



# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. II., No. 17.

NEW YORK, FEBRUARY, 1893.

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AMONG our exchanges last month came a copy of the first issue of the *Angelus*, the parish paper of the Church of the Ascension, Chicago. The front cover shows an illustration of the beautiful new altar recently erected there, the sight of which alone bears sufficient testimony to the nature of the teaching and worship in that church. The paper is handsomely and artistically got up and abounds in interesting reading matter. We bid it heartily welcome, and wish it a long and successful life.

THE following paragraph taken from the *N. Y. Tribune* of January 21st is a gratifying indication of progress:

"Beginning with the first Sunday in February there will be a change in the morning service at Trinity Church. For many years the "full cathedral service," beginning with Morning Prayer, including a sermon, and ending with the Holy Communion, has been held every Sunday. This has made the service extremely long. Hereafter on the first Sunday of the month only the high celebration will be at 10:30 a. m., Morning Prayer being read at 9 o'clock. Mozart's First Mass will be sung on the first Sunday in February."

BISHOP DOANE, in his eloquent address, at the laying of the corner-stone of the Cathedral, spoke of it as the place where would swing the golden censer dispensing richest odors. We presume, however, that this is merely a figure of speech.

THE censer that was swung in the Church of the Redeemer in this city on Christmas Day, however, whether golden or not, was a literal and not a figurative censer. We are not so much concerned about the introduction of the ritual adjuncts of the Church's services as about the positive teaching of the Catholic faith, but when, as in this case, both go hand in hand, it is a matter of unqualified satisfaction. We congratulate Fathers Adams and Johnson on the auspicious circumstances under which they have celebrated their first Christmas in their new charge.

THERE are now said to be eight of our Churches in this city where the Holy Sacrifice is offered daily. There ought to be nearer eight times eight, but we are thankful the number grows, though slowly. We may say here, as there has been some question on the subject, that the Church of St. Mary-the-Virgin, was the first in this city to introduce the daily mass.

APROPOS of "Mass," a voluminous correspondence has been going on in the columns of the (London) *Church Times* over the now frequent use of this word in our Church to denote the celebration of the Holy Eucharist. The reasons in favor of resuming the use of the term were given at some length in the *ARROW* of May, '92. The term Celebration, which is much affected by many of our clergy is cumbrous, and does not really give any indication of what the service is, while the other is conveniently short, has the sanction which comes from age—long use in all parts of the Church, and has associated with it the sacrificial idea, which is an essential part of the eucharistic service.

THE *Herald* of Sunday, January 8th, devoted three columns to chronicling the rapid growth of the ritual movement in the American Church, giving a fairly accurate account of the subject. It will not fail however to provoke a smile from Church people to read the list of Bishops who are given as "advanced ritualists \* \* \* \* of the highest type." We imagine a similar accusation was never before brought against some of the right reverend prelates mentioned; we trust it will not make them uneasy.

OUR bright contemporary, the *Beacon* of St. Martin's Church, Brooklyn, gave last month a number of extracts from the newspaper reports of the services at that Church on the occasion of its patronal festival, which furnishes very entertaining reading, the ceremonies and vestments described being of the most extraordinary description. Our city reporters, however, have been getting practice in this department of late and may be expected to improve. We trust they will have still further opportunities of extending their acquaintance with ritual terminology.

# 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—Additional:** 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.

## SERVICES IN LENT, 1893.

February 1—March 24.

**Daily.**—Mass, 7:30, 9:30; Matins, 9; Choral Vespers, 5; Five Minute Meditations, after Vespers.  
**Monday.**—Requiem Mass, 8.  
**Wednesday.**—Sermons by different preachers, 8 p. m.  
**Thursday.**—C. B. S. Mass, 8; Devotions, 5:30; Confirmation Classes and Instructions on Holy Communion, 4.  
**Fridays.**—Half-hour Instructions on the Inner Life, 4:15; Confirmation Class, &c., 8; Confessions, 2 to 4 and 8:30 to 9.

