





# RROW

BY THE: SONS OF 回 回 SAINT SEBASTIAN,

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NEW YORK, JANUARY, 1895.

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

THROUGH Archbishop Satolli, the Pope has inhibited Roman Catholics in this country from joining or continuing membership in the Knights of Pythias, Odd Fellows and Sons of Temperance, as well as the Free Masons. The penalty for breach of this order is excommunication.

THOUGH we frequently find articles from The Arrow in our exchanges, for which no credit is given us, we can say that it is not our custom to print clippings without indicating the source from which we derive them. But we are glad to see what we print copied elsewhere, whether credit is given The Arrow or not. Our aim is not to advertise our paper, but to spread a knowledge of the principles it stands for.

This is the way Cardinal Vaughan speaks of the Catholic movement in the English Church.

"And what is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the Bishops, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a Delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, Churches, and even Cathedrals, until it is rapidly covering the country. Has there ever been a more marvellous change, and this within half a century!"

What explanation have our Roman Catholic friends to give for this phenomenon, except that Christ is in the ship?

A CIRCULAR recently announced as follows: "Next Sunday—Book or Bible Sunday—will be College Day in———Protestant Episcopal Church,—Street and———Avenue." The Church's name for this day was "the Second Sunday in Advent;" but, never mind, the old name does not quite fill the bill for "The Presidents of quite a number of Institutions of learning are to be present," and the name must fit the occasion. Our neo-Episcopalians have already adopted the terms Temperance Sunday, Pension Sunday, Prison Sunday, Kindness to Animals Sunday, Museum Sunday etc. We shall hardly expect this fad to run itself out, until old folks have been nauseated by the terms "Municipal Reform Sunday," and "Indigent Females' Sunday."

THE Rev. Robert H. Paine, Rector of Mt. Calvary Church, Baltimore, celebrated the 25th Anniversary of his first celebration of the Holy Eucharist by a Solemn High Mass on the second Sunday in Advent. Father Paine bad been ordained priest twenty-five years on St. Andrew's Day, but the celebration took place last Sunday. At 11 o'clock the Church was filled to its utmost capacity. The altar was beautifully decorated with white flowers and lighted by over one hundred tapers. Woodward's Mass in D was beautifully rendered by the surplice choir, and Father Huntington, of the Order of the Holy Cross, preached an appropriate sermon on "Priestcraft." After the Mass was finished, a Solemn Te Deum was sung; Father Paine, vested in an exquisitely embroidered cope, stood with the deacon and sub-deacon, acolytes and visiting priests before the altar. Altogether it was a most impressive service. Among the rector's many presents, he received a silver oil stock from the Guild of St. Pancras, consisting of the servers of Mt. Calvary Church,

In commenting on Dr. Dix's sermon against heterodox teachers in the Church, the editor of the Southern Churchman calls upon the doctor to attack also the Catholic teachers, and goes on to "The Southern Churchman is certainly against the enemies of the Faith, not only on the extreme left, but on the extreme right;" and proceeds to instance the saintly Bishop of Fond du Lac, "and his Requiem Masses," and "the Church of St. Mary the Virgin, its Masses and red light," as objects to begin upon, for being signally in the extreme right. It is difficult to sympathize with the mental perversity of a man who has arrived half way up the Divine ladder of the truth, turns around satisfied that he has gone far enough; and is from thence inimical to those above, as well as to those below him. He has unwittingly given Catholics a great compliment, placing them in "the extreme right." surely aware that there is no extremity to right, and that right is absolute and complete. There can be an infinity of extremity of error, but to be in "the extreme right," especially from the Lao-dicean point of view, is to be extremely near the centre of all right and truth. We are happy to receive praise from the Laodiceans.

# CHURCH OF ST. MARY THE VIRGIN. WEST 45TH ST., NEW YORK.

#### SERVICES.

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.

Tuesdays—Additional Low Mass, 6:30.

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 Cecibrations 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.

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#### KALENDAR FOR JANUARY.

