

HE

ISSUED  MONTHLY



RROW

BY THE: SONS OF  SAINT SEBASTIAN

VOL. IV, No. 7.
WHOLE No. 43.

NEW YORK, APRIL, 1895.

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

WE understand that the *Church Eclectic* is to be published in the future by the Young Churchman Company of Milwaukee. Rumor has it that two able Catholic churchmen of Philadelphia are to take up the editorial work with a firm hand. We anticipate for the publication under its new conditions a vigorous life. By the way, why not change two letters "R. C." in the title and call it *THE CHURCH ELECTRIC*?

THE Reverend Doctor Dix will soon celebrate the fortieth anniversary of his connection with Trinity Parish. Trinity Church Association having secured the lot which adjoins Trinity Mission on Fulton Street, will erect a six-story building, and thus enlarge its work.

ST. PAUL'S PARISH is to build a new church on Washington Ave., near 170th St., Morrisania. The corner stone was laid with great ceremony on Lady Day.

THE Rev. Fr. Steen has recently celebrated the twenty-fifth anniversary of his connection with the Ascension Memorial Church, once known as the Shepherd's Flock. He has purchased the Methodist Meeting house on West 43d Street, and will convert it into a church.

THE report of the Joint Commission on the Revised Constitutions and Canons, appointed by the General Convention of 1892, has been made public since our last issue. It is an able paper, and reflects great credit upon the commission that framed it; but it is not to be expected that it will run the gauntlet of six years discussion without change. The Church will finally adopt Constitution and Canons differing as widely from this report as the present Prayer Book differs from the Book Annexed. Among other radical changes proposed is that the General Convention shall be called the General Synod, that a Primus shall be elected by the Bishops in place of the Presiding Bishop, and that the restricted Diaconate shall be abolished.

THE Court of the General Synod of the Church of Ireland, presided over by Lord Plunket, Archbishop of Dublin has recently stultified itself and brought further reproach upon the unhappy Irish Church by condemning a Rev. James Hunt who had affirmed in certain letters "the efficacy of the sacrifice of the mass," and "that the celebration of the mass as practiced in Roman Catholic Churches is not opposed to the articles of the Church of Ireland." "It may be necessary," says the *Church Times*, "for English Bishops not by

individual and ill-considered action, but after serious deliberation, to do for Ireland what Archbishop Plunket has so rashly and mischievously attempted to do for Spain."

The Church Standard has the following in regard to "declarations:"

"Declarations on matters of religion, whether they are set forth by voluntary associations or by committees authorized to represent larger bodies, nearly always fail to exert the influence which would be cheerfully conceded to the personal utterances of their individual members."

"It was a shrewd saying of the late Mr. Froude that 'in a committee you get the united folly, and not the united wisdom, of the whole body.'"

How will these words of the *Standard* be relished by those Catholic priests who, self-appointed, get up papers and collect signatures in order to attack their Catholic brethren?

FROM a letter we learn that this year's confirmation class at Trinity Church, Bridgeport, Conn., numbers over forty members; and from the *Pulpit of the Cross* that during the last year over eighty persons were confirmed in St. John's Church, Kingston, and its Mission Church of the Holy Cross. These two parishes at Bridgeport and Kingston have been often referred to of late as terrible examples of what Ritualism leads to. Why not try incense in other up country parishes?

THE warden of St. Stephen's College, Annandale, has lately been puzzling the students of the General Theological Seminary, upon the Paddock foundation. The average seminarian will fail to appreciate why if logic may be used in defining one part of the faith it may not in another. The Athanasian Creed is as logical as possible, and so are the arguments with which Dr. Fairbairn would defend it. Why then would a similar creed, if the church should put it forth, defining concisely Catholic belief in regard to the Blessed Sacrament be any more "rationalistic"? We can follow Dr. Fairbairn in his logic; it is only when he abandons logic for prejudice that we are compelled to part company.

A NEW residence is to be erected at Chelsea Square for the use of the professor of Ecclesiastical Polity and Law at the General Theological Seminary. For this purpose \$25,000 has been remitted by Trinity Church from the accrued interest upon the mortgage it recently held upon the Church of the Annunciation in 14th Street.

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, 228 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.
 The Mission House is at 248 W. 45th St.

KALENDAR FOR APRIL.

