



THE

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W. FISCHER '91

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DURING the past month, Dr. Henry A. Coit, the Rector of St. Paul's School for Boys, at Concord, N. H., departed this life in the communion of the Catholic Church. It is impossible to estimate the influence for good of the churchly tone of St. Paul's upon the hundreds of boys who have been trained there; but in the lives of his scholars the influence of Dr. Coit will reach for many years to come. He made the school. All remember him with love. *May he rest in peace.*

VICARS and Curates. By resolution of the Vestry of Trinity Parish, New York, all in charge of the Chapels are to be known as Vicars, their associate priests as Curates. Our good friend and neighbor, Father Sill, thus becomes a Vicar.

The Church Eclectic, formerly published in Utica by the Rev. Dr. Gibson, is about to be transferred to New York, and will be edited by a committee of Churchmen.

A noteworthy event in the progress of Grace Church, New York, was the introduction of an orchestral accompaniment to the choir of the Church at the funeral of a prominent layman. Eight French horns, two tubas and four trombones, led by Mr. Lander, beautifully rendered the "Dead March" in Saul.

A meeting of the Federal Council was held in the City recently. Each Diocese of the State was represented but no apparent results were the outcome of the meeting.

THE Associates of the Sisterhood of St. Mary in this City are about to arrange a Loan Exhibition of Ecclesiastical Art, ancient and modern. The Tiffany Company have given their rooms and also the Tiffany Chapel free of charge, for this exhibition. It promises to be one of the most interesting exhibitions of the season, especially to Church people. The proceeds will go to the Chapel of the Convent at Peekskill. Exhibition begins March 25th, at 333 Fourth Ave.

WE are pleased to note that both Bishop Nichols and Bishop Wingfield have lately inhibited the Rev. H. R. Haweis, a clergyman of the Church of England, from preaching in Congregational meeting-houses in California. The *Parish Times* of Sacramento prints some recent correspondence anent this action of the Bishops which should send Mr. Haweis back to England with more modesty and less assurance.

THE Armenians held their monthly service at St. Chrysostom's Chapel, Feb. 10th, Solemn Mass, with vestments and incense in accordance with

Catholic Ritual. It was a Memorial Service of the late massacre in Armenia. The Vicar, Rev. Fr. Sill was invited to be present, but being unable to attend, he appointed one of the Curates to represent him, and Canon Knowles so acted, making an eloquent address to the congregation.

WE can assure the *Church Times* that it is right in assuming that the writer in the *Sunday Times* was guilty of a "wicked hoax" when he wrote that individual Communion cups "are already in use in several of the Episcopal churches of New York." We do not believe there is a priest of the Church who has sunk so low as to be a party to such vulgarity as this. Misrepresentations—lies, some call them—from both sides, are directed against the Anglican Church in the hope of discrediting her work. Only the other day a Roman paper stated that one of our clergy called upon the "Hail Mary" to "pray for us, now and in the hour of our death." But, perhaps, the reporter was a recent convert from "the broads," and hadn't yet learned his *Ave*.

THE funeral of the Rev. Fr. Collis, Vicar of St. Bartholomew's, Brighton, England, who died recently, was most fittingly celebrated. On the evening before the day of burial, Vespers for the Dead were sung in the church, the body resting before the high altar. Six tall candles burned about the bier. During the night, watchers, among whom were several Sisters of Mercy, kept guard and recited the Office for the Dead. When day dawned, the Holy Sacrifice was offered again and again by different priests for the repose of the soul of the departed vicar. Seven Masses in all were said at the hours of 5, 6, 7, 8, 8.45, 9.30 and 11 a.m. Before the last Mass, which was a Solemn Requiem, the opening part of the Prayer Book Burial Office was read. The priest, deacon and sub-deacon at this last Mass were the curates of the parish; the church was crowded to its utmost capacity; the celebrant alone received Communion. After the Mass followed the Absolution of the Dead, during which the Celebrant, vested in a black cope, and assisted by his deacons passed twice around the bier, sprinkling it with holy water and censuring it. This service concluded, a large procession, composed in order of choir, acolytes with processional lanterns, thurifer, celebrant and clergy vested, body of deceased and relatives, Sisters of Mercy, and members of different guilds, left the Church for the cemetery, where the body was solemnly interred. Such beautiful and reverent services, becoming more and more frequent, attest the steady revival of belief in the Catholic doctrine as to the state of the departed.

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 and 8 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—Fr. Brown and Fr. Upjohn, Fridays, 2:30 to 4:15; Fr. Staunton, Fridays, 7 to 8 p. m.; Saturdays, 4 to 5 p. m. At 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, 236 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.
The Mission House is at 248 W. 45th St.

KALENDAR FOR MARCH.

