

THE

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MONTHLY



ARROW

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A LONDON paper says that Cardinal Vaughan told the Catholic Truth Society (Roman) the other night, in his speech, that the reason for the delay in the conversions which were expected to follow the Pope's denial of the validity of Anglican orders was that "many were studying and asking advice prior to making up their minds". What an all-round fizzle the Pope's letter has proved, to be sure! And the contemptible bribe of temporal support, which Leo offered to priests who would desert the Church of England has also proved fruitless.

THE tenth anniversary of the founding of the New York Catholic Club was celebrated by Solemn Pontifical Vespers, in the Church of St. Mary-the-Virgin, New York, on Sunday evening, January 31st, the eve of the Feast of St. Ignatius of Antioch. The celebrant of the service, the Rt. Rev. Dr. Grafton, Bishop of Fond du Lac, was vested in red cope and mitre, and was attended by the Rev. Fathers Hall and Cole, vested in red dalmatic and tunic, acting as Deacons. The Rector of the Church, the Rev. Father Brown, vested in cope, acted as Bishop's Chaplain. After the Festival Vespers had been sung there was a solemn procession through the church. Acolytes, choir, and clergy together formed a line two hundred feet long. The crucifix, borne aloft amidst the clouds of incense, was venerated as it passed through the bending multitudes, and the venerable Bishop showered his blessings upon the throngs of people, who, on either side of the procession, gave him reverence as a successor of the Apostles. A notable sermon was preached by the Rev. Father Huntington, of the Order of the Holy Cross.

THE Rt. Reverend Dr. Starkey, Bishop of Newark, blessed the new Altar at the Church of the Holy Innocents, Hoboken, on Holy Innocent's Day last. The Bishop, vested in cope and mitre, and with pastoral staff, gave a blessing which we believe will be long lasting in its effects for good upon the valuable work which Holy Innocents parish is engaged in for the salvation of souls.

THE Rev Dr. Riley, of the General Theological Seminary, said a Low Mass in the Lady Chapel of the Church of St. Mary-the-Virgin, New York, in behalf of the Society of St. Charles, King and Martyr, on January 31st, the anniversary of the day upon which King Charles was beheaded. In Philadelphia, Solemn Vespers of a Martyr were sung upon the eve of the Feast, a life-size portrait of the royal martyr was unveiled and blessed by Bishop Coleman, and a panegyric was delivered by the Rt. Rev. William Stevens Perry, D.D.,

L.L.D., D.C.L., Bishop of Iowa, and Historiographer of the American Church. The Bishops of Springfield, Tennessee, Milwaukee, Chicago, Newark, Pittsburg, Connecticut and New Jersey, unable to be present, sent their blessings upon the occasion.

THE Trustees of the General Theological Seminary have assembled for the purpose of nominating a successor to the Rev. Dr. Walpole, who, until recently, occupied the Chair of Dogmatic Theology. Among the nominations of the Trustees we notice the following: Bishop Huntington and Bishop Spaulding each nominate the Rev. J. M. Clark, D.D., of Syracuse; Bishop Spaulding also nominates the Rev. J. R. Moses, of Wayne, Pa.; Bishop Nicholson nominates the Rev. F. S. Jewell, S.T.D., Ph.D., of Portage, Wis.; Bishops McLaren, Talbot and Gailor nominate the Rev. A. W. Little, of Evanston, Ill.; Bishop Hall nominates the Rev. J. C. Roper, of Toronto, Can.; Bishop Seymour nominates the Rev. F. W. Taylor, D.D., of Springfield, Ill.; Bishop Scarborough nominates the Rev. T. A. Tidball, D.D., of Philadelphia, Pa.; Bishop Niles nominates the Rev. Lucius Waterman D.D., of Laconia, N. H.; and the Rev. Dr. Chambre nominates the Rev. R. H. Starr, D.D., of the University of the South.

A parish priest just out of New York has recently adopted the Donpauloup system of the Catechism. He writes us: "Perhaps you would be interested in this diligence by a little girl above twelve years old. She wrote it without help".

