



THE

ISSUED 
MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. II., No. 14.

NEW YORK, NOVEMBER, 1892.

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In a report of the opening of General Convention given in one of the New York daily papers, the statement was made that, after the opening services, the names of the Bishops who had died since the last Convention were read out and prayers offered for them. Knowing the surprising nature of some of the ecclesiastical intelligence we see in the daily papers we have anxiously looked to see this report confirmed from other quarters before we accepted it as indisputable evidence of the spread of the Catholic belief as to the state of the departed, but hitherto in vain. We believe however that there is something prophetic about this reporter's blunder, if such it be, and that this is one of the "coming events" that "cast their shadows before."

EXTREMES are proverbially said to meet and it would seem to be an illustration of this ancient saying to find something which seems remarkably like the Catholic practice of intercession for the departed advocated by what may be called the "extreme left" wing of modern Protestantism. The time is not far distant when the mere mention of such a thing was to a Protestant what the proverbial red rag is to the bull, yet it was our fortune to read not long ago a series of articles in a daily secular newspaper, of which the editor is a member of what may be styled a "progressive" Protestant Church, distinctly advocating prayers for the dead, and this is by no means the only indication of the kind from similar quarters that has come to our notice.

A WRITER in one of our Church papers recently, in commenting on the development of ritual which has marked the later history of the Catholic movement in our Church, remarks that there has been a great development of *choir* worship amongst us, but by no means a corresponding development of *altar* worship; a remark which we think very accurately describes the situation. Choral services and surpliced choirs are very well, but of infinitely more importance it is that there should be the weekly, nay, the daily offering of the Holy Sacrifice and that our people should be well instructed as to all that it implies. A consideration of the solar system without reference to the sun appears to us not less hopeless of producing good results than the development of a worship, however ornate, that does not centre in and depend upon the Altar and its Sacrifice.

It can no longer be said of our daily newspapers that they neglect to notice religious matters, and, from a variety of causes, the Episcopal Church has of late received more than the usual amount

of this kind of attention. Among such notices we read with most unfeigned satisfaction an editorial in the New York *Sun* of October 3rd, entitled "The Little Church Around the Corner." It is not necessary to explain to any New Yorker what is meant by this title, but the life of unremitting toil and devotion of the faithful priest of God whose life has centered in that church, and who has made it what it is, may not be so well known. The article in question was a beautiful and spontaneous tribute of admiration of that life and work and must have been especially gratifying to the parishioners of the Church of the Transfiguration. It is reassuring to find that the faithful priest who is content to do the Church's work in the Church's way, with no craving for notoriety or for being, as the cant of the day goes, "in touch with the times," does not fail of recognition even here and now.

THE excitement in England over the recent decision of the Privy Council in the Lincoln appeal case does not seem to have yet subsided, and we still hear denunciations of the "Romanizing" of the Church and of the large numbers of "evangelical" churchmen who are going to leave such a corrupt body. These secessions, however, have not as yet been forthcoming, and we make bold to believe they will be like the great secessions to Rome of Catholic Churchmen which "our friends the enemy" periodically publish abroad, and which invariably turn out to be veritable mares' nests. We do not wish our Evangelical brethren to leave us; the process of education is going on satisfactorily, and we trust that all will at last be brought to see that "Evangelical" and "Catholic," in the best and original sense of each term, are not opposed to each other but are really synonymous.

THE reporter continues his marvellous stories about the American Church. One daily paper announces that after investigation, the reporter, who misrepresented the sermon of Bishop Thompson before the C.A.I.L., has been dismissed. The same daily now tells the world that in 1871, in Baltimore, the House of Bishops contained *only two men*, Bishops White of Pennsylvania, and Claggett of Maryland, whereas, the Journal of that year records that at the opening service of that Convention there were thirty-seven Bishops, five Missionary Bishops and two visiting English Bishops, in all forty-four. That leading daily must have intended to say that in 1808 there were six living Bishops, who comprised the House of Bishops, of whom two were present in the Convention in Baltimore. The marvelous growth of our American Church, however, needs not the help of such stories or misprints. But why are there such stories?

