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EACH successive year, under the influence of the Church, more Protestant bodies about us observe Holy Week, Good Friday and Easter in a more devotional spirit. Addresses upon the "Seven Words from the Cross" were given in Rochester, N.Y., this year by ministers of one Methodist, two Baptist and three Presbyterian Churches. The tendency which leads men to devout meditation upon the Passion of our Saviour will eventually draw them into sacramental union with Christ in His holy Church. Devotion is increasing even more rapidly than criticism.

ONE thing is certain—the Church will survive all attacks that are made upon it whether from without or from within. So much as this is the certain verdict of history, no less than the promise of our Saviour. But customs change. In olden times it used to be the fashion to cast heretics out of the Church to their damnation, for they seldom reformed when they were deprived of the grace of the sacraments. To-day it seems to be the fashion to admit heretics into the Church to their salvation, for under the influence of a sacramental life many who, at their entrance, knew little of what the Church had to give, have become most loyal in their allegiance to the Catholic faith. Whichever practice prevails we will not be disturbed. Truth cannot die.

The *Southern Churchman*, dear old soul, has begun to pray for the dead. We have not yet heard him utter the time honoured prayer of the Church for the holy souls—"May they rest in peace"—but a recent obituary notice is concluded with the following prayer from the book of Proverbs: "Give her of the fruit of her hands, and let her works praise her in the gates." The devout aspirations of human hearts thus prove us to be one body in Christ, even when controversy has apparently done nothing but reveal differences of opinion. In thankfulness for the restoration of a Catholic practice, we also would join our prayers to those of the *Southern Churchman* for the holy dead. "From the gates of hell deliver her soul. O Lord; and let light perpetual shine upon her."

WHO is the meanest woman? It is she who is willing to wear feathers on her hat, though she knows that her act is the cause of incalculable suffering to the most beautiful of God's creatures, the birds. Many birds of sweetest song and loveliest plumage are being exterminated to satisfy this woman's vanity. By buying feathers this woman pays men to kill birds for her, and

frightful cruelty is inflicted by those who are in her employ. The plumage of some species, we are told, must be torn from the living bird in order to retain its brilliancy. Think of the agony of the poor creature as, with wings wrenched off, it is flung one side to die. Would that the plaintive cries of the wounded creature might haunt the soul of the woman who, by wearing feathers, creates such a barbarous livelihood. Each single buyer of feathers is responsible for the whole enormity of the wretched traffic. One single feather, in hat or ornament, proves that the woman who wears it has not a woman's heart. She who wears the plumage of a dove or humming-bird on her head would not be more cruel were she to crush out the life of dove and humming-bird with her heel.

The *Church Progress* has been maintaining of late that "*Roman Catholic*" is not the proper designation for the church to which it gives allegiance. The question of mixed marriages having come up, the *Church Progress* finds it necessary to print the contract which the Roman Catholic Church requires of a Non-Roman Catholic as a condition of obtaining a dispensation. This contract, which we abbreviate, uses the title "*Roman Catholic*" four times, as follows:

"I, the undersigned.....not a member of the *Roman Catholic Church*, wishing to contract a marriage with.....a member of the *Roman Catholic Church*, promise that.....shall be permitted the free exercise of religion according to the *Roman Catholic Faith*, and that all children, of either sex, born of this marriage, shall be baptized and educated in the Faith and according to the teachings of the *Roman Catholic Church*."

It is interesting to note the apology which *Church Progress* makes for this official language. "The Protestant designation of the Church," it says, "is necessarily used in a case like this, to avoid any possible quibbling on the part of unscrupulous persons who might claim, as many Protestants do not blush to do on occasion, that their religion is "Catholic but not Roman Catholic!"

So then; why is "*Roman Catholic*" used in the title of the Orphan Asylum on Fifth Avenue? and why is St. Veronica's Church conspicuously labelled "R. C."?

We are afraid our contemporary must be called in future the *Roman Catholic Church Progress*.

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.
Holy Days—Additional Low Mass, 6:30 and 9:30 a. m.
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 MAY.