1	Tu.	The Circumcision. Octave of Christmas. Masses, 6.30,
_		7.30, 8, 9.30.
2	We. Th.	St. Mary's Guild, Monthly Mass, 9:30 a.m., and Meeting.
3	Fri.	Abstinence. Confessions, afternoon and evening.
5	Sa.	O. V. B. V. M., Monthly Mass, 8 a.m.
4 5 6 7 8	S.	The Epiphany.
7	Mo.	
8	Tu.	St. Lucian, P. and M.
9	We. Th.	
10 11	Fri.	Abstinence. Confessions, afternoon and evening.
12	Sa.	Trostinenti. Confessions, attention and evening.
13	S.	First after Epiphany. Octave. St. Hilary, B. and C.
		Burial Guild Monthly Meeting, and Office after Vespers.
14	Mo.	Burlal Guild, Monthly Mass, 8 a.m.
15 16	Tu. We.	
17	Th.	C, B. S., Monthly Mass, 8 a.m.
18	Fri.	
		evening.
19	Sa.	
20	S.	Second after Epiphany. St. Fabian, B. and M.
21 22	Mo. Tu.	St. Agnes, V. and M. Requiem Mass, 8 a.m. St. Vincent, D. and M.
23	We.	St. Vincent, D. una III.
24	Th.	
25	Fri.	
		sions, afternoon and evening. Bona Mors, Devotions after Vespers.
26	Sa.	Bona Mors, Monthly Mass, 8 a.m.
27 28	S. Mo.	Third after Epiphany, Requiem Mass, 8 a.m.
29	Tu.	Acquiem mass, o a.m.
30	We.	
31	Th.	

#### **GUILD MEETINGS, ETC.**

Cuadan Children's Mass Came masking

Sunday.—	Children's Mass, 9 a, m., weekly.
	Singing School, 9.45 a. m., weekly.
	Bible Class for Men, 10 a.m., weekly, *
	Sunday School, Lessons, 2.30 p. m., weekly.
	Bible Class for Women, 3.30 p. m., weekly, *
	Burial Guild, after Vespers; first in month. *
Monday,-	Society of St. Alban the Martyr, 8 p m., second and fourth
	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. *
	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 Ve-pers last in month.
	St. Joseph's Guild, 7.30 p. m., weekly.
Saturday	St. John's Guild, 9 a.m., weekly. *
	7 1 1 1 0 1 1 10 1 11 4

rday.— St. John's Guid, ж.ш., мескіу. \* Industrial School. 10a. m., werkly. \* Notice.—Usually from Trigity to Michaelmas these meetings, etc., are omitted

#### ORDER OF MUSIC.

#### Feast of the Epiphany, January 6th.

'Born a King on Bethlehem plain, Gold I bring to crown Him again King forever, ceasing never Over usall to reign."

"Myrrh is mine, its bitter perfume Breathes a life of gathering gloom; Sorrowing, sighing, bleeding, dying, Sealed in the stone cold tomb," "Glorious now behold Him arise King and God and sacrifice, Heaven sing, Hallelujah! Hallelujah, the earth replies."

ARROW.				
Messe Militaire				
the stall; Dearer to God are the prayers of the Angels adore Him in slumber reclining, Maker and Monarch and Saviour of all."				
Hymn of Adoratio , "Adeste Fideles" (59)				
Recessional, Hymn 8t				
Hymn 219. Mason Recessional, Hymn 76. Monk				
Octave of the Epiphany. January 13th.  Music, the same as on the Feast itself.				
Second Sunday after the Fpiphany, January 20th.				
HIGH MASS.				
Processional, Hymn 179				
so lowly God's glory doth my bosom fill; O Wondrous Love! O Presence Holy; Trembling soul, adore and be still." O Holy Saviour be my stay: When morning bursts and Heaven's mansions Open wide the door, take Thou my soul.				
Post Communion, Hymn 309, Part II				
Processional, Hymn 214				
Recessional, Hymn 223				
Third Sunday after Epiphany, January 27th.				
HIGH MASS.				
Processional Hymn 78 Tallis				

D	T-11:-
Processional, Hymn 78	Hoydn
Mass, No. 2 Offertory Anthem, "O Salutaris"	Gounod
one-rest, random, o continue restaurante r	-

"O Saving Victim, slain for man The gates of heav'n to us expand Fierce wars assall, our foes draw nigh Grant succor, give us victory."

Post Communion, Hymn 312, first and last verses. Hopkins
Recessional, Hymn 180. Gauntlett

## VESPERS.

Processional, Hymn 305	Oakeley
Psalms 123, 124, 125, (Seventeenth selection)	. Donizetti
Magnificat and Nun- Dimittie	"
Vesper Hymn 24	Ritter
Vesper Hymn 24. Anthem, "Triumphant Sion".	Schubert

"Triumphant Sion! lift thy head "No more shall foes unclean invade, From dust and darkness and the dead; And fill thy hallowed walls with dread, Though humbled long, awake at length, No more shall hell's insulting host And gird thee with thy Saviour's Their victory and thy sorrows boast."

"Put all thy beauteous garments on, And let thy excellence be known; Decked in the robes of righteousness, The world thy glories shall confess."