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.
Holy Days.—Wednesdays and Fridays, Second Mass, at 9:30 a. 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 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 the Church, from 10 a. m. to 12 m., and from 4 to 5 p. m.

KALENDAR FOR NOVEMBER

N. B.—Requiem Mass, 8 a. m., each week-day (except Thanksgiving Day) from All Souls' Day until Advent Sunday.

1 Tu. **All Saints.** Masses, 7:30, 8, and 9:30 (High). St. Mary's Guild, Monthly Meeting, 10:30 a. m. After Vespers, Burial Guild Vespers and Annual Meeting.

2 We. **All Souls.** Masses, 7:30, 8, and 9 (High).

3 Th. *Abstinence.* Confessions, Afternoon. Teacher's Class, 7:30 p. m.

4 Fr. O. V. B. V. M., Monthly Mass, 7 a. m. Industrial School, 10 a. m.

5 Sa. S.

6 Mo. S.

7 Tu. S.

8 We. S.

9 Th. S.

10 Th. **St. Martin, Bp. C. Abstinence.** Confessions, Afternoon.

11 Fr. Teacher's Class, 7:30 p. m.

12 Sa. Industrial School, 10 a. m.

13 S. **22d Sunday after Trinity. St. Britius, Bp.**

14 Mo. S.

15 Tu. S.

16 We. **St. Machutus, Bp.**

17 Th. **St. Hugh, Bp. C. B. S.** Monthly Mass, 7 a. m.

18 Fr. *Abstinence.* Confessions, Afternoon. Teacher's Class, 7:30 p. m.

19 Sa. Industrial School, 10 a. m.

20 S. **Next before Advent. St. Edmund, K. M.** Choir Anniversary.

21 Mo. **St. Cecilia, V. M.**

22 Tu. **St. Clement, Bp. M.**

23 We. **Thanksgiving Day.** High Mass, 9:30 a. m.

24 Th. **St. Catherine, V. M.** *Abstinence.* Confessions, Afternoon.

25 Fr. Teacher's Class, 7:30 p. m. Bona Mors after Vespers.

26 Sa. Bona Mors, Monthly Mass, 7 a. m. Industrial School, 10 a. m.

27 S. **Advent Sunday.**

28 Mo. S.

29 Tu. S.

30 We. S.

ORDER OF MUSIC.

Sunday in Octave of 'All Saints,' November 6th.
SOLEMN HIGH MASS.
Prelude, Melodie in F,.....Kubenstein
Processional Hymn 436,.....Gordigiani
Introit Hymn 437,.....Barnby
Mass in B flat,.....Neukomm
Offertory Anthem, "Far in yon regions of light,".....Brahms
Recessional Hymn 235,.....Monk
Postlude, March from "Leonore" Symphony,.....Raff

SOLEMN VESPERS.
Processional Hymn 439,.....Fairlamb
Proper Psalms 112, 121, 149,.....Mozart
Magnificat and Nunc Dimittis,.....Meyerbeer
Vesper Hymn 427,.....Monk
Anthem, "No shadows yonder," (Holy City),.....Gaul
Hymn 428,.....Stainer
Recessional Hymn 19,.....Ouelye

Twenty-second Sunday after Trinity, November 13th.
HIGH MASS.
Processional Hymn 296,.....Monk
Mass in A,.....Kalliwoda
Offertory Anthem, "Blest are the departed,".....Spohr
Recessional Hymn 447,.....Redhead

VESPERS.
Processional Hymn 233,.....Steggall
Psalm 173, 124, 125, (17th Selection),.....Gounod
Magnificat and Nunc Dimittis,.....Gounod
Vesper Hymn 228,.....F wing
Anthem, "The Son of God goes forth to war,".....Farmer
Hymn 428,.....Stainer
Recessional Hymn 234,.....Smart

Sunday next before Advent (St. Cecilia Annive. sary) November 20th.
SOLEMN HIGH MASS.
Prelude, Hymn to St. Cecilia,.....Gounod
Processional Hymn, "O Zion! Blest City,".....Hiles
Mass, "St. Cecilia,".....Gounod
Solo, CHORUS, ORCHESTRA, HARP AND ORGAN.
Offertory Anthem, Psalm 150,.....Prentice
Recessional Hymn 393,.....Balfie
Postlude, "March Festive,".....Gounod

