

THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. I., No. 7.

NEW YORK, APRIL, 1892.

SINGLE COPIES, 10 CENTS;
50 CENTS PER ANNUM, IN ADVANCE.

WE would call the attention of our Subscribers to the improvement in the "get up" of this issue of THE ARROW. The leaves are cut and stitched. It is hardly necessary to suggest that other improvements will follow, as our subscription lists increase.

ONE of our daily newspapers gives a column or two each week in its Sunday edition to church matters. In these columns may often be read matter very interesting; sometimes more interesting than strictly accurate. Recently, a paragraph in this paper gave information as to the growth of "Episcopacy" (sic) in "non-episcopal churches." Among instances of such growth it mentions the observance of Christmas and Easter, the singing of the Te Deum, the using of the "ancient creeds of the church," etc., etc. Mention is also made of the fact that in a certain Congregational church, the pulpit instead of occupying the centre of the platform is removed to one end, while at the other end is placed the reading desk, the centre being occupied by the communion table.

We are pleased to hear of this growth of "Episcopacy," and trust it may not be confined only to structural arrangements.

HARDLY had the newspapers ceased commenting on the death of Cardinal Manning, than the news of the death of Mr. Spurgeon appeared in their columns. Possibly no two men filled a larger place than did these two in the eyes of the religious world, at least the English speaking portion of it, though the theological gulf between the prince of the Roman Church and the preacher of the Tabernacle was wide enough. Yet we can admire both men for their zeal and devotion to philanthropic work and their unswerving obedience to truth, as they saw it. In one point at least they would have agreed, namely, in decided opposition to that movement, which, under the name of the "new theology," the "higher criticism," or whatever it may be, is seeking to undermine the Christian faith from within.

MANY will remember the stir raised by the publication of Mr. Spurgeon's tract on "Baptismal Regeneration." It was a furious onslaught upon that doctrine of the Catholic Church, but its pub-

lication may be said to have done an indirect service to the Catholic school in the Church of England, as it strongly emphasized the fact that this doctrine is the undoubted teaching of the Prayer Book. Mr. Spurgeon's object was to show the inconsistency of Protestants remaining in a church which authorized such a (to him) hateful doctrine, but, indirectly he abundantly justified the Catholic school in their adherence to it.

WE notice that a musical society, apparently under Church auspices, recently gave a rendering of a celebrated Requiem Mass in a church in this city. In ordinary circumstances this would indicate nothing except from a musical point of view; but we notice that in the printed programmes the performance is described as a "service" and mention is made of the "congregation." This puts an altogether different face upon the matter, and we must therefore, until further advised, regard this as an extraordinary proof of the spread of Catholic ideas on this subject in our own Church, and, as such, it is more than welcome to us. One circumstance however considerably mars our satisfaction, which is, that the mass was sung in the evening. This is decidedly irregular, and we trust that those in charge will see that the next "service" of this kind is given at the proper time.

FROM the published accounts it would seem that the consecration of Dr. Nelson as Bishop of Georgia, which has taken place since our last issue, was a stately and beautiful service, such as, a few years ago, we should not have expected to hear of in a Southern diocese. The standard is rising steadily all over the country.

At a recent meeting of the Church Club, the subject of "Sunday Schools—their aims and defects," was discussed.

It was curious to follow the thoughts of some of the speakers, who, in their zeal, seemed to lose sight of, entirely, the authority of the Church, and whose aims and ideas, if successfully carried out, would soon develope all Sunday Schools into Y. M. C. A. meetings, and so the knowledge of the Faith once delivered to the Saints, be entirely forgotten. The Bible—especially the stories of men and their deeds—was to be taught altogether. Some of the utterances were like these—"There is too much Catechism and too little Bible." "Sermons do more harm than good."

The situation was greatly altered and improved by the address of a Priest, who, though speaking late in the evening, brought clearly into view the Church, her doctrines and authority, and the necessity of Schools training children to understand the Catholic Faith.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sundays.—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.

LENT SERVICES.

(Until Holy Week.)

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.—*Wednesdays* 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 counseled to observe at least the *Wednesdays*, and *Fridays*, by abstinence from flesh-meat, and especially the last three days of Holy Week.

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

HOLY WEEK.

Monday, } Low Mass, 7:30, 9:30; Matins, 9; Vespers, (choral,) 5.
Tuesday, }
Wednesday, }

Maundy Thursday.—High Mass and General Communion, 7:30 a. m., Matins, 9; Vespers, 3.

Good Friday.—Children's Service, 8:45; Matins, 10; Ante-Communion and Reproaches, 10:30; Three Hours' Service, 1; Vespers, 5.

Easter Even.—Low Mass, 7:30; Matins, 9; First Vespers of Easter (solemn) 8 p. m.

Easter Day.—Low Mass, 7 and 8; Choral Mass, 9; Matins, 10; Solemn Mass, 10:45; Solemn Vespers 4.

