



HE

ISSUED 
MONTHLY



RROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. I., No. 1.

NEW YORK, OCTOBER, 1891.

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I shot an arrow into the air,
It fell to earth, I knew not where.

So sings the poet. And in like manner we send forth at a venture this little missive, not knowing whither it may carry its message of love and loyalty to Holy Church.

God speed it in its flight!

It is not intended that THE ARROW shall be a barbed and dangerous weapon, but rather a shaft aimed carefully at the high mark of truth.

We are greatly indebted to an artist friend for the very handsome design which embellishes this page. The shields will be seen to bear the emblems of our two Patrons—St. Andrew and St. Sebastian; and the arrows of the latter will be recognized as furnishing most appropriately the inspiration for our title.

At the head of our editorial columns appears a very kind letter of commendation from the Rev. Father Brown, which we have no doubt will win for THE ARROW the confidence, good will and support of many to whom we might find a difficulty in introducing ourselves otherwise. This letter, whilst pointing out the motive and spirit which ought—and we trust always will—animate our efforts, at the same time gives us a motto full of encouragement and suggestiveness—"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." (Isaiah, xlix, 2, 3.)

THE diocese of Milwaukee is to be congratulated upon the election and confirmation of the Rev. Dr. Nicholson to be Bishop Knight's successor. A few more such additions to the House of Bishops would nullify elections of a rash and fatuitous character, and effectively close its doors to all undesirable candidates.

THE ARROW congratulates itself on already counting among its friends and subscribers many who are not members of our Communion. If we are faithful to our convictions it cannot be expected that we shall uniformly commend ourselves to such readers, though our purpose is always "to

speak the truth in love." Should we, however, sometimes seem to transgress the rule of charity, we beg that this assurance of our intentions may be read into our words.

VESTRYDOM is answerable for some of the worst ills that just now vex our peace, and the faithful laity owe much by way of reparation to the Church for the many abuses of a trust committed to their order. What are they doing to prove themselves sensible of this obligation?

SIGNS are not wanting of an awakening at last to long-neglected responsibilities. The Brotherhood of St. Andrew and other like associations are kindling amongst us the true spirit, and accomplishing valuable work in certain directions.

But the Faith itself has suffered violence and is threatened with still greater dangers in the near future. What are the laity going to do for the defence of the Faith?

Their voice is strong not only in vestries and conventions. It can make itself heard effectually in other ways. A layman speaking in vindication of religion arrests attention when the clergy would scarcely be listened to. The united voice of a number of laymen in behalf of the Catholic Faith would be more impressive to the world at large than the pronouncements of a convocation of priests.

PERHAPS the most serious result of the recent election to the See of Massachusetts is its strain upon the loyalty of some Churchmen. The following words of Dr. PUSEY contain wholesome doctrine for the times of our present distress:

"He who spared us in the lukewarmness of the last century will not abandon our Church in the more devoted earnest service which He has given her the wish to render. He has not in vain allowed the Church to undergo every form of trial; He has not upheld her in every hour of trial, and raised up sons for her in every variety of need, to abandon her now. He does not supply fresh grace, suddenly to withdraw it; give the fresh oil of His Holy Spirit to our lamps in order to extinguish them; give fresh growth to the vine which His Right Hand planted, in order to root it up."

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

SERVICES.

Sunday—Low Mass, 7:30; Choral, 9; Morning Prayer, 10; High Mass, 10:45; Sunday School, 2:30; Vespers, 4.
Daily—Mass, 7:30; Evening Prayer, 5.
Wednesday, Friday and Holy-days, additional—Second Mass, 9:30.

Confessions—Fr. Brown, Friday, 2:30 to 5. Fr. Gamble, Friday, 8 to 9, and Saturday, 4 to 5.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with Clergy or Sisters.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy or Sisters.

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 from 4 to 5 p. m.

CALENDAR FOR OCTOBER.

