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ISSUED  MONTHLY



RROW

BY THE SONS OF  SAINT SEBASTIAN

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THE ARROW should be in every household in this parish, and each parishioner should make at least one effort to bring it to the attention of others. Our subscription lists are increasing constantly, but they should grow more rapidly. The Editor's address is 216 West 44th Street.

OUR effort is to make the paper of interest to those outside the parish, as well as within, and each subscription sent to us for the benefit of some person who has not a Church paper, does just so much work for the Catholic Faith.

ONE of the larger Monthlies, *Munsey's Magazine*, gives a great deal of space in its February issue to an article on "The Episcopal Church in New York." Its best interest lies in the illustrations; the matter is decidedly superficial, and is the barest outline of the lives of men, and the erection of church buildings in this city.

WE can hardly overestimate the importance of Sacramental doctrine as a testimony to the Incarnation and a preservative against heresies in regard to the Person of Our Lord. Canon Liddon in his matchless Bampton Lectures on the Divinity of Our Lord notes that while it took ten centuries for primitive Christianity to become corrupted as we find it in the middle ages, it took only one century for the un-sacramental Protestantism of the continent of Europe, originated at the Reformation, to become Socinianism, which denies the Divinity of Our Lord.

"SACERDOTALISM" is a word which has done more than yeoman's service against Catholics. Marvelous is the potency of names! Many good souls have a kind of vague idea that sacerdotalism implies the Scarlet Woman and all sorts of abominations, and to say of some poor clergyman that he is a sacerdotalist simply settles the matter.

Meantime we must confess that we are sacerdotalists, meaning by that, we believe there is a priesthood in the Christian Church; that her ministers are not merely "ambassadors of Christ" but also "stewards of the mysteries"; that is, that by the ministration of the sacraments intrusted to them the Incarnate Life of Our Lord is brought into contact with our life.

VERY curious are some of the present-day manifestations of the religious instinct in man. Among such we note the Society for Radical Religions and Social Reform, recently started in this city. Here is a part of its creed, as stated by its founder:

"We affirm faith in man, faith in the laws of nature, faith in the persistent pervasive ethical energy of the universe, faith in the ultimate happiness of humanity and harmony of all things. We have faith too in the superhuman purposive potency of nature. We look upon the universe as the involution of the divine potentialities"

We are continually being told that the religion of the future demands a clear and simple creed. How will the above answer?

IN connection with the starting of this new movement we note with interest the following admission made by one of our most influential metropolitan journals in a leading article.

"A religion . . . which has no other foundation than science is built on the sand. If mere Ethical principles are its basis, it rests on the experience and conviction of men only. If it is built up from the imagination it has no substantial corner-stone. If it is to have absolute truth as its foundation the truth must come as a supernatural revelation.' Precisely so, and we heartily indorse what the same journal states further on in the same article, "philosophy furnishes a bare and cold shelter as compared with religion; unbelievers can no more warm themselves by worshipping a Supreme Ideal in common than they can get bodily sustenance by gnawing a stone."

THERE is a great temptation to unwary souls at the present time to join in the general cry against dogma. What the present time wants, we are told, is not dogmatic religion, not doctrinal preaching, but *practical* religion.

It is always tacitly assumed that there is a necessary antagonism between doctrine and practice: but, for the life of us we cannot see why it should be so. As we see it, we cannot take even the first step in religion without encountering dogma. Belief in Jesus Christ as the Son of God underlies the faith of every Christian, so that the dogma of Our Lord's Divinity confronts us at the very outset. Doctrine is not the opposite of practice though many would fain have us think so.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

LENT SERVICES.

Ash Wednesday.—Low Mass, 7, 7:30 and 8; Morning Prayer, 9; High Mass and Sermon, 9:30; Vespers (choral,) 5; Litany and Address, 8.

Daily.—Mass, 7:30 and 9:30; Morning Prayer, 9; Vespers (choral,) 5.

Special.—*Mondays*, Requiem Mass, (Burial Guild,) 8 a. m.

Thursdays, Mass, C. B. S. Ward, 8 a. m.

