



THE

ISSUED
MONTHLY



ARROW

BY THE SONS OF
SAINT SEBASTIAN

VOL. I., No. 2.

NEW YORK, NOVEMBER, 1891.

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THE Editors feel much encouraged by the kind reception of the first shaft from our quiver.

WE gratefully acknowledge the exchanges which have appeared upon our table. And as THE ARROW wings its way, we shall hope to find the number of its friends increasing.

ATTENTION is called to the fact that the price of THE ARROW is only 50 cents a year. Our subscription lists are in the hands of Mr. H. C. Davis, 216 West 45th Street, who will be glad to enter names forwarded to him.

OUR delegate to the Brotherhood Convention, the Rev. Father Gamble, is also the accredited representative, bearing to the Convention the greetings, of the Union of St. Andrew of Scotland.

EARNEST attention should be given to the letter of Rev. Father Van Rensselaer. The work of the House of the Holy Comforter, being now under the care of the Sisters of the Visitation, B. V. M., commends itself especially to the members of this parish.

THE Church at large watches with much interest the Convention in the diocese of Georgia which is to elect a Bishop in the stead of Bishop Talbot, declined. This diocese is one of such importance in the Southern Church that it is hoped the clergy and laity will be as wise in this election as in recent ones, and raise to the bishopric a man strong in the Catholic Faith.

ON the date of the Georgia convention the enthronement of the new Bishop of Milwaukee will take place, i. e., November 10. The Bishop-elect has addressed a letter to the diocese asking the prayers of the faithful for himself on the day of his consecration.

THE hymns used in St. Mary's are from "Hymns, Ancient and Modern," revised and enlarged. The numbers correspond to those in the latest edition only, and it may be added that old editions are not allowed to remain on sale at the booksellers.

THE wisdom of the suggestion for a Church Congress at the time of the World's Fair, in Chicago, is evinced by the eager notice taken of it in many of the great centers.

A LADY, not a member of the parish, subscribes for four copies of THE ARROW, three of which we are permitted to send to poor persons. There are no doubt many others who could do the same, and who only need this suggestion in order to help the paper and at the same time do an act of kindness to their less fortunate fellow-parishioners.

INSTITUTIONS and organizations at home and abroad are preparing to meet there for council and debate. The time and place seem opportune, and the Church, not alone in the States but the entire Anglican Communion, should assemble, and in the earnest discussion of topics vital in their interest, build up the Catholic faith and so strengthen the Church of Christ. Certainly much could be done to "show the way", at least, in future Church Congresses, saving the Faith the rude shocks and hurtful teachings of such meetings as that recently held in a Kentucky city.

A LETTER in *The Church Review* has this to say of the Church Congress:

"The World's Fair at Chicago might offer an opportunity for a step in this direction, and for an instruction to the American people in the teachings of the Church of England such as may not recur in this century. The Americans are making a tremendous effort to set forth the civilization and progress of the Anglo-Saxon race in the New World on the centenary of the discovery of America by Columbus. The world will have its say and its show on that occasion. Why should the Church be silent? English-speaking people will be gathered from all parts. Is there not a great chance on an occasion like this to set forth to the American people the claims of the English Church and of the American Episcopal Church? Probably (as in Paris in 1889) congresses of all kinds will then discuss divers topics. The Church ought to have her claims represented. Man has a soul as well as a material body. If only the inducing eminent English divines and preachers to visit America and help in the American Church something might be done. Of course, the American clergy and Bishops should be consulted on this subject, but I cannot but think they would be pleased at a Church Congress being held in what promises to be the greatest city of America on an occasion so auspicious as this will be."

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.

KALENDAR FOR NOVEMBER.

