

# THE

ISSUED  MONTHLY



# FORWARD

BY THE SONS OF  SAINT SEBASTIAN

VOL. I., No. 11.

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It is highly desirable that a large number of people, both in the Church and otherwise, who speak and write on Church matters, should inform themselves more particularly as to the exact language of the Prayer Book. There is a great deal of inexact and partial acquaintance with the language of the Articles and Catechism, for instance, which fully illustrates the truth of the adage, "A little knowledge is a dangerous thing," and which leads to many rash judgments and much misunderstanding.

For instance, we have been asked how we can hold that there are seven sacraments, when the Church, both in the Articles and Catechism states that there are but two; or how we can justify our belief in an intermediate state of purgation when the Articles declare Purgatory to be "a fond thing, vainly invented" etc. Then when we speak of the "Mass," we are reminded that the Articles pronounce the Mass to be "a blasphemous fable and a dangerous deceit." Again, the Church has been taunted with discouraging her children who may be born in humble circumstances from aspiring to better their condition, by teaching them in her Catechism that they ought to be content with the state of life into which it has pleased God to call them.

To our readers it will be hardly necessary to say that the Church, whether in her Articles or Catechism, makes no such statements as those quoted above. The substitution of the past tense for the future in one instance, and the omission of a qualifying word or phrase in the others, makes all the difference in the world.

It appears that Dr. James Martineau, the well known and scholarly English Unitarian, has recently left that denomination, stating that he does not think it worth while to keep up the organization. With this opinion we fully agree, but when Dr. Martineau adds that he considers that the Anglican Church ought to be wide enough to include Unitarians, we must part company with him. The imagination can hardly conceive of the revision of the Prayer Book that would be necessary in order to enable a Unitarian to use it with a good conscience.

SOME of the leaders of the "broad" school in the Church of England seem to be possessed with the idea that, since it is the National Church, it ought to be "widened" so as to embrace the whole nation, as, according to them, every individual in the nation, simply in right of his or her birth, is a member of the Church. This seemed to be the opinion held by Dr. Arnold, Dean Stanley and others, and we have of late heard something very much like it on this side of the water. It should hardly be necessary to point out that this is in hopeless conflict with the teaching of the Prayer Book in regard to Holy Baptism, the Church, in the Baptismal Office, declaring that the admission of the baptized person into the Church, granted therein, bestows upon him "that which by nature he cannot have."

IN an article in the June *Forum* entitled "What the Census of the Churches shows," the writer makes the statement—from our point of view the melancholy and startling statement—that there are about one hundred and forty religious denominations in this country. He suggests, as an explanation of this state of affairs, the very mixed character of our population, drawn as it is from almost every country under heaven. We would ask however, Does not a like condition of things obtain in countries which have a homogenous population, like England for instance? The explanation must be sought elsewhere. It lies in that radical misconception of the nature of the Church of Christ which pervades the Protestant mind, and of which this state of disruption is only the logical outcome.

Protestantism is a rope of sand; once grant its principle that there is no Visible Church, that the outward organization of the Church may be what this, that, or the other man chooses to make it (be it Luther, Calvin, Wesley, or who it may), and nothing but chaos can ensue.

WE are pleased to note the brave stand made by our bright contemporary, *Church Notes*, of the Church of the Advent, Boston, on the subject of the fraternizing of those in authority in the Church with persons who deny her most fundamental doctrines. We of the Anglican communion may perhaps have been too much given to washing our dirty linen in public, but we do not believe in crying, "Peace, peace, when there is no peace."

# 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.  
*Confessions*—By appointment during July and August.  
*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 12 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 the Church, from 10 a. m. to 12 m.