- 1 Th. *St. Remigius.*
- 2 Fr. *Abstinence.* Confessions, afternoon and night.
- 3 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, afternoon.
- 4 **S. 19th after Trinity.**
- 5 Mo. Burial Guild, Monthly Mass, 8 a. m.
- 6 Tu. *St. Faith.* Guild of St. Mary of the Presentation, 8 p. m. Sons of St. Sebastian, Chapter Meeting 8 p. m.
- 7 We. St. Mary's Guild, Monthly Mass, 9:30 a. m. Guild of St. Mary of the Cross, 8 p. m. St. Joseph's Guild, 7:30 p. m.
- 8 Th. Guild of St. Mary of the Annunciation, 8 p. m.
- 9 Fr. *St. Denis.* *Abstinence.* Confessions, afternoon and night.
- 10 Sa. Confessions, afternoon.
- 11 **S. 20th after Trinity.**
- 12 Mo.
- 13 Tu. *St. Edward.* Sons of St. Sebastian, Conference, 8 p. m.
- 14 We. St. Joseph's Guild, 7:30 p. m.
- 15 Th.
- 16 Fr. *Abstinence.* Confessions, afternoon and night.
- 17 Sa. *St. Etheldreda.* Confessions, afternoon.
- 18 **S. St. Luke, 21st after Trinity.** Special service, 8 p. m.
- 19 Mo.
- 20 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 21 We. St. Joseph's Guild, 7:30 p. m.
- 22 Th. Confraternity of Blessed Sacrament, Monthly Mass, 8 a. m.
- 23 Fr. *Abstinence.* Confessions, afternoon and night.
- 24 Sa. Confessions, afternoon.
- 25 **S. 22nd after Trinity.** *St. Crispin.*
- 26 Mo.
- 27 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 28 We. **Ss. Simon and Jude.** St. Joseph's Guild, 7:30 p. m.
- 29 Th.
- 30 Fr. *Abstinence.* Bona Mors after Vespers, 5 p. m. Confessions, afternoon and night.
- 31 Sa. Bona Mors, Monthly Mass, 7 a. m. Confessions, afternoon.

OCTOBER SERVICE LISTS.

19th Sunday after Trinity, October 4.

HIGH MASS.

Processional Hymn 297.....	Monk
Mass in E flat.....	Guilmant
Offertory—Ave Verum.....	Gounod
Recessional Hymn 230.....	Von Weber

VESPERS.

Processional Hymn 304.....	Elvey
Psalms 84, 122, 134 (12th Selection).....	Prentice
Magnificat.....	"
Nunc Dimittis.....	"
Vesper Hymn 28.....	Monk
Offertory—I will extol Thee (Eli).....	Costa
Hymn 455.....	Concone
Recessional Hymn 21.....	Brown

20th Sunday after Trinity, October 11.

HIGH MASS.

Processional Hymn 298.....	Haydn
Mass in G.....	Von Weber
Offertory from Elijah.....	Mendelssohn
Recessional Hymn 197.....	Dykes

VESPERS.

Processional Hymn 30.....	Oakley
Psalms 123, 124, 125 (17th Selection).....	Donizetti
Magnificat.....	"
Nunc Dimittis.....	Barnby
Vesper Hymn 31.....	Dykes
Offertory—Evening Hymn.....	Abt
Hymn 455.....	Concone
Recessional Hymn 193.....	Blumenthal

St. Luke's Day (21st Sunday after Trinity), October 18.

HIGH MASS.

Processional Hymn 235.....	Monk
Mass from "The Holy Supper of the Apostles".....	Wagner
Offertory—"Lovely appear" (The Redemption).....	Gounod
Recessional Hymn 432.....	Gauntlett

VESPERS.

Processional Hymn 439.....	Gumbert
Psalms 148, 149, 150 (20th Selection).....	Gounod
Magnificat.....	"
Nunc Dimittis.....	"
Vesper Hymn 430.....	Schumann
Offertory—"How beautiful are the feet" (The Messiah).....	Handel
Hymn 428.....	Stainer
Recessional Hymn 448.....	Monk

22d Sunday after Trinity, October 25.

HIGH MASS.

Processional Hymn 256.....	Dykes
Mass in E flat.....	Prentice
Offertory—The heavens are declaring.....	Beethoven
Recessional Hymn 102.....	Barber

VESPERS.

