

THE

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MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

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THE ARROW is not a close corporation, but will welcome at all times strong Catholic articles from Priests or laymen.

WE begin with this number an historical account of St. Mary-the-Virgin's, which must prove interesting alike to friends and others who have watched the growth and development of this Parish.

REV. DR. H. G. BATTERSON has accepted the call to the Church of the Redeemer, this city. It is a matter for great congratulation that we shall have another church with daily Mass, and the full Ritual of the Church.

THE wisdom at the helm in the elections to the Georgia Bishopric, has not failed in the latest choice, when the lot fell upon the Rev. Dr. C. K. Nelson of Bethlehem, Pa. Such fixed Catholic purpose surely marks a turn in the tide of the Church's affairs at the South.

WHAT the loving labor and energy of one Priest can accomplish for the Catholic Faith, may be seen in a little Church far out in Brooklyn, where within a year and a half has grown up a building, Churchly in every way, with Altar and appointments, vested choir, and full Catholic service. We speak of Emmanuel Church, Rev. Father H. O. Riddel, Rector.

AMONG the many exchanges which have reached us, we welcome one from Nebraska, *The Parish News*, Christ Church, Beatrice, edited by a former Assistant Priest of St. Mary-the-Virgin's, the Rev. Jas. O. Davis, whose brother is the able secretary of the Sons of St. Sebastian. Father Davis has the hearty good wishes of all his old friends at St. Mary's in his new field.

It seems almost wrong to take one thought from a sermon so filled with useful and forceful reasoning, as was that of Bishop Grafton, before the Guild of All Souls, at the Church of the Transfiguration, Sunday, November 1st. But as pure gold, fell this sentence from his lips: "The Church is Catholic through and through on paper. What we have to do is to make her so *actively and practically*."

THE work of editing and publishing THE ARROW is being done entirely by volunteer help, and in so new a work it is natural that mistakes will occur. Our systems are not perfected in the different departments, therefore we shall feel it a kindness if our friends will bear with us for a time, reporting such mistakes as really do occur, and any failures in the proper delivery of the paper. Such matters should be addressed to The Editor, THE ARROW, 216 West 44th Street, New York City, and *not* to the Priests of the Parish.

THE St. Cecilia Society of the Church of St. Mary-the-Virgin, which is composed of the choir, celebrated the festival of their Patron Saint on Sunday, November 22. The music throughout the day was very elaborate and beautifully rendered, the choir's reputation being fully sustained. At the special Solemn Vespers at night the Rev. Father Sargent, of the Order of the Holy Cross, was the preacher. Taking for his text Psalm xlv. 12, "So shall the King have pleasure in thy beauty," Father Sargent showed the necessity first of objective worship, and then of interior sanctity as its proper accompaniment; for, "The King's Daughter is all glorious *within*." Speaking of the advance of the Church, he thanked God that She has passed the time of Protestantism, and that She has learned to love the Altar more than the pulpit.

OUR shafts do not fly unnoticed as will be evidenced by the following extracts, which we choose from the letters and papers upon our desk. From a Western Prest: "It is the greatest satisfaction to see another periodical that is Catholic way through. There is no paper I can put into the hands of our Guild with greater pleasure." The *Diocese of Springfield* has this to say:—"THE ARROW, the organ of the Sons of St. Sebastian, Chapter 603, Brotherhood of St. Andrew, lies upon our table. It is thoroughly Churchly and Catholic in tone, well printed and ably edited. We wish THE ARROW a straight flight, a true aim and a bull's eye score every shot."

From a Priest in the City:—"It is a very attractive paper,—I wish it every success." A prominent city paper after referring to our "pointed title" continues:—"The journal is well edited, and is of interest to the parishioners and church-going people in general, and, as the *subscription price is only 50 cents a year* it should receive liberal patronage." And so the good words come to us!

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 DECEMBER.