- 1 Fr. *St. David, Abp.*
- 2 Sa. *St. Chad, B.* Monthly Mass, 8 a. m. O. V. B. V. M.
- 3 S. **First in Lent.** Quadragesima. Burial Guild Monthly Meeting, after Vespers.
- 4 Mo. Burial Guild Mass, 8 a. m.
- 5 Tu.
- 6 We. **Ember Day.** St. Mary's Guild Monthly Mass, 9:30 a. m., and Monthly Meeting.
- 7 Th. *St. Perpetua, M.* C. B. S. Mass, 8 a. m.
- 8 Fr. **Ember Day.**
- 9 Sa. **Ember Day.**
- 10 S. **Second in Lent.**
- 11 Mo. Requiem Mass, 8 a. m.
- 12 Tu. *St. Gregory, B.*
- 13 We.
- 14 Th. C. B. S. Mass, 8 a. m.
- 15 Fr.
- 16 Sa.
- 17 S. **Third in Lent.**
- 18 Mo. *St. Edward, K. M.* Requiem Mass, 8 a. m.
- 19 Tu.
- 20 We.
- 21 Th. *St. Benedict, Ab.* C. B. S. Mass, 8 a. m.
- 22 Fr.
- 23 Sa.
- 24 S. **Mid-Lent.** First Vespers of Annunciation, 4 p. m.
- 25 Mo. **Annunciation of Our Lady.** St. Mary's Guild Anniversary, Solemn Mass, 9:30 a. m.
- 26 Tu. Requiem Mass, 8 a. m.
- 27 We.
- 28 Th. C. B. S. Mass, 8 a. m.
- 29 Fr. Bona Mors Devotions, after Vespers, 5 p. m.
- 30 Sa. Bona Mors, Monthly Mass, 8 a. m.
- 31 S. **Passion Sunday.** Passion Week.

GUILD MEETINGS, ETC.

- 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. *
- 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. *
Society of St. Alban the Martyr, 8 p. m.
- 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.
St. Joseph's Guild, 7:30 p. m., weekly.
- Saturday**—St. John's Guild, 9 a. m., weekly. *
Industrial School, 10 a. m., weekly. *

* NOTICE.—Usually from Trinity to Michaelmas these meetings, etc., are omitted.

SERVICES IN LENT, 1895.

Until Holy Week.

Daily—Mass, 7:30, 8, 9:30 a. m.; Matins, 9 a. m.; Choral Vespers, 5 p. m.
Mondays—Requiem Mass, 8 a. m.
Tuesdays—Additional Mass, 6:30 a. m.
Wednesdays—Litany and Sermon, 8 p. m.
Thursdays—C. B. S., Mass, 8 a. m.; Confirmation Class, 4 and 8 p. m.
Fridays—Half-hour Instruction on the Inner Life, 4:15 p. m. Confessions, 2:30—4; 7—8 p. m. The Stations, 8 p. m.
Saturdays—Confessions, 4 to 5 p. m.

ORDER OF MUSIC.

First Sunday in Lent, March 3d.

HIGH MASS.

Processional, Hymn 92 Monk
Introit, Hymn 90 Kirby
Mass from "The Holy Supper of the Apostles," Wagner
Offertory Anthem, from "Stabat Mater," De Grandval

JUXTA CRUCEM.

"Near the Cross in sorrow kneeling,
Sharing all the bitter feeling,
Tears like thine teach me to give—
Virgin loved of all most dearly,
Look not on my prayer severely,
But my weeping mix with thine."

Post-Communion, Hymn 309, part II. Webbe
Recessional Hymn 269. Monk

VESPER.

Processional, Hymn 254 Baker
Psalms 32, 130, 121. (Sixth Selection) Gounod
Magnificat Wagner
Nunc Dimittis Gregorian
Vesper Hymn 85, first, second and last verses. Mason
Anthem, from "Stabat Mater," De Grandval

O QUAM TRISTIS.

"Oh, how sad and sore distressed
Now was she, the mother blessed
Of the sole begotten One;
Deep the woe of her affliction
When she saw the Crucifixion
Of her ever glorious Son."

QUANDO CORPUS.

"When in earth the body's lying,
Let the winged soul be flying
To the joys of Paradise." Amen.

Miserere (Psalm 51st) Stainer
Recessional, Hymn 28 Monk

Second Sunday in Lent, March 10th.

HIGH MASS.

Processional, Hymn 89 Pleyel
Introit, Hymn 91 Dykes
Mass in C Silas
Offertory Anthem, from "Stabat Mater," Haydn

PRO PECCATIS.

"For His people's sins chastised
She beheld her Son despised,
Scourged and crowned with thorns entwined."

Post Communion, 311, part II. Uglov
Recessional, Hymn 162. Redhead

VESPER.

Processional, Hymn 257 Dykes
Psalms 26, 43, 141. (Fifth Selection) Roura
Magnificat Miné
Nunc Dimittis Gregorian
Vesper Hymn 87, first, second and last verses. Oliver
Anthem, from "Stabat Mater," Haydn

QUIS EST HOMO.

"Where's the cold heart so unfeeling
Would not pity her that's kneeling
In such grief beneath the Cross?"

VIRGO VIRGINUM.

"Virgin loved of all most dearly
Look not on my prayer severely,
But my weeping mix with thine.
O, may Jesu's death so move me
That His Passion may not prove me
Ungrateful for this life of mine;
Make me feel the wounds they gave Him
When no pity was to save Him—
Hear me, for His sake, I pray."