- 1 S. **Sts. Philip and James, Aps. Third Sunday after Easter.** G. A. S. Monthly Meeting and Office, after Vespers.
- 2 Mo. G. A. S. Monthly Mass, 8 a. m.
- 3 Tu. *Invention of the Holy Cross.*
- 4 We. St. Mary's Guild Monthly Mass, 9:30 a. m.
- 5 Th. Confirmation Class, 4 and 8 p. m.
- 6 Fr. *St. John, E., before the Latin Gate. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 7 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 8 S. **Fourth after Easter.**
- 9 Mo. Requiem Mass, 8 a. m. Confirmation, 8 p. m.
- 10 Tu.
- 11 We. Additional Mass, 9:30 a. m.
- 12 Th. C. B. S. Monthly Mass, 8 a. m.
- 13 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 14 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 15 S. **Fifth after Easter. Rogation Sunday.**
- 16 Mo. **Rogation Day.** Requiem Mass, 8 a. m.
- 17 Tu. **Rogation Day.**
- 18 We. **Rogation Day.** Additional Mass, 9:30 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 19 Th. **Ascension Day.** *St. Dunstan.* Masses, 6:30, 7:30, 8, and (Solemn) 9:30 a. m.
- 20 Fr. *In Octave. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 21 Sa. *In Octave.* Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 22 S. **After Ascension.** *In Octave.*
- 23 Mo. *In Octave.*
- 24 Tu. *In Octave.*
- 25 We. *In Octave.* Additional Mass, 9:30 a. m.
- 26 Th. *Octave. St. Augustine, Abp.*
- 27 Fr. *Venerable Bede, Pr.* Abstinence. Additional Mass, 9:30 a. m. Bona Mors Devotions after Vespers, 5 p. m. Confessions, 2:30 to 5 p. m.
- 28 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 29 S. **Whitsunday.** Masses, 7, 8, 9 and 10:45 a. m. Solemn Procession after Vespers.
- 30 Mo. **In Whitsun Week.** *In Octave.* Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 31 Tu. **In Whitsun Week.** *In Octave.* Masses, 6:30, 7:30, 8 and 9:30 a. m.

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.
 Guild of All Souls, after Vespers; before first Monday in month.
 Monday.—St. John's Guild, 8 p. m., after First Sunday.
 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 the Martyr, 8 p. m.
 Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.
 St. Joseph's Guild, 7:30 p. m., weekly.
 Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.
 Bona Mors Society, after Vespers, before last Saturday in month.
 Saturday.—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

S. S. Philip and James.

Third Sunday after Easter, May 1st.

HIGH MASS.

Mass No. 12.....Mozart
 Sequence, Hymn 432.....Gauntlett
 Offertory Anthem from "The Transient and the Eternal,".....Romberg
 Hymn of Adoration, 555.....Dykes
 Post-Communion, Hymn 316.....Haydn
 Hymn 222.....Dykes

VESPERS.

Hymn 436.....Gordigiani
 Psalms 148, 149, 150, (Twentieth Selection).....Gounod
 Magnificat and Nunc Dimittis.....Prentice
 Vesper Hymn 126, Part III.....Mendelssohn
 Anthem from "Te Deum,".....Lambillotte
 Hymn 428.....Stainer
 Hymn 235.....Monk

Fourth Sunday after Easter, May 8th.

HIGH MASS.

Mass in E flat.....Geo. B. Prentice
 Sequence, Hymn 175.....Monk
 Offertory Anthem, "The Resurrection,".....Costa
 Hymn of Adoration, 555.....Dykes
 Post-Communion, Hymn 316.....Haydn
 Hymn 140.....Gauntlett

SOLEMN VESPERS.

Hymn 133.....Sullivan
 Psalm 118.....Prentice
 Magnificat and Nunc Dimittis.....Zoellner
 Vesper Hymn 127.....Bach
 Anthem, "Hosanna,".....Granier
 Hymn 27.....Monk
 Hymn 302.....Monk

Rogation Sunday.

Fifth Sunday after Easter, May 15th.

HIGH MASS.

Mass in C.....Silas
 Sequence, Hymn 468.....Monk
 Offertory Anthem, from "Jubilee Cantata,".....Von Wober
 Hymn of Adoration.....Reinagle
 Post-Communion, Hymn 318.....Maclean
 Hymn 469.....Hervey

VESPERS.

Hymn 468.....Monk
 Psalm 77, (Tenth Selection).....Gounod
 Magnificat and Nunc Dimittis.....Wiegand
 Vesper Hymn, 142.....Monk
 Anthem, Prayer from "Moses in Egypt,".....Rossini
 Hymn 143.....Derby
 Hymn 214.....Flemming

Sunday in Ascension Octave, May 22d.

SOLEMN HIGH MASS.