## KALENDAR FOR FEBRUARY.

- 1 We. St. Mary's Guild, Monthly Mass, 9:30 a. m., and Meeting, St. Joseph's Guild, 7:45 p. m. St. Mary of the Cross, Monthly Meeting, 8 p. m.
- 2 Th. **Purification of St. Mary the Virgin.** Candlemas Day. High Mass, 9:30 a. m. St. Mary of the Annunciation, Monthly Meeting, 8 p. m.
- 3 Fr. **St. Blasius, B. and M. Abstinence.** Confessions, Afternoon and Night.
- 4 Sa. O. V. B. V. M., Monthly Mass, 8 a. m.
- 5 S. **Sexagesima.** St. Agatha, V. and M.
- 6 Mo.
- 7 Tu. Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 8 We. St. Joseph's Guild, 8 p. m.
- 9 Th.
- 10 Fr. **Abstinence.** Confessions, Afternoon and Night.
- 11 Sa.
- 12 S. **Quinquagesima.**
- 13 Mo.
- 14 Tu. **Shrove Tuesday.** St. Valentine, B. and M. Confessions: 10-12 morning; 2:30-5 afternoon; 8-9 night.
- 15 We. **Ash Wednesday.** Solemn Fast. Low Mass, 7:30-8 a. m. High Mass, 9:30. St. Joseph's Guild, 7:45 p. m.
- 16 Th. **Abstinence.** C. B. S., Mass, 8 a. m.
- 17 Fr. **Abstinence.** Confessions, Afternoon and Night.
- 18 Sa. **Abstinence.**
- 19 S. **Quadragesima.**
- 20 Mo. **Abstinence.** Requiem Mass, 8 a. m.
- 21 Tu. **Abstinence.** Sons of St. Sebastian, Conference, 8 p. m.
- 22 We. **Ember Day.** **Abstinence.**
- 23 Th. **Abstinence.** C. B. S., Mass, 8 a. m.
- 24 Fr. **St. Matthias, Ap. Ember Day.** **Abstinence.** Confessions, Afternoon and Night. Bona Mors, Devotions.
- 25 Sa. **Ember Day.** **Abstinence.** Bona Mors, Monthly Mass, 7 a. m.
- 26 S. **Second in Lent.** Burial Guild, Monthly Meeting after Vespers.
- 27 Mo. **Abstinence.** Requiem Mass, 8 a. m.
- 28 Tu. **Abstinence.** Sons of St. Sebastian, Conference, 8 p. m.

## ORDER OF MUSIC.

Sunday in Octave of the Purification B. V. M.  
 Sexagesima, February 5th.

### SOLEMN HIGH MASS.

Processional Hymn 407,.....Gumbert  
 Introit. Hymn 611,.....Paine  
 Mass No. 3. (Imperial),.....Haydn  
 Offertory Anthem, "Ave Maria,".....Silas  
 "Ave Maria, Blessed Maid,  
 Lily of Eden's fragrant shade,  
 Who can express the love  
 That nurtured thee so pure and sweet,  
 Making thy heart a shelter meet  
 For Jesu's holy dove."  
 "Ave Maria, thou whose name  
 All but adoring love may claim,  
 O may we reach thy shrine  
 For He, thy Son and Saviour vows  
 To crown all lowly, lofty brows  
 With love and joy like thine."  
 Hymn 311, Part II,.....Willing  
 Recessional Hymn 450,.....Dykes

### SOLEMN VESPERS.

Processional Hymn 611,.....Paine  
 Psalms 84, 113, 134,.....Gounod  
 Magnificat and Nunc Dimittis,.....Fellini  
 Vesper Hymn 449,.....Monk  
 Anthem, "Ave Maria,".....Hauptmann  
 "Ave Maria, with every grace overflowing,  
 Most highly favored, God is present with thee,  
 Virgin, ever blest."  
 Hymn 455,.....Concone  
 Recessional Hymn 450,.....Dykes

## Quinquagesima, February 12th.

### HIGH MASS.

Processional Hymn 287,.....Hopkins  
 Mass in C,.....Silas  
 Offertory Anthem, "Tantum Ergo,".....Faure  
 Words from Hymn 309, Part II.  
 Hymn 312, first and last verses,.....Hopkins  
 Recessional Hymn 210,.....Stainer