JUDGMENT.

1. What happens to the soul immediately after death? Immediately after death the soul is judged by God. Answer.

2. What is this Judgment called? It is called the particular judgment. Answer.

3. In regard to what will the soul be judged in the Particular Judgment? The soul will be judged in regard to all thoughts, word and deeds, as also in regard to the omission of duties. Answer.

4. Where does the soul go immediately after the Particular Judgment? Immediately after the particular judgment the soul goes either to heaven, to hell, or to purgatory. Answer.

5. What is the General Judgment? The General Judgment is that judgment which Jesus Christ will pass upon all mankind at the end of the world. Answer.

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.
Holy Days—Additional Low Mass, 6:30 and 9:30.
Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.
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 5:30 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 Church is No. 139 W. 46th St.
 The Mission House, No. 133 W. 46th St.
 The Clergy House, No. 145 W. 46th St.
 The Rectory, No. 144 W. 47th St.

KALENDAR FOR FEBRUARY.

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| 1 Mo. | G. A. S. Monthly Mass, 8 a.m. |
| 2 Tu. | Purification of St. Mary the Virgin. Masses, 6.30, 7.30, 8 and (High) 9.30 a.m. |
| 3 We. | <i>St. Blasius, Bp. and M.</i> St. Mary's Guild Monthly Mass and Meeting, 9.30 a.m. |
| 4 Th. | |
| 5 Fr. | <i>St. Agatha, V. and M.</i> Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m. |
| 6 Sa. | O. V. B. V. M. Monthly Mass, 8 a.m. Confessions, 4.30 to 5.30, and 7.30 to 9 p.m. |
| 7 S. | Fifth after Epiphany. In Octave. Solemn Procession after Vespers. |
| 8 Mo. | Requiem Mass, 8 a.m. |
| 9 Tu. | |
| 10 We. | Additional Mass, 9.30 a.m. |
| 11 Th. | |
| 12 Fr. | Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m. |
| 13 Sa. | Confessions, 4.30 to 5.30, and 7.30 to 9 p.m. |
| 14 S. | Septuagesima. <i>St. Valentine, Bp. and M.</i> |
| 15 Mo. | Requiem Mass, 8 a.m. |
| 16 Tu. | |
| 17 We. | Additional Mass, 9.30 a.m. |
| 18 Th. | C. B. S. Monthly Mass, 8 a.m. |
| 19 Fr. | Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m. |
| 20 Sa. | Confessions, 4.30 to 5.30, and 7.30 to 9 p.m. |
| 21 S. | Sexagesima. |
| 22 Mo. | Requiem Mass, 8 a.m. |
| 23 Tu. | |
| 24 We. | St. Matthias. Masses, 6.30, 7.30, 8 and 9.30 a.m. |
| 25 Th. | |
| 26 Fr. | Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m. Bona Mors Devotions after Vespers. |
| 27 Sa. | Bona Mors Monthly Mass, 8 a.m. Confessions, 4.30 to 5.30, and 7.30 to 9 p.m. |
| 28 S. | Quinquagesima. |

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children, 9 a. m., weekly.
 Monday.— G. A. S., 8 a.m., first in month.
 Requiem 8 a.m., other Mondays.
 Wednesday.— St. Mary's Guild, 9.30 a.m., first in month.
 Thursday.— C. B. S., 8 a.m. Nearest middle of month.
 Saturday.— O. V. B. V. M., 8 a.m., first in month. In Mission House other Saturdays.
 Bona Mors, 8 a.m., last in month.
 N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

- Sunday.— Singing School, 10 a. m., weekly.
 Sunday School, Lessons, 2.30 p. m., weekly.
 Bible Class for Women, 3.30 p. m., weekly.
 Guild of All Souls, after Vespers; first in month.
 Tuesday.— Men's Guild, 7.45 p. m., weekly.
 Sons of St. Sebastian, second in month.
 League of St. Lawrence, as called.
 Wednesday.— St. Mary's Guild, 10 a. m., first in month.
 Guild of St. Mary of the Cross, 8 p. m., weekly.
 Guild of St. Alban, 8 p. m.
 Thursday.— Guild of St. Mary of the Annunciation, 7.45 p. m., weekly.
 St. John's Guild, 8 p. m., first in month.
 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.