Mass in G.....Von Weber
 Sequence, Hymn 147.....Monk
 Offertory Anthem, from "The Redemption,".....Gounod
 Hymn of Adoration, 311, Part II.....Ugland
 Post-Communion, Hymn 316.....Haydn
 Hymn 300.....Shrubsole

SOLEMN VESPERS.

Hymn 147.....Monk
 Proper Psalms 24, 47, 108.....Mozart
 Magnificat and Nunc Dimittis.....Donizetti
 Vesper Hymn 150.....Gumbert
 Anthem, "Our Lord is risen,".....Garcia
 Hymn 304.....Elvey
 Hymn 151.....Dykes

Whitsunday, May 29th.

SOLEMN HIGH MASS.

Mass No. 3, (The Imperial).....Haydn
 Sequence, Hymn 154.....Este
 Offertory Anthem, "The Pentecost," from "The Redemption,".....Gounod
 Hymn of Adoration.....Reinagle
 Post-Communion, Hymn 309, Part II.....Webbe
 Hymn 210.....Stainer

SOLEMN VESPERS.

Hymn 156.....Webbe
 Proper Psalms 104, 145.....Prentice
 Magnificat.....Miné
 Vesper Hymn 157.....Haydn
 Anthem, "Come Holy Spirit,".....Campana

Solemn Procession of the Guilds.

Hymn 152.....Day
 Hymn 154.....Este
 Hymn, "Hear us, Thou that broodest,".....Sullivan
 Solemn Te Deum.....Kotschmar
 Hymn 508.....Tallis

THE PARISH.

CLASSES for Confirmation are held on Thursdays; afternoons at 4 o'clock, evenings at 8 o'clock.

THE Bishop has appointed Monday, May 9th, as the day for his annual visitation to this Parish for Confirmation, 8 P. M.

On Wednesday night, May 11th, in St. Joseph's Hall, will be presented for the benefit of the Fresh Air Fund, two plays: "The Nettle," a comediotta in one scene, by Ernest Warren; to be followed by "Ruth's Romance," a Summer Evening's Sketch, by Fred W. Broughton. Characters by Miss Alice Cleather, Mr. Gordon Cleather, and Mr. Walker Marcus Dennett. Tickets, \$1, to be had of the sexton.

THE annual procession of all the Guilds and Organizations of the Parish will be as usual on the Sunday nearest the end of May. This year the procession will therefore be on Whitsunday, May 29th; after Vespers.

THE entertainment, which was given on Tuesday and Wednesday April 19th and 20th for the benefit of the Fresh Air Fund, was quite successful. St. Joseph's Hall was well filled by young and old friends of the performers. The children, who took part in representing subjects from Mother Goose's Rhymes, were earnest and correct in their portrayal of the characters and singing the melodies, for which they had been trained long and well. As one of the audience said, it was dainty, refined and entertaining. Over \$100 was netted for the Fund.

On Wednesday evening in Easter Week the ladies of the choir invited the clergy and choir men to be their guests. No hint was given as to the programme for the evening and it proved a complete surprise. The ladies under the direction of Miss Estelle Norton, played two selections for "kinder" instruments, one a difficult symphony in four movements, by Haydn. Two recitations by Miss Martin were enthusiastically received. After the concert which was given in St. Joseph's Hall, a dainty supper was served in the Guild Room. The entire affair was quite original and unique and reflected the talent and good taste of the women of the choir.

WITH regret the choir parts with the services of Miss Jessie Ayres Wilson who returns to her home in Ohio. She has been a member since the organization of the gallery choir and in addition to a well trained soprano voice is a talented organist, holding a gold medal from the Cincinnati College of Music. She has frequently assisted at the gallery organ during festival services at St. Mary's.

THE MEN'S GUILD.

REGULAR MEETINGS EVERY TUESDAY EVENING, AT 8 O'CLOCK.

The following was the order of proceedings during April, omitted in last issue for want of space: 5th. (Holy Week. Stations of the Cross.) Special Service of the Guild. 12th. Essay on W. E. Gladstone, by G. H. Doggert. 19th. "Syria and the Syrians of the Present Day," by Rev. Yaroo M. Neesan, native. 26th. Address by Brother Gilbert, Super. of the Order of the Brothers of Nazareth.

Tuesday, May 3d.—Lecture by Prof. La Lande, "America and Americans." Report of Officers will be made and Special Committees will meet; namely, Sons St. Sebastian, Committee on By-Laws, etc.