Wednesdays, Litany and Address, 7:30 p. m.

Thursdays, Address, C. B. S. Ward, 5:30 p. m.

Fridays, Instruction, 4:15 p. m.

Confirmation Classes.—Wednesday 4 p. m.; and Thursdays, 8 p. m.

(Confirmation will be administered Wednesday, May 4th, 8 p. m.)

All days of Lent (not Sundays) are days of Abstinence.

The Parishioners are counselled to observe at least the Wednesdays, Fridays, and Ember Saturday by abstinence from flesh-meat.

It is not customary in this Parish to solemnize Holy Matrimony during Lent.

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 the Clergy.

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

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7:30 a. m. to 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 MARCH.

- 1 Tu. **Shrove Tuesday** Sons of St. Sebastian, Chapter Meeting, 8 p. m. Confessions, 10-12; 2-5; 8-9.
- 2 We. **Ash Wednesday.** *Fast.*
- 3 Th.
- 4 Fr. Confessions, afternoon and evening.
- 5 Sa. Mass for Associates, O. V. B. V. M. 8 a. m. Industrial School, 10 a. m. Confessions, afternoons.
- 6 S. **1st. Lent.**
- 7 Mo.
- 8 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 9 We. *Ember Day.* St. Joseph's Guild, 8 p. m.
- 10 Th.
- 11 Fr. *Ember Day.* Confessions, afternoon and evening.
- 12 Sa. *Ember Day.* Industrial School, 10 a. m. Confessions, afternoon.
- 13 S. **2d. Lent.**
- 14 Mo.
- 15 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 16 We. St. Joseph's Guild, 8 p. m.
- 17 Th.
- 18 Fr. Confessions, afternoon and evening.
- 19 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 20 S. **3d. Lent.**
- 21 Mo.
- 22 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 23 We. St. Joseph's Guild, 8 p. m.
- 24 Th.
- 25 Fr. **Annunciation, B. V. M.** Mass 7:30, 8. High Mass 9:30 a. m. Bona Mors, after Evening Prayer, Confessions, afternoon.
- 26 Sa. Bona Mors, Monthly Mass, 8 a. m. Industrial School, 10 a. m. Confessions, afternoon and evening.
- 27 S. **4th. Lent.**
- 28 Mo.
- 29 Tu. Sons of St. Sebastian, 8 p. m.
- 30 We. St. Joseph's Guild, 8 p. m.
- 31 Th.

ORDER OF MUSIC.

First Sunday in Lent, March 6th.

HIGH MASS.

Processional Hymn 92.....Monk
Mass in C.....Silas
Offertory Anthem—"Art thou Weary".....Oxenford
Hymn 312, first and last verses, instead of Gloria in Excelsis.....Hopkins
Recessional Hymn 269.....Monk

VESPERS.

Processional Hymn 254.....Baker
Psalms 32, 130, 121, (6th Selection).....Gounod
Magnificat and Nunc Dimittis—Service in D.....Gounod
Vesper Hymn 85, first, second and last verses.....Mason
Anthem from "Gallia".....Gounod
Miserere, (Psalm 51st.).....Stainer
Recessional Hymn 28.....Monk

Second Sunday in Lent, March 13th.

HIGH MASS.

Processional Hymn 91.....Dykes
Mass in B flat.....Hummel
Offertory Anthem—"Vidit Suum," (Stabat Mater).....DeGrandval
Hymn 311—Part II, instead of Gloria in Excelsis.....Willing
Recessional Hymn 162.....Redhead

VESPERS.

Processional Hymn 257.....Dykes
Psalms 26, 43, 141 (5th Selection).....Roura
Magnificat and Nunc Dimittis.....Donizetti
Vesper Hymn 87, first, second and last verses.....Oliver
Anthem—"Hear my Prayer,".....Mendelssohn
Miserere.....Stainer
Recessional Hymn 346.....Barnby

Third Sunday in Lent, March 20th.

HIGH MASS.

Processional Hymn 179.....Monk
Mass in E flat.....Guilmant
Offertory Anthem—"From the Depths,".....Compagna
Hymn 309—Part II, instead of Gloria in Excelsis.....Webbe
Recessional Hymn 288.....Hayne

VESPERS.