- 1 Tu. Burial Guild, Monthly Mass, 8 a. m. Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 2 We. St. Mary's Guild, Monthly Mass, and Meeting, 9:30 a. m. St. Joseph's Guild, 7:45.
- 3 Th.
- 4 Fr. *Abstinence.* Confessions, afternoon and night. Bona Mors, after Evening Prayer.
- 5 Sa. O.V.B.V.M. Monthly Mass, 8. Industrial School, 10 a. m. Confessions, afternoon.
- 6 S. **2d Advent.**
- 7 Mo.
- 8 Tu. **Conception B. V. M. Feast of Dedication.** Masses, 7:30, 8 and 9:30 (High). Sons of St. Sebastian, Conference, 8 p. m.
- 9 We. Retreat for Associates O.V.B.V.M. St. Joseph's Guild, 7:45.
- 10 Th.
- 11 Fr. *Abstinence.* Confessions, afternoon and night. Bona Mors, after Evening Prayer.
- 12 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 13 S. **3d Advent. Sunday in Octave of Dedication.** Anniversary Sermon.
- 14 Mo.
- 15 Tu. **Octave of Conception B. V. M.** Sons of St. Sebastian, Conference, 8.
- 16 We. *Ember Day. Abstinence.*
- 17 Th. Confraternity of Blessed Sacrament, Monthly Mass, 8.
- 18 Fr. *Ember Day. Abstinence.* Confessions, afternoon and night. Bona Mors, after Evening Prayer.
- 19 Sa. *Ember Day. Abstinence.* Bona Mors, Day of Devotion. Industrial School, 10 a. m. Confessions, afternoon.
- 20 S. **4th Advent. Bona Mors, Corporate Communion, 8 a. m.**
- 21 Mo. **St. Thomas the Apostle.**
- 22 Tu. Sons of St. Sebastian, Conference, 8.
- 23 We. St. Joseph's Guild, 7:45. Confessions, Afternoon and night.
- 24 Th. First Vespers of Christmas, 8 p. m.
- 25 Fr. **Christmas Day.** Masses, Midnight 7, 8, 9 (Choral), and 10:45 (Solemn). Matins, 10. Vespers, 4 p. m.
- 26 Sa. **St. Stephen.**
- 27 S. **Sunday in Octave of Christmas. St. John the Evangelist.**
- 28 Mo. **Holy Innocents.**
- 29 Tu. Sons of St. Sebastian, Conference, 8. Sunday School Christmas Tree, 8.
- 30 We. St. Joseph's Guild, Christmas Tree, 8.
- 31 Th. *St. Silvester.*

ORDER OF MUSIC.

2d Sunday in Advent, December 6.

HIGH MASS.

Processional Hymn 226.....Pearsall
 Mass in A.....Kalliwooda
 Offertory—"Comfort ye" (Messiah).....Handel
 Recessional Hymn 51.....Monk

VESPERS.

Processional Hymn 47.....Monk
 Psalms 96, 97.....Gounod
 Magnificat and Nunc Dimittis....."Gounod"
 Vesper Hymn 45.....Greatorex
 Offertory—"Sleepers wake" (St. Paul).....Mendelssohn
 Recessional Hymn 280.....Hayne

Sunday in Octave of Conception B.V.M. Feast of Dedication 21st Anniversary, December 13,

SOLENN HIGH MASS.

Processional Hymn 215.....Wesley
 Introit—"Rise crowned with light".....Lovoff
 Mass in E flat.....Guilmant
 Offertory—"How lovely are Thy dwellings".....Spohr
 Recessional Hymn 242.....Jenner

SOLENN VESPERS.

Processional Hymn 395.....Bulfe
 Psalms 84, 122, 134. (12th Selection).....Prentice
 Magnificat.....Asioli
 Nunc Dimittis.....Prentice
 Vesper Hymn 396, Part 2d.....Haydn
 Offertory "Prayer".....Wagner
 Recessional Hymn 240.....Herold

4th Sunday in Advent, December 20th.

Processional Hymn 47.....Monk
 Mass in A.....Kalliwooda
 Offertory—"There shall come a Redeemer".....Gade
 Recessional Hymn 48.....Monk

FIRST VESPERS OF ST. THOMAS.

Processional Hymn 432.....Gauntlett
 Psalms 148, 149, 150 (20th Selection).....Bellini
 Magnificat.....

Nunc Dimittis.....Bunnett
 Vesper Hymn 430.....Schuman
 Offertory—"Lovely appear" (The Redemption).....Gounod
 Recessional Hymn 448.....Monk

Christmas Eve.

