



# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. II., No. 19.

NEW YORK, APRIL, 1893.

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A FRIEND in Vermont who has been receiving a free copy of the ARROW writes to us in words of praise which modesty prevents our quoting here. He adds that, as he does not feel like taking so much good reading for nothing he encloses subscription for a year's numbers. May we venture to commend this example to our readers who are not subscribers?

THE Church of St. Edward the Martyr in this city held its annual parish festival on the 18th March (Feast of St. Edward the Martyr) in services of great heartiness as well as of beauty and dignity. We heartily congratulate Father Neil on the success which has attended his zeal and energy alike in teaching the Catholic faith and in exemplifying the same in work and worship.

EACH year as Passiontide and Easter come round we note an increasing tendency to observe these sacred seasons on the part of those who have hitherto held themselves aloof from the great body of Christians in regard to these observances. It is gratifying to note that, on Good Friday, some, though by no means all, of the theatres close their doors, as do also some of the larger business houses and exchanges. It is not improbable that before long Good Friday will be added to the number of general holidays, though many who are most desirous of having the day properly observed will feel as though that would be by no means an unmixed benefit. It would be preferable to see persons going about their daily vocations on that day rather than that it should be made a day of junketing and merrymaking, as is the case in some countries where it is a legal holiday.

IN England, it may be remarked, where this has been more or less the case, a great improvement in this respect has to be noted of recent years, due to the higher tone of Church life now prevailing.

WITHIN a month the gates of the great World's Fair at Chicago will be opened and multitudes from all parts of our own broad land and from over seas will be streaming thither to gaze upon the evidences of the unexampled material development and prosperity of America. At such

a time when gratulation over this vast material wealth and prosperity is in every mouth, it may seem the part of a pessimist and a croaker to invite attention to the dark plague spots which still disfigure our civilization, yet we must not lose sight of these, and very dark some of them are. This thought is suggested to us by a perusal of a Report, recently issued, of a Committee appointed by Congress to investigate what is known as the Sweating System. The facts there set forth, not in the impassioned rhetoric of the agitator, but as the result of an impartial investigation, show a state of things existing in the slums and tenement districts of our large cities which we feel sure many good men and women have not the faintest idea of, and which may be truly described as in some respects, worse than negro slavery. Here truly is food for reflection and for action by Christian men and women.

THE Order of the Holy Cross have arranged for the holding of a Summer School for the Clergy at their House, Westminster, Md., in July next. Lectures will be given on Preaching, Casuistry, Liturgics and Catechetical Teaching by several well known priests. We have no doubt that many of the Clergy will avail themselves of the invitation extended to them by the Fathers.

THE Episcopal Jubilee of Pope Leo XIII has attracted much attention throughout the world and was befittingly celebrated in Rome itself where the Jubilee Mass in St. Peter's seems to have been a most imposing function. A writer to one of our daily newspapers describing the solemnity lets his enthusiasm fairly carry him away and makes some rather remarkable utterances. For example, we find the following:

"The enthusiasm, the applause, the unison of voices from all the representatives of the universe, the emotion of the electrified souls, that mysterious impression which transports the imagination, that diaphanous apparition, almost supernatural and dematerialized \* \* \* no pen can describe."

We should say not.

When this writer goes on, as he does, to institute a comparison between this scene and the Transfiguration of Our Blessed Lord, we feel that the limits are overpassed, and are somewhat strongly reminded of the scene described in Acts XII, 20-23, though of course it would not be just to charge the faults of the system on the head of the present occupant of the office who seems to be an entirely estimable man.

# 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.

## KALENDAR FOR APRIL.

- 1 Sa. **Easter Even.** *Abstinence.* First Vespers of Easter, 8:30 p. m.
- 2 S. **Easter Day.** Masses: Low, 7-8; Choral, 9; Solemn, 10:45; Matins, 10; Solemn Vespers, 4.
- 3 Mo. **Tuesday in E. Week.** St. Richard B.
- 4 Tu. **Tuesday in E. Week.** St. Ambrose, B. Sons of St. Sebastian Chapter Meeting, 8 p. m.
- 5 We. St. Mary's Guild, Monthly Mass, 9:30, and meeting. St. Joseph's Guild 7:45 p. m. St. Mary of The Cross, 8 p. m.
- 6 Th. St. Mary of the Annunciation, 8 p. m.
- 7 Fr. *Abstinence.* Confessions.
- 8 Sa. O. V. B. V. M., Monthly Mass, 8 a. m.
- 9 S. **First after Easter. Low Sunday.** Octave of Easter. Masses: Low, 7:30; Choral, 9; Solemn, 10:45; Matins, 10; Solemn Vespers, 4.
- 10 Mo. Burial Guild, Mass, 8 a. m.
- 11 Tu.
- 12 We. St. Joseph's Guild, 7:45 p. m.
- 13 Th.
- 14 Fr. *Abstinence.* Confessions.
- 15 Sa.
- 16 S. **Second after Easter.**
- 17 Mo.
- 18 Tu.
- 19 We. St. Alphege, Abp. St. Joseph's Guild 7:45 p. m.
- 20 Th. C. B. S., Mass, 8 a. m.
- 21 Fr. *Abstinence.* Confessions.
- 22 Sa.
- 23 S. **Third after Easter.** St. George, M. Confirmation, 4 p. m.
- 24 Mo.
- 25 Tu. **St. Mark. Ap. and Evang.** 8 p. m.
- 26 We. St. Joseph's Guild, 7:45 p. m.
- 27 Th.
- 28 Fr. *Abstinence.* Confessions. Bona Mors Devotions, after Vespers.
- 29 Sa. Bona Mors Mass, 8 a. m.
- 30 S. **Fourth after Easter.**