Processional Hymn 219.....	Mason
Psalm 77 (10th Selection).....	Gounod
Magnificat.....	Emmerig
Nunc Dimittis.....	Bunnett
Vesper Hymn 24.....	Beethoven
Offertory from St. Paul.....	Mendelssohn
Hymn 455.....	Concone
Recessional Hymn 346.....	Barnby

NOTE—The numbers are from *Hymns Ancient and Modern*.

ST. JOSEPH'S GUILD (for boys) has been re-organized and placed by the Rector under the management of the Sons of St. Sebastian. It now consists of two divisions, namely, the Bethlehem and Nazareth Chapters, the former meeting in the afternoon, the latter in the evening of Wednesdays. The two Chapters will come together on one Wednesday evening in each month for service. The special feature of the Bethlehem Chapter is to be religious instruction, and it is designed for those boys who are not in the Sunday School, whilst the Nazareth Chapter will partake somewhat of the nature of an industrial school, and is intended for those who are employed during the day. Every boy in the parish should be in one or other division of the Guild.

THERE will necessarily be a good deal of expense in carrying on the work mapped out for this Guild, and the Sons of St. Sebastian look confidently to their fellow parishioners to aid them in this matter.

Annual subscriptions (which need not be large) would be the most useful kind of assistance. Mr. W. Leslie Brower, 132 East 24th Street, will gladly receive contributions from those who are interested in the welfare of the boys.

THE Librarian of St. Joseph's Guild makes a plea for more books. The library is in admirable condition, is greatly appreciated, but is pitifully small. A volume or two, or an equivalent in money, would be a graceful and welcome token of interest from any of our friends.

SOME one who understands wood-carving is asked to volunteer his or her services in instructing the boys of St. Joseph's Guild. Have we no artistic friend, within or without the parish, who will co-operate with us in this way?

THE summer vacation being now well over, the Guilds will all resume their regular meetings and work. New members are always welcome, and this is an excellent time to seek admission to any of the parochial Guilds.

THE Chapel is now being fitted up and decorated, and will shortly be available for Worship. In its completed form it promises to be entirely worthy of the sacred purpose for which it is intended.

ANOTHER recent embellishment is the memorial statue of St. Paul, which has been placed over the sounding-board of the pulpit. Gifts toward the completion of the interior decoration of the Church are always acceptable, and are most appropriate either as memorials of the dead, or as thank-offerings.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.
The Rev. H. L. GAMBLE, First Vice-President.
WILLETT BRONSON, Second Vice-President and Director.
W. LEE WARD, Third Vice-President.
W. LESLIE BROWER, Treasurer.
H. C. DAVIS, Secretary, 216 West 45th Street, New York.

To many of our fellow-parishioners the name "Sons of St. Sebastian" has doubtless an unfamiliar sound, but one which will, we trust, soon become familiar and welcome as the face of an old and valued friend.

The Sons of St. Sebastian is an organization of men of the parish whose aim is to assist the clergy as far as possible by taking charge, under pastoral direction and guidance, of that large field for lay work which exists in every parish. In all their undertakings they hope to meet with the hearty co-operation of the other members of the parish, without which they would surely find themselves insufficient for so large a task—their numbers being at present very small.

ALMOST six years ago in St. James' parish, Chicago, was started an organization of laymen, "for the spread of Christ's Kingdom among young men," known as the "Brotherhood of St. Andrew." It has since spread over our entire country and overflowed into Canada and Great Britain.

With this Brotherhood, now become a living power in the Church, we have affiliated, for the strength in well-doing to be derived from the moral force of so large and earnest a body of workers, and to add whatever within us lies to the support of others laboring in the same field.

SEVERAL members of the Sons of St. Sebastian attended by invitation the service of the Church Association for the Advancement of the Interests of Labor, at Trinity Church on Sunday evening, September 6. The service was very hearty and impressive. Ritually, it was a notable occasion, for the priest who sang the office was vested in a splendid cloth-of-gold cope, and there were several acolytes wearing red cassocks. Father Adams of St. Paul's Cathedral, Buffalo, preached an admirable sermon, and the Rev. J. O. S. Huntington briefly explained the objects of the Society.

