

THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

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ALL communications of whatever nature relative to this paper should be addressed to the Editor of the ARROW, 228 West 45th Street, and in no case to the Clergy of the Church. Renewals of subscriptions should be sent to the Treasurer, Mr. W. Leslie Brower, at the same address.

WE trust that all our friends who intend to renew their subscriptions will do so promptly upon their expiration. Unless advised to the contrary, we will send this month's number to all subscribers who began with us a year ago, even if they have not renewed, taking for granted that the matter of renewal has been overlooked, or that they are waiting till their return to town to attend to it.

THE Labor Service, held under the auspices of the Church Association for the Advancement of the Interests of Labor in Trinity Church, New York, on the evening of Sunday, September 4th, was a notable one from several points of view. It was notable from the utterances of the preacher, which seem to have been considered of rather a revolutionary and radical nature by some of the critics of the daily press, though we think mistakenly so. It was notable also from a ritual point of view. The Office was impressively sung by Father Huntington vested in a cope, and the Solemn Procession, preceding the service, was very dignified and impressive. As the long line of singers, priests and acolytes with banners, lights and incense, wound its way along the broad aisles of Old Trinity, we are sure that many in the crowded congregation must have realized, if they never did before, the beauty and fitness of the time honored ritual of the Catholic Church. We trust the time will soon be when such a service will not be regarded as exceptional with us, and when the Church, at last wholly free from the Puritanism which has so long oppressed her, shall stand forth realizing in her services the Psalmist's prophetic vision of God's Church, "The daughter of the King is all glorious within; her garment is of wrought gold."

THE thoughts of the Church are now turning with much interest to her great triennial gathering, to be held in Baltimore this month. Such a great assemblage of clergy and laity would in any

case be interesting, if only as showing the trend of thought in the Church, but to Churchmen it is doubly so when we remember that it is not only a deliberative body but that it has the power of legislation for the whole Church. May the Holy Spirit so guide its action that it shall be for the glory of God and the good of His Holy Church!

WE do not know of any "burning" question that will occupy the attention of General Convention, which is not saying, that there are not several on which a decision from that body would be in place. Those who are looking for a peaceful Convention, however, will be mistaken, if we are to credit the ecclesiastical intelligence of the *New York Herald* which begins its "Church" column of Sunday, September 4th, with the following information:

"Just now the Episcopal Church in this country is in no sense out of the storm which is central over denominationalism. It is true that there is a truce, if not a peace, as between the high and the low Church, the evangelical and the broad Church, the table and the altar, the presbyter and the priest, the synagogue and the temple. All are to agree to disagree; the lamb and the lion are to lie down together. The seat of war is to be transferred to church polity," etc.

THE meaning of this somewhat vague and rather alarming intelligence is, it appears, that the subject of the powers of the episcopate is to be brought up at the approaching General Convention, if the *Herald's* information be correct. The article in question goes on to point out, with perfect justice, the anomalous position occupied by the Bishops in our Church in this country, stating that in some respects they have not so much power as a Methodist presiding elder. We are constrained to admit that there is considerable truth in these remarks, and this is indeed a subject which might well engage the attention of the Church whether or not it is to be brought up at the approaching Convention. We have heard of a delegate to one of our Diocesan conventions who came to the meeting with the expectation of assisting in the election of a Bishop, under the impression that this was an annual occurrence. We are sure this must be a joke, but we are equally sure that very many in the Church are far enough from realizing the primitive and Catholic idea of the Episcopate, that the Bishop is not simply an official set apart to perform certain acts and to preside at Diocesan conventions; but that he is the spiritual ruler of the diocese, the "Father in God" of priests and people.

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.; Vespers 5 p. m.
Confessions.—Fridays, 2:30 to 5 p. m.
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., and from 4 to 5 p. m.