SOLENN VESPERS

Processional Hymn 60.....Gaul
 Psalms 89, 110, 132.....Prentice
 Magnificat.....Wagner
 Nunc Dimittis.....Mendelssohn
 Vesper Hymn 57.....Novello
 Offertory—Adeste Fidelis.....Novello
 Carol—"Holy Night".....Clarke
 Recessional Hymn—"Hail! Thou long expected Jesus".....Clarke

Christmas Day.

SOLENN HIGH MASS.

Processional Hymn 60.....Gounod
 Introit—"Shout the glad tidings".....Avison
 Mass No. 3 (Imperial).....Haydn
 Offertory, Noel.....Saint Saens
 Recessional Hymn 56.....Schuman

St. John's Day, December 27. Sunday in Christmas Octave.

SOLENN HIGH MASS.

Music of Christmas Day repeated, except
 Introit Hymn 66.....Gumbert

SOLENN VESPERS.

Music of Christmas Eve repeated, except
 Vesper Hymn 67.....Haydn

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

THE PARISH.

REV. FATHER WELLING will conduct the Annual Retreat for the Associates of the Sisters of the Visitation.

THE women of the Guild of St. Mary of the Cross are engaged in making quilts for the summer cottage of the Sisters.

THE Guild of St. Mary of the Presentation has done much excellent service in making cassocks for the choir. Also, the members stamp the tickets for the Sunday School and assist the Sisters in making linen, and in household mending, etc.

THERE are six Christmas trees to be furnished with toys, books, Xmas cards, etc. The Sisters will be glad to receive contributions towards them. These trees are for the Sunday School, and the five Guilds of the Parish.

THE figures on the Rood-beam, which have recently been put in position, add much to the beauty of the chancel, and complete the furnishing of that part of the Church.

THE improvements in the Chapel are noted with satisfaction, but kneeling benches or other fittings must be added before it can be used for purposes for which it is greatly needed, such as Early Celebrations, Guild Services, etc.

TOWARDS the crucifix and triptych for the Guild Room there are eight dollars in hand, contributed by the Guild of St. Mary of the Angels and the Industrial School.

A DAY of Devotion will be conducted by the Rev. Father Sargent for members of the Society of Bona Mors on Saturday, December 19th, preparatory to their Annual Communion on the Fourth Sunday in Advent. The hours will be as follows:—Mass, 7 A. M.; Mass and Meditation, 9:30; Litany for the Dying, and Instruction on the Last Sacraments, 11:00; Visit to the Blessed Sacrament, and Intercessions, 4:15 P. M. Evening Prayer, Meditation, and Office of Bona Mors, 5:00. The following offices (from the Treasury of Devotion) will also be said: Te Deum, 9:00 A. M.; Sext, 12:00; Nones, 3:30 P. M. Persons other than members will be welcome at all of these services. On the Fridays in Advent the Bona Mors office will be said after Evening Prayer.

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.

THE Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Constitution of the Brotherhood of St. Andrew.

THESE are the two rules of the Brotherhood of St. Andrew, upon which its entire work hinges, and which every member at his admission promises to observe.

The vast increase in the working force of the Church in the past few years is due to the united efforts of her sons, in which the Brotherhood of St. Andrew has borne a noble part.

This movement had, indeed, a humble beginning, but has already attained proportions of strength and grandeur, resembling in a measure that other humble beginning six centuries ago, which resulted in the great Franciscan Order, with its mighty and world-wide influence. Never before has it been of so great importance for Churchmen to remember that "in union there is strength. Never before has the old fable of the *fascies* had so clear a meaning for the Church.

Now is the time for us all to stand shoulder to shoulder in the cause of Christ, and to press forward in solid columns until "the great Church victorious shall be the Church at rest." It was to such as these that Paul the Apostle wrote: "Watch ye, stand fast in the faith, quit you like men, *be strong*."

IN addition to the above rules of the Brotherhood of St. Andrew, the Sons of St. Sebastian ask the following question of candidates for admission to this Chapter:—

Are you firmly purposed to constantly defend and uphold the Faith and Priesthood of the One Holy, Catholic and Apostolic Church, *especially by your own conduct* as a loyal and consistent Catholic? *Answer.* I am.

