



# THE

ISSUED   
MONTHLY



# ARROW

BY THE SONS OF   
 SAINT SEBASTIAN

VOL. I., No. 8.

NEW YORK, MAY, 1892.

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50 CENTS PER ANNUM, IN ADVANCE.

ON Tuesday in Easter-week, the new Church of Zion and Saint Timothy, on West 57th Street, was formally consecrated by the Right Reverend George Worthington, Bishop of Nebraska.

This spacious church with its large parish buildings is not only worthy of commendation, but will be a centre of active Church life.

Its endowment gives it a strength, which every Parish needs and should endeavor to secure.

Our sincerest congratulations are offered to Priest and People.

NEW YORK has been highly favored in the matter of lectures this spring. The series delivered by the Bishop of Derry at the Church of the Heavenly Rest, and that by Dr. Dix at Trinity Chapel, have been most interesting and have been largely attended. To these is added the series arranged for by the Church Club, of which one has been delivered at the time of our going to press. The tone of these various lectures has been most satisfactory from a Catholic standpoint: there has been none of the minimizing or watering down process of which we hear so much in these days, but clear, fearless statements of the belief of the Catholic Church.

In the second of the Bishop of Derry's lectures, delivered on the evening of St. Patrick's Day, he referred to St. Patrick as "that great saint, of whom the Bishops of the Church of which I am a Bishop, claim to be the direct successors; from whose creed we subtract nothing, nor do we need to add anything." The point was well put. Could St. Patrick now revisit the "glimpses of the moon" he would find some difficulty in recognizing the religion of which he was so great an apostle, either in modern Protestantism or in the Church which so loudly professes to honor and reverence him.

A FEW years ago we heard a great deal about "Church Unity." The religious papers were full of it; even the secular papers took it up, and many good people seemed to imagine that division and schism would soon be no more. To-day a good deal less is heard about it, and, without being pessimistic, it must be said that the attainment of unity does not seem any nearer realiza-

tion now than it did then. We mean by "unity" of course, not the *union* of a conglomeration of religious bodies, but the visible, organic unity of the Catholic Church, which is the only unity a Catholic desires and prays for. One thing may be said to be attained, and, though it is a negative result, we may be thankful even for this; that is, that anything worthy of the name of unity, is not to be arrived at by "union services", "exchanges of pulpits," etc.,—in a word, by affecting to ignore real existing differences on matters of vital moment.

In connection with the above, we notice that a sermon was lately preached in St. Paul's Cathedral, London, by the Archdeacon of London, (Ven. W. Sinclair,) which has elicited no little discussion in religious circles in England. The subject seems to have been Home Reunion, or the attitude of the Church to the various dissenting bodies. We are not in possession of a full report of the sermon and hence cannot criticize it. One of the Venerable Archdeacon's sentiments expressed therein seems to have been rapturously received by large numbers of persons. It was—"Wherever Christ is, there is the Church." This is one of those sentiments which look so well on paper or when eloquently declaimed from the pulpit, and which seem to breathe nothing but Christian charity and brotherliness, but the practical carrying out of which has resulted in the present chaotic state of Christianity, and in the forgetting by large numbers of men and women that Our Lord *did found a Church*, a visible organic body to be to all time His perpetual witness, "the Pillar and Ground of the Truth." Undoubtedly St. Ignatius, who first used this phrase, had a totally different state of things in view from that which presents itself to-day.

EVERYONE must notice to what an extent the secular newspapers of the day are commenting upon religious matters. We find them not only printing church news but even sermons, and discussing theological problems in their editorials. It is true that the tone of these discussions is very often not such as a Christian can approve, being largely tinged with agnosticism, still it is an evidence of the deep interest being taken in religious matters by the public at large, which, however mistaken it may seem to be, is better than indifference.

# 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.

*Daily.*—Low Mass, 7:30 a. m. Evening Prayer, 5 p. m.

*Wednesdays, Fridays and Holy Days.*—Additional Mass, 9:30 a. m.

*Confessions.*—Fridays, 2:30 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 at 5 p. m.