### VESPERS.

Processional Hymn 256,.....Dykes  
 Psalm 77, (10th Selection),.....Donizetti  
 Magnificat and Nunc Dimittis,.....Donizetti  
 Vesper Hymn 26,.....T. M. Prentice  
 Anthem, "The Shadow of the Cross,".....Barri  
 "The cloudless noontide's golden rays  
 Shine gladly o'er the Holy Child.  
 Among the flowers he darts and plays  
 Before His Virgin Mother mild.  
 When lo, against the garden walls  
 And o'er the sunlit room  
 Where'er he plays a shadow falls  
 The shadow of His Cross of doom."  
 "And still he plays in pure, sweet glee,  
 And still her eyes with tears are dim.  
 He knows not that she weeps to see  
 The shadow looming over Him.  
 And so in glad and gloomy hours  
 Across our life's wide garden fair  
 Where'er we go, a shadow falls  
 The shadow of the Cross we bear."  
 "Hear us, O Lord, help us to see  
 Life's shadows changing to perfect light in Thee.  
 Hear us, O Lord, grant us to see  
 Heaven's glory round us and to dwell with Thee."

Hymn 20,.....Scheffler  
 Recessional Hymn 17,.....Le Jeune

## First Sunday in Lent, February 19th.

### HIGH MASS.

Processional Hymn 92,.....Monk  
 Mass in E flat,.....Prentice  
 Offertory Anthem, "Art Thou Weary,".....Oxenford  
 Words from Hymn 254.  
 Hymn 309, Part II,.....Webbe  
 Recessional Hymn 269,.....Monk

### VESPERS.

Processional Hymn 254,.....Baker  
 Psalms 32, 130, 121, (6th Selection),.....Gounod  
 Magnificat and Nunc Dimittis,.....Gounod  
 Vesper Hymn 85,.....Mason  
 Anthem from "Hear My Prayer,".....Mendelssohn  
 "Hear my prayer, O God, incline Thine ear!  
 Thyself from my petition do not hide;  
 Take heed to me! Hear how in prayer I mourn to Thee.  
 Without Thee all is dark, I have no guide,  
 The enemy shouteth, the godless come fast,  
 Iniquity, hatred, upon us they cast.  
 The wicked oppress me, Ah, where shall I fly?  
 Perplexed and bewildered, O God, hear my cry."

Miserere, (Psalm 51st),.....Stainer  
 Recessional Hymn 28,.....Monk

## Second Sunday in Lent, February 26th.

### HIGH MASS.

Processional Hymn 91,.....Dykes  
 Mass in E flat,.....Guilmant  
 Offertory Anthem, "From the Depths,".....Campana  
 "From the depths of our contrition  
 Let us now, while humbly kneeling,  
 Raise our voice to Great Jehovah  
 Who to dust gives life and feeling,  
 Who to naught can bring all kingdoms  
 Who to dust can change a king  
 Look upon us we implore Thee  
 And our hearts to Thee we'll bring  
 Peace eternal, Thou wilt give us  
 Light supernatural shed around  
 He, who weeping, seeks Thy pardon  
 May at last in Heaven be found."

Hymn 311, Part II,.....Webbe  
 Recessional Hymn 162,.....Redhead

### VESPERS.

Processional Hymn 257,.....Dykes  
 Psalms 26, 43, 141, (5th Selection),.....Roura  
 Magnificat and Nunc Dimittis,.....Prentice  
 Vesper Hymn 87,.....Oliver  
 Anthem from "Hear My Prayer,".....Mendelssohn  
 "My heart is sorely pained within my breast  
 My soul with deadly terror is oppressed  
 Trembling and fearfulness upon me fall  
 With horror overwhelmed, Lord, hear me call!  
 O for the wings, the wings of a dove  
 Far away, far away would I rove!  
 In the wilderness build me a nest,  
 And remain there forever at rest."

Miserere,.....Stainer  
 Recessional Hymn 346,.....Barnby

## MUSICAL NOTES.

Haydn's Third Mass is called the "Kaiser" or "Imperial" Mass because it was composed for the Coronation of one of the Emperors of Austria.

The Mass in C, by Silas, was written for the great International Competition of Sacred Music, held in Belgium in 1866, and obtained, amongst seventy-six competitors from twelve different nations, the First Prize consisting of a gold medal and one thousand francs.



An erroneous idea prevails amongst the congregation that Wagner's "Mass" is taken from the Opera of "Parsifal" probably from the fact that it is not generally known that Wagner wrote any sacred composition. The "Mass" is arranged from a strictly sacred work, on the title page of which is the following dedication by the composer himself: "The Love Feast of the Apostles, a biblical scene, for Men's-voices and Grand Orchestra, dedicated to Frau Charlotte Weinlig, the widow of his forgotten teacher, by Richard Wagner."