VESPERS.
Processional Hymn 242,.....Jenner
Psalms 77, (10th Selection),.....Gounod

Magnificat,.....Gounod
Nunc Dimittis,.....Gregorian
Vesper Hymn 28,.....Monk
Hymn 16,.....Redhead
Recessional Hymn 274,.....Dykes

SPECIAL "ST. CECILIA" VESPERS, 8 P. M.
Overture, "Consecration of the Temple,".....Keler-Bela
Processional Hymn, "O Zion! Blest City,".....Hiles
Psalms 110, 113, 122,.....Donizetti
Gloria Patri,.....Donizetti
Magnificat,.....Wagner
Anthem, "Great is Jehovah,".....Schubert-Liszt
Anthem, { a. Ave Maria,.....Bach-Gounod
 { b. Hymn to St. Cecilia,.....Prentice
Hymn 455,.....Concone
Recessional Hymn 240,.....Herold
Coronation March,.....Eilenberg

Advent Sunday, November 27th.

HIGH MASS.

Processional Hymn 47,.....Monk
Kyrie and Credo,.....Kalliwoda
Offertory Anthem, Hymn 398,.....Dykes
Sanctus and Benedictus,.....Willcox
Agnus Dei,.....Verdi
Hymn 49, instead of Gloria in Excelsis,.....Gregorian
Recessional Hymn 288,.....Hayne

VESPERS.

Processional Hymn 226,.....Pearsall
Proper Psalms 96, 97,.....Gounod
Magnificat and Nunc Dimittis,.....Mehul
Vesper Hymn 45,.....Greaterox
Anthem from "Requiem,".....Mozart
Hymn 49,.....Gregorian
Recessional Hymn 54,.....Monk

THE PARISH.

THE High Mass on All Souls' Day will be at 9 o'clock, instead of 9:30. It is the Anniversary Mass of the Burial Guild. All persons are welcome, and should remember their Departed relations and friends. Names of the Departed, if sent to the Clergy will be especially remembered.

It is a beautiful custom to place flowers upon graves on All Souls' Day. We hope that none of our Parishioners will fail to do this, wherever they can visit the cemeteries or churchyards.

THIS year we are provided with a Requiem Mass at 8 o'clock each week-day, beginning with All Souls' and continuing until the Saturday before Advent Sunday.

MANY special Requiem Masses have in preceding years been said. Now the privilege of remembering daily during November those who have departed in the Faith, increases the opportunity for every one.

THIS gives a good chance for any one to remember the Dead who may not have died in November, by selecting a day which corresponds with the day of the month in which they died, by sending the names to the Clergy, and by receiving Holy Communion.

LAST year over three hundred names were sent in.

AGAIN we call attention to our open church. From early mass until six o'clock P. M., any one can visit the Church for private prayer and spiritual meditation. The Church is more convenient than a home in which interruptions are very frequent.

THANKSGIVING DAY has always been named in the Prayer Book as a Church Feast. It has also been practically raised into a National Festival of late years, because of the Proclamation of the President. Many of our Parishioners spend the Day out of town in family reunions. Those who remain should devoutly attend one of the Masses provided at our altar. The High Mass will be as usual at 9:30 o'clock.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.

The Rev. WILLIAM SHARPE, Jr., First Vice-President.

WILLETT BRONSON, Second Vice-President and Director.

W. LEE WARD, Third Vice-President.

W. LESLIE BROWER, Treasurer.

H. C. DAVIS, Secretary, 216 West 45th Street, New York.

THE annual meeting of the Chapter will be held in the Guild Room of the Parish on the evening of Wednesday, November 30th, St. Andrew's Day, at 8 o'clock. On the morning of the same day at 7 o'clock the regular corporate communion will be made. It is earnestly desired that each member of the Chapter make a special effort to be present. The attendance at the last corporate communion was not what it should have been; though that was to be accounted for by members being still out of town. On the 30th of November, however, that can hardly serve as a reason for non-attendance.