## CALENDAR FOR MAY

- 1 **S. SS. Philip and James. (2d Sunday after Easter,**  
Burial Guild after Vespers.
- 2 **Mo.** Burial Guild, Monthly Mass, 8 a. m.
- 3 **Tu.** **Invention of Holy Cross.** Sons of St. Sebastian, Mass  
7 a. m. Chapter Meeting 8 p. m.
- 4 **We.** St. Mary's Guild, Monthly Mass, 9:30 a. m. Meeting 10 a. m. St. Jo-  
seph's Guild, 7:45 p. m. CONFIRMATION, 8 p. m.
- 5 **Th.**
- 6 **Fr.** **St. John Port. Lat. Abstinence.** Confessions, afternoon.
- 7 **Sa.** O. V. B. V. M. Mass, 8 a. m.
- 8 **S.** **3d Sunday after Easter.**
- 9 **Mo.**
- 10 **Tu.** Sons of St. Sebastian, Conference 8 p. m.
- 11 **We.** St. Joseph's Guild, 7:45 p. m.
- 12 **Th.**
- 13 **Fr.** **Abstinence.** Confessions, afternoon.
- 14 **Sa.**
- 15 **S.** **4th Sunday after Easter.**
- 16 **Mo.**
- 17 **Tu.** Sons of St. Sebastian, Conference, 8 p. m.
- 18 **We.** St. Joseph's Guild, 7:45 p. m.
- 19 **Th.** **St. Dunstan.**
- 20 **Fr.** **Abstinence.** Confessions, afternoon.
- 21 **Sa.**
- 22 **S.** **Rogation Sunday.**
- 23 **Mo.** Rogation Day. **Abstinence.**
- 24 **Tu.** Rogation Day. **Abstinence.** Sons of St. Sebastian Conference, 8 p. m.
- 25 **We.** Rogation Day. **Abstinence.** St. Joseph's Guild, 7:45 p. m.
- 26 **Th.** **Ascension Day.** St. Augustine. High Mass, 9:30 a. m.
- 27 **Fr.** Ven. Bede. **Abstinence.** Confessions, afternoon. Bona Mors, after  
Vespers.
- 28 **Sa.** Bona Mors, Monthly Mass, 8 a. m.
- 29 **S.** **Sunday after Ascension.** Solemn Mass, 10:45 a. m. Bu-  
rial Guild, after Vespers.
- 30 **Mo.** Burial Guild, Mass, 8 a. m.
- 31 **Tu.** Sons of St. Sebastian, Conference, 8 p. m.

## ORDER OF MUSIC.

### SS. Philip and James (2d Sunday after Easter,) May 1st.

HIGH MASS.

Processional Hymn 411.....Schumann  
Mass No. 2.....Haydn  
Offertory Anthem—"Lovely Appear" (The Redemption).....Gounod  
Recessional Hymn 432.....Gauntlett

VESPERS.

Processional Hymn 439.....Fairlamb  
Psalms 148, 149, 150 (Twentieth Selection).....Gounod  
Magnificat and Nunc Dimittis (Service in D).....Prentice  
Vesper Hymn 126, Part III.....Greathorex  
Anthem—"Our Lord is Risen".....Garcia  
Hymn 428, two verses.....Stainer  
Recessional Hymn 19.....Ousely

### 3d Sunday after Easter, May 8th.

HIGH MASS.

Processional Hymn 140.....Gauntlett  
Mass No. 7.....Mozart  
Offertory Anthem—"From Thy Love as a Father" (The Redemption).....Gounod  
Recessional Hymn 15.....Monk

VESPERS.

Processional Hymn 137.....Gordigiani  
Psalm 118 (Sixteenth Selection).....Donizetti  
Magnificat and Nunc Dimittis....."Donizetti"  
Vesper Hymn 127.....Bach  
Anthem—"O Lord Have Mercy".....Pergolesi  
Hymn 20, two verses.....Scheffer  
Recessional Hymn 21.....Brown

### 4th Sunday after Easter, May 15th.

HIGH MASS.

Processional Hymn 136.....Monk  
Mass in G.....Von Weber  
Offertory Anthem—"Heaven and Earth Display" (Athalie).....Mendelssohn  
Recessional Hymn 274.....Dykes

VESPERS.