Confessions—Fr. Brown, Friday, 2:30 to 5. Fr. Gamble, Friday, 8 to 9, and Saturday, 4 to 5. *Wednesday* in Holy week, 10 to 12; 4 to 5; 8 to 9.

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 APRIL.

- 1 Fr. Confessions, afternoon and evening.
- 2 Sa. O. V. B. V. M. Mass 8 a. m. Industrial School, 10 a. m. Confessions, afternoon.
- 3 **S. Passion Sunday.** *St. Richard.* Burial Guild after Vespers.
- 4 Mo. *St. Ambrose.*
- 5 Tu. Sons of St. Sebastian, Chapter Meeting 8 p. m.
- 6 We. St. Joseph's Guild, 7:45 p. m.
- 7 Th. Confessions, afternoon and evening.
- 8 Fr. Industrial School, 10 a. m. Confessions, afternoon.
- 9 Sa. **Palm Sunday.**
- 10 **S. Monday in Holy Week.**
- 11 Mo. **Tuesday in Holy Week.**
- 12 Tu. **Wednesday in Holy Week.** Confessions, 10 to 12; at 2 5; 8 to 9.
- 13 We. **Maundy Thursday.** High Mass 7:30 a. m.
- 14 Th. **Good Friday.** *Fast.*
- 15 Fr. **Easter Even.** First Vespers of Easter, 8 p. m.
- 16 Sa. **Easter Day.**
- 17 **S. Easter Monday.**
- 18 Mo. **Easter Tuesday.** *St. Alphege.* Sons of St. Sebastian, Conference, 8 p. m.
- 19 Tu. St. Joseph's Guild, 7:45 p. m.
- 20 We. Abstinence. Confessions, afternoon and evening.
- 21 Th. *St. George.* Industrial School, 10 a. m. Confessions, afternoon.
- 22 Fr. **S. Low Sunday.**
- 23 Sa. **St. Mark.**
- 24 Mo. Sons of St. Sebastian, Conference, 8 p. m.
- 25 Tu. St. Joseph's Guild, 7:45 p. m.
- 26 We. Abstinence. Confessions, afternoon and evening. Bona Mors, after-Evening Prayer.
- 27 Th. Bona Mors, Monthly Mass. 7 a. m, Industrial School, 10 a. m. Confessions, afternoon.
- 28 Fr.
- 29 Sa.
- 30 Sa.

ORDER OF MUSIC.

Passion Sunday, April 3d.

HIGH MASS.

Processional Hymn 110.....Monk
Mass in A.....Kalliwooda
Offertory Anthem—"Behold and see" (The Messiah).....Handel
Hymn of Adoration. 311, Part II, one verse.....Willing
Hymn 184, first and third verses, instead of Gloria in Excelsis.....Redhead
Recessional Hymn 188.....Monk

VESPERS.

Processional Hymn 105.....Redhead
Psalms 32, 130, 121, (6th Selection).....Gounod
Magnificat.....Gounod
Nunc Dimittis.....Gregorian
Vesper Hymn 96 (Vexilla Regis).....Schubert
Anthem "By Jesus' Grave".....Farmer
Miserere.....Stainer
Recessional Hymn 193.....Blumenthal

Palm Sunday, April 10th.

SOLEMN HIGH MASS AND PROCESSION.

Processional, "Come, faithful people.".....Sullivan
Hymn 98.....Teschner
Introit, from "Gallia,".....Gounod
Mass, from "The Holy Supper of the Apostles,".....Wagner
Offertory Anthem from "Stabat Mater,".....Haydn
Hymn of Adoration, 311, Part II, one verse.....Willing
Hymn 184, first and third verses, instead of Gloria in Excelsis.....Redhead
Recessional Hymn 109.....Dykes

VESPERS.

Processional Hymn 200.....Handel
Psalms 32, 130, 121 (6th Selection).....Roura
Magnificat and Nunc Dimittis, Service in C.....Prentice
Vesper Hymn 96 (Vexilla Regis).....Schubert
Anthem, from "The Seven Last Words,".....Mercadante
Miserere.....Stainer
Recessional Hymn 250.....Beethoven

Easter Even, April 16th.

FIRST SOLEMN VESPERS OF EASTER.

Prelude—Melodie in F.....Rubenstein
Processional Hymn 140.....Gauntlett
Psalms 30, 31.....Mozart
Magnificat and Nunc Dimittis—Service in D.....Prentice
Hymn 137.....Gordigiani
Anthem, "But thou didst not leave His Soul in Hell," (The Messiah).....Handel
Recessional Hymn 136.....Monk
Postlude, March.....Abt

Easter Day, April 17th.

SOLEMN HIGH MASS.

Prelude from Symphony No. 5.....Haydn
Processional Hymn 125.....Richards
Introit, Hymn 134.....Wargan
Messe Militaire.....Cimarosa
Soli, Chorus, Orchestra and Organ.

Offertory Anthem:
"Praise the Redeemer's goodness," } Mount of Olives.....Beethoven
"Hallelujah," } Soprano Aria and Final Chorus.