## CALENDAR FOR AUGUST.

1 Mo.	<b>Lammas Day.</b> Burial Guild, Mass, 8 a. m.
2 Tu.	Sons of St. Sebastian, Chapter meeting.
3 We.	
4 Th.	
5 Fr.	<i>Abstinence.</i>
6 Sa.	<b>The Transfiguration.</b> O. V. B. V. M., Mass, 8 a. m.
7 S.	<b>Eighth Sunday after Trinity.</b> Name of Jesus.
8 Mo.	
9 Tu.	
10 We.	<b>St. Laurence.</b> Arch Deacon, M.
11 Th.	
12 Fr.	<i>Abstinence.</i>
13 Sa.	
14 S.	<b>Ninth Sunday after Trinity.</b>
15 Mo.	
16 Tu.	
17 We.	
18 Th.	Ward, C. B. S. Monthly Mass, 8 a. m.
19 Fr.	<i>Abstinence.</i>
20 Sa.	
21 S.	<b>Tenth Sunday after Trinity.</b>
22 Mo.	
23 Tu.	
24 We.	<b>St. Bartholemew, Ap.</b>
25 Th.	
26 Fr.	<i>Abstinence.</i>
27 Sa.	Rona Mors, Monthly Mass, 7 a. m.
28 S.	<b>Eleventh Sunday after Trinity.</b> St. Augustine, Bp. C. D.
29 Mo.	Beheading of St. Jchn Baptist.
30 Tu.	
31 We.	

## THE PARISH.

### IN MEMORIAM.

MR. JAMES BURT, who for some nineteen years has been connected with our Parish as Layman and Trustee, was suddenly and instantly called to his rest on the night of July the sixth.

There were no premonitory symptoms to warn any of his relations and friends that he should have such an unexpected termination of this life.

For all of us, as well as his bereaved family, his call to the life which is hid with Christ in God, the nearer view of the blessed departed ones, is a great grief.

Whilst our sympathies are intensely alive to this sorrow and loss, we are constrained to express something of our own appreciation of his friendship, kindly interest and valuable counsel. For to every one of us who can claim to have enjoyed his friendship, he was a most honest friend. To any who opened his heart or dearest hopes, he responded with sympathetic word and action. To each, he showed remarkably sound reasons for the advice he gave, and never failed to strengthen when he spoke or undertook to co-operate.

As a Trustee, he was a leader in carrying the Parish through its development, cares, necessities, different works and financial success, thereby doing good indirectly to all.

As a Communicant he was most devoted, peculiarly regular in his spiritual life.

For these nineteen years he was habitually amongst the worshippers at the daily early Mass, and each Lent almost always at the daily Vespers also.

So interwoven with his life was this spiritual habit, that if the summons had come at any time—as it has now come suddenly, it would have found him “prepared” in the truest sense. As it did come, it was upon a day when he had knelt before the altar, and less than a week after he had received the Blessed Sacrament. When time shall have passed and we can more calmly review his parochial career, we shall begin to see a little how he was walking nearer to the Light than the Christian ordinarily does; how he prevailed with prayers and communion with God; how more “ready to depart and be with Christ” than men usually are.

He lived a rare example to all, consistent in the practice of the Catholic Faith and Truth, the fullness of which he held to an intelligent degree.

At his burial “a very great company” was gathered. They “went up to bury” their brother. The Reverend Dr. George H. Houghton, who received him into the Unity of the Church by Baptism, presented him for Confirmation and gave him his First Communion, was the Officiant of the Funeral Office. Father Brown sang the Requiem Mass. There were present in the Chancel the Reverend Fathers William Sharp, Jr., and Stephen P. Simpson. The choirs and organist offered their service of sweet music.

The interment was in the graveyard of St. John Evangelist, Stockport, N. Y., where he now sleeps with others of his own family under the shadow of that House of Prayer.

Eternal Rest grant unto him, O Lord, and let Light Perpetual shine upon him. May he rest in Peace!—Amen.

THE Choirs will take their vacation this month. They have well earned it.

The only music will be at the 9 o'clock Mass on Sundays.

The children sing the Service very creditably.

We remind our fellow Parishioners that it is their privilege to assist at the third Mass and Vespers all the same. There is a quiet in the service, which frees from distraction and wandering thoughts.

Do we value the offering of the Holy Sacrifice for its own sake; or are we drawn especially by music, sermon or ceremonial?

THE Summer Home has proved a success. Each week, parties to the number of 17 or 18 have been taken to it. Every care has been exercised in providing for their comfort and pleasure. As they have returned to town, mothers and little ones have thankfully expressed their joy for all the benefits they have received and the health they have gained.