Tuesday, May 10th.—"Life on Board a Man of War." U. S. Navy, by Rev. S. D. Boorum, Chaplain Navy Yard, New York.

Tuesday, May 17th.—"Characteristic Differences Between the Eastern and Western Churches," by Rev. T. M. Riley, D.D., Prof. at General Theological Seminary.

Tuesday, May 24th.—Lecture. Speaker to be announced.

Tuesday, May 31st.—Men's Reception to Rector. Invited guests, Speeches, Music, Collation, etc.

This is the last regular meeting of the season. Meetings will be held and the rooms open as usual on Tuesday evening, through the summer, Officers being present as hitherto.

NOTICE.—The members of the Men's Guild, active and associate are specially requested to be present and take their place and part as a body in the Special Service of the Guilds of the Parish, at Vespers, Whitsunday, May 29th.

JOHN W. NORTON, *Chairman.*

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN THE OLD DEBT OF THE PARISH.

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.

Subscribed (to May 1) for New Reredos.....	\$1,205 58
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.....	1,000 00
Statue of St. George and the Dragon (subscribed)	
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

AN Englishman a short time ago happened to be talking to a Russian Bishop about the services we have in our churches. The Russian asked: "Do you use incense at every service?" "No," the man replied—"not at every service," smiling to himself when he thought how many services incense was not used at. "Oh, you ought to," answered the Russian, "it is nothing but pure Romanism to have any service without incense."

How strange! Protestants regard the use of incense as pure Romanism while the Russian Church, which is opposed to Rome as much as any, regards it as a mark of Romanism if incense is omitted.

"Why and Wherefore?"

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 SEER-
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. This request must be renewed at the beginning of each year.

NEW YORK, MAY, 1898.

CLERICAL CELIBACY.

From *The Church Standard*.

We must take leave to deny with all possible emphasis that the spiritual obligation to abstain from marriage after ordination is an open question in our Church. We admit, of course, the absolute right of any bishop, priest or deacon of the Protestant Episcopal Church to remain unmarried if he will and for such reasons as seem to him to be sufficient. If he thinks that it would be a sin for *him* to marry because he is a priest, we admit his perfect right to abstain from marriage on that ground. But we deny his moral right to propagate that opinion as a doctrine of the Church in face of the consistent teaching and practice of the Church which is expressed in these plain words of the Thirty-second Article of Religion:

"Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

There is no need to waste space in discussing the meaning of an Article like that. It plainly affirms that Holy Orders do not by the law of God lay any obligation of celibacy upon the ordained; it recognizes no such obligation as binding clergymen more than other men; and it expressly declares that it is as "lawful for them, as for all other Christian men, to marry at their own discretion." We have only to remark that this Article refers to "bishops, priests and deacons," that is to men who actually *are* in Holy Orders, and consequently that it declares marriage *after* ordination to be as lawful "by God's law" as marriage *before* ordination.

That is the doctrine and the universal custom of all Anglican Churches without exception. It is entirely competent to any ultra-Protestant Anglican priest to think that the Church whose minister he is has erred in this matter; we do not deny that, nor do we think that he is a heretic because he does so. We, on the contrary, maintain that no Church has a right to enact an ordinance which is without sanction of the Word of God, which is contrary to the precept and example of the Apostles of Christ, which violates the law of God as written in the constitution of human

nature, and which all experience has proved to tend to the moral depravation of its victims. Our private opinion, we venture to think, has a much more solid foundation than the opposite private opinion of the ultra-Protestant Anglican; but that, too, is a matter of opinion. What we assert is that unless the ultra-Protestant Anglican believes the Church to which he has sworn allegiance to have at least so much authority in this matter as to have the power to reject all other authority than that of God's law, he is not an Anglican; and if he goes so far as to declare that the doctrine of the Church to which he professes to belong is false, and that its discipline is contrary to God's Word and will, he simply proves his own Protestant presumption.

First of all, then, the Church binds her clergy in this matter "by the law of God" alone; and the law of God, as we find it in the Word of God, is so far from raising an objection to the marriage of the clergy as positively to require it. There is no kind of doubt that the Apostles generally were married men, and there was never any question of the right of an Apostle, if he saw fit, to marry *after* he had become an Apostle. The fact that the Apostles were married, and the right of an Apostle to marry, are both alike asserted in these words of St. Paul (I Cor. ix. 5, 6), which we give as they are rendered in the Revised Version: "Have we no right to lead about a wife that is a believer even as the rest of the Apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right?" etc. Unless we are to understand that the Apostles of Christ were ignorant of the Divine law in a matter which belonged to their peculiar duty and function as Apostles, that single quotation settles the whole question so far as the law of God is concerned.