Miserere (Psalm 51st) Stainer
Recessional, Hymn 346 Barnby

Third Sunday in Lent, March 17th

HIGH MASS.

Processional, Hymn 179 Monk
Introit, Hymn 256 Dykes
Mass in E Flat Prentice
Offertory Anthem, from "Stabat Mater," Rossini

SANCTA MATER.

"Holy Mother, hear and aid me
Let the sacrifice thine made me
In my heart transfixed be;
Let me humbly ask to borrow
Portion of the pain and sorrow
Which the Saviour bore for me."

Post Communion, Hymn 312, first and last verses. Hopkins
Recessional, Hymn 288 Hayne

VESPER.

Processional, Hymn 287 Hopkins
Psalms 32, 130, 121. (Sixth Selection) Gounod
Magnificat Wiegand
Nunc Dimittis Gregorian
Anthem, from "Stabat Mater," Rossini

PRO PECCATIS.

"For his peoples sins chastised
She beheld her Son despised,
Scourged and crowned with thorns entwined;
Sees Him then from judgment taken,
And in death by all forsaken,
Till His spirit He resigned."

INFLAMMATUS.

"To thy holy care elected,
Virgin, let me be protected,
On the dreadful judgment day.
Through the loved Redeemer's dying,
Let me fondly still relying,
For sweet grace and mercy pray."

Miserere (Psalm 51st) Stainer
Recessional, Hymn 223 Roe

Fourth Sunday in Lent, March 24th.

HIGH MASS.

Processional, Hymn 180 Gauntlett
Introit, Hymn 252 Hewlett
Mass in C Silas
Offertory Anthem, from "Stabat Mater," Fry

QUAE MOEREBAT.

"Deep the woe of her affliction
When she saw the Crucifixion
Of her ever-glorious Son."

Post Communion, 318 MacLagan
Recessional, Hymn 197 Dykes

The Annunciation of the Blessed Virgin Mary.

FIRST SOLEMN VESPER.

Processional, Hymn 409 Balfe
Psalms 131, 132, 138 Gounod
Magnificat and Nunc Dimittis Giozza
Vesper, Hymn 449 Monk

Anthem, "Ave Maria," Concone
 "Ave Maria, Blessed Maid,
 Lily of Eden's fragrant shade,
 Who can express the love
 That nurtured thee so pure and sweet,
 Making thy heart a shelter meet
 For Jesu's holy Dove."

Hymn 455 Concone
 Recessional, Hymn 450 Dykes

Passion Sunday, March 31st.
HIGH MASS.

Processional, Hymn 110 Monk
 Introit, Hymn 127 Monk
 Mass in E flat Prentice
 Offertory Anthem, from "The Seven Words," Mercadante

"Lo! upon the Cross suspended,
 To appease a God offended,
 Our Redeemer, The Word Incarnate,
 Gives on Calvary, love for hate."
 "Come all ye faithful, in Him confiding,
 Harken to His words when dying
 Heavenly love to mortals testifying
 Hear, oh, hear ye! and meditate."

Hymn of Adoration 311, part II Willing
 Post Communion, Hymn 184, first and third verses Redhead
 Recessional, Hymn 188 Monk

VESPERS.

Processional, Hymn 105 Redhead
 Psalms 32, 130, 121. (Sixth Selection) Gounod
 Magnificat Gregorian
 Nunc Dimittis " "
 Vesper, Hymn 95 (Vexilla Regis) Schubert
 Anthem, from "The Seven Words," Mercadante

"I THIRST."

"When to the lily fair, purest of flowers
 Heaven at decline of day, fresh dew denies,
 Sadly its drooping leaves pine for the showers,
 And in the sun's hot ray it withers and dies."

"With untold misery, torment and anguish
 Thirsted upon the Cross our Saviour dear.
 Where is the heart so cold, can see Him languish.
 And for His agony, deny a tear?"

Miserere (Psalm 51st) Stainer
 Recessional, Hymn 193 Blumenthal

SPECIAL.

Passion Sunday evening, 8 p.m.
Annual Recitation of Passion Music.

ORDER OF MUSIC.

Prelude to "The Passion," Haydn
 Funeral March Beethoven
 Requiem Verdi

SELECTIONS.

Dies irae Chorus
 Tuba mirum Chorus
 Liber scriptus Contralto and Chorus
 Quid sum miser.—Trio, Soprano, Contralto and Tenor
 Rex tremendae Quartet and Chorus
 Ingemisco Tenor Solo
 Recordare Duet, Soprano and Contralto
 Confutatis Bass Solo
 Lacrymosa Quartet and Chorus
 Stabat Mater, Gordigiani

SELECTIONS.

Stabat Mater Chorus
 Quis est homo Bass Solo
 Eia Mater Tenor Solo and Chorus
 Sancta Mater Contralto Solo
 Inflammatus Soprano Solo and Chorus
 Postlude, Funeral March Chopin

Tickets are required for this Service, and will be ready for distribution on and after Sunday, March 17th.

These tickets are freely given, with the understanding that those who use them shall liberally remember the Choir Fund at the collection taken on that evening.

THE PARISH.