At the annual meeting, on the evening of St. Andrew's Day, the election will be held of officers for the ensuing year.

As the date for the first conference in November falls on the evening of Election Day, it has been decided to postpone the conference until the following Tuesday evening. The November conferences will, therefore, be held on the evening of the 15th and 22nd. At the first conference Mr. Beverly Chew will address the Chapter. The Rev. R. M. Kemp, of St. Paul's, will conduct the conference of the 22nd. We can assure our friends that each conference will be as instructive and pleasant as have been those of the past month.

The Chapter will be glad to welcome any men who feel interested in the work of the Brotherhood, and especially they will be glad to have the presence of men from other Chapters. These conferences are intended to take the character of instruction in Church life and history, and in practical work for Brotherhood men.

THE Conferences of October were conducted by Fathers Sharpe and Johnson. The subjects, "Preaching and the Sacraments," and "Sectarianism," proved, in the hands of the speakers, of deepest interest and usefulness to workers in the Chapter, and the members wish most earnestly that young men from other parishes would notice the dates of future meetings and lend their presence.

It is always an aid to Brotherhood work to have the teaching of men who are specially equipped for instructing, and the new light thrown upon very familiar subjects, always strengthens one for renewed efforts. The discussions which follow the conferences are by no means the least interesting features of the evenings.

CONVENTION IMPRESSIONS.

WORK !

PERSONAL work !!

THE Brotherhood is not a debating society, nor a place for the display of oratorical powers, but a place for work of heart, soul, and strength for the spread of Christ's Kingdom.

THE rapid birth of Chapters is to be deplored upon the ground of lack of understanding of the serious position the Brotherhood occupies in the work of Holy Church.

IN this work, probably the clergy have never had lay help so thoroughly organized, or so thoroughly in earnest. The proper upholding and direction of this force must work a great change in the world of young men.

THE average Brotherhood man is a failure, reports the Council, because he is too easily satisfied with the fulfilment of his share of the work indicated in the rule of prayer, and the rule of service. This last says, that he must strive to bring at least one young man within hearing of the Gospel. The average man satisfies himself and his conscience with this one effort, which is not the meaning of the rule at all.

PROBABLY no greater danger menaces the Brotherhood than its rapid increase in numbers. This, necessarily, means a great mass of inert matter, and throws added labor upon the few willing shoulders; it exposes the Brotherhood to criticism and, perhaps in many cases, to ridicule; this, in its reflex action, is hurtful. The Brotherhood man must be taken seriously; he is working in a serious cause and if not working, then he ought not to wear the button.

THE button means so much in the work of the Brotherhood, and though it is a little thing, its purposes are great. Its form is circular because it indicates brotherly union, a united purpose; its color is black, which expresses the solemnity of brotherhood obligations. It has upon its surface two bars of equal length, forming a cross; these remind us of the two rules, equal in power and purpose; and the cross recalls St. Andrew, our patron, who suffered for the Master; its color is red, as was the blood of martyrs who endured even unto death. And then this little button has other qualities; it shines from the breasts of men with a promise of sincerity and fraternal welcome, it is an assurance always of the kinship of men. So there's only one thing to do, wear the button!

IN a day when our Churches are attended largely by the women of the parishes and the men greatly in the minority, it was a most impressive sight to one attending service with this body of men, nearly a thousand strong, and representing the ten thousand members of the Brotherhood of St. Andrew. Probably the most solemn of all these services was the Celebration at St. Paul's, Bishop Courtney as the Celebrant, and the hour seven in the morning; one thousand men kneeling at the altar rail, one thousand men receiving the Blessed Body and Blood, one thousand hearts praying and pleading the Sacred Sacrifice for the spread of Christ's Kingdom among men.

Shall not their labors be blessed of God?

THE ARROW:

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

ELLIOT DAINGERFIELD EDITOR

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

THE LORD HATH MADE ME A POLISHED SHAFT [] IN HIS QUIVER.
HATH HE HID ME [] AND SAID UNTO ME: THOU ART MY SECRET.
VANTO ISRAEL IN WHOM I WILL BE GLORIFIED: []

NEW YORK, NOVEMBER, 1892.