Processional Hymn 287.....Hopkins
Psalms, 32, 130, 121 (6th Selection).....Gounod
Magnificat and Nunc Dimittis.....Mehul
Vesper Hymn 85, first, second and last verses.....Mason
Anthem from 42d Psalm.....Mendelssohn
Miserere.....Stainer
Recessional Hymn 223.....Roe.

Fourth Sunday in Lent, March 27th.

HIGH MASS.

Processional Hymn 180.....Gauntlett
Mass in E flat.....Prentice
Offertory Anthem—"Pro peccatis," (Stabat Mater).....Rossini
Hymn—312 first and last verses, instead of Gloria in Excelsis.....Hopkins
Recessional Hymn 197.....Dykes

VESPERS.

Processional Hymn 256.....Dykes
Psalms, 26, 43, 141, (5th Selection).....Roura
Magnificat and Nunc Dimittis—Service in C.....Gounod
Vesper Hymn 87, first, second and last verses.....Oliver
Anthem—"My Redeemer and my Lord,".....Buck
Miserere.....Stainer
Recessional—Hymn 251.....Herold

SPECIAL.

On Passion Sunday Evening, April 3d, the Choir will give its Annual Recitation of Music suitable to the season.

Signor Campanini has kindly consented to assist at this Recitation.

PROGRAMME.

Prelude to "The Passion,".....Haydn

ORCHESTRA.

Processional Hymn 251.....Herold
Stabat Mater.....Haydn

SELECTIONS.

1. Stabat Mater.....Tenor Solo and Chorus
2. O quam tristis.....Alto Solo
3. Quis est homo.....Chorus
4. Pro peccatis.....Bass Solo
5. Eia Mater.....Chorus
6. Sancta Mater.....Soprano and Tenor Duet
7. Quando corpus and Amen.....Soprano and Alto Duet and Final Chorus.

The Seven Last Words.....Mercadante

SELECTIONS.

1. Introduction.....Soli and Chorus
2. "Father forgive them,".....Soprano Solo
3. "This day shalt thou be with Me,".....Soprano Solo and Chorus
4. "I thirst,".....Tenor Solo
5. "Father, into Thy hands," }
The earthquake, }
Death of the Saviour.....Soli and Chorus

Stabat Mater.....Rossini

SELECTIONS.

1. Cujus Animam.....Tenor Solo
 2. Inflammatus.....Soprano Solo and Chorus
- Recessional Hymn 109.....Dykes
Marche Funebre.....Chopin

Cards of Admission, - - - - - One Dollar.

Can be obtained in the Choir-Room on and after Sunday, March 13th.

THE PARISH.

CONFIRMATION classes meet on Wednesdays at 4, Thursdays at 8 P. M.

The names of those who wish to be prepared for Confirmation should be sent at once to the clergy.

The Bishop makes his visitation on May 4th at 8 P. M.

See notice in 1st column, this page.

It gives the Sons of St. Sebastian pleasure to thank those persons who have already so liberally contributed toward the establishment of a Sunday School library. Still, we haven't by any means received all that is necessary, and shall be very grateful for further contributions either of money, or books suitable for the library.

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 regular bi-monthly meeting of the New York Local Council was held in the Sunday School room of the Church of All Angels, on the evening of February 10th. Strong visiting delegations were present from Newark, Brooklyn, and the district north of the Harlem, known as the Westchester district.

MR. James L. Houghteling, of Chicago, the president of the Brotherhood, and Mr. G. Harry Davis, of Philadelphia, were present and addressed the members on "The Future of the Brotherhood of St. Andrew" and "The Working of the Brotherhood."

After the regular business of the Council, Mr. Davis spoke of the "Future of the Brotherhood of St. Andrew." He said, in substance, that, if the work had been undertaken merely as a fad, or as an organization simply as an organization, the Brotherhood had no future. But that if it was undertaken by sincere, conscientious, Christian men, the future would be just what the members wished it to be. That by doing their work in a Christian spirit, with the idea, deeply grounded in their minds, that each man is capable of doing something "for the spread of Christ's Kingdom among young men," the future must be filled with their own honor and the glory of the Church, in doing that which, as honorable men and members of the Church of Christ, the great Church Militant, they were here to do.