- 1 **S. All Saints. 23d after Trinity.** Solemn High Mass, 10:45. Solemn Vespers, 4 p. m. Vespers of the Dead, 5:30 p. m. (and Annual Meeting, B. G.)
- 2 **Mo. All Souls.** Requiem Masses, 7, 8, 8:30, 9, and Solemn, 9:30 a. m. (B. G. Anniversary). Litany for the Dead, after Ev. Prayer.
- 3 **Tu.** Guild of St. Mary of the Presentation, 8 p. m. Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 4 **We.** St. Mary's Guild, Monthly Mass, 9:30 (and Annual Meeting). Guild of St. Mary of the Cross, 8. St. Joseph's Guild, 4 and 7:45.
- 5 **Th.** Guild of St. Mary of the Annunciation, 8.
- 6 **Fr.** St. Leonard. Abstinence. Confessions, afternoon and night. Guild of St. Mary of the Angels, 3:30.
- 7 **Sa.** O. V. B. V. M. Monthly Mass, 8. Industrial School, 10 a. m. Confessions, afternoon.
- 8 **S. Octave of All Saints. 24th after Trinity.**
- 9 **Mo.** Requiem Mass, 7. Litany for the Dead, after Ev. Prayer.
- 10 **Tu.** Sons of St. Sebastian, Conference, 8.
- 11 **We.** St. Martin. St. Joseph's Guild, 4 and 7:45.
- 12 **Th.**
- 13 **Fr.** St. Britius. Abstinence. Confessions, afternoon and night.
- 14 **Sa.** Industrial School, 10 a. m. Confessions, afternoon.
- 15 **S. 25th after Trinity. St. Machutus.**
- 16 **Mo.** Requiem Mass, 7. Litany for the Dead, after Ev. Prayer.
- 17 **Tu.** St. Hugh. Sons of St. Sebastian, Conference, 8.
- 18 **We.** St. Joseph's Guild, 4 and 7:45.
- 19 **Th.** Confraternity of Blessed Sacrament, Monthly Mass, 8.
- 20 **Fr.** St. Edmund. Abstinence. Confessions, afternoon and night.
- 21 **Sa.** Industrial School, 10 a. m. Confessions, afternoon.
- 22 **S. Sunday next before Advent. St. Cecilia.**
- 23 **Mo.** St. Clement. Requiem Mass, 7. Litany for the Dead, after Ev. Prayer.
- 24 **Tu.** Sons of St. Sebastian, Conference, 8.
- 25 **We.** St. Catherine. St. Joseph's Guild, Monthly Meeting, 7:45.
- 26 **Th.**
- 27 **Fr.** Abstinence. Bona Mors, after Ev. Prayer. Confessions, afternoon and night.
- 28 **Sa.** Bona Mors, Monthly Mass, 7. Industrial School, 10 a. m. Confessions, afternoon.
- 29 **S. Advent Sunday.**
- 30 **Mo.** St. Andrew. Sons of St. Sebastian, Corporate Communion, 7; Annual Meeting, 8 p. m. (B. G. Monthly Mass, transferred to Dec. 1st.)

ORDER OF MUSIC.

All Saints' Day, November 1.

SOLEMN HIGH MASS.

Processional Hymn 436.....Gordigiani
Introit—Hymn 439.....Sullivan
Mass in B flat.....Neukomm
Offertory—"No shadows yonder" (Holy City).....Gaul
Recessional Hymn 235.....Monk

SOLEMN VESPERS.

Processional Hymn 439.....Fairlamb
Proper Psalms 112, 121, 149.....Mozart
Magnificat in B flat.....Martin
Nunc Dimittis in B flat.....
Vesper Hymn 427.....Monk
Offertory—"List the Cherubic Host" (Holy City).....Gaul
Anthem—"Blest are the departed".....Spohr

Vespers of the Dead.
(Burial Guild.)

Psalms 116, 120, 121, 130 and 138.

Octave of All Saints, November 8.

SOLEMN HIGH MASS.

Music of All Saints' Day repeated.

SOLEMN VESPERS.

Music of All Saints' Day repeated.

Recessional Hymn 447.....Redhead

25th Sunday after Trinity.

HIGH MASS.

Processional Hymn 296.....Monk
Mass in E flat.....Prentice
Offertory—"God shall charge His angel legions".....Lucantoni
Recessional Hymn 274.....Dykes

VESPERS.

Processional Hymn 305.....Oakeley
Psalms 123, 124, 125 (17th Selection).....Bellini
Magnificat.....
Nunc Dimittis.....Barnby
Vesper Hymn 266.....Dykes
Offertory—"With glory clad".....Wagner
Laudate Dominum.....Parisian Tone
Recessional Hymn 223.....Roe

Sunday next before Advent, St. Cecilia's Day, November 22.