THE FAITHFUL DEPARTED.

During this month the Church gives us especial opportunity to offer prayers for the faithful departed, for those, our dear ones, who rest in Paradise. It must be a privilege to everyone's heart, prompted by the love and devotion which can suffer no change by the separation of death, nor grant to the grave a victory, to offer prayer for the repose of the souls of those who now rest from their labors. In every Catholic heart there is an earnest wish to see restored to their proper places in the Book of Common Prayer, those prayers which were the use of the early Church, and which, in deference to Protestant desire have been omitted from our present book. That opposition should be raised to their restoration because the Church of Rome prays for her dead, is too empty a position to merit argument; Churchmen pray for the departed, because it is a Catholic custom, near to every Christian heart, and that is our all sufficient warrant. It is a custom practiced by, and dear to, every one who prays; an instinct of the heart not to be silenced or displaced. In an excess of Protestantism we have put aside much that is natural and beautiful, but at last a time has come when we remember that we are and always have been Catholic.

Our loyalty to the Church is best subserved by seeing that there be no sins of omission as well as those of commission.

If then the custom of prayer for the departed be an ancient one, found in all the Liturgies from the earliest date, why should we, in the midst of the Church's light, bring darkness upon ourselves by omitting from the Liturgy, and the offices to which they properly belong, these prayers, so comforting to the "heavy laden"? A contemplation of the prayers, which touch the subject, as they now stand, in comparison with their former fullness, will reveal their present barrenness.

In a General Convention where so much attention was given to the Prayer Book, to its punctuation, and to rubrical elasticity, there was room, much room for labor in the restoration of this,

our rightful heritage, prayers for the faithful departed. No Catholic should cease to urge speedy recognition of this great truth.

THREE PAPERS ON SACRAMENTAL LIFE.

II. THE CHURCH.

The Church is our Lord's own Body. His Body *Mystical*, we say, but meaning none the less His true Body. When God the Son came down to earth He took our human nature into a living union with the divine nature, for as was said in the first paper, Jesus Christ is both God and Man. When Jesus Christ ascended into Heaven He went up with this our human nature, placing it forever at the right hand of God. The Head of all humanity then is in Heaven, and His members are, some with Him, some near to Him, some yet on earth. All together, joined to Him the Head, form the Church. In St. Paul's Epistle to the Ephesians (the great Church Epistle) at the end of the first chapter we are told that our Lord Christ is at God's "own right hand in the heavenly places, far above all principality and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." And that He has been made "the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." In another part of this same Epistle, the fourth chapter, St. Paul speaks of "the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Now this teaching of divine Scripture has always been that of the Catholic Religion. We are taught, as matter of saving doctrine, that to be in the Church is to be in Christ, and that to be apart from the Church is to be apart from Him. The same Apostle, St. Paul, from whom we have just quoted, wrote also in another Epistle, to the Colossians, (in the second chapter) warning them against "not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

The difference between the teaching of the Catholic Religion and that of modern Protestantism is in the two ways of understanding union with our Lord. Protestantism takes it to be a union of thought, of desire, of will, and so the Church is a merely human system, a *Society* that binds Christian people together in an attempt to live like Christ, or a *club* that has its various branches, each suited to the peculiar needs of its members. Christ is the Head of this Society only as the chief Ruler, the great Pattern, the perfect Example.

But such an idea of the Church work of union in it with Christ is both modern and unspiritual. The true doctrine of the Church is that She is the Living Body of the Living Lord, filled with "the fulness of Him that filleth all in all," living with His very Life, and giving that Life to us Her children as He has given to Her His Bride (Rev. xxxi, 9). In our next paper we shall see how we are taught the means whereby we receive this Life of our divine Lord, but we may already see that only by "holding the *Head*," that is, by becoming united to Him through the *Body*, and by continuing in that Body can we "have Life." He who rose from the grave of death lives forevermore. He is the Lord of Life, and in the Church, His true Body, we, His members, "live also."

HENRY R. SARGENT, O. H. C.

PURPOSE.