"God from on high has heard thy prayer, His hand thy ruins shall repair; Nor will thy watchful Monarch cease To guard thee in eternal peace."

Hymn 26. T. M. Frennes-Recessional, Hymn 193. Blumenthal

# THE PARISH.

During the Octave of the Epiphany (week days) there will be three Masses daily, 7.30, 8.00, 9.30.

Associates, O. V. B. V. M., will remember the weekly Mass in the Mission House Chapel on Saturdays, at 8 A. M.

THE SUNDAY SCHOOL CHRISTMAS TREE FESTI-VAL was held on the Eve of Holy Innocents' Day, in the Clergy House, with large attendance bright faces, happy hearts. Entertainment, amusing and musical, was provided by kind friends. The tables were heavily laden with cakes, candies and ices.

#### THE MEN'S GUILD.

On Tuesday, December 11th, the anniversary meeting was held in the Club Room, with an attendance of over forty. Annual reports were received from the President and Secretary. Election of officers resulted as follows: President, Mr. Edwin S. Gorham; Vice-President, Mr. John J. Reynolds; Secretary and Treasurer, Mr. C. C. Vickery; Librarian, Rev. Fr. Staunton. The Superior, the Rev. Fr. Brown, delivered an annual address. Mandelin players delivered an annual address. Mandolin players, a quartet from the choir and a remarkably skilled banjoist entertained the club with good music; speeches were made by the Rev. Dr. Batterson, the Rev. Fr. Sill, and many members of the club. A plentiful supper was served, good spirits abounded, and everyone left the first annual meeting expressing the greatest enthusiasm. The members of the club guaranteed the carving of the capitals of two pillars in the new church. This example is a call upon other members and friends of the Parish for imitation.

The 135 exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new exchanges are acknowledged.

Grace Church Bells, Cedar Rapids, Iowa; Christ Church Chronicle, Meadville, Pa.; Record. Balti-more, Md; St. James' Chronicle, Bristol, Pa.; St Paul's Helper, Camden, N. J.; American Ecclesiastical Review, Philadelphia. Pa; Athens' Baptist, Athens, Ga; Church and Home, Omaha, Neb.; Our Parish Paper, Niagara Falls, NY.; Diocesan Journal, Portsmouth, Va; The Antiphon, Bridgeport, Conn; Monitor, San Francisco, Cal.

#### A JUST REBUKE.

A gentleman who would probably classify himself as a minster of the Gospel has an article in one of the current magazines treating of the life of Christ and the time in which He was born. This reverend writer declares that "we know nothing at all of the family and surroundings of Mary;" but a little farther on he tells that "her life was born. life was the simple, uneventful life of a Galilean girl-cooking, spinning; going to the synagogue of a Sabbath, where, with other women, she might look through the lattice of their gallery at her townsmen; gossiping with the other maidens at the well where they collected to fill their jars of an evening.

This proves quite conclusively that the Rev. r. McConnell—they are all doctors—knows "nothing at all of the life and surroundings of Mary;" and it proves also that his irreverence is

as great as his ignorance. If we had an advice to give to this dominie, it would be to "search the Scriptures" and abstain totally from the use of printers' ink.—Ave Maria.

#### FATHER JARDINE.

TRINITY CHURCH, ST. LOUIS.

Around his loins, when the last breath had gone From the gaunt frame—and death's encroaching mist, A veil betwixt earth left and heaven won, Told naught of all it wist-

Close to the flesh, sore-lashed by waves of pain, They found the iron girth that ate his side, Its links worn bright: the cruel, secret chain, They found it when he died.

Son of the Church, though worldlings spake her creed And smiled askance, even in the altar fold, This man, this piteous soul, believed indeed With the stern faith of old.

Unquestioning aught, aye, in the eager West,
Surcharged with life that mocks the vague unknown, His ligature of anguish unconfessed He wore, alone-alone.

Alone? but trebly welded links of fate More lives than one are bidden to endure, Forged in a chain's indissoluble weight Of agonies more sure.

His torture was self-torture; to his soul No jest of time irrevocably brought A woe more grim than underneath the stole His gnawing cincture wrought.

Belike my garments,—yes, or thine,—conceal The sorer wound, the pitiabler throe, Not even the traitor Death shall quite reveal For his rough mutes to know.

What the heart hungered for and was denied, Still foiled with guerdons for a world to see And envy it,—this furrows deep and wide Its groove, in thee—in me.

