
14. S. **Twenty-first after Trinity.**
15. Mo.
16. Tu.
17. We. *St. Ethelreda, V.*
18. Th. **St. Luke.** C. B. S., Monthly Mass, 8 a. m.
19. Fri. *Abstinence.*
20. Sa.
21. S. **Twenty-second after Trinity.**
22. Mo.
23. Tu.
24. We.
25. Th. *St. Crispin, M.*
26. Fr. *Abstinence.* Bona Mors, Devotions after Vespers.
27. Sa. Bona Mors, Monthly Mass, 8 a. m.
28. S. **Ss. Simon and Jude.** (Twenty-third after Trinity.)
29. Mo.
30. Tu.
31. We.

GUILD MEETINGS, ETC.

- Sunday.**—Children's Mass, 9 a. m., weekly.
Singing School, 9:45 a. m., weekly.
Sunday School, Lessons, 2:30 p. m., weekly.
Burial Guild, after Vespers; first in month. *
- Monday.**—Society of St. Alban the Martyr, 8 p. m., second and fourth in month.
- Tuesday.**—Men's Guild, 7:45 p. m. weekly.
Sons of St. Sebastian, first in month.
League of St. Lawrence, as called.
- Wednesday.**—St. Mary's Guild, 4 p. m., first in month. *
St. Joseph's Guild, 7:45 p. m., weekly. *
Guild of St. Mary of the Cross, 8 p. m., weekly. *
- Thursday.**—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly. *
- Friday.**—Guild of St. Mary of the Angels, 3:30 p. m., weekly. *
Bona Mors Society, after Vespers, last in month.
- Saturday.**—Industrial School, 10 a. m., weekly. *
- * NOTICE.—Usually from Trinity to Michaelmas these meetings, etc., are omitted.

ORDER OF MUSIC.

Twentieth Sunday after Trinity, October 7th.

HIGH MASS.

Processional Hymn 179.....Monk
Mass in E flat.....Guilmant
Offertory Anthem.....Wagner

"With glory clad with strength arrayed,
The Lord that o'er all nature reigns,
The world's foundation strongly laid
And the vast fabric still sustains."

"The floods, O Lord, lift up their voice,
And toss the troubled waves on high,
But God above can still their noise
And make the angry sea comply."

"Thy promise, Lord, is ever sure,
And they that in Thy house would dwell,
That happy station to secure
Must still in holiness excel."

Post-Communion Hymn 309, Part II.....Webbe
Recessional Hymn 180.....Gauntlett

VESPERS.

Processional Hymn 219.....Mason
Psalm 147, (Nineteenth Selection).....Giorza
Magnificat and Nunc Dimittis.....Tallis
Vesper Hymn 23.....Speranza
Anthem "The Hour of Prayer"

"It is the hour of prayer, forget all earthly care.
Father Almighty, we are but dust
In Thy great mercy we put our trust,
Thou art our Father, Thou art our Lord,
By men and angels Thou art adored."

Hymn 455.....Concone
Recessional Hymn 346.....Barnby

Twenty-first Sunday after Trinity, October 14th.

HIGH MASS.

Processional Hymn 256.....Dykes
Mass in A.....Kalliwoda
Offertory Anthem from "95th Psalm".....Mendelssohn

"In His hands are all the corners of the earth, and the strength of the hills is also His. O come let us worship, and kneel before the Lord."

Post-Communion Hymn 311, Part II.....Uglov
Recessional Hymn 197.....Dykes

VESPERS.

Processional Hymn 305.....Oakley
Psalm 77 (Tenth Selection).....Mercadante
Magnificat and Nunc Dimittis.....Ritter
Vesper Hymn 24.....Mendelssohn
Anthem, from "Elijah"

"For Thee, O God, our constant praise
In Zion waits, Thy chosen seat;
Our promised altars there we'll raise
And all our zealous vows complete."

Thou, who to every humble prayer
Dost always bend Thy listening ear
To Thee shall all mankind repair
And at thy gracious throne appear."

Hymn 455.....Concone
Recessional Hymn 193.....Blumenthal

Twenty-second Sunday after Trinity, October 21st.