Processional Hymn 302.....Monk  
Psalm 147, Nineteenth Selection).....Martin  
Magnificat and Nunc Dimittis (Service in B flat)....."Martin"  
Vesper Hymn 128.....Mendelssohn  
Anthem—"Great is Jehovah".....Schubert-Liszt  
Hymn 16, two verses.....Dykes  
Recessional Hymn 30.....Chaffin

## Rogation Sunday, (5th after Easter) May 22d.

HIGH MASS.

Processional Hymn 468.....Monk  
Mass in E flat.....Guilmant  
Offertory Anthem—"Father Reigning" (Jubilee Cantata).....Von Weber  
Processional Hymn 469.....Hervey

VESPERS

Processional Hymn 468.....Monk  
Psalm 77 (Tenth Selection).....Bellini  
Magnificat and Nunc Dimittis....."Monk"  
Vesper Hymn 142.....Kucken  
Anthem—"O Risen Lord".....Monk  
Hymn 27, two verses.....Hervey  
Recessional Hymn 469.....Hervey

## Sunday in Ascension Octave, May 29th.

SOLEMN HIGH MASS.

Processional Hymn 147.....Monk  
Introit Hymn 148.....Cardigiani  
Mass No. 12.....Mozart  
Offertory Anthem—"Unfold ye Portals" (The Redemption).....Gounod  
Recessional Hymn 304.....Elvey

VESPERS.

Processional Hymn 147.....Monk  
Psalms 24, 47, 108 (Proper).....Mozart  
Magnificat and Nunc Dimittis.....Zoejner  
Vesper Hymn 150.....Gumbert  
Anthem—"Thou Art the King of Glory".....Lambillotte  
Laudate Dominum.....Gregorian  
Recessional Hymn 151.....Dykes

## THE PARISH.

THE Chancel has been covered with new Red Carpet. The Committee appointed by the Rector unite with him, in thanks to members of the Parish and friends, who kindly and liberally contributed the money to provide this appropriate and rich furnishing of our sanctuary.

A FRESH AIR FUND should be raised, as in previous years, to enable the Rector to send some of our less favored members into the country, for a brief period during the hot season.

Inasmuch as a house in the country has been offered, there remains to contribute a sufficiently large sum to meet expenses of living, transportation to and from, etc.

Some \$400, probably, will be necessary. One way is for any one person to contribute enough for the expense of one child or one mother.

There will be many demands for Summer clothing, hats and shoes, in the Mission work, as the hot days approach—contributions of such articles may be sent to the Mission house, 248 W. 45th St. Former appeals of this kind, have always met with most generous response.

The Right Reverend Leigh Richmond Brewer, S. T. D., Bishop of Montana will visit our Church for Confirmation on Wednesday night, May 4th, 8 o'clock. He has been appointed by our Bishop to officiate during his absence in Europe.

It is customary to give the collection at this service to Diocesan Missions. We have usually sent \$50 from our Parish. If upon this occasion a reasonably large amount is contributed, we may properly make Bishop Brewer a gift for his own work in the West.

It is a good time to call attention to the approaching Sunday School Festival which marks the close of its afternoon sessions. The active labors of the teachers, men and women, have been rewarded by larger attendance and more intelligent study by the scholars. Contributions towards the expenses of the Festival and purchase of suitable rewards will be gladly received by the Clergy. One hundred dollars should be raised.



Very observable was the attendance at the Lenten Daily Services, particularly towards the close of the season. From Passion Sunday until Good Friday there was marked evidence of devotion. On Good Friday, from Matins until the end of the Three Hours Service the congregation continued to grow larger, and although some had to leave during the progress of the services, there were few vacant seats at the conclusion; all seemed to be impressed with the spirit and devotion of the Great Day.

The number of Communions was larger this year, on Maundy Thursday at the early High Mass, and at the three early Masses of Easter morning.

## 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.

THERE is an essential need in our Chapter—more enthusiasm for actual Brotherhood work.—We have names enough upon our roll to make our Chapter work a real power for good in the Brotherhood. But of what use are *names*? Men do not work with their names; it is head, heart, hands and spirit that count. What man is there among us, who has signed his name to the roll, who is willing to have, "*dead wood*," written after it? Not one. Then let us not fall asleep.