MR. Houghteling followed with an address on the work of the Brotherhood, which we wish we could give in full, for the benefit of all our readers who did not hear him. His address was full of sound common sense and practical ideas, as was that of Mr. Davis. Each of these speakers, in drawing lessons of wisdom from their long experience in Brotherhood work, touched upon points that went home to every brother who heard them.

Mr. Houghteling said, that Brotherhood work does not consist so much in the making of converts, as in re-claiming and retaining young men who are, or have been, in the church. The reason that the congregations of our parish churches are composed, practically, of at least two-thirds women is owing to the peculiar phase of American—let us add Anglo-Saxon—life. With the Anglo-Saxons, particularly with us of America, the tendency of young men is to break loose from home and move to other places. There is no time in a man's life when temptation so assails him as when he has broken loose from all the ties that bind him to his home and his parish, when, gradually, these ties become weaker and weaker until, at length, they are entirely cast aside, and the man is left with no parish or Church connection whatever. As an instance of the force of temptations to neglect duties to God and the Church, he cited his own experience. As president of the Brotherhood, Mr. Houghteling travels frequently to different parts of the country. But, he said,

when away from home, he is assailed with temptations to neglect those duties which at home are discharged quite as a matter of course. The speaker went on to say that if we would write to anyone of those of our friends who had thus gone from us, and inquire what Church he attended, the reply would probably be that he was still looking around and had not decided with what parish to connect himself. Does not this then indicate at once the duty of the chapters to keep the absent in mind, to sustain them, as all Christian men whether in the Brotherhood or not are bound to do, in time of temptation, and to place the nearest chapter in communication with these men and thus save them to God, the Church and themselves?

Mr. Houghteling cited the work of the pioneer chapter, St. James's, Chicago, as being the one he is most familiar with, and which is in many respects the banner chapter of the Brotherhood. Eight years ago St. James's Church was what is known as a fashionable church, with characteristics such as have been alleged to belong to one of our most widely known Fifth Avenue churches; that is to say, a parish composed of the wealthiest and most exclusive people in the city, who are considered utterly indifferent to the welfare of those who are strangers to them. At this time twelve young men, in fact little more than boys, undertook, with the rector's permission, to get young men to go to the church. At the end of two years they had sent fifty-two men up for confirmation, and a few Sundays ago, there were, by actual count, *over four hundred men*, attending the services who were not members of the Church, or at least, of St. James's parish.

In the course of his travels through the country, Mr. Houghteling said, no question is more frequently asked than how to make the chapter meetings interesting. His reply is that at St. James's they have a Bible class, and in his opinion one of the great benefits of the Bible class is to let men become acquainted with each other and with their needs, to create a bond of sympathy between them. Beside the Bible-class they had discussions of economic questions in their relation to the Church of God. One or two of the subjects were cited. For instance; if an employee has been for years with a house which has used him kindly, gradually increasing his pay, while developing his knowledge, until he becomes a valuable man, and then a rival house offers him a much larger salary. In the light of the gospel of Jesus Christ, which should he decide to serve? Again; suppose a firm of importers, by smuggling or other improper means, is able to offer goods on the market at a rate very much less than honorable men who have passed their goods regularly through the proper channels. In the light of the gospel of Jesus Christ whom should we patronize?

Another point which he brought out is in reference to the obligations of Brotherhood men. Mr. Houghteling stated that it is generally considered that the Brotherhood imposed on its members new, and as many think, well-nigh impossible obligations. But that, as a matter of fact it only called attention to the obligations resting upon every Christian man, whether in the Brotherhood or out, to pray for the spread of Christ's Kingdom among men and to make an earnest effort to bring at least one within hearing of the gospel each week.

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EDITOR DAINGERFIELD ADITOR

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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. []

NEW YORK, MARCH, 1892.

GOLDEN DAYS.