ORDER OF MUSIC.

Sunday in Octave of the Purification of B. V. M.

Fifth Sunday after Epiphany, February 7th.

SOLEMN HIGH MASS.

Messe Solennelle..... Ambrose Thomas
 Sequence Hymn, 261..... Monk
 Offertory Anthem, "Ave Maria,"..... Gounod
 Hymn of Adoration, "Rejoice ye sons of men,"..... Steggall
 Post-Communion, Hymn 450..... Dykes
 Hymn 611..... Payne

SOLEMN VESPERS AND PROCESSION.

Hymn 407..... Gumbert
 Psalms 84, 113, 134..... Prentice
 Magnificat and Nunc Dimittis..... Weninger
 Vesper Hymn 449..... Monk
 Anthem, "Ave Maria,"..... Silas

Hymns in Procession:—

- "Behold a humble train."
- "In His temple now behold Him"
- "Shall we not love thee, Mot' er dear."

Hymn 455..... Concone
 Hymn 82..... Dykes

Septuagesima, February 14th.

HIGH MASS.

Entrance of the Procession. Hymn, "O Thou to whose all searching sight,"..... Oliver
 Introit, Hymn 168..... Redhead
 Mass in E flat..... Guilment
 Sequence Hymn, 225..... Gauntlett
 Offertory Anthem, "O Salutaris,"..... Gounod
 Hymn of Adoration, 3 2..... Hopkins
 Post-Communion, Hymn 309, Part II..... Webbe
 Hymn 291..... Gauntlett

VESPERS.

Hymn 252..... Hewlett
 Psalm 77 (Tenth Selection)..... Gounod
 Magnificat and Nunc Dimittis..... Mehul
 Vesper Hymn 83..... Monk
 Anthem, "From the depths,"..... Campana
 Hymn 28..... Monk
 Hymn 20..... Scheffler

Sexagesima, February 21st.

HIGH MASS.

Entrance of the Procession. Hymn 256..... Dykes
 Introit, Hymn 254..... Baker
 Mass in D minor..... Lejeal
 Sequence Hymn, 280..... Von Weber
 Offertory Anthem, "The Shadow of the Cross,"..... Barri
 Hymn of Adoration, 322..... Monk
 Post-Communion, Hymn 311, Part II..... Willing
 Hymn 269..... Monk

VESPERS.

Hymn 257..... Dykes
 Psalm 102 (Fourteenth Selection)..... Gounod
 Magnificat and Nunc Dimittis..... Wiegand
 Vesper Hymn 277..... Mason
 Anthem from 42d Psalm..... Mendelssohn
 Hymn 21..... Ritter
 Hymn 193..... Blumenthal

Quinquagesima, February 28th.

HIGH MASS.

Entrance of the Procession. Hymn 210..... Stainer
 Introit, Hymn 262..... Monk
 Mass in B flat..... Hummel
 Sequence Hymn, "Lord of the hearts of men,"..... Gauntlett
 Offertory Anthem, "Charity,"..... Rossini
 Hymn of Adoration, 526..... Monk
 Post-Communion, Hymn 318..... MacLagan
 Hymn 197..... Dykes

VESPERS.

Hymn 287..... Hopkins
 Psalm 77 (Tenth Selection)..... Prentice
 Magnificat and Nunc Dimittis..... Prentice
 Vesper Hymn 83..... Monk
 Anthem, from "Elijah,"..... Mendelssohn
 Hymn 285..... Dykes
 Hymn 346..... Barnby

Paris's Society for Psychical Research is having a hard time over the Tilly-sur-Seules apparitions. At a recent meeting it was found impossible to agree on a single fact as established beyond doubt. The Abbé Brettes, however, declares that the apparitions are the work of the devil, while the Bishop of Bayeux has authorized the erection of a statue of the Virgin Mary on the spot where she is said to have appeared, and the inhabitants of Tilly naturally hope to have their village become a new Lourdes.—N. Y. Sun.