1 Mo. Passion Week. Burial Guild Monthly Mass, 8 a. m.
 2 Tu.
 3 We. St. Richard, Bp. St. Mary's Guild Monthly Mass, 9:30 a. m.
 4 Th. St. Ambrose, Bp.
 5 Fr.
 6 Sa. O. V. B. V. M., Monthly Mass, 8 a. m.
 7 S. Palm Sunday. Holy Week.
 8 Mo. Monday in H. Week.
 9 Tu. Tuesday in H. Week.
 10 We. Wednesday in H. Week.
 11 Th. Maundy Thursday.
 12 Fr. Good Friday. Strict Fast.
 13 Sa. Easter Even. First Vespers of Easter, 8:30 p. m.
 14 S. Easter Day. Low Masses, 7 and 8 a. m.
 15 Mo. Monday in E. Week.
 16 Tu. Tuesday in E. Week.
 17 We.
 18 Th.
 19 Fr. Abstinence. St. Alphege, Abp.
 20 Sa.
 21 S. First after Easter. Octave. Low Sunday.
 22 Mo.
 23 Tu. St. George, M.
 24 We.
 25 Th. St. Mark, Evang. and Ap.
 26 Fr. Abstinence. Bona Mors Devotions after Vespers, 5 p. m. Confirmation, 8 p. m.
 27 Sa. Bona Mors Monthly Mass, 8 a. m.
 28 S. Second after Easter.
 29 Mo.
 30 Tu.

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. *
Monday—St. John's Guild, 4 p. m., weekly. *
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—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.

HOLY WEEK.

April 8—13.

Monday } Masses, 7:30, 8:15, 9:30; Matins, 9; Vespers, 5 p. m.; Passion Ser-
Tuesday } vice, p. m.
Wednesday }
Maundy Thursday—Solemn Mass, 7:30; (general communion); Matins, 9 a. m.; Vespers, 8 p. m.; Passion Service, 8 p. m.
Good Friday—Stations, 8:30 a. m.; Matins, 10; Three Hours, 12; Vespers, 5 p. m.
Easter Even—Mass, 7:30 a. m.; Matins, 9 a. m.; First Vespers of Easter, 8:30 p. m.

ORDER OF MUSIC.

Palm Sunday, April 7th

SOLEMN HIGH MASS AND PROCESSION.

Processional, "Come Faithful People,"..... Sullivan
 Hymn 98..... Teschner
 Introit, "Les Rameaux,"..... Faure
 "Around our way the palm trees and the flowers,
 Send forth their perfume on our festal day,
 Jesus appears, He comes to dry our tears,
 Already crowds approach and homage pay,
 All nations sing and chant His praise
 Now let your voices join with ours and anthems raise
 Hosanna! Glory to God!
 Blessed is He who comes bringing salvation."
 Mass from "The Holy Supper of the Apostles,"..... Wagner
 Offertory Anthem, from "Requiem,"..... Verdi
 QUID SUM MISER.
 "What affliction mine exceeding?
 Who shall stand forth for me pleading.
 When the just man aid is needing?"
 REX TREMENDAE.
 King of glories, bright and glowing,
 Grace on whom Thou wilt bestowing,
 Save me, Lord, in mercy flowing.

Hymn of Adoration 311, Part II..... Willing
 Post-Communion, Hymn 124, first and third verses..... Redhead
 Recessional, Hymn 109..... Dykes

VESPERS.

Processional, Hymn 113..... Monk
 Psalms 32, 130, 121. (Sixth Selection)..... Gounod
 Magnificat..... Prentice
 Nunc Dimittis..... Gregorian
 Vesper, Hymn 96 (Vexilla Regis)..... Schubert
 Anthem, from "The Messiah,"..... Handel
 "He was despised and rejected of men; a man of sorrows, and
 acquainted with grief."
 Miserere (Psalm 51st)..... Stainer
 Recessional, Hymn 250..... Beethoven

Notes for Passion and Holy Weeks.

The Gloria Patri is not sung on and after the First Vespers of Passion Sunday until the First Vespers of Easter.

The Gloria Tibi and Laus Tibi before and after the Gospel are not sung at the Mass during that time.

The organ is not used in the Services after the singing of the Gloria in Excelsis at the Mass on Maundy Thursday until the First Vespers of Easter.

EASTER SERVICES.

Easter Even, April 13th.

SOLEMN VESPERS.

Prelude, Melodie in F..... Rubinstein
 Processional, Hymn 131..... Lassen
 Psalms 30, 31..... Prentice
 Magnificat and Nunc Dimittis..... Zoellner
 Hymn 137..... Gordigiani
 Anthem, "O Lord have mercy,"..... Pergolesi
 "O Lord have mercy upon me, for I am in trouble, my strength
 faileth me.
 "But my hope hath been in Thee, O Lord; Thou hast turned
 my heaviness into joy, and girded me with gladness. Thou art
 my God."
 Laudate Dominum..... Parisian Tone
 Recessional, Hymn 140..... Gauntlett
 Postlude, Coronation March..... Eilenberg

Easter Day, April 14th.

SOLEMN HIGH MASS.

Prelude, "Awakening of Spring,"..... E. Bach
 Processional, Hymn 125..... Richards
 Grand Mass in C..... Beethoven
 Soli, Chorus, Orchestra and Organ.

Sequence, Hymn 134..... Worgan
 Offertory Anthem, "Miriam's Song,"..... Reinecke
 "Sing ye to the Lord for He hath triumphed gloriously."