A SPECIAL Service will be held in the Church on Sunday, October 18th, at 8 p. m., on which occasion the Rev. Dr. G. H. S. Walpole, Professor of Systematic Divinity in the General Theological Seminary, will preach before the Brotherhood. All the Chapters in the city and neighborhood have been invited to attend, and it is expected that a great many will be present.

IN our next issue we hope to give a succinct account of the proceedings of the Annual Convention of the Brotherhood, which is to be held during this month in St. Louis, and to which we hope to send delegates.

THE ST. LOUIS CONVENTION.—It is of the very greatest importance that each Chapter of the Brotherhood should send a delegation. It is important to the Brotherhood; it is more important to the Chapter. The delegates to former conven-

tions have gone home informed, strengthened and inspired.

* * * * *

In considering plans for sending delegates the question of money comes to the fore in every Chapter. In general it may be said where there's a will there's a way. If a Chapter really wants to send a delegation it will take hold of the work with an energy that will compel success. Arrange for a public service to arouse interest in the Brotherhood and the convention. State the object for which the money is needed and ask for contributions. The funds of a parish or of its wealthier members can hardly be better invested than in sending delegates to the convention. They will come back wiser, stronger, better Christians, Churchmen and parish workers.—*St. Andrew's Cross.*

OUR PATRON.

St. Sebastian lived at the close of the third century. He was a fervent soldier of Christ at the same time that he served in the army of the Emperor. Brave, prudent and upright, so highly was he regarded that, whilst still a young man, he was elevated to the command of the first cohort.

His rank and office enabled him to be of service to those who were imprisoned for the faith of Christ. He relieved their sufferings, and urged them to constancy.

History has preserved one very striking illustration of his nobility and zeal, which however for lack of space must be reserved for another occasion. It is a most thrilling and interesting story and would suffer by being condensed.

The care which our Saint took of Christian prisoners, and the efforts he made to stimulate their courage, could not long remain secret. He was denounced to the Emperor Diocletian, who sent for him and exclaimed, "What! I have had thee about my person, and thou hast conspired against my safety!"

Sebastian answered, "I pray daily for thy safety and for the prosperity of the state to the God of Heaven, for I reckon no help can be got from gods of stone."

Then Diocletian ordered him to be taken out into a field, and be shot to death with arrows. Therefore the soldiers placed him as their mark, and left him for dead, bristling with arrows. But a certain widow, finding that he still lived, took him to her abode, and nursed him till he was convalescent.

One day, as he began to walk, the Emperor passed. He heard the familiar trumpet notes, which told him of the Emperor's approach, and crept out to meet him. "Diocletian!" he cried out, "False are the words of thy idol priests, my sovereign, who say that we Christians are adversaries to the state; who cease not to pray for thy welfare and that of the realm."

"What!" exclaimed the Emperor, "Art thou Sebastian?"

"I am Sebastian, raised as from death to witness against thee for thy cruel persecution of the servants of Christ."

Then the Emperor, in a rage, ordered him to be beaten with clubs, and his body to be cast into the sewer.

When this had been done, a devout woman by night rescued the body and buried it reverently in her own garden,



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NEW YORK, OCTOBER, 1891.

My Dear Sons of St. Sebastian :

With pleasure and hope I commend to our fellow parishioners and our friends the paper which you now begin to issue, and ask their support as subscribers—perhaps writers.

Every one will recognize your good intentions to make its columns a channel of the Faith and sound information, which will assist in bringing forth in yourselves and others good works.

In this age, works of humanity for humanity's sake are exalted, and become to the many the only reasonable sign of personal religion. Catholic Churchmen teach that sanctification of labor and self-sacrifice for others is a *part* of the Christian life, which must be united with a certain Faith and a reasonable, religious and holy Hope, in Charity with God—as well as with the world.

Your course is “In and for Christ, by and for Whom all things in Heaven and earth were created, in and through Whom all things consist.” We are members of Christ to employ the weapons of the Spirit, to gather the arrows of the world (which are shot for the Christian Martyr's death) and turn them into weapons of Heavenly conquest, so that of each Son of Saint Sebastian, and of each reader of THE ARROW may be verified—“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.”