THE PARISH.

THE New York Catholic Club will celebrate its 10th anniversary, beginning with Solemn Vespers in this Church, on Sunday Evening, January 31st, at 8 o'clock. After the Procession, a Sermon will be preached by the Rev. Father Huntington, O. H. C.

THE Guild of St. Barnabas for Nurses, will meet for a Special Service, on Monday, February 15th, at 8 p. m. Sermon by the Rev. Father Brown.

THE Class for ecclesiastical embroidery meets at the Mission House, on Monday afternoons, at 2.30 P.M. Ladies interested in the work, are requested to make application to Sister Mary Maude, either during the session of the class, or on any afternoon in the week.

THE Sister reports that the Mission House stands in need of some household furnishings. Gifts of linen and crockery would be very acceptable; also some chairs and tables for the Guild Room. Besides this, help is required in order to prepare the Hospital Ward for the reception of patients.

SEPTUAGESIMA will fall on February 14th this year, the beginning of the pre-lenten season.

THE Birthday party, which was held in St. Joseph's Hall, on Saturday afternoon, January 16th, was a pleasant success. The friends of the Fresh Air Fund have now over \$250 as a beginning, for next summer's outings.

WE have duplicate copies of several back numbers of THE ARROW, over and above the regular complement we keep on file for binding, etc., which we will send free, as long as they last, to persons wishing to circulate them as tracts. Those applying should send name and address to THE ARROW, 145 West 46th St., New York.

THIS is how General von Moltke described the service in an English Church in a letter from England to his wife: "The prayers last for about an hour, in the course of which clergyman and congregation alternately speak. The consequence is that one passes about half the time upon one's knees, which seems an easy task, seeing that one is provided with a good velvet cushion and an easy chair at one's back, but in other respects it is really a chastisement. After these the chapter of the Old Testament was read which describes how Gideon slays the five Amorite kings, puts them in a cave and hangs them on trees, and how many towns he had destroyed, killing the inhabitants to a man, and other certainly not very edifying things of the same character. The sermon comes last of all, quite as an accessory—a rhetorical exercise".

So much for matins!

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

Suitable for use in Catholic Churches.

- 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. 30 cts. per 100.
- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2. 30 cts. per 100.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3. 30 cts. per 100.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
- 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. 30 cts. per 100.
- No. 6.—PASSION SERVICE, LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3. 30 cts. per 100.
- No. 7.—ACTS OF FAITH, ETC., AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 1. 30 cts. per 100.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Out of print.
- 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. 50 cts. per 100.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
- No. 11.—Catholic Parish Blanks. (a) FAMILY. 30 cts. per 100 (b) BAPTISM. 20 cts. per 100. (c) MARRIAGE. 20 cts. per 100. (d) BURIAL. 20 cts. per 100. (e) "PRAY FOR ALL MEN." To be filled by those requesting prayers for the dead at Requiem Masses. 20 cts. per 100. (f) SUNDAY-SCHOOL Attendance Card. 80 cts. per 100.
- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
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- No. 14.—PARADISE AND PURGATORY. pp. 3. 30 cts. per 100.
- Sample set, post-paid, 20 cents. Price per 100, as above; postage or express charges, extra. No. 11 in pads, 10 cents extra per pad. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to Oct. 1)	20,618 22
Amount still desired	\$19,381 78

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	800
Carving Capitals of Columns, 19, 20, 21, 22, each	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1897, or in special cases, in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

New Reredos	\$13,895 00
Subscribed (to Oct. 1)	1,148 23
Balance to be raised	\$12,746 77
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary under Rose Window (exterior)	\$2,400 00
Tympanum, upper panel	600 00
" middle "	600 00
" lower "	1,200 00
Statue of St. George and the Dragon	800 00
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House	700 00

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

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

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

NEW YORK, FEBRUARY 1897.