Recessional Hymn 135.....Palestrina
Postlude, Marche et Cortège (Queen of Sheba).....Gounod

SOLEMN VESPERS.

Prelude, "Consecration of the Temple,".....Keler Bela
Processional Hymn 127.....Thayer
Psalms 113, 114, 118.....Prentice
Magnificat and Nunc Dimittis.....Wagner
Antiphon "This is the day which the Lord hath made,".....Leprevost
Anthem, Psalm 150.....Prentice
Recessional Hymn 131.....Lassen
Postlude, Triumphal March.....Proust

Low Sunday, April 24th.

SOLEMN HIGH MASS.

Easter music repeated.

SOLEMN VESPERS.

Easter Music repeated except

Vesper Hymn 128 (instead of Antiphon).....Mendelssohn

NOTES.

The Gloria Patri is not sung on and after the First Vespers of Passion Sunday until the First Vespers of Easter.

The Gloria Tibi and Laus Tibi are not sung at the Mass during that time.

The Organ is not used after the singing of the Gloria in Excelsis at the Mass on Maundy Thursday until the First Vespers of Easter.

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 200.....Handel
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,.....Soli and Chorus
Death of the Saviour.....}

Stabat Mater.....Rossin

SELECTIONS.

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

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

Can be obtained in the Choir-Room after any Service.

THE PARISH.

THE Editors of THE ARROW will not, under any circumstances, print or answer anonymous communications. Having received several such articles we are obliged to give this notice.

WE hope that contributions for completing the carved work upon the stalls of the choir will continue to come in freely.

A sum of money has been collected—but not sufficient to warrant the order for the whole. It is intended to place carved oak-wood figures of angels upon the top of each stall-end. Good designs have been made, and await execution. The Sedilia in the Sanctuary are thus far the only ones finished. They are two angels, upholding severally the sun and the moon. The curved canopy represents, by lines straight and curved the land and water, and also the stars of the firmament.

It is a memorial of Edith Center Burleigh, given by her mother, Mrs. Frank B. Blanchard.

WE are pleased to see that the Chapel is approaching completion. The space for the Altar has been finished with good roof beams, and doors which (when shut) close off the Holy Table from exposure, at times when it may be more convenient to use the Chapel for other purposes than devotion. The body of the Chapel can thus be used for classes, meetings, assembly of the Choirs before and after services in the Church, etc.

This part has been finished as a Memorial to Mrs. Flora A. Smith, by her husband, Thomas Eugene Smith. The roof is especially good in its wood work; the coloring of the ceiling and walls is quiet, in keeping with the oak of the wood-work.

Oak chairs are now in place, also a brass sanctuary lamp and candelabra, (which were found in Europe) memorials of the Reverend Father Noyes.

Four clusters of gas-lights will be placed upon the walls.

It would seem to be one of the essentials to a Memorial, that it should be well known for whom the Memorial is erected, for the object which is set up to the glory of God (unless the departure is strictly private) is also a permission, if not an invitation to the faithful, to ask God to give to the departed, according to their needs. It is a sweet charity, and with us, not expensive. We are glad, and it is a privilege, to be told of our Memorials, as in a late number of our paper. Were joy as their names come before us, in the addition to the blessed company for whom we pray. In mentioning some of the Memorials which enrich our Parish Church, it is rather as enrichments that they are spoken of. This is right. It is right also that other enrichments should be mentioned. The example of any work done to the praise of God in beautifying His House should not be overlooked, and so notice should be taken of our Church Embroidery upon which for so many years Parish workers have been engaged. How faithfully it has been done—not indeed as a pastime—with what patience, with what pain, few can understand. And because this work belongs to the accomplishments of Art, there are many to assist with offerings of criticism, but few to praise. Very rare have been words of commendation to comfort the hearts of those who have toiled for years perhaps, using up not only silk and gold, but nerves and vitality in their labors. For although in other things

some knowledge is considered necessary to qualify one for criticism, as for instance, an unknown person would not be expected to read unknown languages at first sight, it is not so in matters of Art. The multitude may pass quick and true judgment upon them. This is, however, one of the mysteries of life.

It may be said for us, that through the years of our embroidery-work, a very great amount performed, an offering of the best the hands can do, the heart impelling, there has been very little temptation to pride and vanity on account of praise received.

It is especially noteworthy, that from the beginning, all of this work has been under the direction of one of our Choristers, who freely gave her knowledge of needlework to all who came to learn, (many from other Parishes) and accomplished with her own hands many noble pieces, with great artistic skill.

Perhaps the faithful may be incited and encouraged to effort for the glory and the beauty of the House of God when they are reminded of what others have done, and so the hitherto workers may be rewarded, seeing others following their example.

THE ANNUNCIATION.

The Annunciation of the Blessed Virgin Mary is the Feast upon which the Church Commemorates the Immaculate Conception of our Lord JESUS CHRIST.