This seems pre-eminently an age of organizations. All about us men and women are banding together under some great title, to accomplish untold revolutions in morals, in society, and in religion; more especially in this last, for it is a weakness of the age, that many men feel themselves called to, at last, give to the world a perfect religion, a perfect order, in which the whole body of mankind shall live together as one great, happy family. Clustering about the Church, but outside of it, are societies, orders, unions and associations, all having the Blessed Name tacked on in some way, to indicate their special call to save men's souls, and to complete the coming of the Kingdom of Heaven. One man goes so far, even, that he seeks to create a new trinity, and under his dispensation we are to see here on earth, and directly, the realization of the promise of an heavenly kingdom.

With such an horizon to gaze upon, it behooves those organizations within the Church, and working with her sanction, to be steadfast in purpose; wasting no energy or life giving charity upon vain strivings to reach lines of union with those who deny the truths of Christ's Holy Church, and against whose errors, we pray "from all heresy and schism, good Lord deliver us."

There can be no good of a high or lasting sort result to the Church from such effort, and if we believe in Christ at all, we must believe that His Wisdom is Infinite; from Him we have the Faith once for all delivered to the Saints. The one solemn purpose then before us, whether we work as individuals or as members of Brotherhoods, Sisterhoods, or Societies of whatsoever kind, is to hold fast the truth, and teach the Faith, bringing men to Christ by and through His Holy Church.

THE GENERAL CONVENTION.

The General Convention of 1892 has passed into history, and, by common consent, it is acknowledged to have been a quiet and uneventful assemblage. We have even heard the epithet "dull" applied to it, which we are somewhat inclined to regard as a term of praise, indicative of the absence of anything like party strife.

We have not space to go into details of the proceedings of the Convention, nor is it necessary

to do so, as the newspapers, both Church and secular, have supplied accounts, more or less full of what was done.

As was to be expected, the revision of the Prayer Book occupied a large share of the time, but as the changes to be authorized by this Convention had all been proposed at the last, they are already well known to the Church. They are generally in the direction of improvements, such as the providing of a second Collect, Epistle and Gospel for Easter and Christmas, and the restoration of versicles and responses omitted from the Prayer Book after the Revolution.

We regret the rejection of the proposal to provide a special Collect, Epistle and Gospel for Marriage Celebrations.

On the whole, we are sure that all schools of thought in the Church will be glad that Prayer Book Revision has been brought to an end, and although, as Catholics, there are restorations we should like to see made, that would bring out more clearly our agreement with the Church of all the ages in regard to certain matters of Catholic belief and practice, still we are thankful for what has been done, and still more perhaps, for what has *not* been done.

The most important discussion, perhaps, was that on Church Unity, but space forbids us more than touching upon it. There are some who have so fallen in love with the phrase "the Historic Episcopate" as to apparently forget that the Church cherishes beliefs in regard to other matters, but we were glad to see that such ideas were met by bold and fearless utterances of the Catholic position. We are not of those who desire to "rush" Unity: let the Church stand firm to her beliefs, and the Lord will bring it about in His own good time.

THE death of the eminent French critic and scholar, Ernest Renan, naturally recalls to our attention the methods of dealing with Christianity of the modern school of thought of which he was a leading representative. A comparison of the writings of Renan with those of the atheistical writers of the eighteenth century, shows very strikingly the changed conditions which Christianity has to confront to-day as compared with a hundred years ago. We meet no longer with abuse and blasphemy such as shock us on the pages of Voltaire for instance; on the contrary, the Person and character of Our Lord are treated with the profoundest respect and reverence, and one may read in Renan passages in which the founder of the Christian religion is glorified in terms of almost extravagant laudation. It is precisely on this account that the agnosticism of the nineteenth century is much more dangerous than the atheism of the eighteenth. It is more insidious; it does not shock the reader, but gradually leads him, unless his feet are firmly planted on the rock of an undoubting faith in the verities of our holy religion, to substitute in the stead of worship of the Incarnate Word, reverence for the founder of a beautiful system of ethics. This danger is all around us; it is not confined to professed agnostics but is to be found masquerading under the name of Christianity and deceiving many. We can find no pleasure in tributes from such sources to the Person of Our Holy Lord; praise of Christ from one who denies that which He affirmed, not in His words only, but in His whole attitude towards men, seems to us the greatest of mockeries.