The Choirs will give their Annual Recitation of Music suitable to the Lenten Season, as usual, on Passion Sunday evening, March 19th. Full particulars will be announced in the next number of the ARROW.

## THE PARISH.

THIS Lent there are to be frequent services, as well as the always open church. Two Masses every day, at 7.30 and 9.30 a. m.; Mondays, Requiem Mass at 8 a. m.; Thursdays, Confraternity Mass at 8 a. m., Matins, 9 a. m., Vespers, 5 p. m.

To "go up" to the Hill of the Lord is *active* sacrifice; to "abstain" from food, comforts and pleasures is *negative* sacrifice.

Which shall we? one, other or both?

ON Wednesday nights at 8 o'clock, sermons will be preached by different clergymen.

ON Friday afternoons before Vespers, Fr. Brown will preach the Course of Lenten Instructions, at 4.15 o'clock.

THIS Lent, (until Holy Week), a short Meditation after Vespers every day, varied by a Devotion on the Blessed Sacrament every Thursday, and by a Devotion on Bona Mors upon the last Friday in the month, will help us all.

SUBJECTS for thought within ourselves:

- I.—The need of grace.
- II.—Means of grace: 1. Holy communion; 2. Prayer; 3. Absolution; 4. Fasting; 5. Charity.
- III.—Use of Holy Scripture.
- IV.—The shield of Faith.
- V.—1, Avoidance of occasions of past sin; 2, Guarding against future falls.

THE Bishop has appointed the afternoon of April 23d, third Sunday after Easter, for Confirmation, in this Parish.

CANDIDATES should send their names at once to the Clergy. Classes will be held, during Lent, Thursday afternoons at 4 o'clock, and Friday nights at 8 o'clock.

THE Guild Christmas tree festivals all took place in the week after New Year's Day. The Guild of St. Mary of the Cross had their Christmas tree on Wednesday, January 4th; the Guild of St. Mary of the Annunciation on Thursday, January 5th; the Guild of St. Mary of the Angels and the Sewing School on Friday, the Feast of the Epiphany. All who participated in these festivities passed the time cheerfully, and enjoyed the social aspect of the occasion. The noble efforts being made by our Associates of the Order of the Visitation of the B. V. M. cannot be too highly commended. Their work in our Guilds is

bringing forth many good results as may be seen in the lively interest being taken in our Guild meetings. It is a cause of great satisfaction to both priests and people to see so much enthusiasm in our Guild work.

THE Sewing School has made good progress this season. The scholars' interest has so increased, and their industry has been so abundant, that they have done a larger amount of work than usual.

DECORATED china, very fine, at low prices, for a Fund for Charitable Work, can be seen at the Rectory, on Tuesday afternoons.

PREACHERS on Wednesday nights in Lent are the Reverend Doctors Batterson, Dumbell, Frs. Miller and Evans.

## CHAPTER NOTES.

### SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.  
The Rev. WILLIAM SHARP, Jr., First Vice-President.  
H. C. DAVIS, Second Vice-President and Director.  
W. LEE WARD, Third Vice-President.  
W. LESLIE BROWNE, Treasurer.  
S. MACPHERSON, Secretary, 408 West 23d Street, New York.

THE Conferences of our Chapter are proving interesting and instructive, and give an impetus to the work. Those in January given by Rev. Canon Knowles of St. Chrysostom's, and Rev. R. M. Kemp of St. Paul's Chapel respectively, were "An Evening with Browning," and "The Responsibility of Fellowship." One only will be given in February, by Rev. Fr. Meissner of Holy Cross Church, on Tuesday February 21st. Subject, "Church Work Among the Germans in America." All men are invited.

THE Local Assembly of the Brotherhood of St. Andrew, held its first meeting, under the new organization in the Sunday School room of the Church of Zion and St. Timothy on Friday, January 13th. The subject of the afternoon conference was, "How shall we get at him?" and proved most interesting. The subject was debated by six or eight speakers. The many view points seemed to converge toward these: the Brotherhood is fully alive to its own shortcomings; men must be met and claimed one at a time, and by the earnest, personal effort of each worker; to live well and to draw men by example.