Your affectionate Friend and Pastor,

THOMAS MCKEE BROWN.

NEW YORK, Holy Cross Day, 1891.

BY WAY OF INTRODUCTION.

On venturing into the arena of ecclesiastical journalism we are not unconscious of the seriousness of the undertaking ; therefore are we fain to pause here upon the threshold, and with a deprecatory bow to those who already so ably occupy the field, to explain that we come not as competitors for the honors which belong to the great, but only to fulfil, according to our ability, a very humble mission.

There are, as we know, various spheres of usefulness in the Church's service. Theologians, preachers, missionaries, polemical champions

and parish priests—all are necessary to the advancement of the work, and each finds a voice for his special department in the public press. We shall not then be taken as intruding when we say that our rôle is none of these.

As the project of a society of laymen, THE ARROW will not be expected to be too theological or didactic. It nevertheless has its message. Without presuming to invade the pulpit, or scale the steps of the Episcopal throne, its aim will be to speak, as laymen may legitimately speak to laymen, on subjects of our highest interest and deepest devotion, and to carry abroad, to places where perhaps the clergy cannot always penetrate, the seed of Catholic Truth.

Although emanating from a well-known New York parish, we hope to be more than a parish paper, and shall not address ourselves exclusively to our co-parishioners. Nevertheless we feel that we may justly look to them for a most generous support of our undertaking—which indeed we hope they may regard as their's also.

We venture also to believe that the space allotted in these columns to the affairs of the parish will not detract from the general acceptability of the paper, as the friends of the Church of St. Mary the Virgin are by no means confined within our own parochial limits. Some account of the work carried on by a Church for so many years in the van of the Catholic Revival in this country should lend a touch of living interest to the advocacy of a cause to which both the parish and this paper are devoted.

CATHOLICS AND CATHOLICS.

We hear occasionally objections to the use of the term Catholic in what is called a “party sense.” It is said that none have a right to arrogate exclusively to themselves, or to their own “party,” a title which is the common inheritance of all members of Christ's Holy Catholic Church. Without altogether disputing this position, we would remind objectors that there are Catholics and Catholics. For instance, there are *good* Catholics and *bad* Catholics. Those who falsify the Church's doctrine and openly slight her precepts may perhaps, by virtue of their baptism, be Catholics, but they could hardly be called “good Catholics.”

The Catholic *par excellence* is the one who is such not only by birthright but by life and loyalty.

The best criterion of Catholicity is obedience to the Church—the Holy Catholic Church of all the ages. The Church, being Divine, never contradicts herself. The Faith which she guards is immutable. It is true that “traditions and ceremonies,” as we are instructed in the Article, may be changed, but until so changed or modified by

ecclesiastical decrees of sufficient authority, they continue to be binding upon the consciences of all Catholics. Even in such matters the Church does not contradict herself, for she never reverses her own immemorial customs; she only modifies them "according to diversities of countries, times and men's manners" (Art. xxxiv); a rule which of course leaves the principles involved untouched.

In the light of these facts it is not difficult to distinguish between good and bad Catholics.

By way of illustration. It is an ancient tradition of the Church to observe Friday, in memory of Our Lord's Crucifixion, as a day of abstinence from flesh-meat. There are some places, where by ecclesiastical indulgence this rule is at present in abeyance, but in our own country it has been re-enforced with the highest degree of authority, and given the additional emphasis of a place in the Prayer Book. People who ignore this obligation, not having proper dispensations, may of course be Catholics, but it is quite evident that they are not good Catholics.

Another tradition, universal and unbroken throughout the Church's history, and having the weight of repeated conciliar authority, is the rule of Fasting Communion. Those who "through private judgment, willingly and purposely" do "openly break" this tradition are condemned by the terms of Art xxxiv, which says that they "ought to be rebuked openly (that others may fear to do the like)," as they that "offend against the common order of the Church," and wound "the consciences of the weak brethren."

One only needs to attend the late Mass on the first Sunday in the month in some of our churches, to be convinced how many bad Catholics of this sort there are.