About the doors of our Church at every service on the Sundays of the year, there are dozens of young men; many of them sight-seers, - lovers of music, what you will,—but young men,—men who belong to us, because they are in our territory; we ought to know every one of them; we should be responsible for it that they become something more than "Sight-Seers." Our call is to bring young men within hearing of the gospel. This is not a superficial phrase; it means something, and our lives, our hearts and hands are and must be ready to show those who come near us, that to be within hearing of the gospel of Jesus Christ, is to be within the reach of a most precious blessing. The blessing of the knowledge of His life, His death and sacrifice for us, through which, and by which alone we may, at last, attain to the presence of His glory.

There is work for the Sons of St. Sebastian yet to do. Will we be faithful?

FOR a number of weeks past the director of this chapter has given a series of interesting and instructive talks on different subjects in connection with the Church. Each of these talks was followed by a general conference of the members and friends who were present, upon the subject chosen for the evening. It is now so near the summer season that there will be but few more regular conference meetings until next Fall, when it is hoped that being free from some of the conditions which hampered us this season, they may be resumed, with a regular series extending throughout the entire season.

THE Local Council of the Brotherhood, that the members might the better prepare for Good Friday and Easter had "a quiet evening" with the Rev. Fr. Huntington at Calvary Chapel, E. 23d St. on Wednesday evening in Holy Week. A large and deeply interested number of Brotherhood men were in attendance. The addresses were notable for the earnestness and power which Dr. Satterlee and Father Huntington infuse into all their work.

TUESDAY, May 3, "The Invention of the Cross," is one of the four days of the year recommended to all "Sons of St. Sebastian" to make a corporate communion. Seven o'clock has been set apart for the Chapter's mass, and it is most earnestly and seriously urged upon each Chapter man to make it a point to be present. Let every man be in the church at this service whether he receives the Blessed Sacrament or not. It is especially meet that each man should be present, for this day will be the anniversary of the first corporate communion made by the Chapter. Therefore all of those who have labored together for the past year, and all who have since joined our ranks, should come together to give thanks for the blessings poured out upon our work; and to pray that under the guidance of Him, to whose service we have twice voluntarily and publicly pledged ourselves, our work may continue to prosper.

SINCE our last issue went to press we have been called upon to mourn the death of one of our Chapter members, Mr. William Holcombe Turrell. Mr. Turrell was a very genial man, possessed of boundless enthusiasm for all he undertook, who will be greatly missed by all his friends and acquaintances. Mr. Turrell had been ill for a long time and finally entered into rest on April 24th.

EVERY Easter for some years past has shown an increasing observance of the festival by the various Protestant denominations of this country. The past Easter has been no exception to the rule, in fact this year it is safe to say that there were very few places of worship, in this city at all events, in which reference was not made to the Resurrection. We are even more gratified however to notice a more general observance of Good Friday: more theatres were closed this year than formerly, in some quarters business was entirely suspended and services were held in many places of worship where, in former years, no notice was taken of the day. This is, we say, more gratifying than the increased observance of Easter, there being nothing about Good Friday or the event which it commemorates to attract the lovers of excitement, the idle and curious who crowd to the churches on Easter Day to hear the music or enjoy the elaborate floral display. We welcome this change on the part of our separated brethren and trust that it will lead them in other things to see the beauty of the Church's System, and help to dissolve inherited prejudices which alone keep so many from the old and well tried path of their forefathers.

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EDITOR DAINGERFIELD EDITOR

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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. MAY, 1892.

## "OUR FATHER."

In these two words we confess the brotherhood of mankind; our mutual dependence upon the one Source and Origin of all things; one God and Father of all. We are not separate and distinct creatures answerable only to ourselves for acts and deeds, considering always only personal needs, but, rather, are we members of a great family, each influencing and depending upon another, and all under the Father.

Through the long ages His tender love has watched over us: oh, the grief of our sins! until at last in the depth of our need He sends to us that One, who alone may say, "My Father," to be our Guide, our Brother, our Friend. From Him we learn to say "Our Father," in all the fullness of its meaning: "I am in the Father, and the Father in Me, and I in you." And while we cry in deep and penitent misery, "forgive us our sins," we now may plead, oh, blessed privilege! "through Thy Son, our Lord and Saviour, Jesus Christ." How great is the mercy of Our Father that we may offer the merits of His Son, placing them between His judgment and our sins.