"Sound the loud timbrel o'er Egypt's dark sea—
 Jehovah hath triumphed, His people are free.
 Sing! for the pride of the tyrant is broken,
 His chariots and horsemen all splendid and brave.
 How vain was their boasting, the Lord has but spoken
 And chariots and horsemen are sunk in the wave.
 Praise to the Lord and to the conqueror;
 His word was our arrow; His breath was our sword.
 Who shall return to tell Egypt the story
 Of those she sent forth in her pride?
 Praise to the Lord."

Hymn of Adoration, 555..... Dykes
 Post-Communion, Hymn 127, two verses..... Thayer
 Recessional, Hymn 135..... Palestrina
 Postlude, Triumphal March..... Reinecke

SOLEMN VESPERS.

Prelude, Largo and Allegro, from Symphony No. 5..... Haydn
 Processional, Hymn 131..... T. M. Prentice
 Psalms 113, 114, 118..... G. B. Prentice
 Magnificat and Nunc Dimittis..... Prout
 Festival Service for Soli, Chorus, Orchestra and Organ.
 (First time.)

Antiphon..... Gregorian
 "This is the day which the Lord hath made we will rejoice and be
 glad in it. Alleluia."

Anthem, from "Hymn of Praise,"..... Mendelssohn
 "The sorrows of death had closed all around me, and hell's dark
 terrors had got hold upon me, with trouble and deep heaviness; but
 said the Lord, 'Come, arise from the dead, and awake thou that
 sleepest, I bring thee salvation.'"

"We called through the darkness: 'Watchman, will the night
 soon pass?' The watchman only said 'Though the morning will
 come, the night will come also.' Ask ye, enquire ye, ask if ye will,
 enquire ye, return again ask, 'Watchman, will the night soon pass.'
 "The night is departing, the day is approaching."

Let all men praise the Lord
In worship lowly bending,
On His most Holy Word,
Redeemed from woe depending,
He gracious is and just,
From childhood us doth lead;
On Him we place our trust
And hope in time of need.

Glory and praise to God,
The Father, Son, be given,
And to the Holy Ghost
On high enthroned in Heaven.
Praise to the Three—One God;
With powerful arm and strong
He changeth night to day
Praise Him with grateful song.

Hymn 500 G. B. Prentice
Recessional, Hymn 136. Monk
Postlude, March from "Queen of Sheba," Gounod

Low Sunday, April 21st.

SOLEMN HIGH MASS.

Easter music repeated.

SOLEMN VESPERS.

Easter music repeated, except
Vesper Hymn 128, (instead of Antiphon) Mendelssohn

Second Sunday after Easter, April 28th.

SOLEMN HIGH MASS.

Processional, Hymn 334 Pleyel
Mass No. 12. Mozart
Sequence, Hymn 504 Balfe
Offertory Anthem, from "The Messiah," Handel

"He shall feed His flock like a shepherd; and He shall gather the lambs with His arm and carry them in His bosom, and gently lead those that are with young. Come unto Him all ye that labour and are heavy laden and He will give you rest. Take His yoke upon you and learn of Him, for He is meek and lowly of heart and ye shall find rest unto your souls."

Post-Communion, Hymn 316, two verses. Haydn
Recessional, Hymn 197. Dykes

VESPERS.

Processional, Hymn 130 Gauntlett
Psalm 147, (Nineteenth Selection) Mozart
Magnificat and Nunc Dimittis Zoellner
Vesper Hymn 127. Bach
Anthem, from "The Messiah," Handel

"Behold: I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trumpet."

"The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed."

Hymn 27, first and fourth verses Monk
Recessional, Hymn 141. Schumann

THE PARISH.

PASSION week should be observed with great care and strictness.

HOLY WEEK is the last days of Lent. Every one should be present at one mass daily. The last three days should be kept with special abstinence. Good Friday is a Fast day; no food should be taken until after 3 o'clock p. m.—if persons are physically able.

ON the nights of Monday, Tuesday, Wednesday and Thursday in Holy Week, at 8 o'clock, a Passion Service will be said, the same as last year.

MAUNDY Thursday, at 7:30 a. m., there will be one mass, solemn. It is for a General Communion.

EASTER Day Communions should be made at 7, 8, and 9 o'clock Masses.

THE last regular appointments for Confessions before Easter, are on Wednesday in Holy Week, morning 10-12, afternoon 2-5, night 7-8 o'clock.

THE Confirmation Class will not meet on Maundy Thursday afternoon or night.

THE Bishop will confirm on Friday night, April 26th, at 8 o'clock. The collection, as usual will be for Diocesan Missions. The amount to be raised is \$100.

THE Men's Guild were addressed by the Chinese Priest, the Rev. Father Yen, on March 19th, St. Joseph's Day. His address was able, instructive and altogether a treat. He spoke for over an hour; and afterwards entered into conversation with the members.