CALENDAR FOR OCTOBER

- 1 Sa. **St. Remigius**, Bp. Monthly Mass, O. V. B. V. M., 8 a. m.
- 2 S. **Sixteenth Sunday after Trinity.** Burial Guild Vespers
- 3 Mo. Monthly Mass, Burial Guild, 8 a. m.
- 4 Tu. Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 5 We. St. Joseph's Guild, 7:45 p. m.
- 6 Th. **St. Faith**, V. and M.
- 7 Fr. **Abstinence.**
- 8 Sa. **St. Denis**, Bp. and M.
- 9 S. **Seventeenth Sunday after Trinity.**
- 10 Mo.
- 11 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 12 We. Monthly Meeting, St. Mary of the Cross, 8 p. m. St. Joseph's Guild, 7:45 p. m.
- 13 Th. **St. Edward**, King and Conf. Monthly Meeting, St. Mary of the Annunciation, 8 p. m.
- 14 Fr. **Abstinence.**
- 15 Sa.
- 16 S. **Eighteenth Sunday after Trinity.**
- 17 Mo. **St. Ethelreda**, V.
- 18 Tu. **St. Luke**, Ap. and Evang. Sons of St. Sebastian, 8 p. m.
- 19 We. St. Joseph's Guild, 7:45 p. m.
- 20 Th. Monthly Mass, Ward of C. B. S., 8 a. m.
- 21 Fr. **Abstinence.**
- 22 Sa.
- 23 S. **Nineteenth Sunday after Trinity.**
- 24 Mo.
- 25 Tu. **St. Crispin**, M. Sons of St. Sebastian, Conference, 8 p. m.
- 26 We. St. Joseph's Guild, 7:45 p. m.
- 27 Th.
- 28 Fr. **S. Simon and Jude**, Aps. **Abstinence.** Bona Mors after Vespers.
- 29 Sa. Monthly Mass, Bona Mors, 7 a. m.
- 30 S. **Twentieth Sunday after Trinity.**
- 31 Mo.

ORDER OF MUSIC.

Sixteenth Sunday after Trinity (Holy Guardian Angels) October 2nd.

HIGH MASS.
 Processional Hymn 422,.....Haydn
 Mass in E flat,.....Prentice
 Offertory Anthem, "God shall charge His Angel legions,".....Lucantoni
 Recessional Hymn 421,.....Pleyel

VESPERS.
 Processional Hymn 546,.....Monk
 Psalms 1, 15, 19, (First Selection),.....Gounod
 Magnificat and Nunc Dimittis,.....Gounod
 Vesper Hymn 423,.....Smart
 Anthem, "The Seraph's song,".....Faure
 Hymn 424,.....Ouseley
 Recessional Hymn 421,.....Pleyel

Seventeenth Sunday after Trinity, October 9th.

HIGH MASS.
 Processional Hymn 214,.....Flemming
 Mass,.....Gounod
 Offertory Anthem, "Father reigning in Thy glory,".....Von Weber
 Recessional Hymn 165,.....Derby

VESPERS.
 Processional Hymn 379,.....Cruger
 Psalm 147, (19th Selection),.....Prentice
 Magnificat and Nunc Dimittis,.....Prentice
 Vesper Hymn 516,.....Luther
 Anthem, "O Lord how manifold are Thy works,".....Barby
 Hymn 378,.....Luther
 Recessional Hymn 365,.....Dykes

Eighteenth Sunday after Trinity, October 16th.

HIGH MASS.
 Processional Hymn 298,.....Haydn
 Mass from "The Holy Supper of the Apostles,".....Wagner
 Offertory Anthem from "Elijah,".....Mendelssohn
 Recessional Hymn 197,.....Dykes

VESPERS.
 Processional Hymn 305,.....Oakeley
 Psalms 123, 124, 125, (17th Selection),.....Donizetti
 Magnificat and Nunc Dimittis,.....Donizetti
 Vesper Hymn 24,.....Ritter
 Anthem, Prayer from "Moses in Egypt,".....Rossini
 Hymn 455,.....Concone
 Recessional Hymn 193,.....Blumenthal

Nineteenth Sunday after Trinity, October 23rd.

HIGH MASS.
 Processional Hymn 256,.....Dykes
 Mass in E flat,.....Guilmant
 Offertory Anthem, "Heaven and earth display, (Athalic),.....Mendelssohn
 Recessional Hymn 162,.....Barber

VESPERS.