WE repeat our invitation to the men of the Parish and others to visit us on Tuesday evenings. Any misapprehension which may have arisen from a former paragraph should be put aside from the minds of our friends and they may assure themselves of a hearty welcome at any meeting of the Chapter.

THE Resolution of the Convention, that all Brotherhood men use the collect for St. Andrew's Day as a prayer for the spread of Christ's Kingdom among men, at 12 o'clock, noon, of each day, should be kept earnestly before us and practiced.

The Sons of St. Sebastian should be among the first to adopt the recommendation.

THE continued misuse of the Brotherhood's name, calls for a protest. It is properly, the Brotherhood of St. Andrew, and *not* St. Andrew's Brotherhood.

FROM a St. Louis letter we make the following extracts, the impressions of an onlooker, concerning the Convention of the Brotherhood of St. Andrew:

"A gathering of more than 500 laymen, zealous in their work for the extension of Christ's Kingdom.

"Loyalty to the Church and loyalty to the Clergy are the watchwords of the Brotherhood. No Priest need fear its aim or working, if he lends his interest to its purpose and directs its energy.

"The tone and character of the addresses, save a few discordant notes from a Priest, all point to an increasing desire to stand by the Church in word and act.

"We thank God and take courage for the future, with the earnest prayer that through the Brotherhood, our bonds of union, of prayer and service may be strengthened: and express the hope that all our Clergy will study its rules and methods, and so identify themselves with the movement that its Catholic tone and character may be maintained."

THE MESSAGE OF ST. ANDREW.

St. Andrew's Day is but just past. As the Patronal Festival of the Brotherhood of St. Andrew, it is fraught with a new significance to the Church in this land, for each year it brings increasing thousands of young men to her altars to pledge themselves afresh to her service.

The lessons of the day are many, but to the men of the Brotherhood who, like St. Andrew, would lead their brethren to a better knowledge of their Lord, we commend this thought which the festival suggests.

It was through no vague uncertain confession that St. Andrew won his brother to the Faith. He spoke clearly, earnestly, bravely, the truth as he knew it; and so must his followers do, if like him they would win true disciples for their Master. He could only say, "We have found the Messiah!"; we can say far more, for we know, (as St. Andrew knew afterwards,) that the Messiah Whom he had found, was indeed God Manifest in the Flesh, and that He had placed on earth a Church, which is His Body, and that to that Church He has entrusted the keeping of the Faith and Divine Sacraments, which alone can supply the needs of men's souls. This then is our message to our brethren, "We have found the Christ, for we are members of His Kingdom and confessors of His Faith. In His Church alone you can find Life, in His Faith alone you can find Truth." With such a message can we fail to win eager hearers? And so, by God's grace, the privilege may be ours of sharing in some measure in the glorious work of extending our Master's Kingdom among our fellow men.



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'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.'

OUR OPPORTUNITY.

Whatever may once have been the case, it can no longer be said that the world is indifferent to religion. Reviews, newspapers, novels are all full of discussions of religious questions, and however crude may be the theories advanced, however irreverent may seem the language employed, yet they all bear witness to the fact that men are seeking for truth, as perhaps never before, and seeking for some definite, stable resting-place amid the doubts and perplexities of modern life. To the earnest, thoughtful Catholic, these signs of the times are full of hopefulness, for he knows that the Church is the one true refuge for which men are looking, and that the Faith which she confesses can alone solve the doubts and remove the difficulties by which they are disturbed.

This is the Church's opportunity, and her sons should arm themselves to meet it by prayer and study, that being themselves strong in the Faith, they may be able to help others to a like position of confidence and security. The world is tired of negations; men have tried partial, human systems and have found them wanting. Let the Churchman aim in his life and his conversation with his fellows to show forth the fulness of the Catholic Faith, not only as the one sure foundation for pure and holy living, but also as the one certain answer to the deep and perplexing problems which occupy the minds of thoughtful men.