DURING Lent the Litany will be sung at 8 p.m. on Wednesdays. The Rev. Fr. Staunton will preach the course of sermons upon the "Eucharistic teachings of the Gospels for the Sundays in Lent," at this service.

The Bishop has appointed Friday night, April 26th, for confirmation in this Parish. Persons are requested to send in their names, who desire to be presented.

CONFIRMATION CLASSES: Thursday afternoons at 4 o'clock, and Thursday evenings at 8 o'clock, during Lent, except Holy Week. Each day's subjects are the same in this order: I. Confirmation. II. Baptism. III. Holy Communion as a Sacrifice. IV. Holy Communion as a Feast. V. Penance. VI. Review.

MEMBERS of the Confraternity of the Blessed Sacrament will have the privilege of a Mass every Thursday morning, at 8 o'clock, and short special devotion every Thursday afternoon after Vespers. Others are welcome and invited to attend.

THE half-hour Instructions on Friday afternoons at 4.15 o'clock, will be preached by Father Brown.

THE Stations, or Way of the Cross, will be said on Friday nights during Lent, except Holy Week, at 8 o'clock, under the charge of the Men's Guild. Forms of this devotion are in the Treasury of Devotion and in the English Catholic's Vade Mecum.

THE Associates O. V. B. V. M. can attend a Mass every Saturday at 8 a.m., in the Chapel of the Mission House, except the first Saturday in the month.

PARISHIONERS are urged to receive Holy Communion one day each week, and to be present some other day each week at a Mass for special devotion, and as an act of repentance for sins.

THE last regular appointments for Easter Confessions are on Wednesday of Holy Week, March 21st, morning, afternoon and night.

MARRIAGES are not solemnized during Lent.

THE boys of the parish over 16 years of age, who have out-grown St. Joseph's Guild, have become members of the Guild of St. Alban, with Father Upjohn as their Chaplain. They meet Wednesday evenings in the Clergy House.

THE Bishop's Pastoral was read to the congregation by the Rector at the morning service of Sunday, February 3d. It was listened to with profound interest and comfort. But it is to be regretted that some have found it necessary to go into the papers and explain away or apologize for the sound Catholic teaching this great document contains.

THE meetings of the Men's Guild continue each week and are well attended. The Parish Library in their care is now in the room of the Guild. The evening of the 19th was given to several interesting papers and addresses. Mr. Janes, on "Emigration;" Mr. Gorham, on "The Attitude of the Greek and Roman Churches to the Church of England and the American Church." Fr. Brown made the final address on "The History of the use of the Ave Maria in the Private and Public Devotions."

AN OFFER We have been requested to say that a medicine case and book will be given free to some Church Missionary who would find them useful in his work. Address, W. S. H., care of Men's Club, 232 West 45th Street, New York.

EXCHANGES. The 158 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new Exchanges are acknowledged:

Northwestern Chronicle, St. Paul, Minn.; *Dio-cese of Chicago*, Chicago, Ill.; *St. George's Sword and Shield*, Flushing, N. Y.; *Our Parish*, Augusta, Me.; *Parish Outlook*, Holyoke, Mass.; *Sword and Shield*, Geneseo, N. Y.; *Trinity Parish News*, Philadelphia, Pa.; *Anti-Vivisection*, Aurora, Ill.; *Parish Times*, Sacramento, Cal.; *The Parish*, Brooklyn, N. Y.; *Parish Notes*, Austin, Ill.; *Catholic Citizen*, Milwaukee, Wis.; *Parish Helper*, Pottsville, Pa.; *St. Peter's Parish*, Geneva, N. Y.; *Columbian Catholic*, Kansas City, Mo.; *Church Work*, Herring Cove, N. S.

THE ARROW:

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BEFORE DANGER BEHOLD 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 SERV-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: 

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

NEW YORK, MARCH, 1895.

THE AVE MARIA.

The revival of the *Ave Maria* or *Hail Mary* is necessary for these times. It is providential that there are some men in the Anglican Church who are moved by the Holy Spirit to revive this form of devotion. The controversies of the Protestant age have begun with negations. One of the latest negations, in different forms and degrees, has been the denial of the Virginity of Blessed Mary. An assumed delicacy has veiled the enormity of the denial, with the phrase—the “Virgin birth” of “the Christ.” The endeavour is to lower Christ to the level of a prophet, a philosopher, a leading man, a preacher of righteousness. This endeavour is augmented by the question raised concerning His mother’s virginity; for if He be only a leading man, His mother need not have been a virgin.

If the controversy were confined to the vagaries of persons outside of the Church—ignorant of the faith, or even to Church laymen who are more enthusiastic than wise in their Protestantism, it might merit no particular notice. But when men high in rank in the councils of the Church seem to suggest that it is possible that the “higher criticism” might succeed in eliminating from the Sacred Scriptures every word of the Old or New Testament which refers to the Virginity of the Mother of God, and that then the Holy Catholic Church throughout the world would not go on indefinitely affirming it, it is time to defend the faith by a practice or devotion which will raise the loyalty of Christians and stamp out the error.