Processional Hymn 304,.....Elvey
 Psalms 84, 122, 134, (12th Selection),.....Prentice
 Magnificat and Nunc Dimittis,.....Mehul
 Vesper Hymn 277,.....Mason
 Anthem, "O praise the Lord,".....Mozart
 Hymn 455,.....Concone
 Recessional 346,.....Barnby

Twentieth Sunday after Trinity, October 30th.

HIGH MASS.

Processional Hymn 179,.....Monk
 Mass in F,.....Wagner
 Offertory, Ave Verum,.....Mozart
 Recessional Hymn 180,.....Gauntlett

VESPERS.

Processional Hymn 219,.....Monk
 Psalm 77, (10th Selection),.....Mozart
 Magnificat and Nunc Dimittis,.....Zoeiner
 Vesper Hymn 27,.....Monk
 Anthem, "He that soweth little,".....Dachaner
 Hymn 455,.....Concone
 Recessional Hymn 240,.....Hero d

THE PARISH.

THE Church doors are open from 7:30 A. M. to 6 P. M. daily. Our parishioners should pass some time—(daily if possible) in private prayer in the Church, before or after public services, or at any other convenient hour. They should be able to say, "I have loved the habitation of Thine House and the place where Thine Honor dwelleth."

WE have to record with much regret the death of our fellow-parishioner, Mr. O. Vandenburg, on September 10th. He was past the prime of life, but only when sick and too ailing to attend service was he not in our church on Sundays. At early mass, or the children's mass, he generally came, and made frequent communions. His large figure bowed with infirmity was noticeable, as he went up to the altar rail. Patient in the discipline of life, liberal and kind, we shall miss him. May he rest in peace. Amen.

AMONGST the works of laymen of our parish, we notice that in Sewaren, N. J., Mr. William Ratcliffe has been instrumental and helpful in organizing a new parish, of which he is Junior Warden. Father Brown celebrated the principal mass when this new Gothic St. John's Church, was opened on Sunday, September 4th.

AT Van Etten, N. Y., Mr. Thomas E. Smith has built a Gothic church, in memory of his wife. Bishop Huntington of Central New York, consecrated this St. Thomas' Church on September 20th. Father Brown preached the sermon. Mr. Guy Purdy, one of the Sons of St. Sebastian, was Master of Ceremonies. He is grandson of Mr. Smith.

THESE two Parishes and Churches are evidence of our fellow parishioners' faithfulness.

OUR Parishioners will note the resumption of the daily Vesper service at 5 P. M.

GUILD WORK.—A serviceable four panel screen, six feet high, made by Members of The Guild of St. Mary of the Annunciation is for sale. The panels are entirely covered with artistically grouped colored pictures and mounted with reversible hinges. The screen is very suitable for a nursery or play room. On view at the Mission House, 248 West 45th Street. Price moderate. The Guild offers a part of the proceeds towards the Permanent Summer Home.

PIECES of colored silk, satin or ribbon will be gladly received at the Mission House for the purpose of making bags to be filled with candies for distribution at the Christmas Festivals. Materials for dressing dolls will also be acceptable.

GIFTS of cast off clothing of all kinds are solicited for the benefit of the poor of the parish. All parcels should be sent to the Mission House.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.
The Rev. T. McKEE BROWN, President.
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.

ON Tuesday evening, the 4th inst., the regular weekly meetings of the chapter will be resumed for the winter. We ought to have a large attendance of the members of the chapter at all meetings, but particularly at the first; for at that meeting will be received the report of the delegates who will have been in attendance at the annual convention of the Brotherhood, which is to be held this year at Boston from September 29th to October 2nd. At that meeting also the winter's work will be outlined.

EVERY man who has the interest of the Brotherhood at heart, every man who has the interests of the Parish at heart should make it a point to be present, and to do his utmost to further the work undertaken by the Chapter.