THROUGH the kindness of the Rector and ladies of the Parish, tea was served at 6.30 and the men had opportunity for closer acquaintance and the comparison of views upon work in general.

The subject of the evening session was, "the use of the Prayer Book in Brotherhood work." Mr. Zabriskie and Dr. Langford led the Conference which expanded and developed in a most helpful way. Especially would THE ARROW commend to the B. S. A. the words of Mr. Zabriskie—the importance of remembering the teaching of our dear Church and obeying her laws, fully alive always to the fact of our membership in Christ's Body, and His promise to be with His Church unto the end of the world. The Conference was ended by Mr. Silas MacBee, of North Carolina in a stirring address. It is proposed to hold these meetings quarterly. Nothing could be wiser for the life and growth of interest in our work.

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**ILLUSTRATED BY THE EDITOR**

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

NEW YORK, FEBRUARY, 1893.

## LENT.

Once more the course of the Church's year brings us to the verge of the season when we are called more especially to the duties of self-examination, self-denial and discipline. True it is that these are elements which ought never to be absent from the ordinary course of the Christian life at all times, neither does our Mother, the Church, present these ideas to us once only in the course of the year, but, just as in every week we have a minor Easter festival, the Lord's Day, so is there also in every week the Friday fast. And we doubt not that our Lent would be much more satisfactory and productive of more lasting good to us had our Fridays all through the year been observed as the Church directs, and our lives thus become habituated to the discipline of self-denial and abstinence.

As it is, many begin their Lent, as it were, with a burst of self denial making rules to give up this and that, but long before the approach of Easter, the enthusiasm of surrender, with which Lent began has faded, and either the self-imposed restrictions have become irksome and oppressive, or life has slid back into the ordinary course, until perhaps the approach of Holy Week shames us into something like the original feeling.

Such Lents, we feel sure, many would have to confess to, and, to a great extent, it is because the element of discipline has been absent from our life through the remainder of the year.

Let us suppose, however, that we have been able to follow undeviatingly through Lent the course we have laid down for ourselves at its commencement; how easy it is for our observance to degenerate into a mechanical following of certain cast iron rules without any profit whatever to our higher life! The collect for the First Sunday in Lent gives us the key-note to which our lives should be attuned during the whole season—"Grant us grace to use *such* abstinence that, our flesh being subdued to the spirit" etc. Note the word *such*. A volume of meaning lies there; it might form the text of many Lenten sermons.

Does it not imply that as there is a kind of abstinence through which the flesh will be subdued to the spirit, so there is a kind of abstinence which will not have this effect, but, in fact, will minister to the flesh, that is, to our lower nature, and that in its most insidious form, spiritual pride? Such was the abstinence of the Pharisee, who thanked God that he was not as other men, in that he fasted twice in the week. And though we may not give utterance to the feeling, as did the Pharisee, yet there may be lurking in our heart this miserable feeling of self-complacency at having been able to give up so much, to deny ourselves this, that or the other thing, and thus a most powerful weapon of the spiritual warfare be turned into an engine of the devil:—

"So little knows

Any, but God, to value right the good before him,  
But perverts best things to worst abuse,  
Or to their meanest use."

Let us keep careful guard against this dangerous temptation and insure that our abstinence shall be *such* abstinence as will enable us in truth to subdue our flesh to the spirit.

## THE CATHEDRAL.

Other papers have treated the religious and worldly worlds with rather full details of the laying of the corner-stone, and fulsome compliments about the dignitaries present or officiating.

We need not repeat an outline of the event, but we call especial attention to its importance, in that it is the turning of another page in the history of this great Diocese directly, and will influence the entire American Church, not only in the future, but at once.

Had this been the inception of the Cathedral organization it would not have been so distinctly observable in its *outward* aspects. A score of years has passed since the organization was projected. In those days, dignitaries and feebler lights were agitated over choral services, processions, varied vestments, colored stoles, birettas; were trying for restrictive legislation, and refused to countenance one or other, one or all. Yet, under the cover of "appropriateness," Bishops, Priests and Deacons cordially and enthusiastically engaged themselves in this manner of service and apparel on St. John's Day, 1892. We counted only six black stoles amongst the priestly company, many hoods, and birettas not a few.

But deeper and quietly immovable, like the waters of the ocean, *down* and *within*, is this beginning of the building wherein shall be the glorious altar.