The Angel Gabriel came to the Virgin and announced to her, "Hail, thou that art highly favored" (or, "graciously accepted," or, "much graced," as is the marginal reading,) "the Lord is with thee; blessed art thou among women,".... "The HOLY GHOST shall come upon thee, and the power of the HIGHEST shall overshadow thee; therefore also that Holy Thing (or, Holy One) which shall be born of thee, shall be called the SON of GOD."

From that moment Mary was a mother. This was the precise time of the beginning of Christ's mortal life. He rested within her womb until He was brought forth into the world in the Stable of Bethlehem.

The Church has fixed upon the 25th day of March as the date of the Feast, as she has likewise determined that upon the 25th day of December her children shall keep the Feast of Christ's Nativity.

The mortality of His body was changed into immortality upon Easter Day. The same and only body that He ever had or will have, rose again from the grave, from death. He who took a Body of Mary's substance at the Annunciation, took again that same Body at Easter, with flesh, bones, and all things appertaining to the perfection of Man's nature. Through all time, through all eternity, that immortal Body is His Tabernacle.

It is a pledge, that, although we shall not all sleep (in death,) for some will be alive when the day of the Lord shall suddenly come, yet we (dead or alive) shall all be changed. The dead shall be raised incorruptible, and we shall be changed. It is also a pledge, that we who receive His Immortal Body and Blood in the Blessed Sacrament, shall have everlasting life and that He will raise us up again at the last day. The sublime truth that the continuity of His Divine Life is in the same Flesh that He took of the Blessed Virgin, and that He ever liveth in the same Immortal Flesh, is the teaching of this Resurrection from the dead on that first Easter Day.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:
228 WEST 45TH STREET · NEW YORK:
50 CENTS PER YEAR ☐ SINGLE COPIES 10 CENTS:

THE LONDON GREEK PRESS EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, NY POST OFFICE OCT 20 1891

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER:
HATH HE HID ME ☐ AND SAID UNTO ME: THOU ART MY SER-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

NEW YORK, APRIL, 1892.

EASTER.

Much has been written of the beauty of the Springtime; of the types of that blessed truth of Easter-day which the leaves and flowers, the buds and blossoms all unfold to our sight in their purity and freshness. The awakening is indeed beautiful, and men rejoice as the snows and shadows of winter days pass away; the cold and bitterness disappear, and in the new life there is so much of promise, the heart grows glad; even, it is said, the "earth smiles" at the glory of her hills and fields.

These things are true and doubtless keep alive in some hearts the hope which is inherent in every soul—the hope of an immortal life. But the awakening of Easter for the Christian heart is the certainty of the eternal life through Jesus Christ our Lord. Types give place to Truth infinitely precious; we shall live through Him.

Through the long Lenten days our steps have followed Him; we have seen the Sorrow and the Suffering, the Agony and the Shame, and we have knelt about the Cross in the deep shadow of His Pain; we have heard the tender words of Pity and Prayer; our hearts have broken in the passing of the Perfect Life. In our weakness and grief we, too, have said "My God, my God, why hast thou forsaken me?"

From the sixth day of the week until the morning of the first day we are watching, waiting; and now we hear the loving message, to faithful Mary given, "Go, tell those my friends who have believed on me, I go before them." The redeemed world is filled with Light and Life. His promises are all fulfilled, "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." This is our Easter, the Easter of every Christian Soul, for "Christ the Lord is Risen today," so the sons of men, with angels ever say. Once for all is given to mankind an answer to the hope of hopes—even eternal life. Doubt, question, fear, all are put away and hope perfected and complete abides. The Church of Christ places upon this Resurrection

morn her great day, the Royal Day of Days, and Feast of Feasts. Her Altars are ablaze with light, and glad Hosannas fill the air. Throughout all the world, the Faithful receive the blessed Body and Blood, and with Christ are made inheritors of the Kingdom of Heaven. Gratitude unspeakable fills our hearts, for now we know, "He died that we might live."

THE PRIMER OF KING HENRY THE EIGHTH.

FIRST PAPER.

Probably few of the readers of *THE ARROW* have ever seen a copy of the Primer, or "Prymer" as it was more anciently spelled—Familiar to students of liturgies, and to some extent known to the readers of English Church History, these books have become so rare that aside from a general knowledge of their existence most Churchmen are unaware of the important relation they bear to the devotional system of the Anglican Book of Common Prayer. Over one hundred and fifty years before the publication of the first Prayer Book of Edward the Sixth we find the Church of England by means of Prymers seeking to make plain to the common people, to whom Latin was an unknown tongue, the meaning and right use of her services. Even earlier than this, the clergy had been from time to time commanded to teach the people the Creed, the Lord's Prayer and the Ten Commandments in their own tongue. Many evidences exist in the form of expositions and commentaries on the Creed and other portions of the service—to show how carefully the clergy of those days endeavored to carry out these injunctions. But the limited extent of learning, and the slow method of reproducing books by the copyist, made any great progress impossible until after the introduction of printing into England. From this time the number of the editions of the Prymer is remarkable—not only were they issued in English, but very many editions were printed in Latin—for the use of those who could read and understand that language.