THE REVEREND MOTHER HARRIET.*

THE Religious Life, a term used for the Life which is involved in the rule of the three Vows of Chastity, Poverty and Obedience, has been revived in our Anglican Communion, evidently to remain with us. It is termed also, the Higher Life, because its aim, standard and practical side and rewards are so much higher than those of the Ordinary Christian's.

There are persons who remain single, bachelors and maidens, but unless they take the Vow of Chastity they are not "Celibates." There are persons who begin and end their career penniless, but unless they assume poverty under the Vow of Poverty, they have not the Religious "Poverty", and there are persons who live together as relatives or friends, but even if they gather themselves together under some agreement, they are not members of a Religious Community, living by the Rule of Obedience.

Our Blessed Saviour made provision for the Higher Life both by His precepts—saying, "Some become Eunuchs for the Kingdom of Heaven's sake"; "If thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have measure in heaven" and "Come and follow Me", and by His example of Incarnate Chastity, Voluntary Poverty, of Implicit Obedience to the Father's Will. He thus prepared the way for the Sanctification of those nobler qualities in human lives, which are instinct, and which, for all that, need the Divine encouragement and help to develop them into "perfection".

In the American Church there have been individual souls which have seemed to long for perfection; but times were not ripe for true development. Through prejudices, or a predominant self-esteem, or an incomplete detachment from the world, they have shrunk from the Vows. They have not been encouraged by authorities in the Church, for fear of "consequences", which they have feared or assumed to fear, would be endorsement of a revival of a defunct Mediævalism. There has been, some-

times, a blindness amongst the people and the hierarchy, as hard to enlighten as when Christ had to make two efforts to restore a certain blind man's sight.

In these later times we have seen the wonderful rise, progress, and firm establishment of Religious Orders within our American Church, of our own and for our own people. The Holy Spirit has moved members of the Laity first, of the Clergy afterwards. Those who felt themselves called to the Higher Life have progressed towards its obligations. The clergy have protected them, and eventually assisted in their organization.

The period of time during which this feature of the movement has crystalized is not so very long—only between thirty and forty years. In the providence of God, one of the greatest of our Bishops—a most far-seeing mind, Horatio Potter, of New York, of blessed memory, equal to the occasion, sanctioned the formation of the Sisterhood of Saint Mary. Community Life, under a rule approved by him, under his own supervision began to work out its career. On the Feast of the Purification of St Mary the Virgin, 1865, in St. Michael's Church, New York, the Bishop received and professed five women, Harriet Starr Cannon, Jane C. Haight, Sarah C. Bridge, Mary B. Heatt, Amelia W. Asten. "It was the first instance of the profession of Sisters by a Bishop since the time of the Reformation, in our Communion; it was a step beyond any that had been taken up to that time in England".

We may well believe that under the patronage and intercession of Blessed Mary Ever-Virgin, and the guardianship of Blessed Michael the Archangel, this Community has been beloved of God, the Holy Trinity. We can discover the directing Hand of Our Saviour Jesus Christ from the time that the Bishop began the supervision of the Community, through its vicissitudes and marvellous victories, to the present anniversary—the Purification.

The first Pastor of the Sisterhood, the Rev. Dr. Morgan Dix, has given to the Church recently, a very timely and valuable Memoir of the life of the Reverend Mother Harriet Starr Cannon. It is not only a review of Mother Harriet's efficient life, but also a distinct tracing of the development of the Community. She was the first professed Sister, the first Reverend Superior, the one Mother who received into that Household of Faith all the Daughters who have thus far been admitted to its Rule of Higher Life. So that to describe the noble aims of the Mother, her first experiences, obstacles, persecutions, poverty, undaunted perseverance, sober sound judgment, eventual success, recognition by Bishops, Priests and Laity, is to give the history of the Order itself. To record this history is to engrave a Tablet which will endure for all time: testimonial to the American members of the American Church, to the spiritual life and power that is strong and fruitful within herself—not dependent upon any other communion for fundamental authority and guidance. Blessed is the pen of the ready writer which has been directed to make this truthful encouraging record.