Twenty years ago the Daily Mass was a novelty in this city. Now, under the invocation of St. John the Divine, the throne and the altar will be pre eminent in the Diocese. St. John's intercessions will doubtless conserve the Bishopric



of New York in emphasizing the teachings of the Eucharistic Chapters of his gospel, and of his book of the Revelation, and we trust that the question of ceremonies will be minimized in the all important practice of worship of the Lamb of God in this Diocese. Then there will be a time of peace, of increase of members, spiritual growth, unity and love, in this household which venerates and will imitate the loveliness and devotion of St John the Divine.

WE are apt to complain, and justly, of the prevalent misuse of the word "Catholic," in the restriction of the term to those who acknowledge the supremacy of the Bishop of Rome; but do not we who have learned to appreciate the Catholic position of our own church frequently make, though in a different direction, as flagrant misuse of that much-enduring designation? It hurts us to hear that name either restricted to one branch of the Universal Church, or widened to denote a comprehensiveness which embraces all and every belief without distinction, but not less offensive to us ought to be the partisan use of the word which we may too frequently hear among ourselves when such-and-such a parish is spoken of as being "Catholic," while another is not. This is all wrong; the whole Church is Catholic though what that implies may not be so clearly appreciated in some quarters as in others. Do not let us make a party name of that glorious word.

In this connection we noticed, some time ago, that a well known revival preacher, on being interviewed by a reporter as to his experiences on board an Atlantic steamship, which had an extraordinarily stormy passage, stated that at the religious services which he held at a time when the vessel seemed in danger of going down, all on board who could get there were present—Jews, Agnostics, Christians and Catholics. We trust the good brother was mis-reported.

THE extent to which religious discussion, or, at all events, discussion on religious subjects, is going on in the newspapers and magazines at the present time has been often remarked upon. It seems to go on increasing, and during the past month has been more noticeable than ever. The daily press has been discovering the functions of an Ablegate, while, at the same time, elucidating the true inwardness of the Briggs trial and incidentally noting the performance of "Episcopal" High Mass, etc., etc. The monthly magazines too abound with theological matter, orthodox and otherwise. Of the latter we notice an article by Professor Momerie, of London, in one of the English monthlies which is very much "otherwise." This gentleman is, we believe, one of the leading lights of the "Broad" school, and this latest utterance shows him to be indeed "exceeding broad." He discusses what is to be the religion of the future, and seems to know all about it. He asks if the religion of the future is to be

Christianity, and answers, Yes, if it be the Christianity of Christ, No, if it be the Christianity of the Church. This assumption that there is a Christianity of Christ and a Christianity of the Church which are opposed to each other is a favorite one with men of this stamp; what they call the "Christianity of Christ" being just so much of the teaching of Christ as they choose to select from the gospel records, the remainder (and of course the entire supernatural element) being dismissed as interpolation. The Christianity of the Church differs indeed from this, and, we venture to prophesy, always will. Speaking of the Anglican Church, he says that a few of the clergy long for reform (what that means we have seen) but the great majority are "so saturated with ecclesiasticism" that it is hopeless to look for their conversion. We rejoice to have this testimony, surely from an impartial source, to the faithfulness of the great body of the clergy of our Church.

THE extraordinary suggestion has been made by the *Christian Union* that the reason so few changes have been made in the Revised Prayer Book is that the leaders in the Church recognize that this is an age of transition in faith, that religious belief is in a state of flux and consequently have refrained from making any extensive changes until the coming time shall demonstrate what the religion of the future is to be. This, it seems, is the conception of the "Faith once delivered to the Saints" which "liberal" Protestantism of the end of the nineteenth century has arrived at, and it is a sufficiently astonishing one. That it is not without its representatives in our own household of faith we sorrowfully confess, but their number is few, and nothing has so fully demonstrated how out of touch they are with the great body of Churchmen than this same matter of the revision of the Prayer Book. As the *Living Church* has pointed out in this connection the changes that have been made have been all in the direction of a return to ancient usage, and of a strengthening of the doctrinal element of the Prayer Book, while the proposals looking toward greater laxity (and very insidious some of them were) found very little support in Convention. To any one who has followed the history of this Revision movement the suggestion we have mentioned becomes so absurd as to border on the ludicrous.