It is rightly affirmed that the Church has no power to change the Divine law in any particular; but that it "has authority to make and unmake disciplinary regulations by which the consciences of her members are bound so long as they are in force." To this we agree, but always with the qualification that the laws of the Church shall not be inconsistent with the law of God. Such a regulation was that which the Apostle Paul imposed when he *required* that bishops and deacons should be "husbands of one wife," or, in other words, that they should be married men. In the Apostolic age that regulation was generally expedient; it simply imposed a limitation in the selection of the ministers of the Church; but it interfered with no man's liberty to marry or not to marry; it did not forbid a man to marry after ordination if his first wife died; and while the rule was of general application, there is not a particle of evidence that it might not be dispensed with—as it was, in fact, dispensed with in the case of Barnabas and Paul himself—when sufficient occasion might so require.

That is absolutely the whole law of God upon the subject; and since the Anglican Churches have deliberately rejected all human laws and ecclesiastical regulations of the marriage of the clergy, that is the only law by which an Anglican bishop, priest or deacon is bound. Every pretence to the contrary is false; every argument to the contrary is simply sophistical. Still, it may be worth while to show just how the ecclesiastical regulations of clerical marriage came to be enacted in different Churches in the course of centuries.

The first thing we have to observe is that there grew up at a very early period a dislike of *second* marriages, even of the laity, which was often so intense as to be hardly intelligible at the present time. It had no sanction in Holy Scripture; indeed, St. Paul urged that the younger widows should marry again; but in the so-called Apostolic Constitutions (of uncertain date) we find that second marriages were grudgingly permitted as a defence against temptation, while third marriages were said to indicate incontinence, and beyond the third they were declared to be "manifest uncleanness." In the fourth century, second marriages were almost universally regarded and treated as subjecting the parties to public penance, and many centuries later, when this general dislike had died away, the widows of clergymen were forbidden to marry, and restrained in certain provinces by cruel penalties.

When second marriages subjected even the laity to opprobrium, it was perfectly natural that the second marriage of a clergyman should be deemed to be inconsistent with his continuance in the ministry; and since nearly all the clergy were married *before* their ordination, marriage *after* ordination, being necessarily a second marriage, was held to disqualify them for clerical service. Hence, the widowed priest or deacon who married again was required to desist from his ministry, but not one jot or tittle of the ecclesiastical law of the first ten centuries so much as hints that the marriage was invalid.

Gradually St. Paul's requirement that the higher clergy should be married men was greatly relaxed. At the East the parish priests were required to be so, as they still are; but in monasteries and other ecclesiastical establishments unmarried priests were admitted, and, in process of time, it was from their ranks only that the bishops were chosen. At the West, in complete neglect of St. Paul's regulation, unmarried men were preferred; and, alike at the East and at the West, the prejudice against marriage after ordination became more and more firmly settled. These changes came gradually, by the force of a public sentiment to which the local ecclesiastical authorities conformed. The custom of various Churches differed. In Spain, for example, the fourth Council of Toledo enacted this canon: "If a person has been made a clergyman even against his own will, and is afterwards married, he is to be deprived of his ecclesiastical rank, regarded as an apostate, and confined for life under penance in a monastery." The clergy did not willingly submit to so odious a tyranny. The ninth Council of Toledo described their incontinence as "incorrigible," and ordained that children begotten in so "detestable a marriage" are to become "the slaves forever of the Church which their fathers have disgraced"! Elsewhere, the ecclesiastical authority was milder. In England, for example, in spite of the rigorous discipline of Hildebrand, the clergy married openly and regularly, patiently submitting to the opprobrious epithets which the papal authorities applied to their wedded wives, and the bishops seem to have been slow to interfere with them. It was not until the second Lateran Council, A.D. 1139, that any Church on earth declared the marriage of a clergyman to be void, and it is doubtful whether that pronouncement was regarded as authoritative even in Churches of the Roman obedience.