Borne, always borne—what martyrdoms assoil
The laden soul from hostile chance and blind? Nor time can loose the adamantine coil, Nor Azrael unbind,

Redemption for the priest! but naught their gain Who forfeit still the one thing asked of Earth, Knowing all penance light beside this pain— All pleasure, nothing worth.

Edward Clarence Stedman, in The Cosmopolitan.

#### FAILURE.

As some great bird Whose hurt wing answers not her will, Still beats the air in useless striving, And dying—with strong talons holding yet
Her hard won prey,
While with wide hungry beaks, her far-off young Wait, vainly calling:
Or a spent swimmer

Or a spent swimmer
Breasting angry waves to save a life,
With dying eyes fixt on the rescuing boat,
And knowing it is all too late,
Makes still his strokes, grown feebler
With each laboring breath—yields not
The life he gives his own to save:
This is not failure:
Nor bird, nor swimmer gives up purpose.
Long, long centuries
Agone, One walked the earth, His life
A seeming failure:
Dying, He gave the world a gift

Dying, He gave the world a gift
That will outlast eternities.

-Louise Houghton.



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THE TORD HATH MADE MEAPOLISHED SHAFT IN THIS QUIVER HATH HE HID ME IN AND SAID UNTO ME THOU ART MY SER VANTO ISRAEL IN WHOM: WILL BE GLORIFIED : ID

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, JANUARY, 1895.

#### CATHOLIC INSTRUCTION OF CHILDREN.

In teaching the faith to children it is important that no less zeal and skill be employed than in teaching secular matters. The faith is most effectively propagated by imparting it to children, who are to be the grown folk of a few years hence; and that religious body which is most zealous in its work among the young is the body which will be strongest, humanly speaking, in the next generation. Catholics have never been slow to act upon this testimony of both reason and experience, and orphanages and schools have always been as great a witness to their shrewd, common sense as to their practical philanthrophy.

But while our special institutions for instruction are developing, perhaps as fast as can be expected, it can not be said that our method of teaching children in Sunday School and guild is as effective as it might be. It is important that a child's first impressions of religion should not be erroneous, for if they be vivid, first impressions are carried through life for good or for ill-Almost better to leave a child a while longer in ignorance of God, than to have his first impressions black, gloomy or distorted. It is said that in some of the Jesuit schools the ablest instructors are placed over the youngest scholars, under the conviction that if the young minds are started aright they may reasonably be expected to continue in the course

Now are we Anglicans alive to our opportunities and responsibilities in the matter of teaching? Do we thoroughly appreciate the value of accurate and careful Catholic instruction? Too many of us, we fear, call Sunday Schools an abomination, and urge that instructions should be given by parents at home. But like many other High Church fads, invective against Sunday Schools is about played out, and the wisest course to pur-

sue, if we wish to succeed, is to turn to and use them for all they are worth. Home instruction, of course, ought to be given, but it cannot be depended upon; for parents are not skilled in the faith, there are few who will devote an appreciable portion of the day to teaching their children the catechism, and the average parent is reluctant to break in upon the universal American reserve in religious matters. The realities of the faith thus are not generally woven into the feeling and conversation of every day life. It is all very well to say that this state of things ought not to be, but we must face the facts as they are, and make the best of them. Catholics are thus thrown back necessarily upon two influences, which they should utilize to their fullest extent. The first is, improved public instruction of children on Sundays and other days when they can be gathered together; and the second, careful selection of the Sunday School books, papers and other literature they are to take to their homes. It is to the first of these influences that we wish to draw particular attention this month, and if we criticise abuses, we are but speaking in the abstract, of no one parish or corps of instructors. but of a state of affairs, which we are convinced from rather a wide observation is lamentably prevalent.

First, then, the usual Sunday School teacher has no special qualifications for his or her task. The work is voluntary, and therefore may not be found fault with. The person who devotes an extra hour to teaching on Sunday, considers that the task is complete when the hour is over. No thought passes the mind during the week as to how the hour may be utilized to the utmost advantage; there is no study of the faith so as to have a ready answer to the questions of the pupils, and no attempt is made to acquire a hold upon the children's affections, so that they may eagerly absorb the lesson which is taught them. If a woman were teaching a child to sew she would not be content with ten stitches a week, nor would a man, instructing a boy in reading or writing, be content to allow him to spend a whole year upon the first half of the alphabet. neither of these cases would the fact, that time had elapsed, be thought sufficient evidence that information had been acquired. But in Sunday School, where the most important of all subjects is taught, and the results of the teaching extend beyond time to eternity, progress is measured chiefly by attendance and conduct.