SOLEMN HIGH MASS.

Processional Hymn—"We march".....Barnby
Introit—"In the City of the Lord".....Prentice
Mass—St. Cecilia.....Gounod
Offertory—Vision of St. Cecilia.....Lebouc
Recessional Hymn 393.....Balfe

VESPERS.

Processional Hymn 242.....Jenner
Psalms 1, 15, 91 (First Selection).....Prentice
Magnificat.....
Nunc Dimittis.....Monk
Vesper Hymn 28.....Von Weber
Recessional Hymn 280.....

Advent Sunday, November 29.

HIGH MASS.

Processional Hymn 47.....Monk
Mass in F.....Wagner
Offertory—Hymn 398.....Dykes
Recessional Hymn 288.....Hayne

VESPERS.

Processional Hymn 226.....Pearsall
Proper Psalms 96, 97.....Gounod
Magnificat.....
Nunc Dimittis.....
Vesper Hymn 45.....Greatorex
Offertory from "Requiem".....Mozart
Hymn 49.....Plain Song
Recessional Hymn 54.....Monk

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

DURING the month of November there will be a Requiem Mass on each Monday, at 7 a. m.

SPECIAL PREACHERS.—At the Solemn Requiem on All Souls' Day, the Rev. Father Welling; at the Choir Festival on St. Cecilia's Day, the Rev. Father Sargent.

THE boys of St. Joseph's Guild have decided to devote their offerings for the present to a fund for the purchase of a suitable Crucifix for the Guild Room. With the aid of others this might be expanded to a Calvary (including statues of Our Lady and St. John) to be enclosed in a trip-tych or case with folding doors. Thus the Guild Room could be converted at will into an oratory for the use of the various guilds and societies which meet there.

THE Librarian of St. Joseph's Guild acknowledges with thanks the receipt of a number of useful books. At the same time he asks for more. A search through the upper shelves of libraries and the hidden recesses of closets would, we feel sure, bring to light many a volume that could well be spared. Books suitable for boys are not the only ones we can make use of, for we have already begun the nucleus of a parish library, and almost any book that comes to us will find a place in one or other department.

TICKETS for the Choir Festival on St. Cecilia's Day, Nov. 22d, 8 P.M., may be obtained in the choir room on the preceding Sunday.

It is hoped that those good friends who in the past have so generously supplied the funds for ice-cream, cake, etc., at the Monthly Meetings of St. Joseph's Guild, will continue their kind interest and contributions.

The Sons of St. Sebastian most gladly give their services to the management of the Guild—no light task for a handful of young men—but they are compelled to look to others to assist them in furnishing the wherewithal. The Treasurer reports, in response to our appeal last month, one very generous annual subscription. This encourages us to call the attention of others to the need of regular contributions for this work. Badges, prizes, material for industrial classes, wooden guns for the drill, etc., have to be provided as well as the monthly entertainment. Contributions may be sent to Mr. W. Leslie Brower, 132 East 24th Street, or to the Clergy.

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.

SINCE our last number was given to the printer very much of interest in Chapter life has occurred. Matters interesting not alone to members of our Chapter and the Brotherhood at large, but also to all churchmen. There is, we fear, an idea prevalent in the parish that our Chapter meetings are confined to Chapter members. This is not the case; we will welcome all the men of the parish and their friends to all our conference meetings (Tuesday evenings at 8 o'clock, except the first Tuesday in each month, which is reserved for business). These conference meetings are entirely informal in character. The lecturer, if one might so designate him, speaks for a few moments upon some interesting theme, and replies to all inquiries made by those present who desire points of the subject made clearer.

ON Tuesday evening, the 13th instant, no one had been asked to talk to the Chapter, as it was decided to use that evening for making the final arrangements for the union service. After the business had been concluded, a question, from one of the members, called forth an interesting and instructive talk by Father Gamble upon the Apostolic succession.

ON another evening Father Johnson, of St. Chrysostom's Chapel, spoke to the Chapter on the evidences of Christianity. He treated the subject entirely without reference to theology, taking simply what would be considered evidence in a court of law, thus making his deductions broad and clear, and his conclusions readily grasped by laymen. We are sure every man in the Chapter has been benefitted by this lecture.