HIGH MASS.

Processional Hymn 304.....Elvey
Mass in G.....Von Weber
Offertory Anthem, "Ave Verum".....Gounod

Jesu, Word of God Incarnate,
Of the Virgin Mary born,
On the Cross Thy Sacred Body
For us men with nails was torn,
Cleanse us by the Blood and Water
Streaming from Thy pierced side;
Feed us with Thy Body broken
Now and in death's agony.
O Jesu, hear us! O Jesu, spare us!
Jesu, Jesu, Son of Mary,
O grant us Lord, Thy mercy. Amen.

Post-Communion Hymn 312, first and last verses.....Hopkins
Recessional Hymn 162.....Barber

VESPERS.

Processional Hymn 301.....Sullivan
Psalms 123, 124, 125, (Seventeenth Selection).....Donizetti
Magnificat and Nunc Dimittis.....Monk
Vesper Hymn 27.....Haydn
Anthem from "The Creation"

"On Thee each living soul awaits; from Thee, O Lord, all seek their food;
Thou openest Thy hand, and fillest all with good."
"But when Thy face, O Lord, is hid, with sudden terror they are struck;
Thou tak'st their breath away, they vanish into dust."
"Thou sendest forth Thy breath again and life with vigour fresh returns;
Revived earth unfolds new strength and new delights."

Hymn 455.....Concone
Recessional Hymn 240.....Herold

S. S. Simon and Jude (Twenty-third Sunday after Trinity,) October 28th.

HIGH MASS.

Processional Hymn 426.....Haydn
Mass in E flat.....Prentice
Offertory Anthem from "The Redemption".....Gounod

"Lovely appear over the mountains, the feet of them that preach and bring
good news of peace. Ye mountains, Ye perpetual hills bow ye down. Over the
barren wastes shall flowers now have possession. Dark shades of ancient days,
full of hate and oppression. In the brightness of joy fade away and are gone.

Post-Communion Hymn 321.....Mason
Recessional Hymn 432.....Gauntlett

VESPERS.

Processional Hymn 447.....Redhead
Psalms, 148, 149, 150, (Twentieth Selection).....Gounod
Magnificat and Nunc Dimittis.....Schumann
Vesper Hymn 430.....Romberg
Anthem from "The Transient and the Eternal"

"Their country is on high;
There unclouded suns are shining;
There the wicked cease from troubling, and the weary are at rest.
There the tints of the morning fade not;
There Cherubin and Seraphin
All strike their celestial harps,
And with music fill the sky.
There dwells on high our Lord and King,
Th' Incarnate God, Who did redeem;
There angels sing in higher strains
How man his bliss regains.
There swells the full hymn of angels praising God,
And the boundless vault of heaven then echoes Glory to God.
Let us then worship and adore Him
Who has promised such bliss for eternity
To the spirit still inclined to good."

Hymn 426; two verses.....Haydn
Recessional Hymn 19.....Ouseley

THE PARISH.

Requests to visit the sick and dying, and for other ministrations, should be made at the Clergy House, No. 232 West 45th Street, during the morning if possible.

The Sunday School teachers and scholars are notified that the regular afternoon session will be resumed on Sunday, October 7th.

All the Guilds will resume their regular meetings during the month of October.

Those who can assist in teaching the young in the Sunday School, in the work of the Guilds, in the Industrial School, etc., are requested to offer their services to the clergy, so that arrangements may be perfected with as little delay as possible.

Members of the Men's Guild are requested to attend the October meetings as promptly and fully as possible, in preparation for the work of the coming season.

Attendance at the High Mass on Sundays at 9 o'clock, this Summer, has been larger than last year. This Service will be continued with the same care. Each year it proves to be a convenient hour for many adults, and for children who are not members of the Sunday School. The Service is finished in three-quarters of an hour.

All Saints' Day, Thursday, November 1st, is a day of Obligation. All should receive Holy Communion on that day or within the Octave. Confessions will be heard on the Friday afternoon and evening before the Feast.