During these days of waiting between Easter and Ascension, while still the Risen Lord is walking here with us, Holy Church teaches us all the meaning of His sufferings.

We, too, have met a Friend in the way; do not our hearts burn within us? do we not hear the loving voice explaining the sacred words, and saying to us, "Ought not Christ to have suffered these things, and to enter into glory?" Oh, the supper at Emmaus! We, too, have a Supper, through which, our hearts being open, He pours into our souls the truths of Life.

In sin our eyes are holden, in Faith they are opened, and we see Him there, our great High Priest, at the right hand of the Father, ever showing the Wounded Hands and Feet and Pierced Side, pleading for His own. Shall we not look to Him? Shall we not bear His Cross here on Earth, until at last we are lifted up? In Thy mercy forgive

us our sins, O Lord, and up the shining Path of Thy Wounds draw us until at last we come, through Thy merits, into the Presence of Our Father.

## THE MODERN CATHEDRAL.

SINCE the plan for the erection of the Cathedral of St John the Divine began to assume practical shape a great many pretty things have been said and written about cathedrals in general, though we fear the great cathedral builders of former days would be rather astonished to hear the sentiments expressed by some of the modern friends of the cathedral idea. We hear a great deal about "the long drawn aisles and fretted vaults" the "dim religious light" and a great many more pretty aesthetic sentiments. We imagine that the men who raised those majestic piles in the Old World did not think very much about those things and that their idea was not so much to produce a pleasing effect upon men as to offer of their best to God. We trust that there are still a good number amongst us who think of the cathedral in this way, though these are not so ready to rush into print as the other people. Of course that idea should rule in the erection of any church: it is only because the cathedral is the mother church of the diocese that it should find there its highest expression. To judge from many of the utterances we see in print, it would seem that with a large number of people the idea of the cathedral simply as a crowning architectural ornament to the city is the prevailing one, while another class sees in it mainly a great "auditorium" for the enjoyment of the masterpieces of sacred music.

We have recently come across an article entitled "The Cathedral" in a secular contemporary. It refers not to the Cathedral of New York in particular but to cathedrals in general and is full of very pretty writing. We venture to transcribe a part. "It seems to point to heaven and to say 'Men will always pray.' . . . No matter for the moment that old and indefensible errors are panelled in those white walls and painted in the windows: no matter that the cassocked priests pace up and down, barring their minds behind the breviary in their hands: no matter that Mary's statue with a God in her arms bends her sweet face to comfort the forlorn women kneeling before her: no matter that the Christ there hangs bleeding on a golden cross, for, after all, these are but the awkward symbols of long ago, with which man has pilloried (?) his weaknesses." This is from Boston. Carlyle has told us that this is not a cathedral-building age, but we might be content that it should be so rather than that they should owe their existence to those to whom the verities of the Christian faith are "old and indefensible errors" and "awkward symbols." If that is so, man may indeed 'always pray' but it will be to a deaf Heaven, to a Being



away off in space, who has seen the painful gropings of His creatures after Him, but has vouchsafed no revelation of Himself to them: in such case man has indeed "built him fanes of *fruitless* prayer." But such sentiment has never built cathedrals in the past, nor, we venture to say, will it ever do so. "Opinions can build halls but it takes convictions to build cathedrals."

S. MACPHERSON.

## THE PRIMER OF KING HENRY THE EIGHTH.

### CONCLUDING PAPER.

"The Seven (Penitential) Psalms" follow in the regular order of the Primer—each one having a descriptive heading—that before the Miserere being as follows:

"A prayer of the penitent, earnestly acknowledging and lamentyng his ungodly lyfe, and crying for mercy to be censed from synne, and calling for the spirit of God, to be confirmed in grace."

"The Letani and Suffrages" follow, but preceded by this preface which it is well to quote in full.