THOUGHTS FOR ALL SOULS' DAY.

How dread thou art, and yet how bright,
 How dread thy paths, because unknown,
 How bright, midst shadows deeper grown,
 Home of the Souls who wait for light!

* * * * *
 Will any think of me, gone hence?
 Will any spread their hands to pray
 For me, poor me, long passed away,
 So scarred with failure and offence?

Love never fails. For those who sleep,
 Forth from each hallowed shrine there rise
 Prayers at the hour of sacrifice,
 When waiting souls their vigils keep.

"Grant them, O Lord, eternal rest,
 Let light perpetual on them shine":
 Thus Christendom, with love benign,
 For ever makes her sweet request.

Then calmly I may think of thee,
 Home of the holy souls who pine
 For fulness of the Light Divine,
 The Paradise that waits for me.

Dear friends, the gate of death passed through,
 Touched by the Hand of Christ our Lord,
 If my poor prayers may peace accord,
 E'en as I hope, I pray for you.

W. C. D.

NOTES AND QUERIES.

Will you give the name of the best authority on the compilation of the Book of Common Prayer.

ENQUIRER.

"Blunt's Annotated Book of Common Prayer," is the best work on the subject. There are two editions, the unabridged and abridged. The abridged is full enough for all general information.

Where can I obtain Leaflets giving instruction on the different doctrines of the Holy Catholic Church?

ENQUIRER.

The *Living Church Leaflets* are full of sound Catholic teaching. They can be obtained of James Pott & Co, 14 and 16 Astor Place, N. Y.

Has the Church ever authoritatively condemned the Universalist heresy, if so, where and when?

THINKER.

Universalism is based on denial of eternal punishment, and affirms the possibility of the final restoration of the wicked to eternal happiness. This opinion was first held by Origen and his followers, and is to day upheld by some sects, especially by those who maintain the unitarian theory. As a sect the Universalists have obtained a strong footing in this country, but in England they are hardly known. It does not appear that universalism has ever been authoritatively condemned by this Church excepting what may be found in her formularies and documents on the subjects. An attempt was made to condemn this heresy in the sixth century when the controversy respecting the tenets of Origen had revived after having remained dormant for a long time, and these tenets were afterwards brought before a council. A school of Origenists arose in the church after his death, who were educated by him and by his works. Among the most distinguished of those belonging to it were, Gregory Thaumaturgus, Pamphilus, and Eusebius the historian. Origen's opinion on universalism was as follows: "The future life whether of blessedness or of

misery was considered by Origenists to be a life of probation, in which the exercise of the free-will gives to all the power of going forward to a higher condition, or of going backward to one that is lower. Hence, the punishment of the wicked is not eternal, the work of the Saviour extending to them, and even to the fallen angels, to enable them to rise from the depths to which they have fallen, ultimately to attain the condition of the blessed." The attention of the Emperor Justinian was drawn to the writing of Origen when he wrote a long treatise against them, addressed in the form of an edict to Menas, Patriarch of Constantinople. The Emperor enjoins Menas in this edict to convene a synod for the purpose of anathematizing Origen. At this synod (A. D. 544), it is supposed that five canons which are still extant were passed, condemning the tenets of Origen including his universalism, and some other opinions of less importance. In A. D. 553 the fifth General Council met at Constantinople when no notice was taken of these five canons, or even of the opinions of Origen which had been condemned. With the exception of an obscure local synod, no council of the church is known to have condemned the universalist heresy. In other ways the Church has practically condemned universalism. It can only be upheld by private interpretation of the Scriptures, and when that is done, passages of Scripture have to be quoted as contradictory to other passages. Such a method is disloyal and contrary to the teaching of the Twentieth Article of Religion "of the authority of the Church." Again, the Church condemns universalism in the Athanasian Creed which is accepted by the Catholic Church, although the Anglican Church in this country does not use it in any of her public services. The last two verses of the Athanasian Creed are as follows: "And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic Faith; which except a man believe faithfully, he cannot be saved?"