A NUMBER of packages of books have been received at the Clergy House for the Parish Library in charge of the Men's Guild. Some valuable books have been thus donated. The Men's Guild recently voted that thanks be extended to the several donors by the Secretary.

WE wish to express thanks to those who so kindly have regularly sent copies of the *Church Times* and other papers to the Clergy House. The thoughtfulness is appreciated, and the papers are read.

THE LEAGUE OF ST. LAWRENCE calls attention to its new tract just issued, No. 12, entitled *The Ave Maria*. It is a reprint of the leading article in the last number of THE ARROW, and "is necessary for these times." The price of this tract, as well as of the others of the series, is below cost. Catholics who are in earnest cannot do a better work than to help distribute these tracts widely by buying them in quantity, and by contributing to their publication. Thousands have been distributed. We need money to enlarge the work.

A WESTERN Missionary in charge of seven mission stations writes us for Catholic papers and tracts which he will "place where they will do good." We have no fund enabling us to give grants of tracts free, but if some friend of Catholic progress will donate money we will gladly devote it to this object.

EXCHANGES. The 193 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new Exchanges received since last month are acknowledged:

Catholic Herald, New York; *Northwestern Witness*, Duluth, Minn.; *Great Falls Churchman*, Great Falls, Mon.; *Church Progress*, St. Louis, Mo.; *Minnesota Endeavor*, St. Cloud, Minn.; *Parish Messenger*, South Amboy, N. J.; *Messenger*, Gloversville, N. Y.; *Parish Churchman*, Towanda, Pa.; *Our Parish Work*, Clifton Springs, N. Y.; *Le Réveil*, Manchester, N. H.; *St. Paul's Monthly*, Detroit, Mich.; *Pulpit and Pew*, Baltimore, Md.; *The News*, Nicetown, Pa.; *S. Mary's Chimes*, Burlington, N. J.; *Trinity Parish*, Portland, O.; *The Diocese of Tennessee*, Memphis, Tenn.; *Parish Tablet*, Chambersburg, Pa.; *Pastor's Helper*, Lancaster, Pa.; *Monthly Visitor*, Baltimore, Md.; *Christian Endeavour Echo*, Concord, N. H.; *Southern Missioner*, Lawrenceville, Va.; *Church Chronicle*, Southborough and Marlborough Mass.; *Le Courier*, Waterville, Me.; *The Coloured Harvest*, Baltimore, Md.; *The California Catholic*, San Francisco, Cal.; *Branford Churchman*, Branford, Conn.; *Church News*, Washington, D. C.; *Presbyterian Visitor*, Gladstone, Mich.; *S. Thomas Magazine*, Philadelphia, Pa.; *Church Bells*, Savanna, Ill.; *Parish Herald*, Roslindale, Mass.; *Our Dumb Animals*, Boston, Mass.; *Odd Fellows Advocate*, Huntington, W. Va.; *Presbyterian Visitor*, East Boston, Mass.; *Trinity Church Monthly*, Pottsville, Pa.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET, NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 10 CENTS:

NO DANGEROUS EDITOR

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

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

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, APRIL, 1895.

"LENTEN."

Time was when "the public" took but little or no notice of the Holy Season of Lent, and that not so many years ago.

But now! Every kind of *diversion* is announced and advertised as "Lenten." House-parties in the country, dancing, private theatricals, shows, readings, lectures, benefits, charities, tournaments, all kinds of gatherings.

Even it is "Lenten" to solemnize holy matrimony in churches, in chapels, at houses. Archbishop, Bishop, Rector, Vicar, Curate, Canon, Priest, are "in it." Foreign "Catholic" noblemen and American Protestant women (with or without "dispensation") get up their "Lenten" weddings. Sometimes a "groom" may compose the wedding march and dedicate it to the officiating clergyman. An opera singer may delight the "few friends" with an *Ave Maria*. The "Lenten" wedding breakfast may round up the ceremony. A "Lenten" honeymoon may continue the discipline.

Just as the word "Catholic" now stands in the popular mind for liberal mindedness towards every man's "ism," and heresy and infidelity,—(a word which was primarily descriptive of the Church's Faith, and of those staunch souls who held it),—so, we suppose, the public is to give and receive a similar wide, liberal, "broad" meaning to the word "Lenten!"

However long Ecclesiastical personages and Churchly (?) Lay-folk continue to stultify the Church's spirit of the Lenten Fast, just so long shall we see her law in contempt. And meanwhile, what about the influence of the Church's Mission in the name of Jesus Christ crucified?

THE UNITARIAN HERESY.

WE have received an interesting letter this month from a valued correspondent, which is much too long for our limited space. We print however two interesting extracts, one in regard to the decay of organized Unitarianism in New England, and the other telling about the Unitarian

theft of King's Chapel, Boston. It is with regret that we feel convinced that the failure of Unitarianism as a sect is due to the fact that other bodies in New England which ought to be evangelical are rapidly being permeated with the Unitarian spirit. There is thus no necessity for a Unitarian denomination.