It is necessary to remember that the Prymer was not the same as the Book of Common Prayer. It was not the official publication of the Liturgy and Offices of the Church; these were still contained in the Missal, Breviary and Pontifical, and were for the use of the clergy only. The Prymer was rather a book of private devotion and instruction—and corresponded very nearly to the "Treasury of Devotion," and books of this character which are so much used at the present day. Without going into the question of the changes that took place in the development of the Prymer, which is hardly within the scope of the present article, I pass at once to the examination of the particular volume which is the subject now before me.

The book came into my possession as one of those remarkable finds that sometimes reward

the patient searcher for possible gems in the dusty bins of second hand booksellers. Alas how seldom are the labors of the bibliomaniac so rewarded. But he is a patient hunter, and one such prize is sufficient encouragement for days of weary labor and much delving in the dust.

The title is as follows: The Primer—set furth By the kinges maiestie and his Clergie, to be taught, ledrned and red: and none other to be used thorowout all his Dominions. Imprinted at London, etc., MDXLVI. Cum privilegio ad imprimendum solum. On the back of the title is "An Almanacke for eighteen yeres"—giving the date on which Easter would fall to the year 1563. Then follows the "Kalender" for the year, only the greater festivals and saints days being noted. Some of the quaint old English titles remain—as for example—our All saints—"Alhallowen" and "Innocents Day" is called "Childermas." Then follows the King's Injunction, "autorising and establishing the use of this Primer."

"For divers good considerations and specialye "for that the youthe by divers persons are taught "the Pater noster, the Ave Maria, Crede and X "commaundements al in Latin and not in Englyshe, by meanes wherof the same are not "brought up in knowledge of their fayeth, dutie "and obedience, wherein no Christen parson ought "to be ignoraunt—And for that our people and subiectes which have no understanding in the Latin "tong and yet have the knowledge of readyng, may "praye in their vulgar tong, which is to them best "knowne * * * have set furth this Primer or "boke of praiers in Englyshe to be frequented and "used in and throughoute all places of our sayde "realmes and dominions as well of the eldre people, as also of the youth for their common and "ordinary praiers."

The book then begins with the Lord's Prayer, Ave Maria, the Creed, the Ten Commandments—and Grace before and after dinner, and before and after supper. Then follow the canonical hours of Mattins and Lauds, Prime, Tierce, Sexts, Nones, Evensong, and Compline—being little else than an English rendering of the Sarum Breviary. These offices are of very great interest and practically form the basis of our present Morning and Evening Prayer. Mattins, Lauds and Prime being condensed into Morning Prayer while Evening Prayer is to all intents and purposes formed from Evensong and Compline. "Mattins" opens with the familiar:

"O Lorde open thou my lippes"
 "And my mouth shall shewe thy praise."
 "O God, to helpe me make good spede"
 "Lorde make haste to succor me."
 "Glory to the father, etc."

"Hayle Mary full of grace, the Lorde is with thee, blessed art thou emonges (among) women, "and blessed is the fruite of thy womb. Amen."

Then follows as in our Morning Prayer the "Venite," here called "a song, stirryng to the praise of God." The translation is of much earlier date than the one we now use, and is full of quaint words and expressions, as the first verse will show.

"Come and let us rejoyce unto the Lorde, let us

joyfully syng to God our savior, let us come before his face with confession and thankes gevyng, syng we joyfully unto hym in Psalmes." The "Glory to the father," etc.—is followed by "Haile Mari," etc.—then comes "The Hymne" which I feel tempted to quote:

"Now the cherfull day doth spryng,
 "Unto God praie wee and syng,
 "That in all workes of the daie,
 "He preserve and kepe us aye.
 "That our tong he maie refrain,
 "From all strief and wordes vain,
 "Kepe our iyes in coverture,
 "From all evill and vain pleasure, etc."

The psalms follow as our psalter—only the same ones daily, the VIII, the XVIII, and the XXIII. Then comes the "Antheme" followed by "Our Father, etc., and the Blessyng." "The everlastinge father blesse us with his blessyng everlasting." Then follow three short lessons—between the first and second and second and third are "blessyngs," somewhat similar to the one before quoted. Then comes the "Te Deum" in all respects like our own, or rather as it appears in the English Prayer Book, not our Americanized version.—After which is this "Versycle."

"Pray for us holy mother of God."

The Answer

"That we be made worthy to attayne the promyses of Christ."

This I take to be the end of Mattins as immediately following is the versicle, "O God to help me make good spede," which is undoubtedly the beginning of "Laudes,"—although there is no break, as there is between the other daily offices. Custom had for a long time sanctioned the blending together of these two hours,—in fact it is more than probable that except in religious houses—the canonical hours had practically been condensed into two—by saying all the morning hours at one time, and the evening hours at another,—thus preparing the way for their actual combination into Morning and Evening Prayer in the first Prayer Book of 1549. The "Benedicite and several Psalms follow, then the Antheme and "The Chapter."