Was the Church of England subject to this legislation? Externally, perhaps; but, if so, that was part of the price the Church of England had to pay for its un-Catholic subjection to the Roman See. *The Church of England never by its own free act imposed the bondage of compulsory celibacy upon its clergy*; and the only free action which the Church of England has ever taken on that subject is to declare the clergy, whether before or after their ordination, to be as free to marry as the laity to whom they minister.

Into the horrible scandals of which compulsory celibacy has been the cause in every age of the history of the Western Church, we have no mind to enter; but this we may observe, that the present age is no exception. It is only in countries where the Church of Rome is face to face with modern enlightenment and Protestant Christendom that those scandals have ceased; and they have ceased only as scandals. The cause of scandal is concealed; we may hope that it is diminished; most assuredly it is not abolished. The un-Scriptural, un-Catholic and unnatural rule of Rome in this matter still produces its legitimate results.

FATHER RITCHIE'S JUBILEE.

On Wednesday, April 27th, the Twenty-fifth Anniversary of the Ordination to the Priesthood of the Rev. Arthur Ritchie, Rector of St. Ignatius' Church, was fittingly celebrated. In the morning Solemn Mass was sung by Fr. Ritchie at eleven o'clock. The church was filled to the doors with friends and admirers of the loyal priest. A large number of the clergy, many of them from out of town, occupied pews in the middle of the church. Haydn's Imperial Mass was sung, with full orchestral accompaniment, under the musical direction of Mr. Charles Baier. After the Mass the clergy were invited to Gazzo's, where lunch was served. In the evening there was a reception in the guild room of the parish when a silver testimonial was presented to Fr. Ritchie. There are few priests to whom the Catholic movement in this country owes more than to the Rev. Arthur Ritchie. Fearless, loyal, and discreet, he has taken his stand again and again on Catholic principle regardless of violent opposition. To-day he has the satisfaction of seeing many of the principles he has stood for either accepted as axioms of the faith, or at least treated with consideration and respect. May Fr. Ritchie live long to enjoy the fruit of his labors.

The following brief sketch is taken from the *New York Tribune*:

Father Ritchie became prominent some fifteen years ago as a leader in the movement in the Episcopal Church which is often described as ritualistic, but which is spoken of by its adherents as a Catholic restoration, on the ground that their aim is to restore in practice the doctrines and principles of the Book of Common Prayer, which they hold are essentially Catholic and not Protestant. He was then rector of the Church of the Ascension, at Chicago. Soon after, he succeeded the late Dr. Ferdinand C. Ewer, the founder of the parish, as rector of the Church of St. Ignatius, in this city, and extended the scope of his work by founding "The Catholic Champion," a monthly paper, devoted to the promulgation of the principles for which he contended, and by publishing a series of striking pamphlets known as "Catholic

Parish Tracts." He was also one of the founders and is now secretary of the New-York Catholic Club, which is affiliated with similar bodies of clergymen in Philadelphia, Baltimore and other cities, under the title of the Clerical Union for the Maintenance and Defence of Catholic Principles.

In his church the Blessed Sacrament is perpetually reserved in a tabernacle on the high altar, and there is a daily mass, with several low masses and a solemn mass every Sunday. The latter service is intended solely for worship, and not for administration of Holy Communion, which is given at the low masses, and the portions of the service which relate to the reception of communion are omitted on the contention that there is an historical and verbal distinction in the rubrics, which implies that such parts of the service are to be used only when there are communions. On Sunday afternoon there is a service of adoration, at which the host is placed in a golden monstrance and adored, and benediction is given with the Blessed Sacrament. For a time these practices caused the Bishop of New-York to omit St. Ignatius from his list of visitations, but now the relations between Father Ritchie and the Bishop seem to be entirely harmonious.

LETTERS TO THE EDITOR.

To the Editor of the ARROW :