It is something to thank God for that Unitarianism, long the curse of New England, is passing away into obscurity. In all New England it cannot muster three thousand members at Sunday services; in Boston three of its oldest parishes have barely enough members to administer trust funds. The sect has been obliged to consolidate two and sometimes three moribund churches into one, and even then it has been necessary to make the services a musical one in order to attract the floaters who rove about from place to place in search of entertainment. The West Unitarian Church in Boston over which the late Dr. Bartol ministered for more than fifty years dwindled away to an average attendance of fifteen persons before his death, and a year or two ago the building was closed and sold.

According to statistics kept by the best informed Unitarian in Boston, Unitarianism has lost 64 per cent. in members since 1840. The old people who split off from the Congregationalists in 1830 to 1840 are dying off and their children are agnostics, infidels or Churchmen.

ONE of the oldest falsehoods against the Church circulated by Unitarians is told by the persons who hold services in the King's Chapel in Boston, which was founded late in the 17th Century and remained a Church of England parish until shortly after the evacuation of the city in March, 1776. This church with all its property, paintings, furniture and service books was deliberately stolen by the Unitarians under advice from disreputable lawyers of the period: yet the descendants of the original thieves add insult to the injury by stating to visitors that "shortly after the evacuation of Boston, the people of the King's Chapel became Unitarians, retaining certain parts of the Anglican service which did not offend their consciences." A more shameful falsehood was never breathed above the graves of the men and women who crossed the seas and set up on the bleak shore of Massachusetts Bay, that fair Church in which the noble liturgy of the Catholic Church was heard for the first time in a land set apart for the Independents.

The communicants of that Church never became Unitarians; most of them went away with the King's ships to the British Provinces, and those who remained and were out-voted and outwitted by Unitarians became members of old Christ Church, from the tower of which the lanterns were hung out to signal to Paul Revere, who woke up the minute men to fire the shot which was heard around the world. The King's Chapel is to-day substantially what it was when the Royal Governors and Judges and the best people of the city sat or knelt in its comfortable pews. The organ selected by George Handel is still in use, so is the high pulpit and chancel rail, but the fine painting of the Last Supper, after Da Vinci, which merchants of London presented to the Chapel is hid in a lumber room instead of behind the chancel where it was suspended before it "offended the consciences of Unitarians."

"FALLEN PROTESTANT CLERGYMEN."

The Catholic Telegraph (Roman) of Cincinnati, of March the 14th, says:

"No fallen Protestant clergyman is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists. We wouldn't listen to him. We want none of his 'revelations' or fabrications. There is a difference here between us and some others."

Yes, the difference is this: 1st. *The New York Freeman's Journal* (Roman), of Feb. the 9th, gives nearly two columns of "revelations or fabrications" from the pen of Jesse Albert Locke, a "fallen Protestant clergyman." 2d. *The Catholic World* (Romanist and Paulist), of March, prints a good long article of "revelations or fabrications" from the pen of Henry Austin Adams another "fallen Protestant clergyman." 3d. *The Church Progress and Catholic World* (Roman), of St. Louis, of March 16th, reprints its two columns of the Adams article.

Adams "is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists," and both Adams and Locke are using their pens for the same purpose. Whilst the *Catholic Telegraph* would not listen to them, other Roman publications rather glory in and encourage "blackguarding" by these "fallen Protestant clergymen."

BIBLE TRUTHS.

MR. JAMES BRITTEN the secretary of the English Catholic Truth Society, (Roman), states certain facts which will be new to those whose ideas of Christianity in Brazil, Mexico, Spain and other Catholic countries are derived solely from the organs which boom Protestant schismatic work among Catholics. Why does not that miserable little paper *The Brazilian Echo*, the organ of the American Church Missionary Society, print a few such facts as these? Is it afraid of them?

Mr. Britten says: "I beg to state:

"(1.) That I have now before me extracts from the letters of eighteen South American and eight Mexican bishops and archbishops, approving of Father Vaughan's work in distributing the Sacred Scriptures.

"(2.) That I have similar extracts from twenty South American, fourteen Mexican, and three Cuban papers to the same effect.

"(3.) That the first edition consisted of 100,000 copies, nearly all of which were circulated gratis.

"(4.) That a second edition is now being printed to meet the demands of South American archbishops and bishops.

"(5.) That an order for 4,000 copies of this edition has just been received from Spain."

BOOK NOTICES.

WE regret that we misquoted the price of Miss J. P. Hyde's excellent pocket *Manual of Intercessory Prayer* noticed by us last month. We hope that many will send the true price of the book, 25 cents, to the compiler at Danvers, Mass.

The Historical Position of the Episcopal Church.