SOME of the neighbors at Barrytown contribute fresh vegetables, dainties, etc., to our Summer Home. In other ways they also add to our comfort and lighten our burden.

Our thanks are returned cordially, and we hope that they may see our words when “THE ARROW” falls besides them.



WE are pleased to receive from our Editor, now in the South, the following communication in reference to the Church outlook there and to learn that, though slowly, the Catholic cause is gaining ground.

Interest in Church matters throughout the Southern Dioceses is increasing yearly, and increasing in a right direction, however long the road may yet be which shall lead them beyond the habits engendered by Protestant teaching. Environed as the Church is on every side by the Sects, in tremendous majorities, it is not to be wondered at that this growth should be a hard and difficult struggle. The Priests, especially in the mission districts, are still making concessions, and the people, except in the larger cities and towns, have no great share of Church training. This making of concessions always troubles one, and grievously so, when they involve the omission of prayer-book services, and the substitution of original prayers and unsuitable hymns; these last, many times, being chosen from the Gospel hymns of the Moody and Sankey school. Unfortunately the Southern States are over-run with imitators of these Evangelists.

Churchmen however, even Protestant Episcopal Churchmen, are always zealous in their faith and belief in the truths of Holy Church, and in the Southern Dioceses they are not less earnest than Churchmen elsewhere.

The Church in the South is poor, poor in the number of her clergy, and poor in worldly support, but she is vigorous, and there has been marked growth in recent years towards the strong Catholic standpoint,—Georgia's three elections to the Bishopric are notable instances. She needs priests, young men; it is wonderful how easily Age gets into a rut, and once in, Youth is the only agent for really getting out. Young men do not yield so easily to environments, and, being newly impressed with the history and teachings of the Catholic Faith, there is a stronger probability of those to whom they minister being raised to a higher plane of Churchmanship.

When we see young men graduating from the great Theological Seminaries lending their strength to the cities, or to the West, we cannot refrain from praying that they will see the need of the Church here at the South.

She needs their help, she needs their strength; a visit to any diocese will show this. Under their influence, it seems just to say, early celebrations of the Holy Eucharist on each Sunday of the month have been established, though in many parishes the old custom of Holy Communion at eleven, on the first or third Sunday still obtains. This means Matins, (the people must have their *Te Deum*) ante-communion, sermon, and celebration. On Trinity Sunday it was my fortune to sit through the Baptismal Office, also said during Matins, making a service of no mean length, and emphasized by the singing, after the Blessing, of the *Nunc Dimittis*. This addition is certainly more impressive than the calling to the chancel rail, by the priest, persons to assist in the consumption of the Consecrated Bread and Wine, or as one said, "the Elements." However rubrical this may be, is not such an awkward proceeding destructive of solemnity, and one plea, at least, for Reservation?

In matters of Church Architecture great improvement is noticed; when new Churches are being erected, the Churchly traditions are adhered

to as nearly as may be, and now, the place of honor is occupied by the Altar, and not the pulpit as once was the case; the Holy Eucharist formerly being celebrated at a table which was brought out after the Sermon and placed in front of the pulpit.

Such unchurchly arrangements are now fast being displaced by methods more in accordance with the Faith of the Catholic Church, and here, as elsewhere throughout the country, everything gives us reason to hope that, the great Catholic revival will in the South also do its work.

### THE TRANSFIGURATION OF OUR LORD.

OUR readers should endeavor to show their appreciation of the restoration of this Feast to the American calendar.

If they cannot attend Mass in whatsoever locality they be, they should read the service at home. For this purpose we print the Collect, Epistle and Gospel of the Mass.

#### *The Collect.*

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

#### *The Epistle.* 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

#### *The Gospel.* St. Luke ix. 28.




AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

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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. AUGUST, 1892.

## THE TRANSFIGURATION.

Surely amongst the most remarkable events in the earthly life of Our Blessed Lord was that wonderful scene on the mount of Transfiguration which this month the Church bids us commemorate. Amidst the sorrows, the sufferings, and the humiliations of His life it seems to shine out in the brief and simple narratives of the evangelists with tenfold lustre from the dark background of suffering against which we see it. For a brief space, before the eyes of the three favored ones, there shines out, through the veil of humanity which for our sakes He put on, a glimpse of that Divine glory which He had with the Father before the world was and the disciples awe-struck behold

"That glorious form, that light unsufferable  
And that far-beaming blaze of majesty,  
With which he wont, at Heaven's high council-table  
To sit, the midst of Trinal Unity."