Dear Sir:—On Friday, March 25th, the Feast of the Annunciation of the Blessed Virgin Mary, St. Mary's Guild of the Church of St. Mary the Virgin, New York, held its monthly meeting, and celebrated its Twenty-sixth Anniversary. The Rev. Superior congratulated the members and in a few well chosen words thanked them for all the help rendered in the past. As the question has so often been asked, "What is the particular work of the Guild?" a few of its oldest members thought it might interest your readers if the answer appeared in your paper. The Guild was organized originally for the purpose of giving the ladies of the parish an opportunity to do their part towards defraying the indebtedness of the church, and to assist their rector in any work he might desire. That they have faithfully endeavored to fulfill their obligations may be appreciated by a resumé of some of their undertakings. In the early years of the parish they carried the insurance on the church, paid interest on the mortgage, and bills for coal and gas. Through their efforts money was raised for the bell, and the iron railing was put in front of the edifice and the ivy planted. Later on the church was decorated, money was secured for the second organ, the one now enlarged and occupying a place in the new church, and the choir stalls and new carpets for the chancel, were added at different times. The Guild has always contributed liberally to the purchase of material for cassocks and cottas, and paid for the washing of vestments used in choir and Sanctuary; this latter fact they regard with pride, for in no chancel, in city or country, is greater neatness manifested than in that of St. Mary's. The members are active in raising funds for the support of the Mission House, the poor of the parish, and the Fresh Air fund. On occasions contributions have been made to hospitals and charitable works in other parishes. It has an "Employment Bureau" for the purpose of giving plain sewing to those who need the work, and each year holds sales of good, comfortable cloth-

ing at the cost of material. Members of the Guild of St. Mary of the Cross being allowed the privilege of purchase. The Guild is a Spiritual one, every month it has its Mass with its own intention, and all works are begun in faith, and in His Name who has promised to bless.

To those then who are asking, "What do you do?" we reply, come and join us, and we will show you. Surely such parochial work should appeal to all loyal parishioners. To those again who say, "You do nothing," we look for a more impartial criticism, a fairer judgment after they have read this article.

April 4th, 1898.

MATILDA I. CANFIELD,

FOR MRS. MARY L. LEVICH, MRS. EMILY PETUS, and MISS VIRGINIA CLARK.

THE SIN OF SCANDAL.

There is something far better than chastisement that is within our power, and that is the educating of ourselves and our children to count the outer world as our neighbors and kinsfolk, and carry the golden rule into our intercourse with them. Why should it not be made a part of the teaching which turns out our over conventionally courteous youngsters that the "great unknown" have rights? Why should they not be thought of in all our public relations? The Scripture tells us of those who would fain "take the kingdom of heaven by violence," and certainly there are those who think they must attain their personal pleasures by the same method.

What if the family and friends of a fair bride are fairly entitled to the seats in the church where a wedding is to take place? Hearing of her beauty and of orders sent to florists who will embower her in blossoms and fragrance, Tom Dick, Harry, and their consorts press in and take seats where and how they can. Discomfort and a sense of vulgar publicity disturb the very entrance of the distressed young figure, supposed to symbolize her feelings by her snowy veil. To resort to the always secularizing and unpleasant "admission by card" is a necessity, and the whole affair, properly sacred and full of significant reverence, has to be put under the guard of the police. At a very recent wedding these guardians of the peace had to make forcible way for the bride's carriage to reach the church door.

Nor is the solemnity of funerals more respected. They attract a smaller portion of sight-seers, but there is a contingent who morbidly crave a glimpse of shadowed, trembling fathers and mothers following their child's body up some long aisle, or to watch how a widow clings to her son's arm. They count the wreaths and carriages, and even enjoy the moisture which some pathetic hymn draws to their curious eyes. That the bereaved should object to be stared at never seems to enter their minds; public rights they know and care nothing about. Waiting to let the family of a deceased friend pass out of sight, I have seen these funeral-lovers go to the place where the bier had stood and gather up fallen leaves and flowers which had been broken while moving the coffin. What value these crumbs from what love had made sacred by offering to the dead could have to them no one could tell. They had seen a sight, and these were the evidences—perhaps a few stemless azalea blossoms or a torn ivy leaf.

The sins of our tongues in this regard are numberless and often monstrous. To discuss or pass judgment on the conduct of persons unknown to

us, without faltering or mercy, is as common as the daily rising of the sun. Have these defenceless people no rights? Because we do not know them, because if we passed them in the streets we should not recognize or speak to them, does it give us the privilege to decide, on the hearsay report that reaches us, whether they are honest, or sober, or lead clean lives? Reputations are torn to shreds daily by those who have only the shifting and often baseless ground of newspaper report on which to build their conclusions.

Especially is this cruelty frequent in the case of men holding exalted positions. There are instances which one might multiply endlessly where careless speech has left a stain, which never will be effaced, upon public men's lives, though in fact they could have borne the closest scrutiny without the discovery of a fault. With gay unconsciousness we discuss this and that evil report, and laugh over tales which have their foundation only in malignity or imagination. A woman who would not see a fly struggle in a spider's web without a desire to release it, will, for the sake of being amusing, detail the latest scandal concerning some conspicuous man unknown to her, and be wholly unconscious of doing wrong; but every listener has become a means of spreading the evil report, and in an hour the kitchen is regaled with the tale more highly spiced by the vulgar medium it passes through.