A paper read by the Rev. Francis J. Hall, M.A., Instructor of Theology in the Western Theological Seminary, Chicago, before the Church History Club of the Divinity School (Baptist) of the University of Chicago, December 11, 1894; and before the Chicago Clericus (Episcopal), December 17, 1894. Published under the auspices of the Chicago Clericus. Milwaukee, Young Churchman Co. 1895.

It is quite in the spirit of the present day that a teacher of Catholic Theology in one of our Seminaries should be invited to present the claims of the Church before the students of a religious body which left the Church some two hundred years ago. We trust that this spirit is more than Academic, the desire to hear some new thing. And we hope that it is the moving of that same Spirit, who lights all men, inducing them to inquire for the old paths, and to learn the reason for the Church's faith, that they may know their Holy Mother from whence they have life, and be drawn to return to her sheltering care. For our own part, we have felt that their departure was hasty and unnecessary, the act of a period when men apprehended truth piecemeal, and having half a truth were intensely impatient of its counter truth or its related factors. The XIXth Century, thank God, has widely extended knowledge and broadened minds, and it is a happy sign when men of all minds are willing to review their positions and study each other's. We have every confidence that the Catholic Faith will be the more widely believed and followed in consequence.

From Professor Hall, the Church History Club could not fail to hear the Church's evidences clearly put, and re-inforced by proof, yet in a spirit of politeness and consideration. He maps his subject under three heads: "The Episcopal Church claims to stand in history for three things: (a) For the original of the Christian religion; (b) for that which it has, as a matter of history, received in trust, and therefore may not lawfully compromise or surrender; (c) for the only possible basis of Church unity." These subjects we have quoted in their untechnical language, yet their meaning is unmistakable. They are well carried through in a direct manner, well representing the Church as the supernaturally endowed Body of Christ, and bringing the reader frankly to the conclusion that Church Unity must be accomplished by an increase of faith upon the part of our Protestant friends, and that its results must be achieved upon the "field of the world," and must embrace in its corporate membership the great communions of the Catholic Church, in all in which they are at one—the Catholic Faith.

The book will be most useful for those many souls who are seeking the certainty of faith in the fold of the Church.

IS IT SO?

Is it so, O Christ in Heaven, that the highest suffer most?
That the strongest wander farthest and most hopelessly are lost,
That the work of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain?

Is it so, O Christ in Heaven, that whichever way we go,
Walls of darkness must surround us, things we would but cannot,
know,
That the Infinite must bound us as a temple veil unrent,
While the Finite ever wearies, so that none attain content?

Is it so, O Christ in Heaven, that the fulness yet to come
Is so glorious and so perfect that to know would strike us dumb,
That if only for a moment we could pierce beyond the sky,
With these poor dim eyes of mortals, we should just see God and die?

— S.

"STABAT MATER DOLOROSA."

By the Cross, sad vigil keeping,
Stood the Mother doleful weeping,
Where her Son extended hung;
For her soul, of joy bereaved,
Smit with anguish, deeply grieved,
Lo! the piercing sword hath wrung.

O how sad and sore distressed,
Now was she, that Mother Blessed
Of the Sole-Begotten One!
Woe-begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her Glorious Son.

Who, on Christ's fond Mother looking,
Such extreme affliction brooking,
Born of women, would not weep?
Who, on Christ's fond Mother thinking,
With her Son in sorrow sinking,
Would not share her sorrows deep?

For His people's sins rejected,
She her JESUS unprotected,
Saw with thorns, with scourges rent;
Saw her Son from judgment taken,
Her Beloved in death forsaken,
Till His Spirit forth He sent.

Fount of Love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
Unto Christ, with pure emotion,
May I raise my heart's devotion,—
Love to read in every Wound.

Those five Wounds of JESUS smitten,
Mother! in my heart be written,
Deep as in thine own they be;
Thou, my Saviour's Cross who bearest,
Thou, thy Son's rebuke who sharest,
Let me share them both with thee.

In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;
Mine with thee be that sad station,
There to watch the great Salvation,
Wrought upon the atoning Tree.

Virgin, thou of virgins fairest,
May the bitter woe thou bearest
Make on me impression deep;
Thus Christ's dying may I carry,
With Him in His Passion tarry,
And His Wounds in memory keep.

May His Wounds transfix me wholly,
May His Cross and Life-Blood holy,
Ebriate my heart and mind;
Thus inflamed with pure affection,
In the Virgin's Son protection
May I at the judgment find.

May the Cross of Christ direct me,
May His mighty Death protect me,
May He nourish me with grace;
To my parting soul be given
Entrance at the gate of Heaven,
And in Paradise a place. Amen.

(Hymnal Noted.)

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.

Can you recommend a book that I can put in the hands of acolytes I am training for the altar? I want one which gives directions for both High and Low Mass, and responses for the servers.

NEW ORLEANS.