First of all, the central dogma of revealed Christianity is the Incarnation of Jesus Christ, God out of God; the “Incarnation” includes His immaculate conception, His birth, His crucifixion, death, resurrection, ascension, His reign in Heaven, return to judgment, and all afterwards. Any devotion which testifies to the whole of His Incarnate life involves the sacredness of His conception in Mary the Virgin.

The *Incarnatus est* of the creed has always been recited with special devotion. These words, and all words of Scripture concerning the taking of human flesh and nature by God Himself, are the strong words which declare the humility and

love of God and the redemption and exaltation of man.

The *Hail Mary* is like an *Incarnatus est* out of the Creed. To use the *Hail Mary* is to confess the faith in brief, to strengthen its hold in the heart and mind. The omission of the *Hail Mary* by individuals or communities, like all omissions, has helped to bring about disproportion of the faith, a forgetfulness of some important truths. To continue to omit it will bring to succeeding generations, as heretofore, other ignorant attempts to deny Mary’s Virginity and the Divinity of Him whom she conceived. In the Eastern Church, for example, there is this strong reminder which cannot be ignored, “To them that say that the Virgin Mary was not a Virgin before child-birth, in child-birth, and after child-birth: Anathema, Anathema, Anathema.”

Again the use of the *Hail Mary* emphasizes that part of the doctrine of the Communion of Saints known as the “Invocation of Saints.” From the Nicene age, at least, the *Ora pro nobis* has been in use. *Pray for us* has been usual in all Christian communions. The evidence for this is not limited to service books; for in sermons by the Fathers, in other treatises, upon Christian monuments, is shown that the *Pray for us* was one of the forms of ordinary Invocation. It is beyond question that under certain circumstances, Christians have invoked *special* Saints—one, several, many, or all; just as the Kalendars have special days for commemorating one, two, several, many, or “All Saints.” To have the example of Mary-the-Virgin in special remembrance is permissible and commendable, as well as ancient in practice. The collect for All Saint’s Day says, “Grant us grace to follow Thy Blessed Saints in all virtuous and godly living.” If we are required to cultivate the communion of all the Saint’s, why may we not select our Saints, even Blessed Mary, and this we accomplish by using the *Hail Mary*.

The degradation of women has been a feature of all systems except Christianity. Christ exalted and restored woman to her rightful position, in that He without sin was born of Mary, forgave the Magdalen her sin, filled “the women and Mary the Mother of Jesus” with the Holy Spirit at Pentecost, according to the prophecy,—“Your sons and your *daughters* shall prophesy, . . . on my servants and on my *handmaidens*, I will pour out in those days of my Spirit.” In these times woman cannot be respected and exalted too much. Her emancipation, so called, by legalizing divorce from marriage bonds, will reduce her below man in life’s struggle, will make her again a prey to man, and she will have no defender. Woman’s position would become the weaker again if she should be deserted by the Church. The true position of woman and the part that she has taken in the redemption of mankind is kept before the world by the use of the *Hail Mary*.

We should all become familiar with the language of the Orthodox Eastern Church as shown in her Office Books.

“A wall of us christians that cannot be overthrown art thou, O Virgin, Mother of God. For, flying to thee, we remain unwounded; and again, when we sin, we have thee to intercede for us, wherefore we give thanks, and cry unto thee: Hail, thou that art full of grace! the Lord is with thee!”

“To thee, most pure one, as Mother of God and true Virgin, we ceaselessly ejaculate the saluta-

tion of the Angel: Hail, Lady, Protectress and Guard and Salvation of our souls!"

"Mystically we hymn thee, Mary, Mother of God! for thou hast been made the throne of the Great King. Most holy tabernacle! more spacious than the heavens! Chariot of the Cherubim, and more exalted than the Seraphim! Bridal Chamber of Glory! For from thee came forth Incarnate the God of all. Supplicate Him for the salvation of our souls."

"We know, O Virgin Mother of God, only pure, only blessed, that the Word of the Father, Christ our God, took flesh from thee, wherefore with ceaseless hymns we magnify thee."

"At thy Intercession, O spotless Virgin! to the Word that was born of thee, and by thy love, loose me from the bonds of my sins, and save me, Lady, by thy prayers."

"My help and venerable refuge, thou who alone didst clothe the nakedness (brought to pass in old times) of fallen Adam, again clothe me, O pure Virgin, with immortality, by thy Son."

The Western form of the *Hail Mary* is made up of verses of Scripture, an invocation (an ancient form lengthened,) together with the insertion of the Holy Name of JESUS and the Blessed Virgin's name—*Mary*, as well as her title "Mother of God" which was decreed by the third Council of the universal, undivided, primitive Church, held at Ephesus, A. D. 431. This form now reads: "Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the Fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen"

To all who are or may be interested we point out that the Eastern forms of address to Saint Mary the Virgin are far more elaborate than the *Hail Mary* of the West—which is very simple in comparison.

Our American Church has for years appointed Committees to serve in the interests of reunion with the Holy Orthodox Eastern Church. These Committees have used the most respectful language towards the Eastern Church and conceded the orthodox catholicity of her standards. They have not suggested that the Eastern Church change their forms of worship and standards of doctrine so as to parallel ours. Therefore the American Church has wisely borne testimony to the Catholicity of the Eastern practice of the Invocation of Saints, and to the value of Eastern expressions of veneration for Mary the Mother of God and to her place in the Christian plan of redemption.