THERE are some men in the Parish who fear that they cannot conscientiously take upon themselves the obligations of the Brotherhood, but who would wish to do their part in the Church's great work. To such men we can only say that we would gladly have your aid, even though you cannot give it to us as members of the great Brotherhood to which we belong. There is work for you to do as there is work for us. By working with us you get whatever aid or assistance, whatever moral support there may be in a large and well organized body.

It has been decided that it will add very materially to the interest of the meetings, as we stated in this column in June, to change the arrangement which held with us last year. The programme as arranged for this year will be as follows: On the first Tuesday evening of each month the regular business meeting will be held. On the second and fourth Tuesday evenings conferences will be given by men well equipped to handle the various subjects. The third and fifth Tuesday evenings will be devoted to various purposes, as occasion may suggest. To each and all of these meetings we most cordially invite all the men of the parish and their friends, if they wish to bring any, and to all we warmly extend the right hand of fellowship.

It may be that there will be some who think that the conferences will simply go over matters with which they are thoroughly familiar. To these we would say that, while we admit this, there is another view to take. All of us will not be so well informed, and those of us who are not will be able to learn during the discussions from those

who are. The conferences are held for the sake of imparting to others our thoughts on the various subjects as well as receiving their thoughts.

THE first conference, October 11th, will be on "Preaching and the Sacraments" by Rev. William Sharpe, Jr. The next one, October 25th, will be announced in church later. We feel that we can assure all two pleasant as well as instructive evenings.

IN reply to several queries as to the requirements for membership in the Brotherhood of St. Andrew we print them again.

The constitution of the Brotherhood says:

"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two. The Rule of Prayer, and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make *an earnest effort* each week to bring at least one young man within the hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes."

It then goes on to say that any organization of men in any Parish or Mission of the Protestant Episcopal Church may, within certain limitations, become a Chapter of the Brotherhood, but that no unbaptised man may be an active member, nor any man, not a communicant, be a presiding officer, or a delegate to the convention. As a rule each chapter has a term of probation; with us it is three months and any baptised male member of the Parish is eligible to membership as a probationer. After a probation of three months any male member of the Parish, being a communicant is eligible to full membership. During the period of probation in this Chapter a member is entitled to all the privileges except that of voting and holding office.

IN addition to the pledge exacted by the Brotherhood, each member of this Chapter must pledge himself to faithfully uphold the doctrines of the Catholic Church at all times.

AT the general convention held in St. Louis last year, each member of the Brotherhood was recommended to take a few minutes at noon each day from his desk, or his work, whatever it might be, to repeat to himself the collect for St. Andrew's Day.

ONE of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus.—*St. John I: 40, 41, 42.*

Confess your faults one to another, and pray one for another, that ye may be healed.

The effectual earnest prayer of a righteous man availeth much.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—*St. James V: 16, 19, 20.*

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BEFORE DANGER REDEEMED EDITION

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1892

THE LORD HATH MADE ME A POLISHED SHAFTH [] 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. OCTOBER, 1892.

"TOPICAL" PREACHING.

The sight of the large numbers of workingmen present at the Labor Day service already referred to, eagerly attentive to the words of the preacher on the so absorbing topic of Labor and Capital, naturally raised the question in one's mind, not only as to what attitude the Church should take on this subject, but the whole question as to how far, if at all, the clergy should treat in their sermons on subjects not directly of a religious nature—what may be called "the topics of the day."

There is, we believe, among the clergy of our Church, an inclination as a rule, to confine their preaching to the general enunciation and enforcement of the truths of the Gospel, and to avoid preaching "topical sermons." Remembering the sensational pulpitering to which we have been treated so liberally of late, we cannot but say that this is a salutary tendency, for it is undoubtedly true that it is only through the acceptance of those truths by men, and their carrying them out in the multifarious relations and activities of life that true health can come to the body politic.

There is no doubt an impression abroad among large numbers of workingmen that the Church is either hostile or indifferent to their interests, or, at all events, that no light or leading can be obtained from her on the pressing economic questions of the day. That this is a mistake we are profoundly convinced; for, as the preacher on this occasion pointed out, a satisfactory solution of the conflict between Labor and Capital can only come about through the application to the question of the principles of the glorious Gospel of Our Blessed Lord, and, in particular, through the realization alike by employer and employed of the profound truth of that saying of His, "all ye are brethren."