AN esteemed Layman of our Parish, writes with reference to our High Mass:

"The memory of the Christmas Service was a most delightful one to bring away with one, particularly as it was to be food for reflection in the the famine of Catholic Services I shall be compelled to endure for three months. I cannot convey in words that are adequate the impression always made upon me by the Services in St. Mary's. There was a sense of peace after the long struggle of twenty-five years, and the unobstructed fruition (as it were) of all that we had so long contended for, that was particularly delightful and indeed quite inexpressible. The long struggle of Revision of the Prayer Book was over, and that was an immense relief, so that my cup seemed to be full, my sense of gratitude to the Almighty Father was almost overwhelming. When one has exceeded his three-score years and ten, such a fruition of long cherished hopes makes him almost ready to depart."

## LENT.

Welcome, dear feast of Lent; who loves not thee  
 He loves not Temperance or Authority,  
 But is composed of Passion;  
 The Scriptures bid us fast; the Church says, Now;  
 Give to thy Mother what thou wouldn't allow  
 To every corporation.

'Tis true we cannot reach Christ's fortieth day,  
 Yet to go part of that religious way.  
 Is better than to rest.  
 We cannot reach our Saviour's purity,  
 Yet are we bid be holy even as he;  
 In both let's do our best.

Who goeth in the way which Christ hath gone,  
 Is much more sure to meet with Him than one  
 That travelleth by-ways:  
 Perhaps my God, though he be far before,  
 May turn and take me by the hand, and more,  
 May strengthen my decays.

GEORGE HERBERT.

"If you've any task to do,  
 Let me whisper, friend, to you  
 Do it.  
 If you've anything to say,  
 True and needed, yea or nay,  
 Say it.  
 If you've anything to love,  
 As a blessing from above,  
 Love it.  
 If you've anything to give,  
 That another's joy may live,  
 Give it.  
 If some hollow creed you doubt,  
 Though the whole world hoot and shout,  
 Doubt it.  
 If you know what torch to light,  
 Guiding others through the night,  
 Light it.  
 If you've any debt to pay,  
 Rest you neither night nor day,  
 Pay it.  
 If you've any joy to hold  
 Next your heart lest it get cold,  
 Hold it.  
 If you've any grief to meet  
 At the loving Father's feet,  
 Meet it.  
 If you're given light to see  
 What a child of God should be,  
 See it.  
 Whether life be bright or drear,  
 There's a message sweet and clear,  
 Whispered down to every ear,  
 Hear it."

ANONYMOUS.

## NOTES AND QUERIES.

We should be pleased to have questions from our readers for this column. If appropriate, they will be answered to the best of our ability.

In the last number of the *ARROW* we gave a statement (taken from the *Living Church*) of the numbers of ministers from different denominations who had applied for Orders in the Church, within the past year. Let us present a glimpse of the other side of the picture as given in a paragraph in one of our leading dailies, which assures us that whatever is seen therein is "so."

"Five Congregational clergymen of California in the past few weeks have gone over to the Unitarian faith, four of them to take pastorates in that denomination. One of them took his entire congregation with him into the new fold. Among these five ministers is the Rev. Theodore Haven, a son of the late Bishop E. O. Haven, who was a prominent divine of the Methodist denomination and Chancellor of the Methodist College

at Syracuse. A prominent Unitarian minister of California says these changes are but individual instances in a strong movement toward Unitarianism in the West. He says that Dr. Scott, a prominent Methodist and President of the Ohio State University, has asked for his letters of dismissal from the Methodist Church because of his Unitarian sympathies. Dr. Thomas of Chicago estimates that there are at least a hundred Methodist ministers who would join the Unitarian denomination if they could find support."

The above needs no comment; it is the logical outcome of the ideas which have given rise to "denominations."

The *Church Times* gives the following in answer to the query as to the Resurrection of the body:

The doctrine of the Resurrection is plainly defined by St. Paul, 1 Cor. xv., where it is stated that the natural body is sown and the spiritual body is raised, and that this change does not destroy identity or sameness, but that by a process of evolution the body will be developed into a more perfect and incorruptible state. The grosser view of the Resurrection, by which it was understood that the body would rise with exactly the same particles as before, has generally been surrendered in favor of the more spiritual view by which the body is regarded as like to a chrysalis from which a beautiful insect springs. (So St. Basil Tom. iii, Ep. 8.) There is identity, and there is also continuity, so that just as in life the material particles of the body change from time to time without destroying personality, so the resurrection body will be the same, and yet will be changed into a glorified body, sprung from the seed which has become disintegrated in the ground.—*Church Times*.