WE were also favored during the month with a visit from Father W. Magee Tuke, of Edinburgh, who was the delegate to this country of the Union of St. Andrew of Scotland. Father Tuke was elected an Associate of the Sons of St. Sebastian, to whom, with others, he bore the greetings of the Union of St. Andrew. It was Father Tuke's intention to be present at the convention held in St. Louis, October 22-25, as the delegate from Scotland, but, having been suddenly recalled to Scotland, he gave the Scottish credentials to the delegate of the Sons of St. Sebastian (Father Gamble), requesting him to represent the Scottish branch, convey its greetings to the Brotherhood of St. Andrew, and to tell the Brotherhood of the work being done in Scotland in spreading Christ's kingdom among young men, and to say that the Church in Scotland considered that America had repaid the debt it has owed to Scotland for the past hundred years.

THE union service of the Brotherhood was held on Sunday evening, the 18th instant, and was a most gratifying success. That is, a large delegation, about one hundred of the representative

men of the Brotherhood in this city and vicinity, attended and joined heartily in the service, as did many of our friends. Rev. Dr. G. H. S. Walpole, Professor of Systematic Divinity in the General Theological Seminary, preached a scholarly sermon. He took for his theme the characteristics and lives of the three saints then most prominently before us, St. Luke, St. Andrew and St. Sebastian; saying that St. Luke's great characteristic was "the pen," St. Andrew's, "the word," i. e., the *spoken* word, and St. Sebastian's, "the life," and urging all men to follow their example, and especially to heed St. Luke's, who said: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order."

Two laymen, Mr. Henry A. Sill, one of the officers of the Brotherhood, and John M. Locke, a prominent Brotherhood man in Chicago, followed Dr. Walpole with short, stirring addresses on the work and needs of the Brotherhood, after which Mr. Faure made the final announcements concerning transportation, to the delegates to the Convention.

ST. ANDREW'S DAY, November 30, is the one day in the year set apart for every Brotherhood man throughout the country, and wherever else the Brotherhood may have a footing, to make his communion. Although the Brotherhood is so widely scattered, it is the intention that they may thus have a corporate communion of the entire organization. It is therefore hoped that every member of this Chapter will make it a point to be present at the Mass on that day.

A LETTER from our delegate to the convention of the Brotherhood, at St. Louis, has been printed in another column. His full report reaches us too late for notice in this issue. The interest which such a meeting will arouse will surely be strongly felt throughout the Church, and her prayers be given to the workers for the cause of Christ among young men.

It is very important that each member of the Chapter should make it a point to be present at each monthly business meeting. The next will be held in the Guild Room, Tuesday evening, November 3, at 8 o'clock. At this meeting Father Gamble will report about the convention just held in St. Louis, at which he was our delegate. Every member of the Chapter should hear this report. None can fail to be impressed with some measure of the enthusiasm that pervaded the convention in St. Louis. Simply to read the account of the intense enthusiasm that fills the minds and hearts of the delegates must stir our blood and nerve us to do our utmost to achieve yet greater things than have yet been done by the Brotherhood of which we are members.

THE winter season is now close upon us, and there is much work for every man in the Chapter to do. It is therefore greatly to be desired that each man should attend *all* the meetings, if possible. This frequent coming together strengthens each one of us; and to those of us who have more time to devote to Chapter work, it lends encouragement and adds force to know that the hearty support of all the Brotherhood is behind them.



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NEW YORK, NOVEMBER, 1891.

"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"

SPIKE THE GUNS.

November brings again before us the work of prayer for the dead. Many of us will be saying this month "Grant them, O LORD, eternal rest and let light perpetual shine upon them." We know well that for the dear souls in purgatory our labor will not be in vain. But do we remember as we should that prayer for the dead is also work for the living? Do we realize that the setting forth of Catholic teaching concerning the departed would be one of the most effective weapons against modern unbelief, that it would *spear the guns* of the enemies of the Faith? And yet the proof of this is obvious. Open any infidel publication, engage in conversation on religious matters with almost any skeptic, and you will not go far before you meet with some argument based on what the objector supposes to be the Church's teaching about Heaven and hell, death and the judgment. Yet in nine cases out of ten what is supposed to be the teaching of the Church is really some Protestant heresy, some mere assumption, some unwarranted inference from untheological statements. A clear and loving exposition of what we, as Catholics, really do believe, would have cut the ground from under our opponents' feet, it might have led them captives to the Cross of Christ.