Another tradition requires the faithful to be present at the Holy Sacrifice every Sunday and on certain Holy-days. The very construction of our Prayer Book proves, without the aid of this venerable tradition, that the Eucharist is *the* service of Sunday. In churches where this Catholic obligation is taught there are usually several Masses celebrated on Sundays, and the aggregate attendance at these is very much in excess of that at all other services. On the other hand, there are many churches in which the case is altogether reversed, and so it comes that numbers of "Catholics" (unquestionably such by spiritual birthright) do not hear Mass more than two or three times in a year.

All which illustrates forcibly the fact that there are Catholics *and* Catholics.

UNITY.

The healing of the divisions of Christendom is a question which just now commands very general interest.

To the heart of the Church it has always been a cherished object, so that it was natural that the Bishops should be the first to hold forth the olive-branch and offer some practical suggestions. But the Episcopal olive-branch was from the first looked upon askance. The gleam of an ancient

weapon was thought to be detected beneath the specious foliage of fair-spoken words, and the conclusion finally arrived at by those to whom it was addressed seems to be that the message of peace is after all a demand for surrender.

So the olive-branch has failed. But still we must work and pray for Unity; though let it be frankly admitted that we know of no unity worth the having save that *within* the Church.

We are often reminded that we of the Episcopal Church are a feeble folk, as far as numbers go, and therefore should be less confident in our claims.

As a method of argument this is not altogether convincing, and yet it has some weight; for it is of the utmost importance to us Catholics to know that we are in substantial agreement with the great body of Christian people in every age. The Vincentian rule, which is the standard of orthodoxy, commits us uncompromisingly to the majority; only it is a majority extending throughout all ages and countries. This is a very different matter from a mere accidental majority in any particular country, or at any particular period.

If then we seem to our brethren as wanting in humility, it is on account of a conviction that no other body of Christians in this Western land can stand this test so well as the, so-called, Episcopal Church.

The lack of accord between ourselves and the Presbyterians or Baptists, for instance, is to Catholics a source of sincere regret. We do not rejoice in aloofness. But in order to join hands with them we must separate ourselves radically in polity, faith and worship, not only from the Catholic world to-day, but from the Christian people of every period down to the sixteenth century.

This we cannot do; for we are most keenly alive to the Communion of Saints, which knits together in one grand fellowship the faithful of every age. It is the "rule of the majority" which holds us to the countless millions of those earlier centuries, rather than to the comparatively few who in modern times have detached themselves from the rest of Christendom. The piety and devotion of these we may and do admire. Sometimes they even awake in us a longing to ignore the principles which hold us apart, and to cast ourselves into their arms. But, after all, who is responsible for this alienation? Are we? We did not withdraw ourselves from them. The breach was not made by us, nor does it lie entirely with us to heal it.

Not that the Church, in our opinion, is altogether without blame in the matter.

The beacon of Catholic Truth has not always burned too brightly in our midst. Those who have turned longing eyes in our direction have sometimes failed to catch a gleam of light from the "City set upon an hill." And then for us to disguise the walls and to paint upon the gate a foreign and misleading sign was surely neither wise nor charitable.

Should not these mistakes, to call them by no harsher name, be remedied as our first contribution to the cause of Christian Unity?

When we shall have ceased to wear the appearance of a Protestant sect we may be able to show that, in our Catholic faith and orders and sacraments, we possess something which the non-Catholic world needs.

When that is properly demonstrated the cause of Unity will have made substantial progress.

OPPORTUNITY.

Master of human destinies am I !
 Fame, love and fortune on my footsteps wait.
 Cities and fields I walk ; I penetrate
 Deserts and seas remote, and passing by
 Hovel and mart and palace, soon or late
 I knock unbidden once at every gate !
 If sleeping, wake ; if feasting, rise before
 I turn away. It is the hour of fate,
 And they who follow me reach every state
 Mortals desire, and conquer every foe
 Save death : but those who doubt or hesitate
 Condemned to failure, penury and woe
 Seek me in vain and uselessly implore.
 I answer not, and I return no more.

—Jno. J. Ingalls.

SOCIETY OF BONA MORS.

OBJECTS.