The Apostolic injunction to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, is one which it especially behooves the young and earnest Churchman diligently to heed, for it is especially the young men, whose minds have not yet settled down into grooves of ignorance and prejudice, who are the most open to conviction upon spiritual and theological questions. It is among them that the Church has made and must hope to make, her largest and most useful gains. The attractive force has been the clearness and confidence with which she speaks and the quiet steadfastness with which she goes on her way,

working for the glory of God and the good of souls, as she has done for nearly two thousand years, teaching the same truths and confessing the same creeds, which have brought peace and joy to millions of souls of all ages, ranks and nations. Strength in the Faith then, clearness of belief, courage and definiteness in its expression should be characteristic of those who loyally enter the work in the Holy Catholic Church.

THE OPEN BIBLE IN OUR CHURCH.

BY FR. BROWN.

"Thine eyes shall behold the King in His Beauty" is the prophesy. Thoughts turn to the divine fulfilment thereof. For the Incarnation made manifest the mystery of Godliness. God the Son took man's nature in the womb of the Blessed Ever-Virgin Mary, was born, suffered, died: was buried, rose again, ascended into Heaven, whence He shall return to judge the world, and reign eternally.

To preserve the whole view of the Incarnation, the symbolism of the Figures, painted or carved in our sanctuary, serves as a Pictorial Open Bible.

First, the painted Angel with the smoking censer is adorned with the Scripture: "Hail! Thou that art highly favored, the Lord is with thee:" the time of the Conception of Christ's human parts.

Second, the central painted figure is the infant JESUS, walking in front of the Mother. Each holds out extended arms, foreshadowing the life of suffering, the death upon the cross.

Third, upon the Rood-beam are in carved wood the three figures of Christ upon the Cross, of Saint Mary His Mother, and of Saint John the Apostle. It is the scene of the end of His mortal life, when He commended the Church in the person of the Apostle to Her care, and Her to the care of the Church, saying: "Woman, behold thy Son"—"behold thy Mother."

Fourth, the white marble Altar represents the City of the New Jerusalem let down from Heaven to earth. In three niches are the carved marble figure of JESUS, of Saint Mary the Virgin, and of St. John the Divine, each clothed in the garments of Immortal royalty. On Christ's Head, Who, with outstretched arms, stands upon the globe, is a seven pointed crown. Upon St. Mary's head is the Mural crown as a fortress, in her hand the globe and cross of royalty and authority. The Mitre crowns St. John's head, in his hand is the Book with the Seven Seals.

Upon the Altar where we receive the Immortal Flesh and Blood of JESUS, this figure of the Ever-living Christ teaches us the higher and truer Faith, that, besides His Divinity, He gives us His living Humanity, in which He brought life and Immortality to light.

Thus is set forth, the beginning, progress and continual manifestation of the Incarnation.

Happy, then, our preparation for Christmas Communion. Much more happy, our reception of Him in the Blessed Sacrament. With resolution we shall leave the Altar to live His life, to bring peace to all with whom we have to do. With thanksgiving our spiritual exercises will close.

Attend the Daily Celebration, visit the Blessed Sacrament during the day, as preparation. After Christmas repeat the same, as definite Acts of Thanksgiving. Make special intentions at the Sunday Celebrations. Then life can be a loving tribute to Him and His saving Grace.

HISTORICAL SKETCH OF THE CHURCH OF ST. MARY-THE-VIRGIN, NEW YORK.

PART I.

This church owes its origin, under God, to two men, the Rev. Thomas McK. Brown, its first and only pastor, and Mr. William Scott, who may be truly called its lay founder. Mr. Brown from boyhood had a strong conception of the doctrine of the Real Presence. He later acquired a new and clearer light as to the full meaning of the Catholic Church, and resolving to study for Holy Orders entered Trinity College, Hartford, Conn., in 1860. In the autumn of 1862, being a resident of the State of Delaware, he, with difficulty and after personal insistence, succeeded in being allowed to enter the General Theological Seminary. During his Seminary course, partly by reading the life of Bishop Hobart, and, as suggested by it, Johnson's "Unbloody Sacrifice," he learned in greater fullness the Catholic teaching as to the sacrifice of the Eucharist, its obligatory nature, the fact of blessings being received in answer to the sacrificial offering, and consequently the necessity in its sacrificial aspect as well as for purposes of communion, of the frequent celebration of the Holy Communion. During his seminary life he had charge, as superintendent, of the Sunday School of Trinity Church, New York. Ordained deacon on July 2d, 1865, he served as assistant for a short time to Dr. Seabury of the Church of the Annunciation, New York, and then became assistant minister at St. John's Church, Brooklyn, under Dr., now Bishop, Seymour. He was ordained Priest in the latter Church at the Lent Ordinations of 1866, by Bishop Horatio Potter, and almost immediately entered upon his first charge as Rector of Trinity Church, East New York.