The Burial Guild will hold its Annual Meeting on All Saints' Day, after Vespers, as usual. There will be an Election of Officers. Members will please bring their Books, so as to be able to unite in the Vespers for the Dead.

Members of the Burial Guild will remember to account with the Treasurer, Mr. F. B. Blanchard, if there be any unpaid yearly dues (\$1) before All Souls' Day, November, 2d. Address, 228 West 45th Street.

They are reminded that their Solemn Anniversary Requiem Mass will be celebrated on All Souls' Day at 9 a.m. Names of the Departed, whom they wish to remember, should be sent to the Clergy before that Day.

There will be a Daily Requiem Mass during November, from the 3d to the 29th inclusive, except on Sundays, St. Luke's and Thanksgiving Day.

VISITORS will please take notice that, according to ancient custom, the Priest and people are to say the *Kyrie Eleison* antiphonally, as follows:

Priest—Lord, have mercy upon us.
People—Lord, have mercy upon us.
Priest—Lord, have mercy upon us.
People—Christ, have mercy upon us.
Priest—Christ, have mercy upon us.
People—Christ, have mercy upon us.
Priest—Lord, have mercy upon us.
People—Lord, have mercy upon us.
Priest—Lord, have mercy upon us.

The ARROW acknowledges the following new Exchanges:

All Saints, Chronicle, *Dorchester, Mass.*; Our Church, *Washington, D. C.*; The Seminary, *New York City*; St. Mark's Church Monthly, *Adams, Mass.*

THE NAME AND THE IDEA. If persons who are anxious to teach their friends and next door neighbors in the Church the doctrines of the Catholic Religion that they themselves have learned, would be a little more careful about their phraseology, half the difficulty of the task would be overcome. And if priests who desire to impart true doctrine to their people would mind this same counsel, they would meet with fewer disappointments in their work. Get people used to saying things, and they will surely come to realize the things themselves of which they speak. Get them to saying "the Mass" and they will believe in the oneness of the great Sacrifice of the Altar throughout the Catholic Church. (It is not necessary to trouble ourselves with what "the Greeks say," for we do not live in their part of the world, nor do we speak after the fashion of Orientals.) Teach them to speak of the "Priest," and they will accept the reality. Let them hear, from the pulpit, in the parochial call, of the Sacrament of Penance, and they will be pretty sure to go to confession.

We have not yet learned this lesson, the most of us. We have got, alack-a-day! an Anglican terminology, and a sorry one enough it is, to be sure. It is awkward, or bombastic, or unintelligible, or else it presents difficulties of no mean sort to persons who have never passed beyond Simon Kerl's (do they study Simon Kerl in these days?) elementary speller—not an inconsiderable class of Christians to the Church in many centuries. There is "Presbyter," and how the lips smack when they say it! And "Eucharist," a very good word to use if one is sure whether it has a *k* or an *h* in it. And "Celebration," of which few, save certain elect Episcopalians understand the meaning. And finally, "Paradise," as the term for the intermediate state, which most Christians down to a hundred years back, more or less, used to think identical with Heaven.

However, perhaps we are learning to speak the language; learning to speak it over again, for we did fairly well before the era of Anglican terminology came in. Let it pass on its way, the people will have their language in the end. "'Twas merry in England when we had the Mass," said the poor simple English peasants after the theorists thought the new order well established. And so, bye and bye, when the theorists have concluded that the new language has been learned, and that everybody is talking as themselves, they will some fine day open their ears to hear plain folk speaking of *the Mass*, and *the Priest*, and of *Purgatory* (in its Prayer Book sense) and—we shall all be speaking the speech of the Catholic Religion—*Holy Cross Magazine*.

THE proposed action of Archbishop Plunket in consecrating a heretic to fill the office of Bishop for the schismatical Spanish Reformers has been accomplished. The part that the Bishop of Iowa has played in encouraging this action is discreditable to himself and to the American Church. Even if Spain were a legitimate field for making proselytes, the insufficiency of Bishop Perry's reasons for favouring the movement will be apparent upon reading the comments of the *Church Times* upon his letter.

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 EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE, OCT. 20, 1894.