How beautiful a thing is strength, the strength of a young man. Even joyous is its vigor. The very muscles play along the body in splendid energy, and the blood rushes from heart to finger tips in the joy of life. Mere living is a delight, and we find this treasure of our golden days piled together in a wonderful, shining heap. Almost inexhaustible it seems, and we plunge into this radiant mass, flinging abroad these golden days in laughing assent to the promptings of Egotism and Selfishness. Why not? Are not the moments, hours, days all our own? And is not our strength given us that we may grasp and hold the things that are pleasing to our senses? So then, we grasp, so we spend the days of our youth; and awake one day to find resting there upon a palsied hand, a little pile of ashes, all that is left of our treasure, of our golden youth, the ashes of departed days.

On the rugged hillside, up which we have been rushing, we stand now, trembling, with none of that wonderful strength to help us along the way which must yet be climbed. And alone. Too late we see the shadow in our path. Too late we remember, "As ye sow, so shall ye reap." Oh, that we could have seen the dual strength of youth! That of the body, and that of the spirit. Moral strength and physical strength. Draw all pleasure from the one, and spiritual waste, and age come on apace. All too late we see that once only do we come this way in youthful vigor. Once only can we prepare for, and pave the paths of age; in the golden days of Youth.

Expend, if we will, all the treasure, but let it reach and benefit some other traveller, less strong than ourselves. Laugh if we will—and we must, for there is no sound which so dispels the gloom of trial—but let it be a pure and happy laugh, let no immoral taint creep in. Put out Selfishness, and take in Helpfulness; put out Egotism and take in Sacrifice, and the paths of age shall have no terrors; no ashes of wasted days shall fall upon

us, but standing serene upon the limits of our earthly way, we shall see the Road of Life made easier, happier for others, and so shall we have Peace.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

PREPARATION FOR LENT.

BY FATHER BROWN.

Lent, set apart by authority, is not for voluntary observance or presumptuous neglect. It must be approached seriously, because of its efficacy through the Bloody Sweat and Precious Blood of Jesus.

Preparation beforehand helps its progress and fervent close. An arranged rule for the forty days and fresh self-dedication, add to the chance of success. From the round of daily life, pleasures, lax manners, no one should tumble or stumble into Lent.

These exercises are inherent, Almsgiving, Prayer and Fasting; in which order our Saviour taught them in the Sermon on the Mount.

To be able to give Alms, one must regulate daily expenses. Self denial, giving up all unnecessary purchases, curtailment of expenditures, will produce an appreciable sum for alms; thereby one can give to the needs of the Church, during Lent and at Easter. Christ and His disciples paid their tithes to the Temple Treasury, and out of the bag which Judas carried had something for Tribute money. Also there will be something for the poor, to whom proportionate help is due. Provision for them is especially commended by Christ, "because they cannot repay again."

Prayer, instant, regular, special, is requisite for the soul's vigorous growth in grace. Earnestness in Prayer betokens spiritual health, loyalty to the truth. They said of Saint Paul, "Behold he prayeth." For method and definiteness Christ directed, "After this manner therefore pray ye," "when ye pray, say"—"Our Father, etc," which prayer should be said with every devotion.

Fasting, abstinence in food and drink, is so necessary to secure good results, not only in ourselves but in our neighbors, that Christ blessed it with the teaching that certain spiritual victories depend upon it, "Howbeit this kind goeth not out but by Prayer and Fasting." And the Prayer Book says that during the Forty Days of Lent, "the Church requires such a measure of abstinence as is more specially suited to extraordinary acts and exercises of devotion."

One true meaning of "repentance" is to look within, consider one's condition, know one's self. Breaking away from ordinary engagements, clearing away all possible entanglements, remov-

ing defilements, is necessary. The parable is that the guests who enter the house put off their own garments, and put on the wedding robes, *before* they meet the Bridegroom.

Shrove-Tuesday should be a happy day, because of preparation and sins forgiven sacramentally.

Ash-Wednesday's sun would then rise cloudless upon a pure soul starting forth in the Fear of the Lord.

FAITH AND WORKS.