Every American Bishop and Priest should take courage in his longing for efficiency and spirituality in his Diocesan or parochial work. Every Community in the Church should be strengthened by the strength exhibited by this first and greatest American Sisterhood of Saint Mary.

* *Harriet Starr Cannon*, First Mother Superior of the Sisterhood of St. Mary. A Brief Memoir by Morgan Dix, sometime Pastor of the Community, New York. Longmans, Green & Co., London and Bombay, 1896; pp. 149. Price, \$1.25.

Every Mother Superior and every Sister in Community Life should find courage in the example and career of Mother Harriet and her Daughters. Every soul that is moved by spiritual longing for the Life of Perfection, should be warmed into vigor, inspired into enthusiasm impelled into that active service in community, which is the glory as well as the discipline of Christ in the soul.

We have been impressed with words which were written some time ago about one of Christ's greatest Apostles, and their applicability to the character of Mother Harriet "Men are not chosen in this world to do mighty works by chance. Opportunity, of course, has much to do with the deeds which men actually perform but a man never comes to the front in human life, and stays there unless he has some qualities for leadership". How true essentially this is of Mother Harriet, and how true it has thus far been of the Community which she founded and influenced, that they have been leaders and have remained so.

From the Memoir we may select some points well worthy of notice, remembrance, and imitation:

Loyalty to the Church, to the Bishop, to the comprehensive charter under which the organization lived and increased. The well thought out scheme has been subjected to no essential modifications since its adoption.

Care for the young and unfortunate in schools, hospitals, Sanitarium, Dispensary, Convalescent Home, Orphanage House of Mercy, etc. For that is the most valuable work in Christian life which cares for the rising generations and opens to young souls the gates of heaven, as is its opposite—the corruption of youth by worldliness, immorality, and heresy, the most damnable.

Ever ready devotion to duty of whatever kind, humble or dangerous, as shown in Mother Harriet's own conduct upon the day of her Profession. "When the time for the ceremony at the Church arrived, she with great reluctance laid down the child and went off to Saint Michael's. As soon as the service was over she returned with all speed from the Church, and resumed the charge of the little patient".

Steadfastness amid opposition or persecution. From St. Luke's Hospital "they went out not knowing whither they went, but strong in faith in Him who is invisible". From Saint Barnabas' House, these "nuns", "Romanists in disguise", withdrew from a persecution which demanded that *men*—"Trustees"—should have access to their private apartments, examine and permit or condemn their private prayer-books, etc. From the Sheltering Arms, "after ill mannered comment, criticism, and animadversion; after unfriendly discussion in fashionable circles of society; after "ladies of high social position" drove up to see these "wild animals in a menagerie"; after threats that contributions to the Sheltering Arms would cease; they withdrew

Willing sacrifice, even of their lives they offered; as in the terrors of the yellow fever in Memphis, in 1873, simultaneous with their arrival to take charge of a Church Home and to found a Girls' School. All of them escaped death then. But in 1878 the returning plague carried off four of the six Sisters, one of their lady helpers, two of five faithful priests. Every one in the Community would have braved the ordeal, if they had been ordered to do so.

Dependence upon prayers and the Sacraments. As the Mother herself wrote, "To say the Divine Office is indeed one of the great joys of the Religious Life: I love it more and more". "All these years I have been able to have the midnight services at Christmas and again in Holy Week". The daily Sacrifice of the Altar has always been their spiritual food and sustenance in all their Houses when they could secure Clergy. The Reserved Sacrament has been their hope in the darkest hours, as in Memphis when the scourge was quick to snatch the soul away, and as in the Holy Week when the Mother herself approached the Valley of the Shadows to pass through into the Eternal Easter Light.

Abiding trust in the life beyond and its living realities in the Communion of Saints. Referring to a Sister at rest, the Mother taught, she "thinks of us, joins her prayers with ours, as she does that Will more perfectly in her Paradise of Rest in the Heavenly Home".