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

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

NEW YORK, OCTOBER, 1894.

REMEMBER THE DEAD.

Bishop Jeremy Taylor commends the duty of remembering the Faithful Departed in his devotional work, entitled "Holy Living and Holy Dying." He urges the thought that if they know what their friends do on earth in the way of remembering or forgetting and neglecting them, they will be correspondingly comforted or grieved.

This is one motive for keeping up active affection for the Dead, by an appeal to sentiment and love for others. There is a principle, however, in the example of our Blessed Saviour, Who died for the Dead, the Living, and those yet to be born. His prayers, consistent with His Life, Death and Resurrection, were therefore for the whole world.

St. Paul, speaking by the Holy Spirit, commended us to "pray for *all* men," which shows that this same principle is to be observed perpetually.

Those who truly mourn know well the meaning of the affliction which, when sanctified, compels them to pray for their beloved ones who have been called to rest. They do not and cannot omit to pray for the good estate of those gone before. They would not leave them to forgetfulness, which would be less than the intention of the prayer and atonement of Christ.

Our parochial custom is not only to pray for the Departed at the time of burial, but also at other times—notably upon their Anniversary days. For long years we have remembered them upon All Souls' Day. A beautiful custom has grown up amongst us, to mark the days of the month of November, which correspond with the days of the month in which they died. So general has this become, that with each year the names of those whom friends wish to pray for, have been increased to hundreds. Those who can, attend the Requiem. Those who are afar

off, unable to attend, assist in spirit. Some of them send from Europe, from distant parts of the United States, from Canada. They know that our Clergy will stand at the Altar and that their requests will be granted.

We call attention now to the opportunity which will be given in November, in the Daily Requiem, so that all who wish may send the names of the Departed to our Clergy, and the dates upon which they would have prayer offered. The Clergy should be notified during the present month of October.

THE BISHOP OF IOWA AND THE SPANISH REFORMERS.

Archbishop Plunket compels our admiration by his persistency, albeit in a cause of which we cannot approve. On the eve of fulfilling his long avowed intention to consecrate a Bishop for the Spanish Reformers in Madrid, his Grace has forwarded to the *Times* a long letter from the Bishop of Iowa, in the belief that "the impartial testimony of such an eye-witness will carry weight with thoughtful minds." Bishop Perry, who lately went to Spain deeply prejudiced against the Reformed movement, professes himself converted to complete sympathy with it. An examination of his letter discloses the slender grounds on which his sudden conversion is founded. These are his reasons:—He observed a good deal of earnestness in the congregations; the Bible and the Catechism are carefully studied; the ministers wear cassock, surplice, and white stole; the altar has a cross upon it, and the church has a thoroughly "churchly" appearance. Some rich people are among the converts, and all the ministers have letters of orders from Roman or Anglican Bishops. The Bishop has examined the new Prayer Book, and can affirm that its offices are "far more Catholic in their tone and teaching, and more doctrinally and liturgically correct and orthodox than those of the 'Proposed Book,' adopted by the American Church in the Middle and Southern States in 1785, when without a Bishop," on the submission of which "imperfect and uncatholic book to the English Archbishops and Bishops in 1786-7, the English hierarchy communicated to White and Provoost the Apostolical Succession in the English line."

The Bishop states that he has examined the Prayer Book "critically;" yet it will be noticed that he tells us nothing of its merits, except that they exceed those of another book which never came into general use; and as to its defects, all he can say is "the Spanish offices are as yet not all that one could wish." Yet we think that, if his "impartial testimony" was "to carry weight with thoughtful minds," it should at least have conveyed some information in detail respecting the nature and teaching of the Reformed Spanish Liturgy. Now when we first criticised the Dublin