It is one of the cheap sophisms of the time that all teaching concerning the life after death is unpractical and sentimental. Much teaching is so. But it is at least suggestive that some of those who are seeking most earnestly to restore the practice of prayer for the faithful departed are among the hardest workers for social reform and industrial emancipation. What we need to make clear is that there are not *two* worlds—this world and *the other*; that Heaven is not a "future state" or a distant sphere; that hell is not eternal torture, but is alienation from Him "in knowledge of Whom standeth (consisteth) our eternal life" and that we pray for the departed not to change the mind of God towards His children but that, through whatever suffering, His purpose may be wrought out of Whom it stands written, "It is not the Will of your Father which is in Heaven, that

one of these little ones should perish," and Who must therefore be ever seeking to bring all souls to know Him and live.

THE ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

A LETTER FROM OUR DELEGATE.

The opening service of the convention was held on Wednesday, Oct. 22d, at 10 A. M., in the Cathedral, St. Louis, the Bishop of Missouri preaching the sermon.

Christ Church Cathedral is a lofty and imposing structure, of truly Cathedral dimensions, and well fitted for a function of this character. The vast congregation of men was a sight, moreover, to inspire any preacher, and the good Bishop was equal to the occasion.

In the brief notes to which we are limited it will be impossible to do more than touch upon some of the more salient features of the first day's exercises.

Immediately after the service the Convention was organized in the Exposition Hall, across the street from the Cathedral, where a surprise of a striking nature had been prepared for us. This consisted in the unveiling of a colossal picture of "Christ's Entry into Jerusalem," by Phillipeaux. It had been at first concealed from our unsuspecting eyes by the ordinary stage curtain. At a given signal this was raised, whilst a gentleman appropriately sang Faure's "The Palms." The effect was very telling, and the picture remains before us as a symbol of the religious purpose of this great gathering.

The first part of the afternoon was devoted to business. At 4 o'clock began a general conference on "Church-going Among Men." It was worth the journey half way across the continent to hear the impassioned and thrilling addresses of Mr. Davis (of St. Luke's, Germantown, Pa.) on "Public Worship and Christian Effort," and that of Col. Styles, of Virginia, from the floor of the convention, on the general topic. Mr. Davis' speech was an earnest plea for the preaching of the unadulterated gospel, and conveyed a strong protest against the present tendencies of the pulpit, under the name of Higher Criticism. The thunders of applause which he constantly elicited should leave no doubt as to the minds of the laymen of the Brotherhood of St. Andrew on the subject of the old-fashioned gospel and the sacraments of the church. Indeed all the speeches were characterized by a fervent loyalty to the church. It is well known that the Brotherhood is composed of "all sorts and conditions" of churchmen, those of the Catholic school (*pace*, Bishop Tuttle!) being, by their own fault, an inconspicuous minority. Nevertheless, nothing could be more satisfactory, in this as in former Conventions, than the way in which the lay

speakers touched upon the sacraments and the church's order, and the hearty manner in which such references are invariably received. The spirit of the Brotherhood is thus manifest, and augurs well for the future of the church, which it is bound to influence.

The enthusiasm and inspiration to be derived from one hour of to-day's general conference would repay any Chapter for sending as many delegates as possible much further than St. Louis.

PRAYERS FOR THE DEAD.

On the Feast of All Saints we thank God for the triumph of all the Saints, who, from "righteous Abel" down to our times, have conquered in the fight against the powers of darkness, and whose sanctity of life, and constancy in the Faith are as beacons to the world.

All Saints' Day is immediately followed by All Souls' Day. This is the commemoration of all the Faithful departed. Not only those who have grown so near to Christ here upon earth that their fellow men have recognized in them the stamp and mark of Sainthood, but *all* her children—however imperfect, however stained by sins and failings—all who have passed from their earthly conflict, the Holy Church commemorates. On All Souls' Day, and throughout November (for the commemoration has by custom been extended over the whole month) we should in our prayers remember our departed friends. The Catholic doctrine of the Communion of Saints thus finds its fullest practical realization; for whilst we rejoice with those who have won the Crown, and whilst we pray for those who are yet waiting, that "we with them may be partakers of Thy heavenly kingdom," shall we not believe that they too are praying for us?