And true Vocation, which enlarges the soul whilst it cultivates God's gifts to it. Said Mother Harriet: "As you surrender your whole being more perfectly and entirely to the Divine Will, so your Vocation will become clearer to you, and you will marvel at the hesitation and the holding back of the past". Of the Mother herself an Associate wrote: "The Mother's especial characteristic was the virtue of Hope, or perhaps I should say the Charity that 'hopeth all things'".

There are now many who long for entrance into the Religious Life; and there are many who would help a soul towards it, for "before the memorable year 1878, many spoke against these faithful and devoted women; after that year the tongue of calumny was silent, while men looked on with beating hearts, and eyes dim with tears". A study of Mother Harriet's Life, an earnest prayer for guidance as to one's own life and possible Vocation, and for counsel as to defence and support of those who are chosen to be Brides of Christ should bring a vision of that perfect peace which passeth understanding.

"Let nothing disturb thee,
Let nothing affright thee.
All passeth away,
God only shall stay.
Patience wins all,
Who hath God needeth nothing,
For God is his all".

ROMANIST BLUFF.

In reply to a rash challenge from our Papal contemporary, the *Sacred Heart Review*, we printed in our January number the following paragraphs.

DEAD EASY.

From *The Sacred Heart Review* (Papal), of December 12th, 1896:

"Will the *Living Church* be good enough to instance a single case, in England or America, where, before the Vatican Council, Catholics 'were constantly taught that Papal infallibility was not and could not be a part of the creed of the Church?' Our contemporary ought to inform itself of the true character of Catholic teaching before it attempts to criticise that teaching."

From A DOCTRINAL CATECHISM, by the Rev. Stephen Keenan, Catholic Publishing House, New York, 1848. Approved of by Andrew, Bishop of Ceramis, Vicar-Apostolic of Eastern Scotland; by James Kyle, V.A., N.D.S.; and by the Most Rev. John Hughes, D.D., Archbishop of New York. pp. 305, 306.

"Q. Must not Catholics believe the Pope in himself to be infallible?"

"A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church."

N. B.—After the Vatican Council, in 1870, had decreed the dogma of the personal infallibility of the Pope, the above quoted question, and others, were dropped from Keenan's Catechism, and the title page announced that the new edition had been "revised and corrected, conformably to the decrees of the Council of the Vatican.

The reply of *The Sacred Heart Review*, under date of January 9th, was as follows:

TRY AGAIN.

A couple of weeks since we asked THE ARROW to instance a single case, in England or America, where, before the Vatican Council, Catholics "were constantly taught that Papal infallibility was not and could not be a part of the creed of the Church." Our "High"-church contemporary refers us to Keenan's Catechism, published in 1848, wherein it is stated that belief in that infallibility "is no article of the Catholic faith." Neither was it at that time; but Keenan's Catechism did not teach, as THE ARROW stated, that Papal infallibility could not become an article of Catholic faith, and, consequently, we will have to ask our neighbor to try again.

Now what "THE ARROW stated", if it stated anything, can be seen by referring to the paragraphs above. And, why did not *The Sacred Heart Review* candidly print all of our quotation from Keenan's Catechism? But we are content to rest our case. *The Sacred Heart Review* asserts that "Keenan's Catechism did not teach that Papal infallibility could not become an article of Catholic faith". Yet, Keenan says, that it is a Protestant invention. If, then, Romanists hold that what is taught by authority in 1848 to be a Protestant invention, can in 1870 become an article of the Catholic faith, Romanism and Catholicism are absolutely dissimilar. The Catholic faith was once for all delivered to the saints. No Protestant invention can ever become incorporated in its doctrinal system. According, however, to Keenan's Catechism and *The Sacred Heart Review*, a doctrine invented by Protestants is now an important article of the Roman Catholic faith. We agree with Keenan's Catechism and *The Sacred Heart Review*, that this is a fact.

BOOK NOTICES.

Systematic Catechizing.

Directions and suggestions for Catechists and Teachers. Handbook to lessons on the Prayer Book Catechism, by the Rev. H. H. OBERLY, M. A., with preface by the Rt. Rev. JOHN SCARBOROUGH, D. D., Bishop of New Jersey. New York. James Pott & Co., pp. 98, paper cover. Price, 20 cents.