Scandal in 1891 we pointed out some manifest blemishes in that Liturgy, which have not been removed from it, and our statements have never been challenged. Founded professedly upon the ancient Mozarabic rite, it is as a fact a mere mosaic of Roman, American, Irish, and Portuguese liturgical fragments, to which is added a copious sprinkling of "Cabrera" compositions, as the marginal notes of the authorised English version show. The poverty, however, of the liturgical forms is not a fatal objection: time might improve that detail. What is more serious is its erroneous doctrinal teaching. It studiously omits every expression that could be supposed to teach Baptismal Regeneration. It leaves out of the Ordinal the commission of the Power of the Keys, which occasioned the late Lord Primate of Ireland to observe that he doubted if a priest so ordained could be allowed to minister at an English altar. Again, the direct Absolution is excised from the Communion of the Sick, and the *Quicumque vult* is pronounced unfit for public recitation. As regards the Holy Eucharist, there is a formal denial of the doctrine of the Real Presence. Thus much for the Catholicity of the Prayer Book, the like of which is not to be found in any portion of the Catholic Church throughout the world.

Again, the history of the Reformed Movement lays it open to suspicion. The leader, Senor Cabrera, abandoning his work as a priest of the Church in Spain, acted as an agent for the Spanish Evangelization Society of Edinburgh, a society chiefly Presbyterian. Under their auspices he established a Presbyterian sect in Gibraltar. Next he published at Seville a translation of the Westminster Confession, which had a large circulation in the Peninsula. He then drew up a new Confession on similar lines, and also a Book of Discipline of the form and order of the Presbyterians, of which body he served more than once as a Moderator. Lord Plunket excused him on the plea that he worked with the Presbyterians until such time as he should be able to declare himself an Episcopalian, conduct which, if not immoral, at any rate was unbecoming in a reformer who intended to found a community united by discipline and doctrine to the Catholic Church. As we should have expected, the proposed "Reformed Church of Spain" bears upon its character the stamp of its founder's antecedents. Its profession is that of the merest Protestantism under the thin disguise of an Episcopal constitution.

Now the nature of the movement has been known from its beginning to the entire Anglican Episcopate. In 1878 its claims were urged before the Pan-Anglican Conference, and the prayer that the English Bishops would consecrate a Bishop for Spain was simply refused. Again at the Pan-Anglican Conference of 1888 the com-

mittee—of which Archbishop Plunket was a member—charged with the duty of considering our relations with Old Catholics and other bodies, reported thus:—"We trust that *in time* they (the Spanish Reformers) may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organization as will permit us to give them a fuller recognition." And the Bishops of the Province of Canterbury a fortnight ago, while declining to pronounce any judgment upon or to interfere with the action of the Bishop of another province, thought it their duty to say that their House could "not hold itself responsible for any such step as appears to be contemplated by the Lord Archbishop of Dublin until the meeting of the Lambeth Conference in 1897."

Thus much, then, for the view taken by the entire Anglican Episcopate and the Canterbury Convocation, which, to our mind, far outweighs the impressions formed by the Bishop of Iowa in his "recent hurried visit" to Spain. They are convinced that as yet it has not been proved that the Spanish reformers are possessed of sound forms of doctrine and discipline or Catholic organization, and that this is the case can easily be proved by an inspection of the Form of Common Prayer in use among them.

Lastly, it is to be noticed that the Bishop of Iowa does not attempt to deal with the delicate question of mission and jurisdiction. Archbishop Plunket's claim to a roving commission as a Bishop of the Universal Church, allowing him to go into any diocese in the world and exercise his office wheresoever he wills, cannot for a moment be sustained. It is a violation of the first principle of Catholic order. And as regards the great communion to which he is more especially attached, his wilful conduct in the matter of this Spanish movement shows a strange indifference to the authoritative pronouncements of its hierarchy. By his persistent importunity he has obtained a sort of sanction, it is true, from the majority of the Irish Episcopate; but the result of their complicity with this rash project may be far more serious than they are willing or able to foresee.—*The Church Times*.

THE daily papers are informing the public of ministers of various denominations preaching on "the strike," "on the tariff," etc. One of them paid his respects to the United States Senate. He said the obstructionist tactics employed by the Senate were disgraceful, and to them could be directly attributed the disastrous paralysis of trade. Even if these preachers understood what they were talking about, which few statesmen, if any, do, it is not their duty to take their Sundays and their pulpits to discuss political matters. When Christ commanded His ministers, He bade them "go into all the world and preach the gospel." If they have a gospel let them preach that, if they have no gospel let them turn lecturers or mountebanks if they so prefer.—*The Southern Churchman*.