One of the most noticeable features of the present day is the extent to which efforts for the relief and elevation of the poor, the suffering, and the degraded are being undertaken by all denominations of Christians, and by many also who are not Christians.

In connection with this may be noticed also a tendency to look upon this, the practical side of Christianity, as the only aspect of it which is worthy of much attention.

When, from our pulpits, attention is called to another phase of it, for instance to the supernatural facts connected with the Person and work of Our Lord, it is said that the clergy are preaching dogma, and that what the times require is not dogma but "practical religion."

There is a certain speciousness about this which is apt to deceive the unwary, but a little reflection will show that the antagonism which is thus assumed between "dogma" and "practical religion" has no existence in fact.

These grand and noble works of charity and mercy are the direct results of Christian teaching, and Christian teaching has from the beginning been based upon, and centered round, certain *facts* connected with the life on earth of Our Blessed Lord. When St. Paul, in writing to the Corinthians gives a short summary of his teaching to them, what does it consist of? Simply this, "how that Christ died for our sins according to the scriptures and that he was buried, and that he rose again the third day" etc. "This," says he, "is the gospel which I preached unto you."

Not that for a moment we would pretend that the mere intellectual acceptance of these facts as facts constitutes in itself religion. Not in this way were the facts of the gospel story accepted by those to whom they first came, nor indeed, by sincere and earnest Christians at any time. But will it make no difference in a man's life if with his heart he believes that the Word became flesh and dwelt among us, and that he has been redeemed by the blood of the Incarnate Son?

Taking the Incarnation as the basis of Christian doctrine, its heartfelt acceptance by a man will alter his whole view of humanity. It is indeed belief in the Incarnation which has been the source of that desire and effort after the elevation of humanity of which we have already spoken,

because it led men to regard as forever sacred that human nature in which the Son of God was pleased to dwell, and not only to shrink from polluting, but also by every means in their power to raise and purify in themselves and others, that which had been made the temple of God.

And so it is with the whole round of Christian doctrine. Let us never then consent to ignore or explain away the facts upon which our holy religion is based. Let us remember that Christianity, as presented to us in the creeds and commemorated in the great festivals and fasts of the Christian year, is primarily a religion of *facts*.
—S. M.

HISTORICAL SKETCH OF THE CHURCH OF ST. MARY-THE-VIRGIN.

CONCLUDING ARTICLE.

From the day of its opening, Daily Celebrations have been the rule of the Parish. Soon afterwards, however, and continuing to the present time, second Celebrations have been had on every Wednesday and Friday, and on Sundays there have been three; the usual early Mass, the Children's Mass at 9 o'clock, by which the children of the Sunday School have been taught the Church's Sacrificial Service, and the High Celebration whereby with proper ritual, vestments, music and frequently with incense it has been shown with what beauty and dignity the service of the Altar can be rendered. Vespers, as an act of praise and worship, and without a sermon, has been the rule from the beginning.

The former assistant priests have been the Rev'd Beverly R. Betts, who was deputed to the work by Bishop Horatio Potter, and who was of great help in the early period of the Parish; the Rev'd McWalter B. Noyes, now at rest and who for many years served the Parish, and the Rev'ds Charles J. Wood, Charles F. Sweet, James O. Davis, James C. Kerr and Edward C. Benedict. The present assistant priests are the Rev'ds Henry Darby, Arthur Mason and Herbert L. Gamble.

St. Mary's has been rich in memorial gifts. Its Altar was built by John B. Murray in memory of his wife Sarah E. Murray, who is annually commemorated on the 11th day of December. The valuable property of the Mission House in charge of the Guardians of the Order of the Visitation was given by Charles T. Cook in memory of his wife Eleanor M. Cook. The Font was presented by Mr. and Mrs. Charles B. Lothrop, in memory of their child Welling Lothrop; the old processional cross by Philip R. Wilkins, now many years deceased; the seven lamps, the two altar lights, used at the daily celebrations, the Paschal light and the gong-bell were given by members of the family and in memory of C. Guion Burt, a faithful child of the church and an acolyte at its Altar; the Sanctuary Lamp by Sarah A. Cooke in memory of her sister Annie Harper Cooke; the three marble figures on the Altar by Mr. and Mrs. George W. Sutton in memory of Arthur W. Sutton; the three figures on the Rood-Beam by Haley Fiske in memory of his wife Garretina Fiske; the figure of St. Paul, over the pulpit, by Katherine L. Lane in memory of her husband