We are sure that Churchmen of all schools would decidedly deprecate the clergy taking sides in the pulpit on controverted economic and political questions. It is true that Savonarola from his pulpit inspired and directed the reforms which for a time gave a firm and settled government to his city, and brought order out of chaos, but there

are few Savonarolas, nor are we yet in such bad plight as the Florentine republic of the 15th century. Nevertheless, we think the clergy ought not to avoid, when opportunity serves, pointing the particular application of the principles of our holy Faith to questions not directly religious, which are deeply moving the minds of men and whose settlement much imports the welfare of the people.

The treatment of such subjects of course demands the utmost care and prudence, and we are safe to say that the great body of Churchmen unreservedly condemn the attacking of public officials and political parties, the advertising of sermons with catchy titles, and the other objectionable and sensational features which have accompanied such preaching from various quarters of late. The pulpit of our Church has, so far, been satisfactorily free from this modern pestilence, and we trust it will ever remain so. At the same time we believe there never was a time when the clergy ought more deeply to study the economic and social problems of the day, and be able, without thrusting themselves forward as political reformers, or antagonizing this or that party, to show the relation to such problems of the Gospel of Jesus Christ, which has in it the promise of this life as well as of that which is to come.

THREE PAPERS ON SACRAMENTAL LIFE.

I. THE INCARNATION.

It was always in the mind of the eternal God to create man, and it was always in His mind that man, when created, should live in a real and close union with Himself, so He put upon the earth our first parents, Adam and Eve. We speak of Adam as the *head of the race*, that is, as the parent of the entire human family. Whatever, then, God intended for Adam He intended for us. Adam was created without sin; he was to live on earth without pain or sorrow, and, because free from pain, sorrow, and sin, to be far more closely united to his Maker than he could be when touched by either of these three evils.

We know, in our own experience, that sin always separates us from the divine holiness, making us dull of hearing and blinding our souls. We know also that, while pain and sorrow may be termed the soul's good, they are nevertheless often found great dangers to the soul.

What so generally takes place in our lives happened also to Adam. His sin, "original sin" we call it in ourselves, separated both Adam and all his descendants from God. Not that God forgot or forgets His creation, or has ever loved it the less because of its sin; man, rather, forgot God and loved Him the less. Sin stopped the hearing of the soul, so that she did not listen attentively to God's voice, and blinded her sight so

that she did not see clearly the beauty of holiness and the way of righteousness. Humanity saw another beckoning it to his service, and listened to a stranger, Satan. God's enemy and ours, made captive the race of man. Then, separated from God the source of holiness, and brought into bondage to Satan, the prince of evil, the race was in sore distress. It wandered up and down in the world, or lay chained in its prison-house, until its depth of misery cried out to the height of divine mercy, and God heard the cry of His people, sending them a Deliverer. The Second Person of the eternal Trinity, the "adorable, true, and only Son," He who had lived through all the ages in Heaven, "came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." This is that great Mystery of the Catholic Religion, but no less a *fact* because a Mystery, the Incarnation of our Lord Jesus Christ.

Let us pause one moment to see what it does not mean. We are not taught that God descended to earth and, choosing the Son of Mary in Nazareth, communicated to him the divine nature,—that would be to deny the doctrine of both Scripture and the Church. In the Gospel of St. John we read, "the Word was made flesh and dwelt among us," and in the Athanasian Creed we are taught to "believe rightly the Incarnation of our Lord Jesus Christ" in the following words: *God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His Mother, born in the world.* Hence, while we say that Jesus was born of a human Mother, we must add that He was *begotten* of no earthly father. In the womb of Blessed Mary, Ever-Virgin, God fashioned for Himself a body, and the first Christmas Day men saw, in the Baby of Bethlehem, One of themselves, yet One Who was both God and Man. This Jesus, Son of God and Son of Mary, truly divine, was also truly human, and like us in all things except sin. He did not inherit and He never committed sin.