It is possible to reform such conditions as these. Persons whose qualifications for teaching extend beyond mere good nature may offer their services. Such persons may be instructed in the faith with special reference to their teaching it to others. Then after they have absorbed the teaching of the Church in theological language and thoroughly assimilated it, they can study the

best means of making it real and vivid to children.

Again, there should be greater attention of teachers to the individual characteristics of the children they are to teach, and to their regular use of the means of grace; whether they have been baptized and confirmed, whether they attend Mass every Sunday and Holy Day of Obli gation, and whether they come regularly to Confession and Holy Communion. These are matters of vital importance which the priest in charge of a school can keep track of if they are diligently reported to him, but which it is impossible for him personally to search out where scholars are numbered by hundreds. Prepared roll and census books, containing all the data mentioned above are to be obtained, and may much more profitably be used by the superintendent than the methodistical Sunday School roll book, in which a useless record is kept of the text of Scriptures learned by each child upon a particular Sunday, or the amount of its contribution. It is not a difficult task to keep a good record complete, provided partial reports are presented each week by the Sunday School teachers and immediately written up. The record thus becomes an invalu able auxiliary to the priest's special work with individual scholars.

Then in the matter of instruction, while it is true that the catechism should be diligently taught, teachers should seize every opportunity of making the doctrines of the Church realities to the They should not be children in their classes. afraid to go beyond the formal language of the catechism and to talk of Jesus in such homely language, that even the smallest child may understand. Let the teacher catch the children's attention with some vivid account of how our Blessed Lord stretched out His arms on the cross because He loved all men and wanted them to love Him; and then quickly turning the child's thoughts to the Sacred Host which the priest lifts up at Mass, let him tell the child that this Host is Jesus-the same Jesus-still lovingly holding out His arms because He wants all men, even little children, to love and to worship Him.

No one will respond to realities quicker than a child when he is told of them in language he can understand, but we must confess to occasional impatience when we see some one attempt to teach reverence for the Real Presence to a child under ten by poking it in the back through the seat and saying, "Kneel down for the consecration prayer!" There are few children who will not respond instantly to the voice of one at their side who kindly says, suiting the action to the word, "There's the bell! Jesus is coming! Let's all bow down to Him!"

Once more; there is hardly a teacher who could not keep his or her whole class breathless with interest by telling some fairy story to the girls or of some great battle to the boys. Cannot the true stories of the Holy Angels and the Saints, who are playing such a part in God's work, be made as interesting as any fairy story? And are there no wonderful battles told of in Holy Scripture? Are there no thrilling stories of single handed encounters with the powers of darkness in the lives of the Saints? And the wonders of the Church did not cease in the so-called age of miracles. The legends of past days may easily be given an application in the present. Surely, with a little skill, we can incorporate in

any child's philosophy such a firm belief in the protection of angels that he will not cease, even when grown up, sometimes to hum to himself:

"Through the long night watches
May Thine Angels spread,
Their white wings above me,
Watching round my bed."

In illustration, it may not be amiss to say that we have seen a little child certainly not older than four years of age kneel down on both knees on the pavement before the statue of our Lady, which stands over the main entrance of the Church of St. Mary the Virgin, and not rise to go on its way until it had placed its tiny hands together, said a prayer, and made the sign of the cross. And every child can be taught to pray if only we will teach them that our Blessed Lord and His Mother, the Holy Angels and the Saints, are living beings now, who hear us, love us and protect us.

But the fault is that with too many of us these truths of the faith are no more than dry propositions, possibly standing in our minds unassimilated in the technical language of scientific theology. In our thoughts of religious truth, we too often stop at the mere verbal statements of the creeds rather than clothe these truths, as the Church intends, with that warm reality which brightens the life and makes theological truth so vivid, that the glories of Paradise are almost realized before Heaven is reached.

#### LETTERS TO THE EDITOR.

SWEDISH ORDERS VALID REITERATED, Editor of The Arrow.

SIR:—In your note appended to my last communication, you assumed, that so much of the tract on "Swedish Orders Invalid" unanswered by me, was unanswerable.

Allow me to suggest another assumption with regard to those parts of the article on Swedish Orders in the December, as will in this article be passed over—it is not necessary to answer them.

The article concludes: "It still would remain indisputable that the Swedish Service Books do not profess to provide for consecrating a Bishop.

These circumstances alone must be fatal.

. . . These circumstances alone must be fatal to any claim for valid orders on the principles of the Anglican Church." That is just it. All the rest is extraneous matter lugged in.