Few of the younger Churchmen of to-day realize the difference between the condition of the American Church in the sixties and at the present time. In 1865 there were in New York City only four Churches with weekly Celebrations. Even in Trinity the regular Communion were "on the first Sunday in the month" only. Early Celebrations were almost unknown. The Daily Offering, now made in this country on many altars, was undreamed of, with possibly two exceptions. The condition of the Church

being such, Father Brown raised a strong opposition in his parish in East New York by proposing the establishment of the weekly Eucharist. Remaining, however, in the Parish until harmony was restored, his mind became fixed upon a deeper work. Declining the offer of a New England Bishop to establish a parish in his diocese and remaining at the request of Bishop Potter in the, then, Diocese of New York, he resolved, with God's help, to start a Church in New York City with the Daily Eucharist. St. Mary's was the result of that resolution. W.B.

IN BETHLEHEM OF JUDEA.

Towards the end of the month of December, the Emperor Augustus issued an order that a general census of the whole empire should be taken. The Romans had conquered Judea as all the rest of the then known world, and the proud Emperor wanted to know the exact number of his many subjects. So, in the cold, hard winter Mary and Joseph were obliged to come from Nazareth to Bethlehem, to give in their names. The little town of Bethlehem, situated near Jerusalem, was the place where all the living descendants of the race of David were to have their names inscribed. More than a thousand years before, David himself was born and brought up in Bethlehem. Here for many years he tended his father's flocks—a prophetic figure of Jesus, the true King of Israel, who was to be born in the same place, to become the Good Shepherd of all the children of God, and the King of the Church.

On the evening of the 24th of December, after many hours of weary traveling, St. Joseph and our Blessed Lady came into the streets of Bethlehem; but they looked so poor that none of the hotels or inns would give them shelter, and they were obliged to go away to a little cave or grotto outside the town, to spend the cold winter night. This cave was hollowed out of the heart of the rock, and served as a sort of stable for poor animals about; and in it they found a stone trough, with a sort of wooden manger on top, of it, holding the forage for the beasts. St. Joseph, always gentle and humble, never murmured at this misery, but set about doing his best to make the holy Virgin as comfortable as she could be in such a place. God, who loves to confound the proud ones of this earth, had chosen this poor cave to be the first palace of his only Son, come down amongst men.

As midnight approached, Mary began to know that the hour was come when she was to bring forth her God and her Son. She warned St. Joseph, and together they prepared a little bed of hay and straw in the stone trough or manger. They also laid out some little swaddling clothes which they had brought with them.

Then she knelt down, and with arms outstretched to heaven, and heart beating with love, she awaited the coming of her God.

* * * *

She took Him into her pure arms, and adored Him as her Creator, her Saviour, and her God; embraced Him a thousand times as her dearly beloved Son; and presented Him to St. Joseph, who stood, not daring to come near, and thinking himself unworthy even to lift his eyes to the Word made flesh. And the Mother wrapt her divine Child in the poor swaddling-clothes, and aided by St. Joseph, laid Him gently down on his poor little bed of straw. MGR. DE SEGUR.

THE ARROWMAKER.

Day in, day out, or sun or rain,
 Or sallow leaf, or summer grain,
 Beneath a wintry morning moon
 Or through red smouldering afternoon,
 With simple joy, with careful pride,
 He plies the craft he long has plied;
 To shape the stave, to set the sting,
 To fit the shaft with irised wing;
 And farers by may hear him sing,
 For still his door is wide:
 "Laugh and sigh, live and die,—
 The world swings round; I know not, I,
 If north or south mine arrows fly!"