Now centuries before the holy birth in Bethlehem the patriarch Jacob had a vision. In his sleep he saw a ladder let down from Heaven, upon which the angels ascended and descended. This vision was meant to foretell the great Mystery of the Incarnation. In the joining of God and man in the one Person of Jesus Christ, Heaven and earth are again united and He becomes the ladder by which we go up to God. Our race is restored, in its new Head this Second Adam, to union with its Maker. In the first Adam flesh and blood gave way to our enemy, Satan, and we lost in the battle; in the Second Adam flesh and blood strove afresh, and we prevailed. When its great Head, Jesus Christ, conquered sin, the human race was delivered from its bondage.

HENRY R. SARGENT, O. H. C.

THE CHURCH SUNDAY SCHOOL.

Is it too much to say that the future of a Parish depends much upon the life and influence of its Sunday School? Such a statement would seem to be extreme, and yet, where, or in what way may the child who, one day, is to be the active, energetic churchman or woman so fully learn the truths of the Church, her history and her life as expressed in her articles of belief? It has been urged, and urged often as an argument against the Sunday School work, that the child learns first and best at the mother's knee; this may be admitted at once and fully; we thank God it may be so, but how terrible are the limits—the ignorance and carelessness of so many mothers. Those who live in the dark rooms of tenements, and the by-ways of life, must be considered equally with those of higher moral and educational planes, and then, mark it, the training of the school is not alone for the future man or woman, but for the fathers and mothers of coming generations; they, in turn, have the knowledge to impart to the child. So the argument is one rather for the Sunday School than against it. Nor has it ever been urged that the school should absolve parents from their duty as guardians at home. Too often, alas! it is so, but this is a fault, a grievous one, but one best repaired by the training of the child in the school; in future years the fault will grow less in the light of a higher moral and Christian training. At home a child is taught those gentler qualities of love and duty; at the school, by its discipline, by its energy and emulation, by the cumulative strength of many working together toward one end, ideas and knowledge of the Church of Christ are instilled which may be gained nowhere else in such vigor.

The cry has been "too much catechism and not enough Bible." How vain it is, and how deliberately against the teaching of the Holy Catholic Church. "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." Nowhere is the charge that he shall study the Bible, because the Church well knows that she is the great interpreter of Bible truth: to her was committed the teaching of Christ's life and doctrines; and in her Creeds and Catechism are set forth the truths of centuries of study, inspiration and profoundest research; and the child is to *learn*, not simply to memorize, but to learn the Creed, and the Catechism. Here then falls a duty, upon Priest and people, and heavily upon those who offer themselves as teachers. The Priest, that he shall urge his people; they that they shall send their children to the parish school, and the teachers that they shall really *teach* the child God's word and commandment. With such a trinity of forces rightly arrayed, and at work, surely should the world be reclaimed to Christ and His Holy Church.

E. D.

A DESIRE.

O, to have dwelt in Bethlehem
 When the star of the Lord shone bright !
 To have shelt-red the holy wanderers
 On that blessed Christmas night ;
 To have kissed the tender wayworn feet
 Of the Mother undefiled
 And, with reverent wonder and deep delight
 To have tended the Holy Child !

Hush ! such a glory was not for thee,
 But that care may still be thine ;
 For are there no little ones still to aid
 For the sake of the Child Divine ?
 Are there no wandering pilgrims now
 To thy heart, and thy home to take ?
 And are there no mothers whose weary hearts
 You can comfort for Mary's sake ?

* * * * *
 O, to have seen what we now adore
 And, though veiled from faithless sight,
 To have known in the form that Jesus wore
 The Lord of Life and Light !
 Hush ! for He dwells among us still
 And a grace can yet be thine
 Which the scoffer and doubter can never know—
 The Presence of the Divine.
 Jesus is with His children yet,
 For His word can never deceive ;
 Go where His lowly Altars rise,
 And worship and believe.—ADELAIDE A. PROCTER.

NOTES AND QUERIES.

We shall be glad to have our readers send us queries for this column. If suitable, they will be answered to the best of our ability,

What is meant by "invincibl  ignorance" in the religious sense, and what is the teaching of the Church in regard to those in this state ?—JUVENIS.