The formularies of the Church sufficiently condemn the universalist heresy, without seeking the authoritative statement of a General Council.

SOME NOTES ON THE NOVEMBER
KALENDAR.

1st. *All Saints' Day.* The institution of this festival originated in the dedication of the Pantheon in Rome to the honor of all Martyrs A. D. 607, and since our Reformers laid aside the celebration of a great many martyrs' days, "because we cannot particularly commemorate every one of those Saints in whom God's graces have been eminent, etc., . . . therefore holy Church appoints this day in commemoration of the Saints in general," and returns her thanks to God for them all, as well as holds forth for our contemplation the earthly examples of the heavenly glory of the great multitude of the redeemed.

22nd. *St Cecilia, Virgin and Martyr, A. D. 230 (?)*. A Roman lady of good family, who is regarded as the patroness of Music and the inventress of the organ.*

30th. *St. Andrew, A.D. 70*, was the son of Jonas, a fisherman of Bethsaida, and was a brother of St. Peter. After the Ascension his name is not

* An extended account of St. Cecilia will be found in the second number of the ARROW.

once mentioned in the New Testament, but he is generally thought to have preached the Gospel in Scythia, and to have suffered martyrdom in Achaia. Tradition also makes him to have been the first to plant Christianity in Scotland, but there is no historical record of this; and more than one legendary reason has been assigned for his being the Patron Saint of that country. He was condemned to be crucified on a cross of the form of an X, and that his death might be more lingering he was fastened with cords. Wheatly says that as St. Andrew "was the first that found the Messias, (John 1, 38) and the first that brought others to Him, (verse 42.) so the Church, for his greater honor, commemorates him first in her anniversary course of holy days, and places his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming."

WE take the following weighty words from an address delivered before General Convention by Rev. Dr. Gailor of the University of the South, Sewanee, on the subject of education and the exclusion from it under the name of "non-sectarianism" of religion:

"There is no sectarianism which is so sectarian as that which exists in the very class of men that call themselves absolutely non-sectarian, and of all the sects there is none that is more egotistical, none that is more self-assertive, none that is more narrow than that particular thing, theory or phase of thought which is called 'agnostic.'"

What do we mean by liberty of the human mind? Do we mean that this intellect of ours, governed by prejudice, warped by emotion, tainted by the unconscious self-conceit inherited by a sinful nature,—that this intellect of ours is a guide to all possible truth? I say that, if this is the definition of mental freedom, then God save us from such a judgment as that! . . . Our Lord Jesus Christ comes into the world and He says "Ye shall know the truth, and the truth shall make you free," and the Church following out His

method, has handed down to us the Apostles' Creed, simply as a statement and a ground of its compliance. But we say this Creed is our foundation stone; and you say to me "Does not the Creed restrict thought?", and I say "Thank God, the Creed does restrict thought," just as the rock upon which the eagle mounts in order to take its flight, so is the fundamental Creed the starting point for reason.

And I believe John Henry Newman was right after all when he said, "Infidelity is not a negative but a positive state." And I would say here to-day, and I would like to say to the world, that I deny that any institution of learning, any University can be neutral on the subject, but that its influence will be given for faith, or against faith, as sure as the wood grows and the water runs, my brethren because men, professors, students, are not wooden images, but they are souls that receive and transmit things always."

In an article entitled "The Prayer Book of 1892" the New York Times of October 18th says: "People who used the Prayer Book found that it was less capable of improvement than they had supposed. The various offices did not need so much modernizing as men thought; they could not be easily improved; there was a liturgical richness in them that vindicated them as they stood, and as the members of the Church studied the proposed changes more and more, they better realized the futility of improving the devotional forms that had a fulness of expression and a richness of devotional feeling peculiar to themselves."

This, we are sure, expresses the feeling of the majority of Church people in regard to the matter, and though, as Catholics, we desire the restoration to our offices of several things that would more clearly express our agreement with the Church of all the ages in regard to certain matters of Catholic belief, still we are well satisfied that the Prayer Book has come through the ordeal of "enrichment," thus far, scatheless.

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