LOST DAYS.

The lost days of my life until to-day,
 What were they, could I see them on the street
 Lie as they fell? Would they be ears of wheat
 Sown once for food but trodden into clay?
 Or golden coins squandered and still to pay?
 Or drops of blood dabbling the guilty feet?
 Or such spilt water as in dreams must cheat
 The undying throats of Hell, athirst alway?

I do not see them here; but after death
 God knows I know the faces I shall see,
 Each one a murdered self, with low last breath.
 "I am thyself,—what hast thou done to me?"
 "And I—and I—thyself" (lo! each one saith)
 "And thou thyself to all eternity!"

Dante Gabriel Rossetti.

"It is the duty of Christian prudence not to suffer our souls to walk alone, unguarded, unguided, and more single than in other actions and interests of our lives, which are of less concernment. *Vae soli et singulari*, said the wise man, *Woe to him that is alone*. And if we consider how much God hath done to secure our souls, and after all how many ways there are for a man's soul to miscarry, we should think it very necessary to call to a spiritual man, to take us by the hand to walk in the ways of God and to lead us in all regions of duty, and through the labyrinths of danger. For God, who best loves and best knows how to value our soul, set a price no less upon it than the life blood of His Holy Son; he hath treated it with variety of usages, according as the world had new guises and new necessities; he abates it with punishment, to make us avoid greater; he shortened our life, that we might live forever; he turns sickness into virtue, he brings good out of evil, he turns enmities to advantages, our very sins into repentances and stricter walking; he defeats all the follies of men and all the arts of the devil, and lays snares and uses violence to secure obedience; * * * * he sends his angels to be our guard and to place us in opportunities of virtue, and to take us off from ill company and places of danger, to set us near to good examples; he gives us his holy spirit, and he becomes to us a principle of mighty grace, descending upon us in great variety and undiscerned events, besides all those parts of it, which men have reduced to a method and an art: and, after all this, he forgives us infinite irregularities, and spares us every day, and still expects and passes by, and waits all our days, still watching to do us good and to save that soul which he knows is so precious, one of the chiefest of the works of God, and an image of divinity. Now from all these arts and mercies of God, besides that we have infinite reason to adore his goodness, we have also a demonstration that we ought to do all that possibly we can, and extend all our faculties, and watch all our opportunities, and take in all assistances to secure the interest of our soul, for which God is pleased to take such care, and use so many arts for its security. If it were not highly worth it, God would not do it; if it were not all of it necessary, God would not do it. But if it be worth it and all of it be necessary, why should we not labour in order to this great end? If it be worth so much to God, it is so much more to us: for if we perish, his felicity is undisturbed; but we are undone, infinitely undone. It is therefore worth taking in a spiritual guide; so far we are gone."—*From a Discourse on Christian Prudence, Part II, by Jeremy Taylor, D.D.*

ANSWERS TO CORRESPONDENTS.

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.

Ought one to come regularly to Confession, although he may discern nothing which requires the counsel of a Priest?
 C.

One would better be regular in coming to Confession, so as to receive "the benefit of Absolution." Many overlook the value of this grace or benefit to the soul, as they do the importance of regularity in things temporal or spiritual.

The distinction between confession and absolution as sacramental, and the counsel of a Priest as advisory, should be clearly understood. The one is the cleansing from sin, the other is direction.

A person should endeavor to be always in a state of grace, which would be ensured in coming to confession with proper disposition of spirit.

Questions of counsel may not present themselves in ordinary cases, and besides may not arise from or involve the committal of sin. Counsel is often for the solution of duty, of the perplexities of life, and would naturally be reserved for one's own spiritual advisor, who is supposed to be familiar with the circumstances of the applicant.

Counsel would be preferable from one who knows the individual; whereas, absolution can be given to a penitent by any Priest after confession.

BOOK NOTICES.

The Witness of the American Church to Pure Christianity.