"Virgin Mari, rejoyce alwaye, which hast borne "Chryste the maker of heaven and earth; For "out of thy wombe thou hast brought furth the "saviour of the worlde. Thanks be to God." Another metrical hymn follows and the "Song of Zacharie," and we come to the familiar "O lord shewe thy mercy unto us, etc."—preceding the collects—some of which are in use to this day, all of which are beautiful—and it is greatly to be regretted that except in manuals of private devotion a number of the most beautiful are not in daily use. Take the following examples:

"Of the Crosse of Christ."

"O God, whiche hast ascended thy most holy Crosse, and hast geven lyght to the darknesse of the worlde, vouchsafe to illumine, visyt and comfort both our hartes and bodyes, whiche lyvest and reignest God, world without ende. Amen."

"Of the holy Apostles."

"Almightie God, regard our infirmitie, and for "that the burden of oure iniquitie oppresseth us: "Graunte that by the praier of thy glorious apostles, we may have reliefe and strength to follow "the confession of theyr fayth.—Through Christe "our Lorde. Amen."

The office ends with the beautiful prayer—also, not now in our Prayer Book.

"Lorde Jesu Christ sonne of the living God, set

"thy holy Passion, Crosse, and death, betwene
"thy judgement and our solles. both now and at
"houre of death, and moreover vouchsafe to
"graunt unto the lyvyng mercye and grace, to the
"dead pardon and rest, to thy holy church peace
"and concorde, and to us wretched synners lyfe
"and joy everlasting; which livest and reignest
"God with the father and the holi gost world
"without ende. Amen." "Prime." "The Third
Hour," "The Sixth Hour" and "The Nynth
Hour," follow—They are all short offices consist-
ing of a metrical hymn, a psalm, anthem, versicle
and a prayer.—As a specimen of the latter I quote
the prayer at the end of the "Ninth Hour".

"Lord Jesu Christ, which madest peace betwene
"God the father and us miserable sinners, which
"not withstanding diddest suffre injustlye, injuries
"and persecutions: Graunte us grace to kepe the
"peace that thou hast made, and patiently to
"beare all injuries and persecutions, that we may
"be called thy children and inherit thy heavenly
"kingdom, which livest and reignest, etc. Amen."

After the full account of the earlier hours it is
hardly necessary to minutely describe "Even-
song" and "Compline"—it being quite sufficient to
say that the present office of Evening Prayer, as
lately revised, contains the essential features of
these two offices. I feel however that the follow-
ing prayer which follows the Magnificat in Even-
song—is one of the gems, the loss of which from
our present office, must ever be regretted by all
Catholics.

"Holy Lorde, almyghtye father, everlastyng
"God, whiche dydest replenish the blessed Vir-
"gin Mari, with most plentiful grace, and spirituall
"giftes, wherby she praised and magnified the :
"Graunt that thy holy gost maye with lyke grace
"and inspiration, kindle our hartes, to sanctify
"thy holye name. Through Christ our Lorde.
"Amen.

The office ends with the familiar "Lighten our
darkness, etc.," only the version is a trifle longer
than our present form of this beautiful prayer.

BEVERLY CHEW.

A CATHOLIC believes in the infallibility of the
divinely inspired Church. An agnostic dismisses
this subject as one beyond the possibility of
human conception and one which the Scriptural
writers, and the Church Councils have no right to
assume to settle.

Divine inspiration elevates humanity, but the
agnostic nature does not discern it.

Is the revelation of the divine incomprehensible
to the trusting, faithful soul that kneels at the
altar's rail, and in the awful solemnity of the
Blessed Sacrament, which gives so great benefits
to those who eat and drink it worthily, offers itself
"a reasonable, holy and living sacrifice"? Such
an one realizes that there is a Divine Pres-
ence, "'Tis God's hand that leadeth me,—peace,
be still—lo ! I am with you always, even unto the
end of the world."

To such a soul the spiritual light burns steadily.
It learns to have faith in the Church, and realizes
the blessing of her communion. To it things seen
are but temporal and the unseen eternal.

As we kneel at the altar let us pray for a grow-
ing spiritual sight and for an increased faith to
accept the doctrines of the Church and Bible as
being of Divine authority, continuous, infallible
and sufficient.

A LAYMAN.

O LAMB of God, who takest away the sins of the
world,

Grant us thy peace.

The way is long and dreary,
The path is bleak and bare;
Our feet are worn and weary,
But we will not despair.
More heavy was Thy burden,
More desolate Thy way;—
O Lamb of God, who takest
The sin of the world away,
Have mercy on us!

The snows lie thick around us,
In the dark and gloomy night;
And the tempest wails above us,
And the stars have hid their light;
But blacker was the darkness
'Round Calvary's cross that day:—
O Lamb of God, who takest
The sins of the world away,
Have mercy on us!

Our hearts are faint with sorrow,
Heavy and hard to bear;
For we dread the bitter morrow,
But we will not despair;
Thou knowest all our anguish,
And Thou wilt bid it cease:—
O Lamb of God, who takest
The sin of the world away,
Give us Thy peace!