## ORDER OF MUSIC.

### Easter Even, April 1st.

#### SOLEMN VESPERS.

- Prelude.....Rubenstein  
 Processional Hymn 140.....Gauntlett  
 Psalms 30, 31.....Mozart  
 Magnificat and Nunc Dimittis, Service in D.....Prentice  
 Hymn 134.....Worgan  
 Anthem, "O Lord have mercy,".....Pergolesi  
 "O Lord have mercy upon me, for I am in trouble, my strength faileth me."  
 But my hope hath been in Thee, O Lord, Thou hast turned my heaviness into joy, and girded me with gladness. Thou art my God.  
 Laudate Dominum.....Parisian Tone  
 Recessional Hymn 136.....Monk  
 Postlude, March.....Abt

### Easter Day, April 2d.

#### SOLEMN HIGH MASS.

- Prelude.....Chopin  
 Processional Hymn 125.....Richards  
 Messe Militaire.....Cimarosa  
 1. Gloria in Excelsis. 4. Sanctus.  
 2. Kyrie Eleison. 5. Benedictus.  
 3. Credo. 6. Agnus Dei.  
 Offertory Anthem from "The Messiah,".....Handel  
 "Hallelujah! for the Lord God Omnipotent reigneth, the kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever, King of Kings and Lord of Lords. Hallelujah."  
 Hymn of Adoration 555.....Dykes  
 Hymn 127, two verses.....Thayer  
 Recessional Hymn 135.....Palestrina  
 Postlude, Triumphal March.....Reinecke

#### SOLEMN VESPERS.

- Prelude.....Mehul  
 Processional Hymn 137.....Gordigiani  
 Psalms 113, 114, 118.....Prentice  
 Magnificat and Nunc Dimittis.....Wagner  
 Antiphon.....Leprevost  
 "This is the day which the Lord hath made, we will rejoice and be glad in it. Alleluia."  
 Anthem, "Miriam's Song,".....Reinecke  
 "Sing ye to the Lord for He hath triumphed gloriously."  
 "Sound the loud timbrel o'er Egypt's dark sea.  
 Jehovah has triumphed, His people are free.  
 Sing, for the pride of the tyrant is broken,  
 His chariots and horsemen all splendid and brave.  
 How vain was their boasting, the Lord has but spoken  
 And chariots and horsemen are sunk in the wave."

Praise to the Lord and to the conqueror;  
 His word was our arrow, His breath was our sword.  
 Who shall return to tell Egypt the story  
 Of those she sent forth in her pride?  
 Praise to the Lord."

- Hymn 500.....Prentice  
 Recessional Hymn 131.....Lassen  
 Postlude, Processional March.....Goldmark

### Low Sunday, April 9th.

#### SOLEMN HIGH MASS.

Easter music repeated.

#### SOLEMN VESPERS.

Easter music repeated except

- Vesper Hymn 128 (instead of Antiphon).....Mendelssohn

### Second Sunday after Easter, April 16th.

#### HIGH MASS.

- Processional Hymn 334.....Pleyel  
 Mass in G.....Von Weber  
 Offertory Anthem, from "The Messiah,".....Handel  
 "He shall feed His flock like a shepherd; and He shall gather the lambs with His arm and carry them in His bosom, and gently lead those that are with young. Come unto Him all ye that labour and are heavy laden and He will give you rest. Take His yoke upon you and learn of Him for He is meek and lowly of heart and ye shall find rest unto your souls."  
 Hymn 316, two verses.....Haydn  
 Recessional Hymn 197.....Dykes