A leading daily journal in this city in its column of answers to correspondents, lately answered a query as to what was the Tractarian movement in the Church of England, and the answer certainly contained some information of a surprising nature, to say the least. After naming some of the leaders of the movement, it states: "Their intent was to show the existing connection between the Church of Rome and that of England, their idea of reforming the latter being to make it more like the former." In regard to "Tracts for the Times," the inquirer is told that the last twenty of them, and especially Tract XC, attacked the Thirty-nine Articles, and that, after Tract XC, "their formal version to Rome was only a matter of time."

A prominent journal should be ashamed to print stuff like this; the proverbial "schoolboy" ought to know better.

## NOTES ON THE KALENDAR.

Beginning with Septuagesima Sunday, and including it, the three Sundays before Lent form a link between the joyful festivals of Christmas and Epiphany and the penitential season of Lent. The names of these three Sundays, Septuagesima, Sexagesima and Quinquagesima, being the Latin names for seventy, sixty and fifty respectively, have received various explanations. According to Blunt, the most generally received one is that the fast of Lent being called Quadragesima (Forty) and that name being especially applied to the first Sunday in Lent, the three preceding Sundays were named from analogy and as represent-



ing in round numbers the days which occur between each and Easter. He states also that there was anciently much variation in the time and manner of observing Lent, some beginning the fast as early as Septuagesima, while some excluded from the fast all Sundays and Thursdays, others adding to these, Saturdays.

As to the antiquity of the observance of Lent there is no question. Irenæus, about the close of the second century, speaks of the fast before Easter, while Origen, a few years later specially mentions the forty days.

*Ash Wednesday.* The derivation of this name, as is well known, is from the custom of blessing ashes made from the palms distributed on Palm Sunday of the preceding year, and signing the cross with them on the heads of those who kneit before the officiating minister for that purpose, while he said "Remember, man, that thou art dust, and unto dust shalt thou return."

In the Church of England on Ash Wednesday is read the Commination Service, which has been omitted from our Prayer Book. It consists of the reading of the curses pronounced against impenitent sinners in various parts of Holy Scripture. In the preface to this service the Priest reminds the people that it was the custom in the Primitive Church that at the beginning of Lent persons guilty of notorious sin were put to open penance before the Church, and that the service in which they are about to engage is to be used until this ancient discipline is restored which (he is instructed to add) is much to be wished. It does not appear, however, that there is much prospect of its speedy restoration.

FEB. 2. *The Purification.* This seems to have been the earliest of the festivals instituted in memory of the Blessed Virgin. Candlemas, the name by which this festival is very generally called, arose from the custom of walking in procession on this day, carrying lighted candles. This festival of course commemorates the pre-

sentation of Our Lord in the temple by His Blessed Mother, on which occasion the aged Simeon gave to the Church the *Nunc Dimittis*.

DR. DIX, speaking on Prayer Book Revision says: One thing is clearer than the day: it cannot be said that our Book of Common Prayer is an old document, representing a condition of thought which our congregations have outgrown, but retained for the sake of old associations; on the contrary, it is coming now fresh from the press, after a revision which has made it more clear, more plain, more doctrinal, more dogmatic than ever; and this is our sentence to day, and our last word, in answer to the loose spirit of these hazy times and the factors of license in religion.

For my part I do not think we have any right to think of a Heaven for others, much less a Heaven for ourselves, in the world to come, until we are wholly determined to make this world a Heaven for our fellow creatures, and are hoping, believing, loving, working for this.—STOPFORD BROOKE.

Life would be impracticable unless it were the primary rule to believe what is told us. There is not a single relation in adult life in which we are not compelled to depend upon the word of another—of a husband, a wife, a friend, an agent. We believe certain things respecting them—in their honor, their chastity, their affection, their faithfulness. To what kind of condition would life be reduced if we were to apply to these matters "the universal duty of questioning all that we believe?"—SELECTED.

Good love, howe'er ill placed  
Is better for a man's soul in the end  
Than if he loved ill what deserves love well.  
—MRS. BROWNING.

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