HARVARD FOR CATHOLICS.

The Church Times says: "At the present time there is a movement in France, under the leadership of Monsignor d'Huist, which answers to the destructive school of critics in England, and though the usual pressure has been brought to bear, the fact remains that there is much difference of opinion on the subject."

Unfortunately, it is not the Anglican Communion alone which is troubled by the rationalists. The false liberality which would lightly surrender the deposit of faith which was given us to keep, as committed to our trust, is showing itself also among the Roman clergy and in Roman publications. The Rev. Thos. J. Conaty of the

Church of the Sacred Heart, Worcester, is not ashamed that his name should appear as the speaker on "*The Ideal American*" before the Unitarian Club of Boston, a society organized to break down belief in the divinity of *The Ideal Man*. *The Catholic Family Annual* this year admits to its pages an article by the Rev. Peter J. O'Callaghan, C.S.P., entitled "*Catholics at Harvard*," which is calculated to do immense harm to the cause of Christianity. The writer knows well, being a graduate of the University, that he is writing rubbish when he says that "Harvard cannot be called a Protestant university, any more than the United States can be called a Protestant nation." He knows well, if he has spent four years in that institution, that Harvard was founded in 1636 to train men to become Puritan ministers, and that all along since that time it has kept its place as the leader of the thought which has changed "Puritan New England" into "Unitarian New England." The writer cites as illustrating Harvard's "religious equality" that there is one Catholic instructor doing duty there, but he knows well enough that there is hardly a course given, whether in Philosophy, History, or "Fine Arts," which is not distinctly inimical to the claims of the Church, to the Church's supernatural origin and life, and to the only Philosophy the Church has ever made use of as providing an adequate vehicle for the conveyance of Catholic doctrine. Perhaps the writer of the article may not have noticed a professor of Greek assure his class of the later authorship of the Fourth Gospel; perhaps he may not have heard a Professor of Philosophy sneer at Scholasticism; perhaps he may not have observed a smile raised by an honest Catholic who quoted in a College Conference the language of St. Thomas Aquinas; but he cannot be ignorant of the fact, if he has followed the course of Harvard of late years—and if he has not followed it he ought not to have written—that the courses of the Unitarian Divinity School which teach the Bible without inspiration and Theology without Christ have been opened to undergraduates working for a Harvard A.B.; that the Semitic Seminary, which investigates the Hebrew Scriptures "and other Semitic myths" is open to all undergraduates and that the weekly evening College Conferences and lectures, which are attended by hundreds of students, are made as popular as talent and tact can make them, and are more often than not on topics related directly to religion. Indeed, only a year or two ago, the entire course of Conferences for the year was upon the Holy Scriptures, and the lecturers were men widely known as having abandoned the historical and Christian belief in regard to them.

We would not contest with anyone the statement that Harvard is a great—perhaps the greatest—institution of learning in this country, but it is an institution in which every formative influence is made use of to turn a young man's mind away from belief in historical Christianity, the Catholic Church, and a supernatural Christ.

We are sorry to see Romanists looking leniently upon any of the influences which to-day are so speciously undermining the faith; and we were simply astounded to find a Paulist advocating Harvard for Catholics with an argument no more sound than that if you send a man to hell he will better appreciate heaven.

THE CROSS.

A CHRISTLESS Cross no refuge were for me;
A crossless Christ my Saviour might not be;
But, O Christ Crucified, I rest in Thee!

—A. E. H.

SILENCE.

Temple of God, from all eternity
Alone like him without beginning found;
Of time and space and solitude the bound,
Yet in thyself of all communion free.
Is, then, the temple holier than He
That dwells therein? Must reverence surround
With barriers the portal, lest a sound
Profane it? Nay; behold a mystery!
What was, abides; what is, hath ever been:
The lowliest the loftiest sustains.
A silence, by no breath of utterance stirred—
Virginity in motherhood—remains,
Clear, midst a cloud of all-pervading sin,
The voice of Love's unutterable word.—*Father Tabb.*

THE NEW CHURCH.

THERE are copies of the February *Arrow* for distribution in which is some account of the ceremonies of the XXIVth Anniversary of the opening of the Church, which are commended to the attention of parishioners and friends.

A large framed picture of the interior of the New Church is placed in the nave, together with a List of such parts and ornaments as are to be included in the building, and which must be completed by our offerings. Already very important liberal subscriptions have been made. Every one should make an effort to help forward the work, according to this scheme. The picture can be purchased of a committee of St. Mary's Guild, (Mrs. Canfield and Mrs. Wilson), for \$1, or framed for \$2.50

NEW CHURCH FUND.