The Transfiguration is recorded by St. Matthew, St. Mark and St. Luke, the accounts varying but little, and, no doubt, this is what St. John refers to in that wonderful first chapter of his Gospel when he says, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." St. Peter also, in his second general epistle doubtless has this in mind when he assures those to whom he had been writing that they (the Apostles) had not followed cunningly devised fables, inasmuch as they had been "eyewitnesses of His majesty."

With such a wonderful incident on which to employ their pens, how it might have been expected that the evangelists would dilate upon this scene, and would endeavor to the utmost of their power to arouse emotions of awe and wonder in the minds of their readers! But, on the contrary, how simple, how unaffected is the language of the Gospel writers! how free from anything like an attempt at heightening the colors! This is indeed the characteristic of all the Gospel narratives of the miracles of Our Lord. They carry upon them the stamp of truth; had their writers been men endeavoring, after His death, to invest the person of their subject with a supernatural character

which did not belong to him during life, they could not have written like this. Very true to nature also, and, above all, to his impulsive nature, is the expression which St. Peter gave to the feelings aroused in him by what he had witnessed, and to his desire for its longer continuance; and what weight of meaning lies in the simple comment "not knowing what he said," which St. Luke adds thereto. No, indeed, he knew not what he said; he knew not the dark path of sorrow and suffering which his master must yet tread; he knew not of the agony of Gethsemane, the piercing crown of thorns and the cross of Calvary. But the feeling to which he thus impulsively gave expression is a natural one, one to which many can find a parallel in their own experience. Very often it seems hard and distasteful to descend from the mount of worship, of spiritual communion, amidst whose calmness we have for a time almost forgotten the trials of our daily life, into the valley of work and duty, hard and uninviting as it sometimes appears. Like St. Peter we say "Lord it is good for us to be here." But our religion is not meant to be a luxury the enjoyment of which will make our ordinary life seem distasteful; rather it is intended to strengthen us, to enable us to meet and overcome the trials and temptations that beset us. If it does not do this, then assuredly there is something wrong in our spiritual life. In the faithful discharge of these duties, in the overcoming of these temptations, we shall also find joy and peace no less than in religious contemplation.

"The trivial round the common task,  
Will furnish all we need to ask,  
Room to deny ourselves; a road  
To bring us daily nearer God."

The glimpses of the face of our King which we have even here below are precious, obscured though they are by the clouds of this mortal life but it is only at the last when "delivered from the disquietude of this world" that we shall "behold the King in His beauty."

## THE EUCHARISTIC SACRIFICE.

The Catholic movement has made wonderful progress of late years in upholding those principles, which the Anglican church has always upheld as a true and apostolic branch of the Church as founded by our Divine Lord. It is true that her rights have been shamefully abused by the fanaticism and bigotry of the Puritanic invasion, which has been the cause of so much misunderstanding with regard to her history, doctrine and ritual. It has been the work of the Catholic revival to restore those things which are so closely connected with the historical continuity of the Church. One of these is the truth that the Holy Eucharist is not only a sacrament, but also, as the Church Catechism teaches, "the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby." The Euchar-



ist is a memorial of that sacrifice which was once and for all offered up on Calvary. Because the Eucharist is a Sacrifice as well as a Sacrament, the offering up of that holy Sacrifice has been committed by Our Blessed Lord to the priesthood to be continually offered until He comes again. The priest is Christ's representative at the altar while the people are expected to assist him in pleading the merits of that holy Sacrifice on their own behalf, and for whatever intentions they may have in view. When the priest at the altar addresses the Eternal Father on behalf of His only begotten Son the people also have a part to perform in offering up the Holy Sacrifice, as in the canon of the Mass both priest and people are included in these words, "and did institute and in His Holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice until His coming again." Then again in the Oblation the priest says, "We thy humble servants do celebrate and make here before Thy Divine Majesty with these Thy holy gifts which we now offer unto Thee, the memorial Thy Son hath commanded us to make." As we approach the end of the Canon, we express our unworthiness to join in offering the holy sacrifice, when the priest says, "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service." Although the fact that divine worship at the Holy Eucharist is a sacrificial act has been denied by Protestantism at large and by others who are ignorant of the true position of the Anglican branch of the Catholic Church, yet expressions which plainly imply that we join in a sacrificial act at the Mass have ever remained in our formularies. It has been the work of the Catholic movement to restore the act of sacrifice in the minds of the people in our Eucharistic worship.