Cooper Lane; the chancel window nearest the rear wall, by the Rev. Thomas McKee Brown and his wife Mary E. Brown in memory of their child Marie Louise Margaret Brown. The three other chancel windows were the gift of Daniel Cottier and James Inglis, and the figures and paintings on the rear wall of the chancel were the gift of, and largely the work of Mr. Cottier. The pulpit was given by Dr. and Mrs. Batterson as a memorial of the Rev'd James DeKoven, Priest and Doctor. The Oak Altar of the Chapel, and the Chapel Building were given by Dr. Edward H. Clarke in memory of his wife Ella M. Clarke; and the Baptistery was built by Mrs. C. E. Ayer. It should not be omitted that the original choir rooms were built by Mr. John W. Pirsson.

The limits of this article forbid more than a mere enumeration of the Guilds of "St. Mary's" for women in all works, "St. Mary of the Cross" for married women, "St. Mary of the Presentation," for young women, "St. Mary of the Annunciation," for young girls, "St. Mary of the Angels" for young children. St. Joseph's Guild is for young boys.

The Burial Guild, with its burial plot at St. Michael's, and organized for Catholic arrangements at funerals, for watching for the dead and for prayers for the departed, dates from the early period of the Parish. The Embroidery Class, the Industrial School, the works of various Sisters for some eight years past, and the summer work for the country outings of the poor should also be mentioned.

Two important organizations have been formed during the past year, the Society of Bona Mors, whose object is that its members may have a happy death; and a Chapter of the Brotherhood of St. Andrew, which is known as the "Sons of St. Sebastian" and which is under the Patronage of that Saint.

It would not be proper to close this paper without stating that the Blessed Sacrament has long been reserved on the High Altar, not only for the sick and dying, but that at all hours the Faithful may in the quiet church seek their Lord.

W. B.

THE *Catholic Champion* has this to say about the "higher criticism." "It is poison and nothing else in its claim to open questions which, as Bishop Seymour has said, are already closed. If it is only busy about such questions as to the authorship of the Epistle to the Hebrews, it may be a pretty pursuit, but in no way that we can see does it help to a knowledge of the Scriptures. If any one enters on it with a view to exposing the fallacies of the enemy, being certain of the Scriptures *a priori*, we wish him Godspeed. But as for a so-called impartial inquiry, 'treating the books as literature,' we will have none of it. It is not only heresy, it is flying in the face of the God-given power of human Reason. It is as if one should say, Why am I so tamely dependent upon this particular kind of atmosphere, humbly taking for granted that God gave it to me, and that I can live in no other gas? I will try carbonic acid, which is so sparkling in water, or pure oxygen, which is so delightfully stimulating. When the critics accuse us of abdicating the use of Reason, we shall shortly and simply tell them that they are untruthful. Let it be understood. No argument is possible between those, who with the Church, believe the Bible to be the Word of God, and those who deny it."

I SHALL BE SATISFIED.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters.
"I shall be satisfied,"—but oh! not here!

Not here, where all the dreams of bliss deceive us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair county where our hearts abide.
And of its bliss is naught more wondrous told us
Than these few words,—“I shall be satisfied.”

Satisfied? satisfied! the spirit's yearning.
For sweet companionship with kindred minds,—
The silent love that here meets no returning,—
The inspiration which no language finds.

Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending
Saviour and Lord! with Thy frail child abide;
Guide me toward home where, all my wanderings ending,
I shall see Thee, and “shall be satisfied.”

—Selected.

NOTES AND QUERIES.

In the Creed at Mass the Priest and congregation kneel at the words, “And was incarnate, etc.” Please explain.

LAYMAN.