Amount to be raised (equivalent to paying old debts of the Church).....\$40,000 00
Amount subscribed as below.....16,350 00
Amount still desired.....\$23,650 00

SUGGESTIONS FOR GIFTS TO COVER THIS:

Clergy House Chapel of the Catechism....	\$15,000
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New Pews.....	4,000
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Wrought-Iron Grille around the Chancel..	3,000
Paving of Choir and Sanctuary.....	3,000
Paving Central Passage and Ambulatory...	2,750
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Baptistery.....	750 Subscribed.
Confessional.....	500
Confessional.....	500
Carving Capitals of Columns, (each,).....	100
No. 1	No. 12
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" 3	" 14
" 4	" 15 Subscribed.
" 5	" 16 Subscribed.
" 6	" 17 Subscribed.
" 7 Subscribed.	" 18
" 8 Subscribed.	" 19
" 9	" 20
" 10 Subscribed.	" 21
" 11	" 22

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions, payable any time in 1895, will be received. In special cases, subscriptions, payable in annual installments over a series of years, will be accepted.

Other suggested donations are the payment of the expenses of removing the Altar and the carving of the decorative work on the exterior of the Church.

Daily Prayer for the Building of our new Church:

O God, Who didst put into the hearts of Thy servants, David and Solomon, to build a House to the glory of Thy Name, mercifully grant that we who desire to raise a Church in Thine honor, may be blessed in our endeavor, and enabled to bring it to perfection. Through JESUS Christ our Lord. Amen.

SUGGESTIONS FOR LENTEN RULE.

Rise at an earlier and fixed hour.

Add to usual prayers the Collects for Ash Wednesday and Quadragesima and Psalm li. (*Miserere*) Say them either at home or at daily Mass.

Assist at Mass, daily or every other day, or Wednesdays and Fridays.

About noon say Sext or Nones, or both, (pp. 46, 50, Treasury of Devotion.)

Afternoon or night, the Penitential Psalms daily, or in order thus: Mondays, vi.; Tuesdays, xxxii.; Wednesdays, xxxviii.; Thursdays, cii.; Fridays, li. and cxxx.; Saturdays, cxliii. (pp. 144-150, Treasury.) or Memorials for a Week, (pp. 38-41, Treasury.)

Retire at a fixed and earlier hour than usual.

For Scripture readings use daily the Epistles, Gospels, Psalms and Lessons, either at service or at home.

Go to Sacramental Confession before Easter.

Make a strict fast on Ash Wednesday and Good Friday until afternoon.

Abstain from flesh meat on Wednesdays, Fridays, Ember Saturday and Easter-Even.

Set aside money for Easter offering and for the New Church.

Avoid amusements and arrange engagements so as to keep this rule.

ABOLISH THE APOSTLE'S CREED?

For. A friend who lives in Massachusetts has written within a few days, "I am wondering what is going to happen in Massachusetts during the next few months. There is a dreadful state of things. A priest told my father not long since that 'the Apostle's Creed must go!'"

Against. Another friend in Massachusetts has also written very lately, "the following is a true story which occurred in the city of —, Massachusetts, in the very heart of Puritanism, and shows what a good, rich, or as many call it, ritualistic service will do in the training of the young. A child not five years old, whose parents are Universalists, was asked by a little boy about the same age, to go to church with him. After seeing the beautiful service she could not be persuaded to attend worship elsewhere. No matter what the weather, snow or rain, this little one wends her way to God's house.

"But this is not all. When she goes to bed she positively refuses to say her prayers unless her parents kneel with her. During Christmastide they visited the child's grandparents, and here again she insisted that all should kneel with her while she said her nightly prayers. Thus the entire family was led to reverence in prayer by a little child."

Which shall prevail in Massachusetts? The little child teaching the Apostle's Creed, or the Catholic priest saying it must go?

UNITARIAN EPISCOPALIANISM.

"Many Unitarians . . . have questioned whether they need any longer hold to the barer

truth of their own religious houses. So they have gone to the Episcopal churches, saying that the minister preached good Unitarian doctrine.

"Many of the ordained preachers have cast off the old, untenable and inhuman beliefs of the older Church. They have frankly told me that they did not believe this and that article of the Creed"—*Rev. Minot J. Savage*, a Boston Unitarian.

LETTERS TO THE EDITOR.

ST. CHARLES, K. AND M.

To the Editor of the ARROW :

SIR—As I promised a month ago, I write to inform you of the services by which the Feast of St. Charles, K. and M., was *actually* observed at St. Margaret Pattens, Rood Lane, London, and in other places.

First I may say it was *not* a "Requiem service," as reported in the English letter of the N. Y. "Times."

On the eve of the Festival (Jan. 29th,) there was a Solemn Evensong with procession, and a sermon by the Rev. J. Morris Fuller, Vicar of St. Mark's, Marylebone; and on the Feast itself *Missa Cantata* at noon, the music being Gounod's *St. Cecilia*.

The secular papers report the Church as "crowded."

In seven other places (including one chapel of a Religious House) the Day was also rightly observed with a "Red Mass."

The seven loyal churches were: Holton-le-Clay, Grimsby; Emscote Church, Warwick; Codford St. Peter, Bath; St. Luke's, Barrow-in-Furness; Minsterley Church, Shrewsbury; St. Mary's Abbey, Malling; Kirkandrews-on-Eden, Carlisle.