- I. To pray for a good death.
- II. To pray for the dying.
- III. To pray for the general restoration of Extreme Unction.

RULES.

- I. DAILY, to pray for a happy death.
- II. ONCE A MONTH, to hear Mass for the intentions of the Society (preferably on the last Saturday).
- III. ANNUALLY, to receive Holy Communion, with special reference to the first object, on or about the Fourth Sunday in Advent.

RECOMMENDATIONS.

- I. To pray daily for the dying.
- II. To attend the public devotions of the Society.
- III. To observe Advent with special devotion for the objects of the Society.

Any communicant may be admitted to the Society by a priest, on promising to fulfil the rules. The priest shall bless a small crucifix and deliver it to the aspirant with these words :

Remember death. Pray for all souls in their agony. And the Passion of our Lord Jesus Christ console thee in thy last hour. Amen.

This Society is not intended to be confined to any one parish. Any communicant of the Church may become a member.

A Mass for the intentions of the Society is said in the Church of St. Mary the Virgin on the last Saturday in the month, preceded on the day before by devotions, and occasionally an address, after Evening Prayer.

The devotion called *Bona Mors*, with some other prayers appropriate to the Society, will shortly be printed.

For further particulars application should be made to the Rev. Clergy of St. Mary the Virgin.

THE Crucifixes for the Society of Bona Mors are now ready, and will be blessed and distributed at the monthly meeting, Friday, October 30. It is hoped there will be a full attendance on this occasion.

THE STOCK EXCHANGE.

To a person unaccustomed to the noise and rush of a busy city's life, the opening of the Stock Exchange must seem like the infernal regions. Every morning, at the stroke of ten, the President brings his mallet down upon the desk, and business opens with a howl and rush—everyone madly running about, yelling and making all kinds of gesticulations.

A stranger might ask Why all this hubbub?

Well, I suppose it would not be far wrong to say—This is one of the greatest gambling dens in the world, and every minute of time may mean to these men great loss or great profit.

After three o'clock the Exchange is deserted, the brokers going here and there trying to forget the excitement. Yet, though they forget it, the life wears upon them, and soon they become old, very rich or very poor—generally the latter.

It is discouraging to see how few men are willing to devote a little of their time to the service of the Church.

To the average business man the religious side of life is a blank. His whole soul is in his work, and when his work is done his life too is ended. To one seriously reflecting, this state of affairs can hardly be satisfactory.

There are of course men who are at the same time most successful in business and thoroughly devoted to their Church, but they are the exception.

The work of the Brotherhood in helping young men to keep religion from being crowded out of their lives by business is something to be truly grateful for.

NOTES AND QUERIES.

THE RATIONALE OF RITUAL.

Courtesy is generally regarded as indispensable in all social relations. It is expressed in a variety of ways, as for instance, by the raising of the hat, bowing, etc. It is not considered necessary to be able to give an account of the origin and symbolism of such acts. It is sufficient that everybody understands the principles underlying them.

The same thing, translated into the higher relations of Religion, is called Reverence, and finds its natural expression in Ritual. Ritual is just as requisite to our due intercourse with Heaven as are the social amenities in our dealings with man. In the same way too the general principle underlying all Ritual is of more importance than the exact symbolism of each little detail.

It is the business of priests and some others to understand the *minutiae* of Ritual, just as it is the business of the officials of a court of justice, a parliamentary body, or a secret society, to be expert in the smallest particulars of its procedure.

There is always a right and a wrong way of doing things ; and it is the definition by rule of what is the right way which makes ceremonial necessary, whether it be in matters of worship or in the marshalling of an army.

Persons who have been unaccustomed to the use of much ritual are inclined to concern themselves overmuch as to the precise meaning of every gesture and vestment. One could hardly imagine a less edifying method of assisting at the celebration of Divine Mysteries than that of being on the alert for each detail in order to apply its proper interpretation. In the ordinary affairs of life we do not stop to ask why a man wears two buttons on the back of his coat, nor should we accuse him of stupid mummery if unable to give a satisfactory answer.