ADELAIDE A. PROCTER.

NOTES AND QUERIES.

A correspondent inquires, "Have Secular
Priests the right to be called *Father*?" He ex-
plains his question by saying that a clerical
member of a Religious Order asserts that they
have no such right; and that, while insisting
upon the title for himself and associates, he in-
tentionally and persistently refuses to accord it
to the other clergy.

Some of our American and English Religious
have adopted this position, after a custom which
prevails in some Catholic countries, but by no
means in all. Popular usage however is not al-
ways correct even in Catholic countries, and we
believe that ecclesiastical tradition, as well as
propriety, are opposed to the exclusive appropria-
tion of the title "Father" by the monastic clergy.
Our correspondent is no doubt mistaken in saying
that his clerical friend "intentionally and per-
sistently" refuses the title to other priests—at
least to those who desire it. Charity and polite-
ness would prevent this. We write "the Rev.
So-and-so" when we correspond with sectarian
ministers, whether the title is theirs by right or
not. This is only common decency.

The title "Father" is inherent in the Priesthood.
This was their title anciently (See Smith Dict.
Chr. Antiq. Bingham, etc.) The religious, except
the heads of houses and some other officers, were
simply "brethren" by virtue of their membership
in the community. When a priest joined them,
he of course retained his proper title of "Father."
His Priesthood and not his religious vows gave
him this title. It was not long, however, before
people came to give priests earthly titles in place
of the old affectionate one. This was especially
the case among priests not in religious communi-
ties. With the religious it was different. They
have been most tenacious, as Gaume tells us (Cat.
of Perseverance) of several old customs, and the
old affectionate title among these customs. In
France where "Mistering" is common, (they even
say "Mister the Bishop"!) the word "Abbe" de-
rived from a word meaning "Father" is a living

witness to the old custom. By all means let us restore the title to our Priests. The following are some reasons why we should do so.

1. Because they *are* Fathers. They baptize and thereby bring souls into a wonderful relationship to God; they direct us in Confession as fathers; and they, as fathers, nourish our souls with the Bread of Heaven. Address them then by their proper title as a reminder of these facts.

2. The old services of the Church make us say "Father." We say it in *Confiteor* at Confession, and when serving at Mass.

3. "Father" is affectionate, and expresses the true relationship between Priest and people in a way that "Mister" and "Doctor" never can.

4. A Priest is just as much a Priest when not engaged in his sacred functions as when so engaged. People need to be reminded of this, for at times they are anything but reverent towards the Clergy. If he is a Father in the Confessional, he is a Father always, and we should recognize this in addressing him.

Of course there are cases when one should not employ the title. We should not force it upon a Priest to whom it is distasteful. Such an act would be rude and uncharitable. And if there should be any "religious" priest who "*intentionally and persistently*" refuses the title to his brother-Priests, it might be well to address him as "Brother" or "Mister." For we ought to defend the Church and to show that *she* is right when she makes her penitent children say "I confess to Almighty God * * * and to *you, father*," "Wherefore I beseech * * * *you, father*, to pray for me to the Lord our God." We must be loyal to the Church, and profess our belief in the fatherhood of her Priests whether they be religious or secular.

OUTLINE HISTORY OF THE CATHOLIC CHURCH.

There is in the world one true, holy Catholic (or universal) Church which was founded by

Jesus Christ, the Divine Son of God, and completed by His Apostles under the inspiration of the Holy Ghost. This Catholic Church, its teachings, its Sacraments, and its worship, are the means of salvation for mankind.

The Church is a Divine institution with a human mission—not a human institution with a Divine mission. An organization for dispensing Christianity. A corporation of believers; not a company of believers.

The kingdom of Heaven seeking men on earth; not a society on earth seeking the kingdom of Heaven.

This Church with its Apostolic ministry, faith, sacraments, and form of worship, was planted in every country of the then known world before the end of the first century.

This Church was planted in England as early as the days of the Apostles, or their immediate successors, (three British Bishops sat in the Council of Arles, A.D. 314), and it has had a continuous historic existence in that country to the present day. This is the Anglican branch of the Catholic Church.

The Church of England was planted in this country two hundred and eighty years ago; and when the United States became independent of the mother country it was made a separate national branch of the Anglo-Catholic Church and given the name of Protestant Episcopal.

It has kept the Apostolic form of government and the faith of the Apostles unchanged; has kept itself free from, and protesting against the errors of doctrine and polity into which other bodies of Christians have fallen; and has retained the forms of the Apostolic Church.

The legal name of the body in this country is the Protestant Episcopal Church in the United States of America, but the true historic name is The Church in the United States.—*Diocese of Arkansas.*

A Course of Lectures

to be delivered at the **Church of Zion** and **St. Timothy**, under the auspices of The Church Club.

The Church's Ministry of Grace.—Lectures.

Sunday, April 24th, 8 P. M.

Subject: "Baptism."

Lecturer: The Reverend W. CLARK, M. A., LL. D., Professor of Mental and Moral Philosophy, in Trinity College, Toronto, Canada.