"Invincible ignorance" belongs to those in whom knowledge of certain things is an impossibility which ignorance however would be negligence on the part of those who have the opportunity to know. Invincible ignorance belongs to those in whom defect of knowledge is not subject to their will, otherwise such defect of knowledge is a sin. Such ignorance is called "invincible" because it cannot be overcome by inquiry. It belongs to those who do not know what they cannot know. Such ignorance, being purely involuntary, is not considered a sin, because it is not due to negligence. Those who labor under invincible ignorance are not held accountable for their defect of understanding which to them is not imputed as a sin, so that they have the hope of being saved according to their opportunity.

Is there intercommunion and mutual recognition between the Greek Church and the Anglican, and are there any other religious bodies in the East which are considered to have an Apostolic succession of Bishops besides the Orthodox Greek Church ?

B.
 Ever since the great schism between the East and West there has been no recognized intercommunion between the Greek Church and the Anglican. Greek Bishops have been at times allowed to minister in Anglican Churches, but such instances are very rare, and are evidences of efforts being made on the part of the Anglican Church to promote intercommunion with the Greek Church. There are other Apostolic Churches in the East besides the Orthodox Greek Church. There is the Greek Church under the jurisdiction of the Pope, and there are other Greek organizations more or less heretical in their character which claim Apostolic succession.

THE MAGNIFICAT, or Song of the Blessed Virgin Mary, has ever held an honored place in the services of the Church. Being the song uttered by Our Lady when to her was announced by the angel the supreme honor to be conferred upon her in that she should be the Mother of God, it has always been connected in the mind of the Church with that event, and is in fact the Church's daily memorial of the mystery of the Incarnation. It is not to be wondered at that the Magnificat was always looked upon with a suspicious eye by the Protestant party in the Church, and that strenuous efforts were made by them to secure its omission from the services. These were happily fruitless in the case of the English Prayer Book, but unfortunately, when that book was revised by the American Church after the Revolution, Puritan influence was strong enough to effect the exclusion of both the Magnificat and Nunc Dimittis from the Evensong service. This retrograde step, however, has, as we all know, been happily retrieved by the action of the General Convention, which has restored the Gospel Canticles to their proper place. To mark the importance of the Magnificat, it has been the custom of the Church from the earliest times to offer Incense during its singing, which of course has here the same significance as when used in the other services of the Church, that is, it symbolizes the merits of Christ's sacrifice, in virtue of which, and relying upon which alone as an offering of "sweet smelling savour" pleasing to God, is our worship acceptable to Him.

SOME NOTES ON THE OCTOBER
KALENDAR.

13th. *Translation of King Edward Confessor.*—This festival, which commemorates the last of the Saxon Kings of England, him who may be regarded as pre-eminently the English national saint, refers to the "translating" or removing of the body of the king from its original resting-place to a sumptuous tomb prepared for it in Westminster Abbey in 1163. Edward was the founder of the great Abbey of Westminster, or rather he built and richly endowed a new and more magnificent church on the site of one already existing there. The great building was completed and dedicated on Holy Innocents Day, A. D. 1065 ; the king however was unable to be present on account of sickness, and he died only a few days after the completion of his great work. His name is the first in the long roll of illustrious men whose ashes repose in the Abbey, and his shrine, sadly despoiled it is true, may still be seen behind the high altar, encircled by the tombs of kings and queens who were subsequently buried there.

25th. *St. Crispin Martyr.*—St. Crispin and his brother St. Crispinian have been always regarded as the patron saints of shoemakers, they having followed that trade at Soissons in Gaul where they suffered martyrdom for the faith, A. D. 288. Their emblems are a martyr's palm and a shoemaker's awl. Readers of Shakespeare will remember the famous reference to the "Feast of Crispin" in *Henry V*, when the king, on the day of the great battle of Agincourt, which was fought on St. Crispin's Day, says :

This day is called the Feast of Crispian ;
 He that outlives this day, and comes safe home
 Will stand a tip-toe when this day is named
 And rouse him at the name of Crispian.