Life indeed would become a burden were we compelled to furnish symbolic reasons for everything we do ; to explain, for instance, why it is

"bad form" to cut one's lettuce with a knife, or the subtle significance of the only direction in which it is permissible to tip a soup-plate. To those with a taste for inquiring into these things, no doubt it might be made an interesting research.

The Ritual of the Church is by no means on a level with such matters. Its study is full of interest and instruction, and cannot fail to be edifying to those who systematically take it up. But it is a science, and must be dealt with comprehensively, and not piece-meal.

What we wish to insist upon is that it is not necessary to be an expert in ritual in order to participate intelligently in Catholic worship. One need not know why the priest wears a maniple on his left arm, or kisses the altar, or stands at one part of the altar at one time, and at another part at another time, in order to fully enter into the meaning of the august and holy Service which he executes.

However, whatever may be said of the ceremonial affecting priests and others in the sanctuary, the ritual acts proper to the ordinary layman are neither many nor elaborate, nor is their meaning the least obscure. Such matters it concerns us all to know about and understand. We commend very heartily a book advertised in our columns, *The Congregation in Church*, as affording much excellent information on this subject

THE universal use of the mixed chalice was due, in the first instance, to the fact that the mingling, after the practice of the Jews, took place at the Institution; afterwards mystical reasons were given for the practice, such as that it typified the union of the Two Natures of Our Lord united in One Person, and also that it symbolized the blood and water which flowed from the side of Christ upon the Cross.—*Church Times*.

The Catholic party in America is too powerful and wide-spread to be seriously injured or hindered by anything Broad Churchmen may do. Dr. Brooks is scarcely "broader" than the authors of *Lux Mundi*, so that much of the outcry against him is uncalled for and unjust. But his sym-

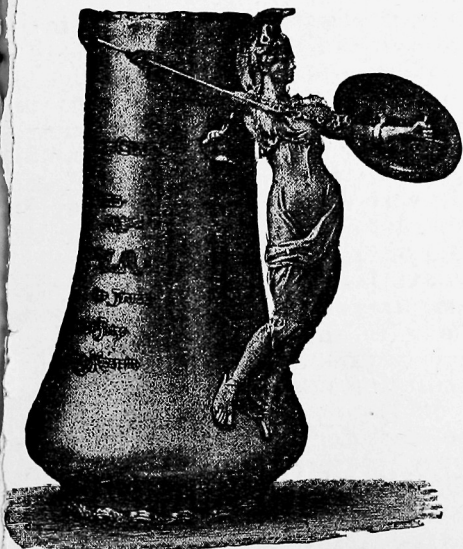
pathies have always turned in the Protestant direction rather than the Catholic; his sacramental views are, or were, Zwinglian; he bitterly opposed the movement for the change of the name of the Church; and he is fond of fraternizing with Unitarians, though a pronounced Trinitarian himself. He is a Colossus among insignificant Low Churchmen, and was elected Bishop because of personal popularity, not because of personal views.—*Church Review*, (Eng.)

The question of the change of the official title of the Church has fallen into abeyance for a time, because it was felt that pressing it might lead to a schism, and because High Churchmen could not agree upon a title to supersede "Protestant Episcopal." Our present name is hard for the Catholics to swallow, but it is no worse than the Thirty nine Articles, which admit of orthodox interpretations, but are apt to mislead, and do more to hinder the advance of Catholic truth and worship than all other causes put together. If we claim Catholicity to our Roman brethren, they say, "But is not your Church the 'Protestant Episcopal?'"—*Church Review*, (Eng.)

When we reflect that the United States has sixty million people, and our Church has less than a million communicants, and that in the world at large the Buddhists alone outnumber the Christians, the conclusion is inevitable that the Church of Christ has, to a large extent, miserably failed in her mission to men. And why, unless because of her divided condition? Romanism is, proportionately, just as great a failure as Anglicanism; Protestantism, far worse. With the Church reunited on the Anglo-Catholic basis, under the constitutional primacy of the Bishop of Rome, might she not soon conquer the world?—*Church Review*, (Eng.)

QUESTIONS on Church subjects may be sent to the Editor of this department, who will be glad to answer them according to his ability, reserving however the right to reject such as are unsuitable.

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