Allow me to repeat one paragraph of my former article. "Objection is made to the title of the office. The writer would prefer our title, 'The form for consecrating a Bishop.' To instal is to induct anyone into high office, 'The instalment of the noble duke.' In the language of the above rubric, the person to be installed is 'the Bishop to be consecrated.'"

More than a year ago, writing on the Swedish Liturgy, I said: "That the English are characterized by insular peculiarities. Shut up in their tight little isle, they have come to think, that that only is right which is English or like what is English. The American Catholic Church is placed in a position entirely different from that of the organization from which she derived her being" The writer in The Arrow has his "just as with us in England," betraying his membership in that nation of globe trotters, who go through the world with arms akimbo, to the benefit of mankind, it is acknowledged, but to the soreness of those with whom they come in contact.

The Matter of the consecration of a Bishop is the laying on of hands. This the Swedish Church has. "The Archbishop and assistants lay their hands on the Bishop's head, and the Archbishop prays: Our Father." The Intention of the Swedish Church is to have Bishops, as I have shown in "Affiliation of Swedish and American Churchmen." What more is needed to make valid ordination than right matter and intention?

In addition to what is to be found on the subject in my pamphlet, let me add the following by

Bishop Ryzelius.

"This far sighted prince (Gustavus Vasa) had taken measures that Petrus Magni, on due election by the Chapter of Westeras, should be consecrated at Rome, in order that there might be a canonically consecrated Bishop in the kingdom to consecrate others; so that when the contemplated reformation of religion took place the Papists should not have power to reproach the Swedes, with the want of the Apostolical or canonical succession or rightly ordained priests.

The king caused, in 152s, this doctor, Peter, thus consecrated with consent of the Pope, by a cardinal at Rome, to consecrate three Bishops. Three years afterwards these Bishops consecrated the

first Protestant Archbishop of Upsala."

WILLIAM C. POPE.

[The Arrow would venture to remark that proof is more satisfactory than 'reiteration," and that to "reiterate" a fallacy does not change its character. Mr. Pope innocently asks, "What more is needed to make valid ordination than right matter and intention?" We answer, a valid minister (i. e, for the bestowal of the episcopate, at least one validly consecrated Bishop) and a sufficient form (i. e., words suited to the bestowal of the gift of the episcopate) Mr. Pope, apparently, did not know that these two other things were necessary, the first of which we have proved the Swedish Protestant Church never to have had after its first Bishops died off, and the latter of which it has not had since it has used only the Lord's prayer as its 'form' for ordaining into the office of preaching, for installing into the Church Pastor office, and into the office of Bishop. As Mr. Pope, the only champion for the cause who has appeared, evidently has nothing further to say, and can only "reiterate" what he has already written, we do not see any need of continuing the matter in our columns, and herewith close it accordingly.—Editor THE ARROW.]

THE OLD CHURCH OF ST. MARY THE-VIRGIN.

NEW YORK, December 26, 1894.

Editor of THE ARROW:

SIR:—Before the old Church of Saint Mary the Virgin shall have been demolished, I hope a competent artist will be employed to make several paintings of the interior of the Church decked for Christmas and Easter; of Father Brown delivering the benediction, and of the choristers and clergy entering or leaving the chancel. Such paintings would be among the priceless possessions of the new Church in 46th Street, and chromo lithographs made from the paintings would meet with a large sale in all parts of the United States and in several countries in Europe, where are multitudes of men and women who love the glorious Church of St. Mary the Virgin, and venerate good Father Brown, who is remembered in morning and evening prayers by many