Instinct, custom and Christian doctrine are all in favor of Prayers for the dead.

It is an instinct of our nature almost as strong as that which makes us believe in a life hereafter to follow our dear ones beyond the grave with our prayers. Who that has prayed daily from childhood for a beloved father or mother can be content to drop the familiar petition and the loved and sacred name from his prayers, because forsooth the incident of death has intervened? Is death then after all such a catastrophe that it cuts us off utterly from those we love? No wonder Protestantism drives people into the foolish vagaries of spiritualism! For this natural instinct will not endure the cold, pagan repression, which forbids us to think or speak of our dead save as things of the past, removed from all reach of our sympathies.

The custom of praying for the dead is well nigh universal.

Until the 16th century, when Protestantism arose with its strange denials of the old Faith, the custom was never called in question. It seems to

have been as natural to Christians, from the days of the Apostles, to pray for the dead as to pray for the living. The inscriptions in the catacombs, the ancient Liturgies, and the ancient Christian writings amply prove this. There is no doubt that St. Paul uttered a prayer for the dead when he wrote of Onesiphorus "The Lord grant unto him that he may find mercy of the Lord in that day."

Prayers for the Dead were used by the Jews in the days of our Lord just as they are to-day. As He joined in the services of the Temple and the Synagogue, He must have taken part in such prayers. We do not find Him protesting against the practice, as he would certainly have done had it been wrong.

Christian Doctrine teaches us that the souls of the Faithful are awaiting the Resurrection of their bodies and the final Judgment, before entering upon the full reward of the blessed. They are therefore capable of experiencing an increase of light and peace. And it is for this that we pray. Not for the salvation of those who rejected Christ in this life, but for an increase of light and peace for the *Faithful* departed.

ST. CECILIA,

Virgin and Martyr, Third Century.

St. Cecilia came from an illustrious Roman family—the Cecili. From early childhood the faith and love of Christ possessed her heart. Her parents were still pagan, but they loved the gracious, gentle girl, and did not oppose her. They lived in the Campus Martius, in a palace full of the trophies and pomps of their ancestors. But all this splendor was nothing to her. The Book of the Gospels, hidden under her dress, rested always on her heart. From those words, which are spirit and life, she received a force beyond nature. Underneath her gold-embroidered robe she wore a garment of hair; and she fasted often. Day and night she lived in hidden communion or in loving service of Him Who died for her on the Cross. To him she consecrated herself in perpetual virginity. She loved to pray in the churches of the catacombs, and to celebrate the feasts of the martyrs, and to attend to the needs of the poor, who knew and loved the gentle maiden.

Her voice was of a ravishing sweetness, and she played on all kinds of instruments; but so full was her heart of joy that no instrument could utter it all, and so, it is said, she invented the organ to pour forth in full tides the gladness of her soul in the praises of God.

In those days martyrdom was always a possibility. The Christians had still often to hide in the catacombs. But to her, martyrdom was but a fire-guarded gate of the Paradise of her Lord.

At last, notwithstanding her vow, she was betrothed by her parents to Valerian, young, virtuous and rich, but a pagan. She was married with all the old Roman rites; and so this Christian vestal, veiled in the flame-colored veil, was lifted over her husband's threshold into the house which she was to transform into a house of prayer and mercy. She told him at once of her vow, and the good angel who always guarded her. He listened to her with tender reverence, and asked to see the holy angel; but she told him that, to have this granted, his eyes must be opened by the well of living waters which springs up for ever.