Sunday, May 1st, 8 P. M.

Subject: "The Lord's Supper."

Lecturer: The Reverend G. MCCLELLAN FISKE, D. D., Rector of St. Stephen's Church, Providence, R. I.

Sunday, May 8th, 8 P. M.

Subject: "Confirmation."

Lecturer: The Very Reverend WILFORD L. ROBBINS, D. D., Dean of All Saints Cathedral, Albany, N. Y.

Sunday, May 15th, 8 P. M.

Subject: "Holy Orders."

Lecturer: The Right Reverend ALEX. CHAS. GARRETT, D. D., L. L. D., Bishop of Northern Texas.

Sunday, May 22d, 8 P. M.

Subject: "Holy Matrimony, Penance and Unction."

Lecturer: The Right Reverend CHARLES CHAPMAN GRAFTON, D. D., S. T. D., Bishop of Fond du Lac.

ALL SEATS FREE.

Solid Silver

Exclusively.



WHITING M'FG Co.

SILVERSMITHS,

UNION SQUARE & 16TH ST.,

NEW YORK.

GEORGE FELTNER, MERCHANT TAILOR,

Cor. 45th Street, 724 EIGHTH AVENUE, NEW YORK.

FRED. K. JAMES,

Cor. 44th St. and Eighth Ave.

Apothecary.

Physicians Prescriptions a Specialty.

"That thou mayest know how thou oughtest to behave thyself in the House of God." 1 Tim. iii, 15.

—THE—

Congregation in Church.

A plain guide to reverent and intelligent participation in the public services of Holy Church with brief information concerning the six points and the principal rites, ceremonies, vestments, ornaments, seasons, feasts, fasts, liturgical colours, ecclesiastical terms and various other matters appertaining to Catholic worship.

New revised edition.

Paper, net, 50c.
Cloth, red edges, \$1.00

FOR SALE BY ALL CHURCH BOOKSELLERS.

J. & H. VON RUNNEN,

Grocers and Meat Market,

1394 BROADWAY AND 38TH ST

THOMAS HINDLEY & SON,

JOHN H. HINDLEY, Proprietor.

Plumbing, Furnaces, Ranges, Roofing and House Furnishing

819 SIXTH AVENUE,

Near 46th Street.

Telephone Call 38th St. 55.

NEW YORK.

ROSES.

F. RITTER, JR.

—* FLORIST, *—

799 SIXTH AVE., NEW YORK.

American Beauties and Violets a Specialty.

WOMEN OF THE PARISH

MEET FOR

EMBROIDERY WORK,

IN THE GUILD ROOM, EVERY MONDAY, FROM 2 TO 5
O'CLOCK P. M.

Instruction given. Orders for Altar Linen, Vestments, etc., received.
Apply as above or by letter to the Rector.

METAL

WORK.

Catalogues
of each
Department.

WOOD AND
STONE WORK.



COX SONS BUCKLEY & CO.
Ecclesiastical Art,



FABRICS

AND SILKS.

Eight East
Fifteenth St.
New York.

VESTMENTS
AND CLOTHING.

HENRY TIEDGENS,

Undertaker and Embalmer.

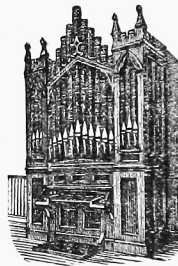
OFFICE, 881 SIXTH AVENUE,

Near 50th Street,

Pinking Done.

NEW YORK.

Sexton of Church of St. Mary the Virgin, 228 West
45th Street.



ESTABLISHED 1836.

GEO. JARDINE & SON,

ORGAN BUILDERS,

318 AND 320 EAST 39TH ST.

LIST OF OUR LARGEST GRAND ORGANS.

Fifth Ave. Cathedral, N. Y.,	4 Manuals	Trinity Church, San Francisco,	3 Manuals
St. George's Church,	4 "	Christ Church, New Orleans,	3 "
St. Paul's M.E. Church,	4 "	Temple, New York,	3 "
Holy Innocents,	4 "	Epiphany, Philadelphia,	3 "
Brooklyn Tabernacle,	4 "	Messiah, St. Louis,	3 "
Fifth Ave. Pres. Ch., N. Y.,	3 "	and St. Mary the Virgin, N. Y.	



Christian Art Institute.
R. GEISSLER.
52 & 54 Lafayette Place New York.
Stained Glass.
Plain, Geometrical, Mosaic.
A specialty.
FIGURE WINDOWS
IN THE NICEST STYLE OF ART.

Headquarters for
Typewriter Supplies.

"THE ARROW"

PRINTED BY

PUSEY & TROXELL,
PRINTERS AND STATIONERS,

1396 AND 1398 BROADWAY,

Near 39th Street,

NEW YORK.

WE give special attention to Engraving of Wedding, Invitation, Reception
and Visiting Cards, and making Monograms and Address Dies. Prices
very moderate.

Specimen Book of Fine Writing Papers sent free.