Sacrifice has always been recognized as the highest act of divine worship both among Jews and Gentiles and afterwards by Christians. All the sacrifices of the old covenant were types of the great sacrifice which was offered up in the person of Christ, as "the Lamb of God which taketh away the sins of the world." The one great sacrifice offered up on Calvary is the anti-type of all the sacrifices under the law which could never take away sin, as when the apostle says in the Epistle to the Hebrews. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now, once in the end of the world hath He appeared to put away sin by the sacrifice of himself." As Christ is continually pleading the

merits of that holy sacrifice in heaven on behalf of all men, so also that sacrifice is offered up on earth in the Holy Eucharist. It is a shewing forth the Lord's death until He comes again, as St. Paul says in the 12th chapter of the first epistle to the Corinthians. The Eucharistic sacrifice therefore is the highest act of worship which we can render to God, and is a service of holy obligation to all Christians on Sundays and all high festivals. There have been times when people have thought so much of the sacrifice as to lose all thought of sacramental communion, so also there have been times when the duty of sacramental communion has been dwelt on to the exclusion of all idea of sacrificial worship. With some people frequent communions are a great blessing, while, with others, they are not desirable when there is a want of due preparation, but all devout communicants should make their communion at least once a month. We can always join in the Holy Sacrifice whether we intend to make our communion or not. The presence of non-communicants is implied in the rubric preceding the General Confession, and the prayer of Humble Access. We may join our intercessions in union with the Holy Sacrifice of the altar, and if we are loyal followers of Christ we would love to worship and adore Him as He passes by under the forms of bread and wine. Let us by all means in our power try to uphold the true dignity of the Holy Sacrifice, and seize the valuable opportunities thereby placed within our reach for the deepening of our spiritual life. W. SHARP, JR.

#### SUMMER RELIGION.

Every summer it would seem that, at all events in our large cities, the suspension or curtailment of church work and services during the heated term is growing more general. In most of our parishes this is inevitable, owing to the absence in the country, or at the sea shore, of large numbers of the workers during more or less of the summer. Besides this, however, it would seem that there is an idea abroad that attendance upon the services of the church is not so obligatory then as at other times, and many permit themselves an amount of relaxation in this respect in summer which they would not dream of in winter.

We go for instance to some small country town, where we find that the Church services are very much less attractive, outwardly, than those to which we have been accustomed, and the result in many cases is that our attendance becomes rather intermittent. To one who has been taught the duty of, at the least every Sunday, coming to Our Lord in the Blessed Sacrament of His Body and Blood and has realized in his or her own experience the blessing that comes to the faithful participant in that supreme act of worship, it will be impossible to allow change of surroundings or absence of outward attractiveness to make any difference in this which is "our bounden duty and service." Our Lord is not less present upon the wooden altar of the humble village church than in the stately sanctuary of the city, and will, equally in either place, bless the faithful worshipper who comes to Him, in the only service which He Himself appointed.

Unfortunately it is still true that in many of our churches there is not a weekly celebration of the Holy Eucharist, though we are glad to know that the number of such churches is decreasing. It would surely seem that Church people ought to make this a consideration in selecting their

summer abode, when they propose being absent some considerable time from the city, and that, where it is at all possible, a place ought to be selected where the full privileges of the Church can be enjoyed. Where there is only an early celebration (except on the first Sunday of the month, about which there still seems to cling some mysterious sanctity) the conscientious Catholic will, of course, attend that, whether for the purpose of worship or of communicating. Where there is not even that, or where the Church is not represented at all, he can at home devoutly read the Office to himself or with others.