Churchmen, who have attended services in his Church, but who have not made themselves known to nim. Few parishioners of St Mary's know anything about the large number of clergymen and communicants from parishes throughout this country, who account it one of Heaven's richest blessings to attend services in your Church. I know a clergyman in Pennsylvania, who was trained for the ministry in the seminary which is noted for its Low Church tone; after graduating, he was called to one of the lowest of Low Churches near Philadelphia, and he faithfully carried out all the traditions and usages of that parish, until, during a protracted visit to New York, he visited St. Mary's and heard a sermon by Father Brown, which set him to thinking that there might be a solid foundation for Catholic doctrine and rites; he straightway began to introduce Catholic ways in his parish, and from that day to this he has kept on moving upward and onward. He has attended, in my company, more than two hundred services in your Church, yet he has never made himself known to Father Brown, to whom he has a letter of introduction (from a Washington, D. C., Rector,) which he has carried in his pocket for more than six years. I know a gentleman in Virginia, who, for at least ten years, has brought his family to New York at Christmas, expressly to attend ser-vice in your Church, yet none of the family has spoken to a soul in the Church, clergy or laity. The head of this family is a lawyer, and has made a practice of taking copious notes of Father Brown's sermons, which he puts to good use in frequent disputes with Low Church clergymen in Virginia. By dint of hard work he has, almost unaided, save by his family, put life and several Catholic practices into his Parish Church, once the deadest of Low Churches, and the laughing stock of the Methodists, who are numerous in Beside many Christians, who have that city. been benefited by St. Mary's, I know one man who for many years was considered the brainiest agnostic in this country; he is a member of several societies with which I am connected, and for several years he found considerable pleasure in saying unkind words about clergymen in general, and Catholic Priests in particular. Within the past two years. I have met him from time to time at St. Mary's, in company with his wife and daughter. Last year he felt called upon to tell me that Father Brown was "a good man, who did not know what he was talking about and that whilst religion was a good thing for men and women, it was foolishness for men of sane minds." This year the agnostic has withdrawn from a "Liberal League of Free Thinkers," and has been heard making arguments in favor of the Catholic faith. On Sunday last I saw him, prayer-book in hand, entering St. Mary's; so I may venture to say that he is in the right way. When travelling, where my business calls me, in Southern. Western and Eastern States. I meet hundreds of men and women who have attended St Mary's where they learned a great deal about the ordering of your parish charities guilds and services, which is now applied in their own parishes. I know a very bright Methodist minister (Dr. Tinker.) who says he has learned a great deal about how to conduct Church work from St. Mary's, and he takes great delight in calling himself "a High Church Metho-So you see there is a good deal of good work going on from the well-spring of St. Mary's

that the bright reporters of THE ARROW don't know of, and at the risk of being considered a tiresome bore, I have thought it well to note it for their benefit, writing as one of the thousand worshippers, who, from time to time, sit on the East wall benches, and after service go out without saying a word to anyone. We represent the loyal and loving friends of St. Mary's and Father Brown, who, if called in convention to endorse Father Brown's faith and sacred rites, would overcrowd the auditorium of the Madison Square Garden. It is because of the loving memories that entwine our heart strings with the hallowed walls of St. Mary's that we ask that paintings of it be made for the joy of our eyes, when the old Church shall have been demolished.

One of a multitude of persons who love St. arv's. George W. Pearce

Consulting Electrician, U. S. A., Room 414, Electrical Exchange Building, 136 Liberty Street, N. Y. (Communicant of Church of the Advent, Boston, Mass.)

A stranger to the editor has sent the above letter. We gladly insert it, needless to say, without the knowledge of the Rector.—Editor THE ARROW.

#### THE ENGLISH MARTYRS.

Editor of THE ARROW.

SIR:—As you were kind enough last year to admit an explanation of mine in regard to the celebration of the memorial of K. Charles, M., I hope I may venture to send you the following notice, from my December Royalist, of that of his great fellow martyr, Blessed William Laud, under God, the Saviour of both the English and Scottish Churches.

There will be an exposition of "relics of the martyr Archbishop, held in the handsome room, newly erected over the porch of All Hallows," Barking, whence the body was first deposited after the Martyrdom. "To effect this, a comafter the Martyrdom. mittee has been formed, with approval of the Archbishop of Canterbury, and under the patronage of the President of St. John's College, Oxford" [S. John Baptist], under the altar of whose chapel the body now rests.

I learn from private letters from the Vicar of St. Margaret Pattens, that among many other things, the relics will include a Chalice used by the Martyr, also one given by him to a Church at Knight's bridge, his diary, etc.

From another correspondent—the Hon. Mrs. Greville Nugent, C.W.R., and Secretary of the Society of Blessed King Charles, the Martyr-I learn that there is to be exposed at the same time one of the blood stained shirts of the Martyr-King, (it will be remembered that he wore two, on account of the coldness of the morning, lest he should seem to shiver through fear.) and that it is hoped that the medals of the Society will be blessed by being touched with this garment, stained with "that sacred and innocent blood."

I may ask your indulgence later on, to send you copies of the announcements of the Masses and other services to be said on these two glorious memorials, which have not yet arrived

I may add finally that the exposition will be continued from one memorial to the other—Janu-Very truly yours ary 10th to January 30th. R. T. NICHOL, C.W.R.

P. S.—I omitted to state that on the Archbishop's memorial there will be a procession from All Hallows to the spot of the martyrdom on Tower Hill, where Te Deum will be sung.