It may interest some of your readers to know that St. Mary's Abbey, Malling, is probably the first of the old Religious Houses to return to its proper use, and even to nuns observing the same rule as those dispersed at the spoliation, *viz.*: that of St. Benedict.

Of course they do not call themselves Benedictines. That they could not do without leave from the Roman Abbot of Monte Casino, which, unhappily, would hardly be likely to be granted at present. They are known merely as Sisters of SS. Mary and Scholastica.

In a letter from the Reverend Mother, of some little time ago, she says: "Our temporary chapel is in the Chapter House. The first Mass there, after taking possession, was, as you may imagine, almost overpowering in its associations, as probably within these walls the poor nuns were assembled in deliberation, as to what they should do in the strait, when the mandate came for their dispersion. In the Gate House, tradition says, the murderers of St. Thomas à Becket came, after committing their foul deed, and when food was given them, not knowing that they were different from other pilgrims, the table on which it was placed cast it off. There is also a 'Pilgrims' Bath' which is very ancient."

It is peculiarly gratifying to me, particularly as having myself the honor to be connected with a Religious House, to find in one of the houses of the old Religion, redolent with the memories of the Saints and Martyrs of an elder day, the memory of this true Martyr of the later Church of

England—"our own, our Royal Saint," as Keble calls him—duly venerated.

Very truly yours,

R. T. NICHOLS, C.W.R.

New York,
February 5th, 1895.

BOOK NOTICES.

The Book of "The Compassion"

A Manual of Intercessory Prayer for Parochial and Private use. With a Commendatory by the Bishop of Milwaukee. Milwaukee, Young Churchman Co. 1895. pp. 53.

This is a very excellent hand book of subjects for intercessory prayer. They are arranged in order for the days of the week to be used as topics for meditation and intercession during the seasons of Advent and Lent. The subjects are well chosen from among those of certain interest to Catholics; each subject divided into special points for the day's intercession. Then follows a truly spiritual and helpful scheme of meditation, which for those accustomed to mental prayer will be found very stimulating. The general topics for the days of the week are the following: Monday, "*The Holy Cross*," divided into special points of "The Universal Church, the Church in this land, the Episcopate, the Priesthood, the Laity, etc." Tuesday, "*The Sacred Heart*," with special objects, "Our own Parochial Clergy, Sisters, Guilds, etc." Wednesday, "*The Precious Blood*," the honor of Jesus in the Sacraments, the devotion to the Church." Thursday, "*The Blessed Sacrament*." Friday, "*The Five Wounds*," those in deadly sin, the ignorant and careless, the aliens and blasphemers, those making their confessions to-day. Saturday, "*Requiem*," the Holy Souls," those in the purifying fire: friends, Priests, Bishops and those of whose salvation we are in doubt.

"*The Compassion*," we are told by the Bishop of Milwaukee in his preface, is a form of Lenten devotion which, starting from S. Albans, Holborn, has spread very largely in our Mother Church of England, spiritually aiding and extending its Catholic work. The book will certainly be helpful to those who wish to assist the growth of the Catholic cause by the power of intercessory prayer.

"*Pray for Us*."

A manual of Intercessory Prayer, interleaved, compiled by Jeannie Porter Hyde, with an introduction by W. W. Webb, M.A., B.S. Printed for, and to be obtained from the compiler, Danvers, Mass. Price, 20 cents.

This is a little book of intercessory prayers, compiled from the Prayer Book. The Treasury of Devotion and other sources, very neatly printed, and bound in convenient shape for carrying in the pocket. We ought to be more systematic in our intercessions, taking up in our devotions at Mass and at daily prayers the names of those we love and presenting them before God in intercession for the graces we wish for them. This little book will be a great help in this regard. It has intercessions for all the greater objects: for the Church, for Bishops, for Priests, for the Parish, for Sunday School children, for penitents, for the indifferent, for the unbaptized, and many others; besides the collects of the Church Unity Society, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Guild of All Souls, the Confraternity of the Blessed Sacrament, and many others; and many blank pages with headings of the different months for recording of intentions and objects of intercession for the year.

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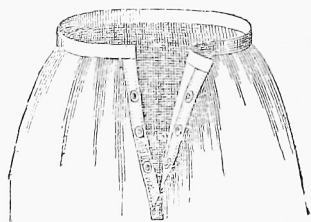
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NEW EDITION JUST READY.

Concerning the Fast Before Communion. By Rev. F. W. Puller. A paper read before the Confraternity of the Blessed Sacrament on its Festival, May 28, 1891. Price, net - 25c. "The subject is treated on the basis of history and canon law, and the result is a scholarly production, which may worthily be placed beside Dr. Liddon's paper on Evening Communion."—*The Guardian* of Feb. 10, 1892, p. 203.

THIRD EDITION READY.

Rome's Tribute to Anglican Orders. By Rev. Montagu R. Butler. A defence of the Episcopal Succession and Priesthood of the Church of England. Founded on the testimony of the best Roman Catholic authorities. Third edition. Revised and enlarged. Paper, 12 mo. Price, net - 50c. This little pamphlet is exceedingly interesting. The acknowledgments of learned and devout sons of the Roman Obedience of the validity of Anglican Orders.

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