We know of one gentleman who, having to spend the summer in a locality where there were none but Protestant places of worship, gathered round him each Sunday the few Church people who were resident there, and read prayers with them. By and by the number increased, so that a church, (modest and unpretending it is true), was built, where, during the summer months at all events, it is expected that the services of a priest can be secured to celebrate the Holy Eucharist, and conduct the other services of the Church. This shows what can be done by zeal and love for the Church. *O, si sic omnes!*

#### THE GIFT OF TRITEMIUS.

Tritemius of Herbigopolis one day,  
While kneeling at the altar's foot to pray  
Alone with God, as was his pious choice,  
Heard from without a miserable voice;  
A sound that of all sad things seemed to tell,  
As of a lost soul crying out of hell.

Thereat the abbot paused; the chain whereby  
His thoughts went upward broken by that cry;  
And, looking from the casement, saw below  
A wretched woman, with gray hair a-flow,  
And miserable hands held up to him, who cried  
For alms, as one who might not be denied.

She cried, "For the dear love of Him who gave  
His life for ours my child from bondage save—  
My beautiful, brave first-born, chained with slaves  
In the Moor's galley, where the sun-smith waves  
Lap the gray walls of Tunis."

"What I can  
I give," Tritemius said, "my prayers." "O man  
Of God," she cried, for grief had made her bold,  
"Mock me not thus; I ask not prayers but gold:  
Words will not serve me, alms alone suffice;  
Even while I speak, perchance, my first-born dies."

"Woman," Tritemius answered, "from our door  
None go unfed, hence are we always poor;  
A single soldo is our only store,  
Thou hast our prayers; what can we give thee more?"

"Give me," she said "the silver candlesticks  
On either side of the great crucifix.  
God well may spare them on his errands sped,  
Or He can give you golden ones instead."  
Then spake Tritemius, "Even as thy word,  
Woman, so be it; (Our most gracious Lord,  
Who loveth mercy more than sacrifice  
Pardon me if a human soul I prize  
Above the gifts upon His altar piled)  
Take what thou askest, and redeem thy child."

But his hands trembled as the holy alms  
He placed within the beggar's eager palms  
And, as she vanished down the linden shade,  
He bowed his head and for forgiveness prayed.

So passed the day, but, when the twilight came,  
He woke to find the chapel all aflame,  
And, dumb with grateful wonder, to behold  
Upon the altar candlesticks of gold.

J. G. WHITTIER,

## NOTES AND QUERIES.

*The phrase. "We and all others who shall be partakers of this Holy Communion," in the Prayer of Consecration, has been cited as proving that the Church thereby contemplated the possibility of the Blessed Sacrament being reserved; is this the received interpretation of the phrase?*

COMMUNICANT.

The American Prayer of Consecration is said to have been constructed under the guidance of Bishop Seabury. It was made up by combining the Prayers of Consecration as given in the English and Scottish liturgies respectively. In the former the phrase runs "all we who are partakers," while in the Scottish Office it reads "whosoever shall be partakers." In Scotland the blessed Sacrament was reserved, and carried, not only to the sick but to absentees. The laws of Scotland formerly prohibited large congregations of Anglican church people, but, by administration of the reserved sacrament, communions were made by those who could not join in the public worship. Bishop Seabury made a concordat with the Scottish Bishops, when he received from them the Episcopal order, binding himself to introduce the Scottish service in America, at least in the Communion. This includes the reservation of the Blessed Sacrament and the phrase "we and all others who shall be partakers" is, therefore considered to cover the cases of absentees. The practice of reservation does not depend upon the interpretation of these words alone, but it is the custom of the Universal Church, as inherited from primitive times, and is thoroughly Catholic.

In the Scottish office of 1718 the following rubric concerning reservation adds still further weight to the foregoing facts—"If there be any persons who, through sickness, or any other urgent cause, are under the necessity of communicating at their houses, there the Priest shall reserve at the open communion so much of the Sacrament of the Body and Blood as shall serve those who are to receive at home. And if, after that, or if where none are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same."