By the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. New York: James Pott & Company, 114 Fifth Avenue. 1894. Price \$1.00.

Could there be found among the classes and conditions of men in this world one class with supernatural powers, it would be the part of wisdom to examine them and their works.

We want some who can receive us as we enter into life, and give us special gifts while we are unable to acquire, and who can cancel the past for us when we have fallen into error and start us afresh. We want someone who can feed and refresh us as we grow weary with the struggle, and who can attend us as we approach the boundary line and are about to go away.

We have been told that there is such a class, and that it is found in the Priesthood of the Church. It would be well then to make an investigation of this matter, because of its bearing on the pressing needs of our entire life, and this little volume will help very much in this direction. Simply written, its clear statements are easily comprehended, and the benefits of its perusal will be found to be great, and although what it treats of may be technically the Church and not the Priesthood, yet the reader who comes to the study of it with a pure heart and earnest intention, being "convinced of all," may become one of that "blessed company of all faithful people," whose individual and corporate lives are guarded through this troublesome world by that class of men, who, with them, make up that earthly Paradise—the Church.

The Church of England and Henry VIII.

False assertions often repeated and fully refuted with appendices, by Rev. Andrew Gray, M.A. New York, James Pott & Company, 114 Fifth Avenue. 1894. Price 20 cents.

Among the wonders of the present is the English nation. Familiarity with it and its ways, which permeate the world, is apt, however, to hide some of the glories possessed by this people. And yet no one ever beheld them as a nation, with the centuries of their existence behind them, without a distinct impress of their greatness. Greece and Rome have finished their history, but the story of this nation is only yet half told. Projected from the past to the present, they seem likely to be projected also far into the future, perhaps to the end of the world.

Such a phenomenon as this cannot be hid, and it is curious at a time when knowledge is so universally spread abroad, and the spirit of enquiry is so keen, and the attractiveness of their continuous history, covering eighteen centuries, so strong as to cause repeated investigations and constant re-readings of it, that the enemies of the English Church should have raised the question of its relations with King Henry VIII. against it. Surely its history is so open and the truth so accessible that fear of exposure to the charge of ignorance must have been overcome by a sublime confidence that exposure would not follow.

This pamphlet tells the true story of those relations, and we ask all, whether interested in Church history or not, to read it to the enlargement of their knowledge and in the interests of truth.

"WHAT is the bar to peace and communion between Churches in which the pure Gospel is preached and the Sacraments duly ministered to faithful men? The bar is Sacerdotalism. Other difficulties exist but the insuperable obstacle is Sacerdotalism or the pretence and affectation thereof." We are greatly at a loss to see the connection of the above argument. Let us reduce it to practice. We suppose the writer would regard the Presbyterian and Methodist Churches as institutions in which the pure Gospel is preached, etc. Well, are they separated from each other by the bar of Sacerdotalism? We trow not. Then they have some other bar or bars, for both these religious bodies profess to abhor and discard Sacerdotalism; it is not therefore the only or chief "bar to peace and communion." Does this dreadful sacerdotal bar separate Baptists, Quakers, Plymouth-Brethren, from Presbyterians, Methodists and each other? We trow not; they all join in a common chorus to denounce and condemn it. Therefore there must be other bars; one of which no doubt is the spirit of the dissidence of dissent, the utter abuse of private judgment. But if all these separated bodies say to Anglicans give up your pretensions to Apostolic succession, your claim to historical continuity: in a word, give up your absurd and detestable Sacerdotalism, and let us all be one, for it is "the bar to peace and communion," might not Anglicans fairly say, No, dear friends, no: agree among yourselves first, you who all disclaim and cast off this dreadful bar; and then you may with some show of reason talk to us of unity and reunion; but as it is, by acting on your advice we should only sink our distinctive position not only without any corresponding gain, but with certain consequent loss. We should only lower ourselves and not raise you.—*The Irish Ecclesiastical Gazette*, (Dublin.)

THE MARRIAGE AND DIVORCE CANON.