It was a very early custom to bow the head at these words, as an acknowledgement of belief in, and veneration of Our Lord's Incarnation. The Augustinian Friars first introduced the custom of *kneeling*, which has since become general in the Western Church. In these days, when the truth of the Incarnation is being attacked, even within the Church there is a special significance and appropriateness in this pious and ancient custom.

Why is it that after the Epistle has been read, there is a very ceremonious march across the chancel to the north end of the Altar before reading the Gospel? and why is not the march made at the high Celebrations? Why is not the same or equally elaborate ceremonial used in reading the Epistle?

H. E.

The Holy Gospels have ever been esteemed in the Church with peculiar devotion, not because the Epistle or other parts of the Sacred Scriptures are in any sense less truly the Word of God, but because the Gospels embody and symbolize that special message (glad tidings) which Christ commissioned His Church to publish throughout the world. Hence the reading of the Gospel in the Mass has ever been accompanied by ceremonial of great dignity.

St. Jerome says: “Throughout all the Churches of the East, when the Gospel is about to be read, tapers are lighted though it be broad day-light, not to scatter the darkness, but as a sign of joy that, under the symbol of bodily light, that light may be shadowed forth of which we read in the Psalter ‘Thy word, O Lord, is a lantern unto my feet, and a light unto my paths.’”

The triumphal procession of the Deacon signifies the progress of the Gospel of Christ by the ministry of preaching. "Their sound is gone out into all lands, and their words unto the ends of the earth." The *incense* going before, proclaims that the preaching of the glad tidings should be accompanied by the odour of good works; as the apostle says: "We are unto God a sweet savour of Christ," (2 Cor. ii. 15); the *lights*, that before the Gospel, darkness and the powers of darkness are chased away. (Ritual Reason Why.)

The full ritual of High Mass is really the Church's norm for celebrating the Holy Eucharist. But since the necessary number of clergy and acolytes, as well as the other accessories, are not always available, a modified form of High Mass became customary. This is properly called *Missa Cantata*, or "Sung Mass," at which much of the ceremonial (including the Gospel procession) is omitted.

SOME one remarked in the presence of the late Dr. Littledale, that so-and-so was a moderately good churchman. "As well speak of a moderately fresh egg," said the ready-witted doctor.

Well Beloved in Christ:

I am sure you will rejoice with me in the establishment of the Daily Eucharist as the rule of this Parish. All that has gone before us was but a preparation for this, the chiefest blessing which any community of Christian people may ever hope for. What can we want more if we have the daily offering of that One, Perfect and adorable Sacrifice, if there be a trysting place where day by day, we may meet Jesus, our dear Love, and renewing our pledges of affection and service, hear again from Him the assurance, "I will never leave thee nor forsake thee." Here is abundant opportunity to gain a blessing for yourself and your friends. Here is the chance to magnify Him whose goodness and mercy has followed you all the days of your life. Here, in your humble way, you may

offer reparation for the sins by which men are hourly insulting their God and their Friend. Are you in pain and suffering? Come to Jesus, present on His Altar Throne and receive comfort and strength. Are you in poverty? He will help you to bear it. Are you in doubt? Come and lay before him your difficulty and He will make you to see clearly. In your joy, in your thanksgiving, come and share it with another, even with your best and most loving Lord. Dearly Beloved, none of you live so far from the church, but that you can come *once* a week to be present at the Celebration. Make it a part of your life rule, and let nothing interfere with your coming save sickness. On and after the Feast of the Purification, daily at seven o'clock, I shall hope to have some of you present to join with me in offering the Holy Sacrifice. Believe me, opportunity brings responsibility, this is a call from God. Dare you disregard it?—*Letter from Fr. Riddell to Parishioners of Emmanuel Church.*

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Jas. L. Houghteling in the Virginia Seminary Magazine for January.



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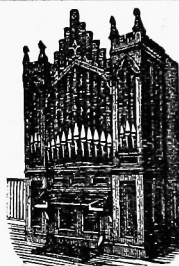
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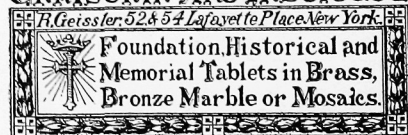
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