A difficulty may arise in the minds of some people whether the rubric at the end of the Mass, which requires the consumption of the Blessed Sacrament immediately after the Blessing, and that none of the consecrated elements be carried out of church, impairs the foregoing interpretation of the phrase in the Canon under consideration. The rubric was never framed with any such intention. It was put in the prayer-book to prevent the Puritan-minded clergy from taking the consecrated Bread home for table use, and it is disloyal to attempt to interpret the standards of the Church so as to make them contradict one another.

Such rubrical directions must not be interpreted with a hard and fast literalness, but taking into consideration the circumstances of the time in which they were framed and the purpose for which they were inserted. In this case there can be no doubt that the intention of the framers of this rubric, viz: the promotion of reverence for the Sacrament, is fully carried out by the practice of reservation.



## SOME NOTES ON THE AUGUST KALENDAR.

1st. *Lammas Day*.—Lammas, a corruption of Loaf mass, was a Feast of thanksgiving for the first fruits of the harvest.

Bread, made of the new wheat, was offered at Mass on this day, and solemnly blessed. The blessing of new fruits is mentioned as early as the Sacramentary of S. Gregory.

7th. *Name of Jesus*.—The sacredness of the human name of Our Blessed Lord was the idea in the mind of the Church in the institution of this festival. Do we not in these days need to be reminded of this, when so often we hear that sacred Name, at which every knee should bow, bandied about with careless levity? Profanity is one of the crying sins of our day and generation, contributed to, we fear, in no small degree by the irreverent handling of holy names and things by mistaken religionists. Let us be careful in all our words and acts to show to others an example of reverence for sacred things; the outward gestures of reverence—the inclination of the head, the bending of the knee—may seem small matters to many, but who can estimate their importance as a silent object-lesson of reverence before the eyes of a generation such as ours, whose training in religious matters has not tended greatly to promote the growth of that quality.

10th. *St. Lawrence, Deacon & Martyr*.—St. Lawrence, generally believed to have been a Spaniard, was martyred in Rome, A. D. 258. He is said to have been put to death by being burned while stretched upon an iron frame, like a gridiron, which has ever since been his distinguishing emblem. In commemoration of his martyrdom the great palace of the kings of Spain called the Escorial, near Madrid, was built in the form of a gridiron.

24. *St. Bartholemew*.—S. Bartholemew reckoned as one of the Apostles of our Lord, is mentioned in three of the gospels. "Nathaniel" mentioned

by St. John, is considered to be the same person. Nathaniel his own proper name, Bartholemew a patronymic. Probably he was of noble birth. Our Lord said of him, Behold an Israelite indeed, in whom is no guile! Writers say that he preached in India; which is corrected by others as more probably in Arabia Felix. He was flayed alive, suspended on a cross, left to die in agonies, exposed to flies, in Albana, the modern Derbend, on the Caspian sea-shore.

In some parts of the Church, this day ended the period for making the "Easter Communion." The period began with Easter Day. The names of those who failed were nailed up on Church doors.

28th. *St. Augustine, Bp.*—One of the greatest, if not the greatest of the Fathers of the Church. The early part of his life was spent in folly and dissipation, his mother, St. Monica, a devout Christian, meanwhile praying with many tears for the rescue of her beloved son from the error of his ways. Her prayers were answered in his conversion and baptism, mainly through the influence of St. Ambrose. It is a beautiful tradition that the TeDeum was composed on the occasion of his baptism, St. Ambrose and his young convert answering each other in alternate verses. Augustine was admitted to Holy Orders and became Bishop of Hippo, a town in northern Africa, where he died A. D. 430, after an episcopate of 35 years. At the very time when his city was being besieged by the Vandals. The writings of St. Augustine have profoundly influenced the minds of many of the greatest men the Church of Christ has produced, and his devotional writings his "Confessions" and "The City of God" have been read and prized in all times and countries.

"*The Repose of The Virgin*."—"Obdormitio," is the name of a feast celebrated in the time of Constantine the great, the period of the Nicene Fathers. It was afterwards transferred from January 18th to August 15th. It was instituted from the growth of the natural feeling, that the body of Our Lady should not have suffered corruption, and has since been known as "the assumption of the Blessed Virgin."

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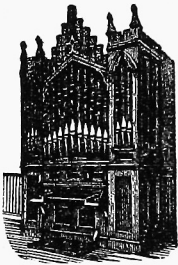
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