To regard the world of men and women unknown to us as, in a noble sense, our brethren, and to so order our lives and those of our children as to minister to them, is not a new idea as regards great schemes of benevolence, but we are far from reaching the point whence we take heed of the petty, trivial details which are within our hourly reach and daily are made possible to us.—*Evening Post*.

A REMARKABLE FIND.

A few days ago in enlarging the foundations of the Great Western Railroad station at Windsor—it almost adjoins the castle walls—a strong oak coffin, which was evidently at one time covered with rich material, was found buried some ten feet deep in chalky deposits. The coffin was opened and in it was found the singularly well preserved body of a youth of about seventeen years of age. The oval face, to quote the official report, bore no trace of beard, whiskers, or moustache; there was little hair upon the head, the hands and feet were delicately shaped and the chest and trunk were similar to those of a youth of fair stature. The coffin with its contents was at once reverently reinterred in a neighboring churchyard, and conjecture at once arose in regard to the identity in life. Rev. Arthur Robins, chaplain to the Queen at Windsor, and a man of deep historical and antiquarian research, now gives it as his opinion that the body is no other than that of the comely youth who was Edward VI of England. It seems that the boy King died sooner than was expected, and certainly his death came as most welcome news to the adherents of his Roman Catholic heiress and sister, who reigned next as Mary I. There was a suspicion, even, that the young King had been murdered and his funeral was a somewhat hurried ceremony. The procession on its road to Windsor with the body, for it was the intention to bury the young King beside his father, Henry VIII.,

and his mother, Lady Jane Seymour, beneath the choir of St. George's Chapel—was attacked on the way, and it is believed that the royal coffin with its contents were stolen. The dignitaries and officials in charge of the corpse, however, for reasons of their own, made no report of the occurrence, and certainly a coffin with what was supposed to be the remains of the King was buried beside the massive sarcophagus of the bloated Harry.

Subsequent investigation at the time when the beheaded monarch Charles I. was also being placed to rest in the same vault, disclosed the fact that the supposed coffin of Edward VI. was empty, and the disposition of the young King's bones has remained a mystery ever since. Here in the find of a few days ago, suggests Rev. Mr. Robins, is the solution of this old-time mystery, and, strange to say, the coffin and body were discovered in a direct line and only a stone's throw from the wall of St. George's Chapel, which closes Henry VIII.'s vault.—*Mail and Express*.

PROTESTANTISM.

JOHN KENSIT, the layman, who on January 15, 1897, caused a sensation by reading a protest against the election of Dr. Mendell Creighton as Bishop of London in succession to the Most Rev. Frederick Temple, now Archbishop of Canterbury, on the ground of Dr. Creighton's alleged desire to "undo the work of the Reformation by introducing the trinkets of Rome," etc., has been specially vigorous during Holy Week, in his Protestant crusade. His fanaticism culminated in extraordinary scenes in St. Cuthbert's Church, Good Friday, where, as customary during past years, the conduct of the service consisted in chanting St. John's story of the Passion, the officiating clergy taking the roles of Christ, Pilate and Caiaphas. One of the features of the service is the "Veneration of the Cross," the crucifix being removed from the altar to the steps, where the clergy, acolytes and congregation advance in pairs, prostrate themselves and kiss the figure of Christ. At the end of the procession was Mr. Kensit, surrounded by a body of friends. They advanced to the altar steps, but, instead of kneeling, Mr. Kensit horrified the congregation by suddenly seizing the crucifix, raising it aloft, and frantically rushing toward the door, shouting:

"In the name of God I denounce this idolatry and Popery in the Church of England. My God, help me!"

A most painful scene ensued. A crowd of people surrounded Mr. Kensit, some people wrestled with him, one man thrust a handkerchief into his mouth in order to gag him. Finally the congregation rescued the crucifix, and the police entered the church and arrested Mr. Kensit.

How fresh, O Lord, how sweet and clean
Are Thy returns! ev'n as the flowers in spring;
To which, besides their own demean,
The late past frosts tributes of pleasure bring.
Grief melts
Like snow in May,
As if there were no such cold thing.

—GEORGE HERBERT.

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