"As these holy prayers and Suffrages following are set furth of most godly zeal for edefiying and stirring of devotion of all true faythful Christian hartes: so it is thought convenient in this commune prayer of Procession, to have it set furth and used in the vulgar tongue, for styrryng the people to more devotion: and it shall be every christene man's part reverently to use the same, to the honor and glori of almighty God, and the profyt of their owne solles. And suche amonge people as have bokes, and can reade, may reade the them quietly and softly to themselves: and such as can not reade, let them quietly and attentively geve audience in tyme of the said prayers, havyng their mindes erect to almyhtye God, and devoutly praiyng in theyr hartes, the same petitions which do enter in at their eares, so that with one sound of the hart, and one accord, God may glorified in his Church. And it is to be remembered, that that which is printed in black letters is to be said or sung of the priest with an audible voyce, (that is to say,) so loude and so plainly, that it may be well understande of the hearers and that which is in the red, is to be answered of the quier, soberly and devoutly."

It will be noticed that the Litany is here called "this Commune prayer of Procession," alluding to the ancient custom of chanting litanies in solemn procession about the church. From an early date the Prymers had contained litanies in English, but the particular form in this book was first authorized by the King in 1544, after it had been accepted by Convocation. It was in all probability compiled by Cranmer, but is largely modeled on the form in the Sarum Breviary and an English Litany in an edition of the Primer published in 1535.

With the exception of the differences to be noted, this early form of the Litany is essentially the same as that now in use. Following the petition to the Holy Trinity come the three petitions excluded from the first Prayer book of 1549, and subsequent editions.

"Holy Virgin Mari, mother of God our Saviour Jesu Christ:

"Pray for us.

"All holy Angels and Archangels. and al holy ordrs of blessed spirites:

"Pray for us."

"All holy Patriarkes and Prophetes, Apostles, Martyrs, Confessours, and Virgins, and all the blessed company of heaven:

"Pray for us.

The petition in our present use which runs, "From all sedition, privy conspiracy and rebellion, etc." is here.

"From all sedition and conspiracy, from the tyranny of the Bishop of Rome, and all his abominably enormities, from all false doctrines, etc."

The Litany is in regular order followed by the "Dirige" or Office for the Dead.

This office consists of psalms, versicles, lessons, anthems and prayers. Many of the latter are to be found in manuals of private prayer in present use, but even at the risk of quoting what may already be familiar, I cannot resist inserting some of the most beautiful.

"God to whom it is appropriated to be mercifull ever and to spare, be mercyfull to the soules of thy servauntes of eche kinde, and forgeve them al theyre sinnes, that they being leused from the bondes of death, may ascende unto the lyfe everlastinge. Through Christ our Lord.

"O God the lord of pardon, grant unto the solle of N. thy servaunte (the yeres mynde of whose death, we have in remembraunce) a place of rest, the bleful quiet and clerenes of thy lyght. Through Christe oure Lorde"

"O God that art creatour and redemer of al faithful people: Graunt unto the solles of all true belevers being dead, remission of all theyr sinnes, that through devout praiers thei may obtayne thy gracious pardone, that they have alway desired, which shalt come to judge the quycke and the dead, and the world by fyre. God have mercy on all christen solles. Amen.

"Almighty eternal God, to whom there is never ani praier made without hope of mercy, be mercyfull to the solles of thy servauntes beyng departed from this world in the confession of thy name, that they may be associat to the companye of thy saynctes, through Christ our lord. Amen."

The Dirige is followed by the 118th Psalm, here called "The Comendations," and is quaintly styled as follows: "This Psalm is the A. B. C. of godly love, the paradise of lernyng, the shoppe of the holye Gost, the shole (school) of truthe, etc." This is followed by the "Psalmes of the Passion," and "The Passion of our Saviour Jesu Christ, written by Saint John." The remainder of the volume is composed entirely of prayers. A number of them relate to the various events in our Lord's Passion. Then follow several for use "at your uprisyng" and "Before ye go to bed," and a large variety covering the different needs of life, as "For trust in God," "For patience in trouble," "For Concorde in Christes Church," etc.,

Many of these prayers are quite long and really bear more resemblance to what are now called meditations than to prayers. They seem in the main to have been composed at that time, and most probably by Archbishop Cranmer, or at all events under his direction.