He that shall live this day and see old age,
Will yearly, on the vigil, feast his friends
And say—to-morrow is Saint Crispian :
Then will he strip his sleeve and show his scars,
And say, these wounds I had on Crispian's Day.

We take the following from "Answers to correspondents" in the New York *Sun* of Sept. 4th:—"Will you kindly inform me whether or not there are any Anglican Bishops in this country? Who consecrated Bishop Williams of Connecticut? Was the consecrator an Anglican or a Protestant?"

To which an answer was given as follows:

"The Protestant Episcopal Church of the United States is not Protestant really, and emphatically disclaims the appellation. It is a branch of the Anglican Church. But there are no Anglican Bishops in this country. Bishop Williams of Connecticut was consecrated nearly forty-one years ago. We have no record of the names of his consecrators. They were certainly not Protestants."

This is much nearer to the facts than we have been accustomed to from the newspapers. We trust that, having made the negative discovery, that the Episcopal Church is "not Protestant really" the next discovery will be a positive one that she is Catholic "really."

We should judge that the question of the proposed Hymnal and of Hymnology in general has been pretty well thrashed out by the Church papers of late, not to mention the secular papers, one of which at least, the New York *Evening Post*, had quite a lengthy article on the subject. We do not think our readers would thank us for adding our contribution to the discussion of this subject, nor do we propose to do so.

We will only say what has been already said from various quarters, that, assuming that the present authorized Hymnal of the Church is unsatisfactory (which can hardly be denied) and that it is desirable to have an authorized Hymnal, (about which there is more room for doubt) then the whole matter could not be more satisfactorily settled than by the adoption of *Hymns Ancient*

and *Modern* substantially as it stands. Not that we believe either that or the adoption of the proposed Hymnal would please all; that could only be effected by each person having a hymnal of his or her own private compilation.

Since the remarkable article by President Hyde of Bowdoin College on "Paganism in New England" appeared, considerable attention has been directed to the state of Christianity in the rural districts, and, though it has been pretty generally felt that the article in question exaggerated the situation, it must be conceded on all hands that, right here in our Eastern States, there is a vast amount of practical paganism. This is not surprising in view of the hard and unlovely Puritanism, so long prevalent in New England; "the fathers have eaten sour grapes, and the children's teeth have been set on edge." From the last number of the *Holy Cross Magazine* we take the following from a letter from Father Sargent descriptive of his work in a rural district of New York State:—

"What one notices in so many country districts is the *hardness* of the religion of the people. On the part of the elders it is a sort of immaterial asceticism, methods of thought that are unlovely and repellant. With the generation about coming to maturity there is a manifest indifference, and, saddest of all, the children, as my own personal experience has shown me, seem scarcely even taught the plain truths of Christianity. A great deal is made of "professing" or "joining the church," but the story of Bethlehem, of Calvary, and the gentle side of Christian life are often left untaught. You can imagine, as I have, since I came here, what might be done by a gentle-hearted, pious, parish priest, a real "Father" in every household and to every soul in his cure, one Church for all, the village one Christian family, the priest daily at the his Altar, and the people duly taught the beauty and the truth of a religion that does not deal with human experience so much as with the honor and glory of God."

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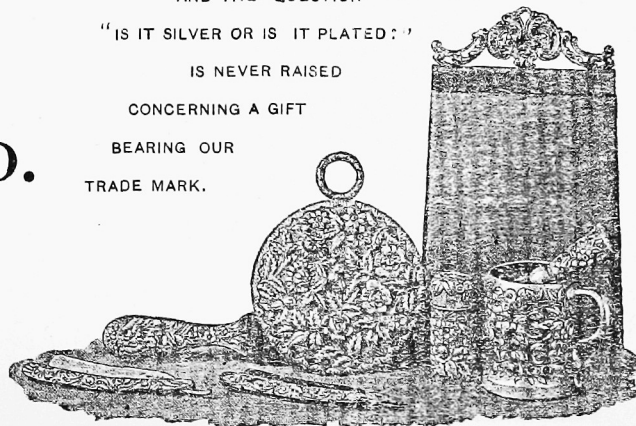
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