And so the beautiful story goes on to tell how Valerian, by his gentle wife's prayers and guidance, was brought to serve with her the true God. Valerian had a brother, Tiburtius, to whom he was devotedly attached; and his first prayer, as a Christian, was for the conversion of his brother. This happy result was ere long by the Providence of God brought about; and thus most blissful was the life of these three blessed ones. The fragrance of Paradise filled their home; and it is said that Cecilia sang sacred hymns with such sweetness that the angels came down to listen. Their good deeds reached the ears of the prefect of the city, and they were seized and brought before the tribunal and given the alternative of sacrificing to the gods or being put to death. Sentence having been pronounced upon the brothers, Cecilia bade them farewell in these words, "Now Christ's own knights, brave and dear, cast away the works of darkness and put upon you the armour of light! You have fought the good fight. Your course is done. You have kept the faith. Go to the crown of life that may not fail, for the Righteous Judge will give it to you!" They were then led forth to their martyrdom; and not many days after Cecilia joined them by the same way.

St. Cecilia has ever been regarded in the Church as the special patroness of Ecclesiastical Music, and is generally represented in art as playing upon an organ.

THE HOUSE OF THE HOLY COMFORTER, FREE CHURCH HOME FOR INCURABLES, 149 SECOND AVENUE.

In announcing the establishment of the Sisters and patients of the House of the Holy Comforter in their new home, we congratulate its friends and helpers on this reward of their earnest and unflinching efforts. For many long years, through many vicissitudes, in spite of many disappointments, they have labored, given, and prayed for this gift, which has at length been so graciously granted them. Too much praise cannot be awarded to Mr. Charles C. Haight, whose valuable services have been freely given, for the skill and ability with which he has altered and adapted the building to the work of the hospital and the painstaking care which he has devoted to the details, in which the convenient stairways, the sanitary plumbing, and the soft and harmonious coloring are conspicuous features. The cost has been met or provided for by liberal gifts and careful labor and management, and the Home will start on its fresh career, by the blessing of God, free from debt, excepting the mortgages. With its enlarged accommodations and increased facilities for hospital work it will be able to add to its beneficiaries. For the greater outlay which this must bring, in addition to the usual current expenses, it must continue to rely, as it has relied for the past twelve years, on the bounty of God, bestowed through the "cheerful givers," whom He loves.

M. VAN RENSSELAER,

President of the Board of Managers.

NEW YORK, October 16, 1891.

THE night has a thousand eyes,
The day has but one;
And the light of a whole world dies
When the sun is gone.

The mind has a thousand eyes,
The soul has but one;
And the light of a whole life dies
When love is gone.

INTO the valley's lap the dewy mountain throws
A thousand pearly drops to form a single rose;
So in the course of life's few fleeting years,
A single pleasure costs the soul a thousand tears.

—Bourdillon.

THE ARMENIAN SERVICE AT ST. CHRYSOSTOM'S.

[From the N. Y. World.]

IF anybody wants to find out what sort of music is sung by the Christians of the Holy Eastern Church, he should go to St. Chrysostom's Chapel, corner of 39th Street and Seventh Avenue, Sunday afternoons, about 1.30 o'clock.

St. John Chrysostom was an Eastern saint, and when he preached in Constantinople a few hundred years ago he was considered a first rate pulpit orator. That was how he got his nickname "Chrysostom" (golden-mouthed). It is because he was an Eastern saint that the Armenian Christians chose this chapel of Trinity parish. The Episcopal Church, by the way, is on friendly terms with the Eastern Christians, who regard the Roman Catholics as schismatics.

Strangely enough while there are Armenians sufficiently numerous in Worcester, Mass., to support a church, St. Saviour's, and a priest, the Rev. Joseph Saragian, there are not enough in New York city. So at intervals of two months or so Rev. Mr. Saragian comes and celebrates mass for the New York Armenians.

As St. Chrysostom's is in use all the forenoon of Sunday, the mass begins at 1 o'clock, and is a very elaborate service. The divine office is sung every Sunday afternoon. It corresponds somewhat to matins.

When the people come into church, they stand up in the pews for their private devotions. They bless themselves in the same way as Episcopalians and Roman Catholics. The Russians and Greeks have a more complicated way of making the sign of the cross.

As for the music, it is full of odd quirks and quavers and triplets and all manner of vocal embellishments. It is all in the minor key and that made known to students of ancient music as the fourth authentic. In some respects it resembles the tunes played on the Scotch bagpipes, and the similarity was emphasized yesterday when Mr. Hissarlian hummed a long, deep note like the drone of the pipes, while Mr. Shabas chanted the "Alleluia" with all the quillies and skirls of a strathspey.