I beg leave to plead for the fundamental recasting of §ii, Canon 13, Title II., of the Digest: On the ground that, *First*, While "Divorce" or "Putting Away" or "Separation" may be sanctioned *pro causa*, yet that such "putting away" dissolves not the relation of husband and wife, once created by God through his Church to stand "until death do part," formally and solemnly so recognized.

Secondly, That the civil "divorce," for whatever cause, does not touch the divinely imparted unity of man and wife ("no more twain but one"), as civil enactments cannot touch that which the holy estate of matrimony symbolizes, viz., the indissoluble union of Christ and His Church. *Ergo*, the twain, so made one can be put asunder by no man, or order or edict of man, *quo ad* their married status is concerned, cannot be unmarried or remarried, but must, perforce, *ex necessitate rei*, continue in that estate through all the changes and chances of this mortal life. Just as the baptized cannot be unbaptized, nor rebaptized, but must stand in the new state until God, the Agent, shall formally and solemnly reverse His own act.

So also, lastly, a civilly divorced man and wife, "seeking to be united again," can be restored (*ad usum sed non ad statum matrimonii*.) For that status is a life-long status, the law of which may indeed be violated in a thousand ways, but the being and the sanctions of which may not be made or unmade, in any given case, by mortal man.

WILLIAM C. BUTLER.

Baltimore, Md.

A NONCONFORMIST ON THE PRAYER BOOK.

Mr. W. T. Stead testifies as follows to the beauty and value of the Book of Common Prayer: "All over England on Sabbath, and also in all the colonies, dependencies, and republics where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of 'God's English-speaking men' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."—*The Church Guardian*.

The simplest disproof of Presbyterianism that we know is the recent denial in Germany of the genuineness of the Acts of the Apostles and of the Pastoral Epistles. Just as St. John's Gospel has been rejected for no other reason than that it disproves Unitarianism, and it became matter of life and death with Unitarians to get rid of its evidence, so now it is plainly seen that the polity of the primitive Church, as exhibited in the Acts,

Timothy and Titus, is totally inconsistent with Presbyterianism, and accordingly the Presbyterians of Germany, instead of acknowledging that Presbyterianism is a modern and indefensible innovation, deny the genuineness of the Scriptures which disprove it.—*The Church Times*.

There died in Trikhala, in Thessaly, recently a Greek priest, aged 120—according to the records. In this long period he had never left the village in which he was born. He ascribed his long life and vigor to the simple way in which he lived. Until a few years ago he slept summer and winter in the open air, drank no wine or alcoholic liquors, except at communion, and smoked no tobacco. For a short time he used snuff, but gave it up, as it did not agree with him. Meat he seldom ate in the course of the year. His nourishment consisted chiefly of fruit, nuts, vegetables and bread.

He always rose from his simple bed—which was invariably turned toward the east—before the sun was up, and only priestly duties could induce him to break his habit of retiring at 9 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he often, in the belief that he was following out his system of regularity as to meals, ate two meals close together or fasted entirely. On this account his stomach became disordered and indirectly brought about his death.

Throughout his life, it is said, he was never sick and never used medicine. He died easily, his last words being: "Now, let Thy servant depart in peace, O Lord!"

He had acted as priest in Trikhala for ninety-nine years.

THE CATHOLIC RELIGION. A manual of instruction for members of the English Church, by the Rev. VERNON STALEY, with a preface by the Rev. T. T. Carter, Canon of Christ Church, Oxford. Part I—The Church of God; Part II—The Church in England; Part III—Faith and Practice of the English Church; Part IV—Appendix. 350 pages; paper cover, price, 30 cents net; cloth, red edge, 40 cents net; superior edition, cloth, 65 cents net.

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"THE ARROW"
PRINTED BY
PUSEY & TROXELL,
PRINTERS AND STATIONERS.
123 WEST 42d STREET.
Bet. Broadway and 6th Avenue.

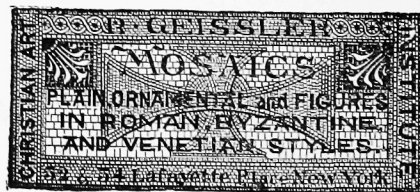
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