The Altar Servers' Manual, by the Rev. Wm. Wirt Mills, is the only satisfactory book for your

purpose. It can be obtained from James Pott & Co., whose address will be found among our advertisements. The price is 75 cents.

Was not the Bishop of Rome supreme in ecclesiastical matters in England before the Reformation.

ROAMING CATHOLIC

The Papal Supremacy exercised in England in pre-Reformation times was an encroachment and an usurpation. A study of the history of the *Ecclesia Anglicana* will show you how, from time to time, that supremacy was protested against, and ultimately, in Henry VIII's time, repudiated by such men as Heath and Bonner, Tunstall and Gardiner, and others, who had no desire, and made no efforts to "reform" doctrine, but who were determined to throw off a yoke which circumstances had enabled the Bishop of Rome to impose. The Church of England, therefore, was acting within her rights in throwing off a usurped jurisdiction which had been exercised, as Edward III. told Clement VI., for the purpose of shearing the flock, not tending it. The Church simply went back to the condition of affairs which existed before the encroachments of the Papacy began; to the time when the British Church was entirely independent of Rome and its acts nevertheless, perfectly valid; to the time when the Pope had not attempted to interfere with the appointments of the Suffragan sees; when no oath was imposed with the presentation of the Pall (*i.e.*, before 1115 A.D.) and when the royal license was necessary before appeals could be sent to Rome. A study of such matters will show you of what nature was the supremacy exercised by the Bishops of Rome; that in repudiating the Papal claim to jurisdiction, the Church of England was not only acting within its lawful rights, but was restoring an antecedent condition of affairs. It matters not what theocratic ideas about the Monarchy were entertained subsequently by great men of the later Tudor period. The question is what the Church in her Convocations, etc., has pronounced, and it cannot be shown that the Church of England has conveyed to the Crown any spiritual jurisdiction contrary to the doctrine and discipline of the Church (see Art. 37)—*Church Times*.

What does the expression "Word of God" mean in the Holy Scriptures? Does it refer to a Person, a book, or to a spoken message? B. C.

I.—The "WORD OF GOD" is the personal and proper name of the Second Person of the Blessed Trinity—the Wisdom of the Father.

Rev. xix, 13.—"And his name is called the Word of God."

St. John i 1.—"In the beginning was the Word, and the Word was with God, and the Word was God."

Heb. iv, 12, 13; Eph. vi, 17; Ps. xxxiii, 6.

II.—*Holy Scripture* is the "written Word of God."

Ex. xxiv, 4.—"And Moses wrote all the Words of the Lord"

Rev. xxi, 5.—"And he said unto me, write; for these words are true and faithful."

S. John v, 39; S. John x, 35; II Thes. ii, 15;

Deut. ix, 10, 11; Deut. xxxi, 9; Is. xxx, 8;

II Tim. iii, 16; I Thes. v, 27.

III.—*Divine Tradition* is the "*unwritten Word of God.*"

I Thes. ii, 13.—"When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe."

II Thes. ii, 15.—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

S. Matt. x, 20; S. Luke x, 16; xi, 28; S. John viii, 47, xvi, 13, xvii, 14-17; Acts iv, 31; Rom. x, 8; I Cor. xi, 2; I Tim. vi, 20; II Tim. ii, 2; i, 13, 14; I Peter i, 25.

[N.B.—In a secondary sense the "*Word of God*" signifies every external manifestation of the Wisdom of God.]

LETTERS TO THE EDITOR.

THEOTOKOS.

To the Editor of THE ARROW:

I think I ought to write, in justice to the truth, that the form decreed by the Œumenical Council of Ephesus, A. D. 431, was *Theotokos*, *Parent of God*, and that all the passages quoted from the Office Books of the Orthodox Eastern Church ought to be rendered, "*Parent of God.*" I assisted Archpriest Hatherly, when he was reading the offices in *English*, in S. John's school-room, N. Y., 1889, holding the candle for him, etc.; and I noticed that he always read that word in Greek "*Theotokos*," and did not say "Mother of God."

Yours in the Undivided Faith,
Fair Haven, Vt., JOHN ANKETELL, A. M.
6th Day of Lent.

[We can't hold a candle to an Archpriest, nor have we a font of Greek type; and we are not afraid of raising a barrier to intercommunion with the East by translating *Theotokos*, *Mater Dei*, or Mother of God. There is a learning which overreaches itself.—Editor of THE ARROW.]

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
Lady Chapel.....	8,000 Subscribed.
Organ.....	5,000 Sutton Memorial.