And sometimes, while he works, he dreams,
 And on his soul a vision gleams:
 Some storied field fought long ago,
 Where arrows fell as thick as snow.
 His breath comes fast, his eye grows bright,
 To think upon that ancient fight,
 Or leaping from the strained string
 Against an armored Wrong to ring,
 Brave the song that arrows sing!
 He weighs the finished flight:
 "Live and die; by and by
 The sun kills dark; I know not, I,
 In what good fight mine arrows fly!"

Or at the gray hour, weary grown,
 When curfew o'er the wold is blown,
 He sees, as in a magic glass,
 Some lost and lonely mountain pass;
 And lo! a sign of deathful rout
 The mocking vine has wound about,—
 An earth-fixed arrow by a spring,
 All greenly mossed, a mouldered thing;
 That stifled shaft no more shall sing!
 He shakes his head in doubt.
 "Laugh and sigh; live and die,—
 The hand is blind; I know not, I,
 In what lost pass mine arrows lie!
 One to east, one to west,
 Another for the eagle's breast,—
 The archer and the wind know best!"
 The stars are in the sky;
 He lays his arrows by.

—Helen Gray Cone.

SUNDAY AS A DAY OF REST.

From an address by Archbishop Ireland.

Sunday is not merely a time of physical rest; men will not slumber a greater part of the day or sit in idle musing. Nor is it to be given over in its entirety to religion. Too much time devoted to religion is a detriment to religion itself. Sunday has among its purposes that of cheering the toiler, bringing out the better part of his nature, improving him in morals and ideas. The Sunday must come to him as an oasis in life, a day of joy, which he longs for before it has come. There are many who have all the needed resources for Sunday enjoyment within themselves, or by the aid of their family circles. But we cannot forget the tens of thousands whose homes have but scant charms, the occupants of boarding houses and garrets, the inhabitants of crowded and unhealthy quarters of our cities. There are too our young people whose buoyant spirits demand imperiously distractions and excitements. How far the Sunday may be allowed to divert itself of its quietness to meet the cravings of the people for innocent pleasure and recreation, is a question of difficult solution. The question cannot be ignored by Christian and philanthropist, and he who by advice or device aids in making clear the lines to be followed is indeed a benefactor to his race. It seems to me that these rules can be safely observed—avoid recreations that are noisy, demoralizing in their tendencies, or that bring labor to

many—authorize and encourage recreations that demand labor from a few, and are for the many elevating, and afford innocent joy, if not useful instruction.

I would open libraries, reading rooms, art galleries, even though a few guardians were compelled to stand by. I would scatter out into sunshine and pure air the laborer and his little ones, even though street cars had to be kept moving. I would have lectures, even though the subjects were literary or scientific. I would have music, even though it were not of church hymns.

NOTES AND QUERIES.

Explain the use of the Sign of the Cross as used by Priests and people? X.

In the opinion of commentators the seal described in Rev. vii, 3, and ix, 4, is a Cross, as is also, in their opinion, the sign of the Son of Man, which at the end of the world shall be seen in Heaven. Be this as it may, we know that from the earliest period of Christianity the sign of the Cross has been in constant use. Christians were signed at their baptism, and their constant use of the Holy Sign all through their lives was very strange to Jews and heathens. "In all our travels and movements," says Tertullian, one of the earliest Christian writers, "in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the Cross" (Tertul de Cor. Mil.). And not only were persons blessed, but also things, from very remote antiquity.

In the earliest times the Cross was made on the forehead, always in connection with the name of the Trinity, either spoken or implied. But in the 6th century we find in constant use the method of signing we now employ. The hand is first put to the forehead, then below the breast, next to the left and finally to the right shoulder. (Greek way, from right shoulder to left.)

We also find them making the Cross on, or over things to be blessed or set apart for sacred uses. Any part of the body, or anything thus signed was regarded as being marked for God.

These are a few reasons for making use of the Holy Sign:

1. The Cross is Christ's peculiar mark. To sign a person or thing is to set apart for Christ. Says St. Chrysostom, "I renounce thee, O Satan, and thy pomp, and thy service, and I enroll myself as Thine, O Christ." As thou sayest this make the sign of the Cross on thy forehead. (Or. 21 ad Pop. Antioch.)