It will be noticed that the Primer does not contain devotions for the Mass, or any prayers to be used before, or at the time of the reception of the Blessed Sacrament. This absence is difficult to explain, especially as such prayers are to be found in earlier editions of the Primer,—unless it be that in those troublous times, when men's minds were so disturbed, when controversies raged,

and faith was unsettled, it was thought wise to omit entirely all reference to this subject until the Church had determined many questions then under discussion

During the last years of Henry the Eighth's reign the committee of Convocation had been busily at work in that thorough revision of the Church's Offices which took shape in the following reign in the Book of Common Prayer. No part of their labors appeared during King Henry's life, other than the Litany as we have it in this Primer, —but we have seen that the form of the canonical hours had here taken such shape that it required very little change to bring them to the Morning and Evening Prayer as we have them to-day.

As it is, this edition of the Primer, marking a stage in the transition from services in the Latin, to a simpler, but at the same time truly reverent and Catholic form in the vernacular, must always be of great interest to those who love our dear Mother the Church and cherish all that relates to her history.

BEVERLY CHEW.

#### THE WHITE WILD ROSE.

It was peeping through the brambles,  
My little white wild rose,  
Where the hawthorn hedge was planted  
My garden to enclose;  
Beyond, all fern and heather  
On the open breezy moor,  
Within, all sun and shelter,  
With wealth of beauty's store;  
But I cared not for the fragrance  
Of floweret or of tree,  
My eyes were on the rosebud  
That grew too high for me.

In vain I strove to reach it  
Through the tangled mass of green,  
It only smiled and nodded  
Behind its thorny screen;  
And all that summer morning  
I lingered near the spot—  
Oh, why do things seem sweeter  
When we possess them not?  
My garden buds were blooming,  
But I only cared to see  
That little mocking wild rose  
Hanging just too high for me.

Life is a wider garden,  
With buds and blossoms, too,  
Beyond our reach to gather,  
But not beyond our view;  
And like the little charmer  
That tempted me to stray,  
They steal out half the brightness  
Of many a summer's day—  
Oh! hearts that fail with longing  
For some forbidden tree!  
Look up and learn a lesson  
From my wild rose and me!

'Tis better far to number  
The blessings at my feet,  
Than ever to be longing  
For other buds more sweet—  
My sunshine and my sadness  
Come from His pierced hand;  
I can only trust His goodness  
When His love I understand;  
And maybe, in the morning,  
When His blessed face I see,  
He'll tell me why my wild rose  
Grew just too high for me.

—Ellen Willis.

#### THE WORD "CATHOLIC."

The word "Catholic" was first used in the Apostle's Creed when it says: "And one holy, catholic, apostolic church." Its next use was by Ignatius, who is said to have been an apostle of St John. Ignatius succeeded Evodius as Bishop of Antioch and suffered martyrdom in the year 107 A.D. He used the word in this sentence: "Wherever Jesus Christ is, there is the Catholic Church." St. Augustine, A.D. 409, says: "The very name of catholic holds me in the Church." The word is from *kala*, in or through, *olous*, the whole.—*Selected.*

WHAT is a Cathedral? A Cathedral is a Bishop's seat analogous to a Judge's bench or a Professor's chair, from which he exercises jurisdiction over the field assigned to him to govern and administer, which is usually called a Diocese.

This seat may be for a Missionary Bishop in a wild region a stump of a tree, or in a very poor Diocese a wooden chapel, but usually it is a throne in a grand and stately church, to advertise the dignity and glory of Christ's Kingdom on earth.—*Bishop Seymour.*

#### NOTES AND QUERIES.

*What is the reason for the use of the word "Mass" for the Holy Communion?* ANGLICANUS.

1. There are several names for the Holy Sacrament, all historically and doctrinally valuable, and each one emphasizing or suggesting one special aspect of it. For instance, "Holy Sacrifice," "Divine Oblation," "Divine Liturgy" and "Eucharist," all have reference solely to the *Sacrificial* aspect; "Holy Communion" and "Blessed Sacrament" suggest more especially the *Sacramental* aspect; whilst "Supper of the Lord" (*Cæna Domini*) points historically to the time and circumstances of the Institution. "The Mass" is the only title which covers both the sacrificial and sacramental aspects and is therefore a convenient term for general use. When the Sacrament is celebrated with all the adjuncts of solemn worship the sacrificial side is that which is prominent; to describe it then as "Holy Communion" would seem to be at least inadequate. On the other hand, when the Service is primarily intended for Communion, exclusively sacrificial titles are not so appropriate. Thus, perhaps, it has arisen that, from an early period in the Church's history, the word "Mass" has been in more common use than any other.