New Pews.....	4,000
Stone for Clerestory, instead of brick (exterior).....	3,000
Mission House Chapel of the Catechism....	3,000
Wrought-Iron Grille around the Chancel..	3,000 Subscribed.
Paving of Choir and Sanctuary.....	3,000 Subscribed.
Paving Central Passage and Ambulatory...	2,750 Subscribed.
Mortuary Chapel.....	2,000 Subscribed.
Baptistery.....	750 Subscribed.
Confessional.....	500 Subscribed.
Confessional.....	500
Carving Capitals of Columns, (each,).....	100
No. 1.....	No. 12 Subscribed.
" 2.....	" 13 Subscribed.
" 3.....	" 14 Subscribed.
" 4.....	" 15 Subscribed.
" 5.....	" 16 Subscribed.
" 6.....	" 17 Subscribed.
" 7 Subscribed.	" 18 Subscribed.
" 8 Subscribed.	" 19
" 9 Subscribed.	" 20
" 10 Subscribed.	" 21
" 11 Subscribed.	" 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.

LEAGUE OF ST. LAWRENCE. Publications.

- No. 1.—THE FOURTEEN STATIONS OF THE CROSS. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?" pp. 2; price, 30 cents per 100.
- No. 2.—THE SEVEN GENERAL COUNCILS. The Infalibility of the Church; not *majority*, but *totality* rule. pp. 2; price, 30 cents per 100.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text of the *Quicumque vult*. pp. 3; price, 50 cents per 100.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2 (out of print.)
- No. 5.—THE THIRTY-NINE ARTICLES. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?" pp. 3; price, 50 cents per 100.
- No. 6.—PASSION SERVICE. LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3; price, 40 cents per 100.
- No. 7.—ACTS OF FAITH, ETC., AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 1; price, 20 cents per 100.
- No. 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.
- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8; price, 50 cents per 100.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size; price 10 cents per 100.
- No. 11.—"PRAY FOR ALL MEN." A blank to be filled by those requesting prayers for the dead at Requiem Masses. Price 10 cents per 100.
- No. 12.—THE AVE MARIA, shewing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4; price 30 cents per 100.

N. B.—A complete set of these publications will be sent to any address upon receipt of fourteen cents in stamps. Address THE LEAGUE OF ST. LAWRENCE, No. 232 West 45th St., New York.

The Mutual Life Insurance Company

OF NEW YORK,

RICHARD A. MCCURDY PRESIDENT.

Assets, \$204,638,783.96

The largest, strongest and best Life Insurance Company in the world.
It has paid to policy holders since organization over **\$370,000,000.**

HEAD OFFICE,

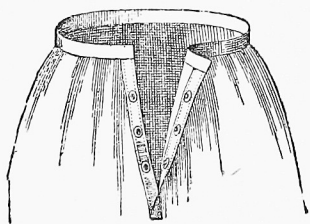
NASSAU, CEDAR & LIBERTY STREETS,

NEW YORK.

J. & H. VON RUNNEN,

Grocers and Meat Market,

691 SIXTH AVE., Bet. 39th and 40th St.



**CLOUD'S
PATENT
PLACKET
FASTENERS.**

LADIES! YOU NEED THEM.

They relieve you of the haunting fear that the placket hole in your dress is open. For sale at all the principal DRY GOODS STORES.

J. C. PETHERBRIDGE, Agent,

57 BEEKMAN STREET.

FREDERICK C. MARTIN,

1488 Broadway, bet. 42d and 43d Sts.,

UPHOLSTERER and DECORATOR

Dealer in Furniture and Wall Papers. Furniture Covered,
Frescoing, Painting and Paper Hanging.

FIRST-CLASS WORK . AT . REASONABLE . PRICES.

Estimates and designs furnished.

ARNOLD & LOCKE,

GLASS STAINERS AND DECORATORS.

OFFICE, SHOW ROOM AND FACTORY,

250 and 252 Fulton Street,

Ovington Building,

EDWARD S. ARNOLD,
ALEX. S. LOCKE,
EDWARD TIDDEN.

BROOKLYN, N. Y.

KATHRENE L. LANE,

Stenographer and Remington Typewritist.

NOTARY PUBLIC.

Copying of all kinds accurately done. Dictation taken direct on the typewriter or in shorthand. Envelopes and wrappers addressed by the thousand. Office hours 9:30 A.M. to 5 P.M. daily, at the VICTORIA HOTEL, Broadway and 27th Street. Office on the Fifth Ave. side.

"THE ARROW"

PRINTED BY

PUSEY & TROXELL,
PRINTERS AND STATIONERS.

123 WEST 42d STREET.

Bet. Broadway and 6th Avenue.

WE give special attention to Engraving of Wedding, Invitation, Reception and Visiting Cards, and making Monograms and Address Dies. Prices very moderate.

THOMAS HINDLEY & SON,

JOHN H. HINDLEY, Proprietor.

Plumbing, Furnaces, Ranges, Roofing and House Furnishing

819 SIXTH AVENUE,

Near 46th Street.

Telephone Call 38th St. 55.

NEW YORK.

NEW EDITION JUST READY.

Concerning the Fast Before Communion. By Rev. F. W.

Fuller. 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.

JAMES POTT & CO., Publishers,
114 FIFTH AVENUE, NEW YORK.