2. To make this sign is an act of triumphant defiance of Satan and the devils. The Cross, one might say, inspires fear in the hearts of these evil ones, since it symbolizes Christ's triumph and their defeat. Seeing the sign they fear, for "the devils believe and tremble." Israel prevailed over his foe Amalek while Moses' arms were raised making the form of a Cross; so in the time of trial and temptation we are taught to discomfit our spiritual foes with the same holy sign.

3. The Cross shows a man to be a Christian in faith as distinguished from paganism and the faiths of heathendom. And this leads to

4. The Cross among us, at least, is the badge of a Catholic. It denotes loyalty to the whole faith of Christ.

In your article "Spike the Guns" you use the word "Purgatory." Will you define its meaning as used there, and how it differs from the "Romish Doctrine" condemned in Art. XXII?

Querist.

The "*Doctrina Romanensium*," (as it stands in the Latin) i. e. Doctrine of the Romanists, which is condemned by the Article, must be clearly distinguished from the authoritative doctrine of the Roman Catholic Church. The term "Romish" was used to indicate certain views and practices, prevalent at the era of the Reformation, especially among the ignorant classes. For instance, gross ideas were held of the torture of departed souls by material fire, the practice of indulgences, the payment for the release of souls, etc. These probably were the chief errors about Purgatory in the minds of the framers of the Article. The authoritative definition of the Roman Catholic Church, as such, was given by the Council of Trent some years later, and is for the most part in harmony with the belief of the rest of Catholic Christendom. It is the *Romish* doctrine which is condemned—not the true one. The true doctrine of Purgatory is simply the ancient Catholic belief in an Intermediate State, concerning which Blunt says: "There can hardly be a doubt that the intermediate state of the good is one of progress, in which the imperfections that clung to the departing soul are *gradually eliminated* by the power of Christ's Blood, and its condition made more and more fit for the final dwelling-place of the saved, the unveiled presence of God."

A YOUNG CATHOLIC has observed in a certain church that some of the people bend the knee before the Altar on entering the church, whilst others only bow. He asks for an explanation. It is proper to genuflect in the presence of the Holy Sacrament. In churches where the Sacrament is reserved everyone should make this act of reverence to our Blessed Lord, not only on en-

tering and leaving the church, but every time they pass before the altar where the Sacrament is. The presence of the Blessed Sacrament is frequently indicated by a single lamp with a red light. This, however, is not always to be relied on, as lamps are sometimes kept burning before altars where there is no Reservation, and even before pictures and statues.

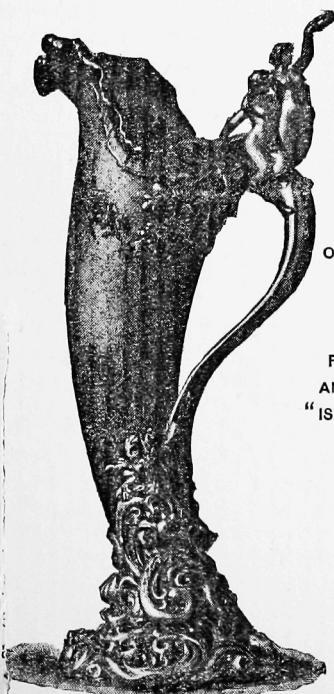
The proper way to genuflect is to touch the ground with the right knee, at the same time keeping the body perfectly erect.

On passing an altar where the Blessed Sacrament is not reserved it is sufficient to *bow*.

Probably the diversity of usage observed by a YOUNG CATHOLIC is due to the fact that those who simply bow are not aware that the Holy Sacrament is upon the Altar, since it can hardly be supposed that persons of Catholic instinct enough to make any reverence would refuse to Our Blessed Lord the homage of the bended knee.

A GOOD story is told of the Methodist Bishop Ames, that while presiding over a certain Conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the Bishop interrupted with the question: "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the Bishop in his sweetest musical tones, "all I have to say is that the brother has a good deal to thank God for."

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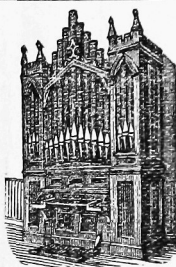
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