2. The title is an ancient one, and altogether antedates those doctrines and customs which are regarded as distinctively *Roman*. Hence, as Catholics, we have a prescriptive right to its use, in common with all other matters belonging to our Catholic heritage. But we have even still more definite authority (if such be required), for the name "Mass" was given to this service in the first Prayer-book of the Reformation. The present Prayer-book of the English Church, whilst omitting to print the title, defends everything in the former book, and declares that "it doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same." Our own Prayer-book expressly declares (see Preface) that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circum-



*stances require.*" As "local circumstances" cannot be said to require the suppression of the word Mass, it is clearly shown upon Prayer-book authority, that we have an equal right with the Church of England to this ancient Catholic title for the "Lord's Supper" or "Holy Communion."

3. As a matter of expediency the use of the term commends itself strongly as symbolizing most effectively our claim to be the very same Church as that which existed in England before the Reformation. It has become identified in the popular mind with the worship of the pre-reformation Church, and our right to represent that Church will never be fully recognised so long as we are supposed to have changed the Mass for something else.

The word has no intrinsic doctrinal significance, so there can be no possible objection to it on that score. It is *not Roman*, any more than the Sacrament Itself. Its value is historical. As a symbol, it stands for just what we believe, *viz*: the Real Presence and the Sacrifice. Can we afford to give it up entirely to the Romanists? And must we take refuge in such modern and incomplete expressions as "Celebration" merely for the sake of being a little different from our Roman brethren?

#### THE REAL PRESENCE.

The Christian Church teaches, and has always taught, that in the Holy Communion, after consecration, the Body and Blood of the Lord Jesus Christ are "verily and indeed" present on the Altar "under the forms of Bread and Wine."

II. The Church also teaches that this Presence depends on God's will, not on man's belief; and, therefore, that bad and good people receive the very same Thing in communicating—the good for their benefit, the bad for their condemnation.

III. Further, that as CHRIST is both God and Man, and as these two Natures are forever joined in His One Person, His Godhead must be wherever His Body is, and, therefore, He is to be worshipped in His Sacrament.

IV. The Body and Blood present are that same Body and Blood which were conceived by the HOLY GHOST, born of the Virgin Mary, suffered under Pontius Pilate, ascended into Heaven; but they are not present in the *same manner* as they were when CHRIST walked on earth. He is *super-naturally* present in the Holy Communion in some way which we cannot explain, but only believe, knowing as we do, that since He rose from the dead His Body has more than human powers, as He showed by passing through closed doors. (S. John, xx. 19.)

This is the doctrine of the Real Presence.

The *reason* for believing the Real Presence is because the Bible tells us about it no less than eight different times. In order to impress it fully on us. S. Matthew (xxvi. 26-28), S. Mark (xiv. 22-24), S. Luke (xii. 19-20) and S. Paul (1 Cor., xi. 24-25), all tell us that Our Lord JESUS CHRIST said of the bread and wine in Holy Communion: "THIS IS MY BODY. THIS IS MY BLOOD." And S. John, the only Evangelist who does not give the history of the Institution of the Sacrament, records for us a long discourse of Our LORD's, wherein He says (amongst much else to the same effect): "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." (vi. 53.) And again: "For My Flesh is meat indeed, and My Blood is drink indeed." (vi. 55.)

Besides these five statements, we have three more, from S. Paul. First: "The cup of Blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (I. Cor. x. 16.)

The two next show us that our faith or unbelief, makes no difference in the Sacrament, though a very terrible difference to our souls.

"Whosoever shall eat this Bread, and drink this Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord." (I. Cor., xi. 27.) "He that eateth or drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." (I. Cor., xi. 29.)—*Selected.*

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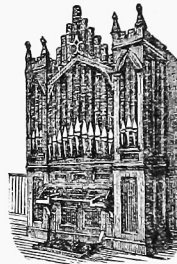
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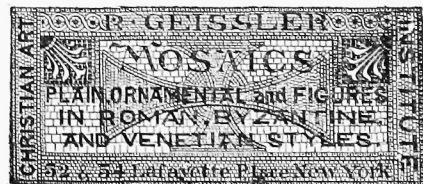
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