#### BOOK NOTICES.

Methodist Orders Examined:

Or, Modern Methodism compared with the writings of John Wesley, by Andrew Gray, D. D. "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it." John Wesley. [Dec. 11, 1789. Fifteen months before his death.] New York, James Pott & Co., 114 Fifth Avenue, 1894. pp. 24. Price, 10 cents

The above is the title page of a most interesting and useful pamphlet upon the origin and present standing of Methodism Many clergy have often felt the need of a compact book containing copies of John Wesley's writings and documents of the Wesleyans of his time. These are arranged in order in Dr. Gray's pamphlet, and demonstrate conclusively that John Wesley's mind throughout his life was as quoted in the title page. pamphlet is in very convenient form for giving into the hands of Methodists looking for return to their Holy Mother, the Church.

#### HOW TO MAKE A SAINT BY THE POPE.

"It will be of interest to our readers generally, and especially gratifying to those who have contributed to the fund for defraying the expenses of the prosecution of the cause of the Venerable Curé d'Ars, to learn that the process is advancing most favorably. Rome is proverbially deliberate in all such matters; but the more tedious portion of the investigation and examination has at length been accomplished, and the ardently desired beatification of Jean Baptiste Vianney may now be considered fairly within sight. In the mean time it is well to remember that until the beatification is definitely pronounced, the need of contributions will continue, and our Contribution Box is still open."—The Ave Maria.

# HOLY EUCHARIST NOT AN EVENING MEAL AT ITS FIRST INSTITUTION.

(1.) The Paschal Lamb was killed "between the two evenings," i. e., between 3 and 6 p. m. (Exod., xii., 6.)

(2.) It then hung some time to drain thoroughly

of blood. (Gen., ix, 4; Lev., vii., 27.)

(3.) Skinning, cleaning, and other preparation for the fire, must have occupied an hour at least.

(4.) For roasting whole, not less than three or

four hours must be allowed.

(5) Hence, Christ could not have sat down with his Disciples before 9 or 10 o'clock.

(6) During the supper, much discourse took place and various incidents occurred. (S. Matt., xxvi.; S. Mark, xiv.; S. Luke, xxii.; S. John, xiii.)

(7.) Then, "supper being ended," came the

washing of feet, with its attendant circumstances. (S.John, xiii)

(8.) And finally, "after supper, He took the p," etc. (S. Luke, xxii, 19-20.) cup,

(9.) This First Celebration, therefore, did not

take place before midnight, but after. (10) Hence it synchronized exactly with the resurrection, which occurred "very early in the morning as it began to dawn, but when it was yet dark," (S. Mark, xvi., 2; S. Matt., xxviii, 1; S. Luko, xxiii, 1; John Tr. 1) S. Luke, xxiv., 1; S. John, xx., 1.)

A priori, therefore, no warrant can be derived

from it for an Evening Communion now.

Boucher's Lecture Notes.

# HOW TO CHEAT UNCLE SAM.

THE Act of Congress passed January 20th, 1888, provides that "Mailable matter of the second class shall contain no writing, print or sign thereon or therein, in addition to the original print, except as herein provided, to wit: The name and address of the person to whom the matter shall be sent; index figures of subscription book, either printed or written; the printed title of the publi cation and the place of its publication; the printed or written name and address with addition of advertisement of the publisher or sender or both, and written or printed words or figures or both, indicating the date on which the subscription to such matter will end; the correction of any typographical error; a mark except by written or printed words, to designate a word or passage to which it is desired to call attention; the word "Sample copy" when such matter is sent as such; and words "Marked copy," when such matter contained a marked item or article." And the said Statue further provides that, "Any person who shall knowingly conceal or enclose any matter of a higher class in that of a lower class and deposit or cause the same to be deposited for conveyance by mail at a less rate than would be charged for both such higher and lower class matter, shall for every such offense be liable to penalty of \$10.

The above may be interesting to certain of our correspondents, who are in the habit of saving note paper and postage at the expense of the Government by concealing their communications in newspapers enclosed in one cent wrappers. It is a mean thing to cheat Uncle Sam, and no less so because the amount is only a few cents Though the penalty is small, some recent offenders we could mention would have a fine to pay if caught amounting to more than Santa

Claus brought them.

"The test of humility is the capability of bearing a reproof or an affront without either anger or worry of mind. If I can bear a slight reproof or affront in this spirit, I am slightly humble; if I can bear a great reproof or insult. I am very humble; I can bear no reproof, no slight of any kind, I have no humility at all."—The Seminary.

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- 8.—Swedish Orders Invalid, proving that "the Swedish Church has abandoned the three Orders of Ministers, Bishops, Priests and Deacons." pp. 4; sent free, in quantity, upon receipt of postage.
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