A very excellent manual. The author gives an extended essay upon his own adaptation of the Sulpician system; namely, to have all officers appointed by the rector, to have himself relieved of the executive work of organization and discipline (except on appeal) by a competent superintendent, a layman preferred; to have the catechist, one of the clergy, instruct the teachers at some hour during the week; on assembling, the school to have half an hour's preparatory drill in class upon the system of lessons in use, then the school to proceed to the church for a Bible lesson, including Scripture reading and questioning upon it, then the catechist to question the children upon the lesson for the day, and upon the Sunday and season, he closes the school with the Benediction. We have not indicated the point, but each division of the exercises is marked

by a hymn. The system appears to have good results in the hands of the author, and he is warmly commended by his Bishop for his exemplary work. We think the catechist must needs be very systematic and terse, that the session do not drag. The entire instruction is in his hands to elaborate, illustrate, explain, and examine upon the lessons of the day. There are prizes to be given, and an honor roll to be kept to stimulate the children in their study.

The book then continues with "Lessons on the Prayer Book Catechism", upon the Creed and Doctrine, the first of a series. The author promises to continue with a volume on Conduct and Morals, and a third upon Worship, the Offices of the Church, Tradition and Church History. The author's teaching is generally sound. It is particularly strong against the pet heresies of the day, upon the necessity of holding the true faith of the Catholic Church, and upon the heinousness of the sin of picking and "choosing" in the realm of revealed religion.

We miss however, the terseness of accepted theological definition in the answers, and its clear and rhythmic ring. With this quality, the answers would be easier to memorize, and longer retained by the pupils. We do not notice many inaccuracies; yet the author is not clear, nor in harmony with theological teaching, that Paradise is Heaven and not Purgatory. His definition of mortal sin is that "it is not an act, but a condition of sin without repentance". We may be mistaken, but we do not remember any writer but S. Alphonsus Liguori, who is authority for the opinion that all sin—"a lie or a theft"—is "probably venial". The author is not sufficiently in doubt to write "probably". We think it a mistake to quiet restless consciences in this broad manner, instead of teaching the heinousness of each grave sin, and the abounding mercy of God to absolve upon repentance in the Sacrament of Penance. The lessons are clear and strong upon the Bible, and upon the fact that there are Seven Sacraments in accordance with the Offices and the Articles.

CONTRASTING Japan with America is the comparison of a pigmy with a giant. Japan has a territorial area of 155,000 square miles, comprising 30,000,000 acres of cultivable land, an amount equal to that of the State of Illinois, and 7,000,000 acres less than the State of California. The United States has 3,400,000 square miles, of which 700,000,000 acres are susceptible of the highest state of cultivation. The people of Japan as a race have manifested no commercial genius, no inventive skill, and no decided manufacturing taste or aptitude. The people of the United States belong to a race essentially commercial in all its attributes, unsurpassed in inventive genius, and fertile in every industrial resource. Japan has 40,000,000 of people, living upon a very low plane of production and consumption. Its limited territory will retard the growth of its population. America has 70,000,000 of people, occupying a plane of civilized potency equal to the highest ever attained by mankind. Prophecy concerning the future greatness of Japan is found wholly upon the beginnings expressed up to the present time by a manifestation of an imitative genius. America has passed every experimental stage of civilized attainment. As contrasted with America the accumulated capital of Japan is insignificant.

The Church Times says, that last year, so clear-headed and fair-minded a prelate as the Bishop of Manchester endeavored to squeeze out the vestments. The English Church Union just showed its teeth by quietly intimating that it was prepared to support the priest, and the episcopal opposition as quietly vanished into thin air.

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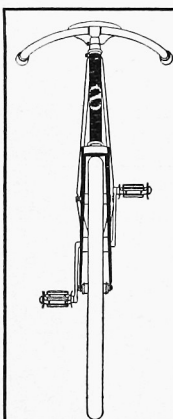
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