There was much bowing and crossing, and, of course, no American could understand what was being said or sung except the words "Amen!" and "Alleluia!"

The service resembled other services in one respect. A collection was taken up and the congregation, which was made up of young men, put in each a silver quarter of a dollar.

UNANSWERABLE.

The Rev. Dr. Glover, of the Episcopal Church, preached a sermon on the Personality of the Devil. A brother of the same Church called him to account, and denied there was any such a being as a personal devil.

"We frequently read in the Bible," answered the Doctor, "of the devil. What does this mean?"

"Simply our own evil and corrupt nature within us," was the reply.

"You repeat the Apostles' Creed. Do you believe in Christ as the Son of God, conceived by the Holy Ghost and born of the Virgin Mary?"

"Certainly I do."

"The Bible informs us that Christ was without sin. Do you believe this?"

"Unquestionably."

"We read in the Bible that Christ was tempted of the devil. Put it logically, in the form of a syllogism, and see where the conclusion that follows must necessarily lead and leave you."

"(1) Your predicate is that 'the devil is simply our own evil and corrupt nature within us.'"

"(2) You admit that Christ was tempted of the devil."

"(3) Your conclusion must, therefore, necessarily be that Christ (who was without sin) was tempted by his own evil and corrupt nature within Him."—*American Church.*

"FASTING, like prayer, almsgiving and sacrifice, is an innate idea common to most religions, true or false, ancient or modern, for it is inculcated alike by Mohammedans, Jews and Christians. In the Church it has been continually observed since the time of the Apostles, who fasted and prayed before the ordination of elders (Acts xiii. 2, xiv. 23), until our own day. In the Prayer Book more than a hundred days are set apart for this pious observance, a system of fasting that might by some be considered impracticable in our day."

Granting this, still a part of this time was not found too great a burden by many faithful Churchmen who obeyed their mother Church speaking by her Prayer Book. Above sixty days in the year, *i e.*, every Friday, with the seven Wednesdays in Lent and Easter Eve, seemed to some to correspond to the like number of festival days in the Christian year, the Sundays and chief holy days, thus making the days of abstinence and of festivity balance each other, so to say, by reasonable compensation in the course of the Christian year. In this matter, as in others, grace corresponds to nature, not to mention that grace thus consecrates to pious uses the two ideas of penitence and festivity. Religiously considered, therefore, the Friday abstinence is the analogue of the Sunday festival, and each of them corresponds to great actions in our Lord's life, the Atonement and the Resurrection, both doctrines necessary to be believed, and therefore to be commemorated not only in sentiment but also in action by man, who is both sentient and active in his twofold nature. The gross neglect of this spirit of fasting or abstinence on Fridays among Churchmen makes it incumbent on the clergy to remind them of the neglected rules of their own Prayer Book, which in so many words dedicates every Friday to abstinence from delicate food, from flesh meat, and therefore from pleasure; for to devote the day to pleasure while abstaining from meat was but a partial because merely carnal observance of the weekly memorial of the Passion unworthy of a pious Christian whose devotion should effect both body and soul in his twofold nature."—*Rev. Green-Armytage in Church Review.*

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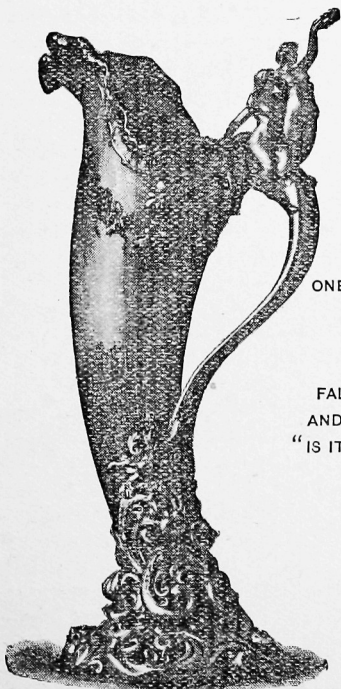


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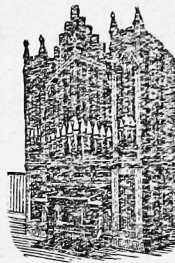
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