#### VESPERS.

- Processional Hymn 140.....Gauntlett  
 Psalm 147 (19th Selection).....Mozart  
 Magnificat and Nunc Dimittis.....Zoeiller  
 Vespers Hymn 127.....Bach  
 Anthem, Evening Hymn.....Abt

#### Words of Hymn 22.

- Hymn 27, two verses.....Monk  
 Recessional Hymn 21.....Brown

### Third Sunday after Easter, April 23d.

#### HIGH MASS.

- Processional Hymn 136.....Monk  
 Mass "St. Cecilia".....Gounod  
 Offertory Anthem "Hosanna".....Granier  
 A man is dead; he will arise again,  
 He will appear, fear not, O Christian men  
 Shed not a tear, lift up your eyes,  
 What promise shines in the bright Easter skies.  
 Night like a pall seemed to dispel the day  
 When God's dear Son passed from the world away;  
 But now on high beams purest light,  
 Creation bows in its awe at the sight.  
 Oh Christ! Thy love overwhelmeth me  
 With celestial ecstasy.  
 Thou art mine, O King Divine.  
 Hosanna! Praise be Thine.

- Hymn 321.....Mason  
 Recessional Hymn 175.....Monk

#### CONFIRMATION SERVICE.

- Processional Hymn 270.....Balfe  
 Veni Creator (Hymn 157).....Haydn  
 Anthem from "The Redemption".....Gounod  
 "From Thy love as a Father, O Lord, teach us to gather that life will conquer death.  
 They who seek things eternal  
 Shall rise to light supernal  
 On wings of lowly faith."  
 Recessional Hymn 280.....Von Weber

### Fourth Sunday after Easter, April 30th.

#### HIGH MASS.

- Processional Hymn 297.....Dykes  
 Mass No. 2.....Haydn  
 Offertory Anthem, "Easter Song,".....Kucklen  
 From Heaven sounds a glorious song,  
 The accents of an angel throng.  
 From Heaven shines a glorious light,  
 The glory of an Easter bright,  
 For now a Risen Saviour,  
 Cometh in His might.  
 Earth that trembled to her deep  
 Her blossoms on His path doth heap.  
 Stars, sea and shore have found a voice,  
 And cry aloud, rejoice, rejoice,  
 While flowers around His footprints spring,  
 And buds their praises chant to hail the King.

- Hymn 316, two verses.....Haydn  
 Recessional Hymn 291.....Gauntlett

#### FIRST VESPERS, SS. PHILIP AND JAMES.

- Processional Hymn 439.....Fairlamb  
 Psalms 148, 149, 150 (Twentieth Selection).....Gounod  
 Magnificat and Nunc Dimittis.....Martin  
 Vesper Hymn 126, Part III.....Schumann  
 Anthem from "The Redemption".....Gounod  
 "Lovely appear over the mountains the feet of them that preach and bring good news of peace."  
 Hymn 428, two verses.....Stainer  
 Recessional Hymn 19.....Ouseley

## THE PARISH.

DURING the Octave of Easter, there will be daily a second Mass at 9:30; also Matins, daily at 9 o'clock.

THOSE who have been prevented from making their Communion on Easter Day, or during or on the Octave, should receive the Sacrament as soon after as possible, either at one of the Sunday earlier masses or at a week-day mass.



WE should devoutly and frequently attend Mass and Vespers after Lent, just as we should offer due Thanksgiving after we receive the Holy Communion.

THE Confirmation and First Communion Classes will be continued until the Thursday and Friday before the Third Sunday after Easter.

THE Bishop will administer Confirmation in this Parish on Sunday Afternoon, the 23 inst., at 4 o'clock.

THE Offerings, when the Bishop visits us, are to be devoted, as usual, to the Missions of this Diocese. This parish is assessed for \$50. Each Parishioner should contribute something towards the works in the poorer and outlying districts of our Diocese.

THE Revised Prayer Book can be purchased at Church Bookstores, for 25 cents, and upward.

DECORATED China, very fine, at low prices, for a Fund for Charitable work, can be seen at the Rectory, on Tuesday Afternoons.

THE April number of Munseys' Magazine contains an interesting article, finely illustrated, on the development of boy choirs in England and America, from the pen of Mr. Thomas M. Prentice, Choirmaster of St. Mary's.

## 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 BROWER, Treasurer.  
S. MACPHERSON, Secretary, 121 East 30th Street, New York.

CHAPTER work and interest has lagged, rather than advanced during Lent; and the men, whose duties have been increased during that time, should now renew their efforts for the Brotherhood.

It is a curious phase of organization, of any kind, that the burden of work falls, always, on the few. Why this is so, no one seems quite able to say, except to quote "the willing shoulders." In work, however, which begins and is assumed under the most solemn obligation, one strives in vain to find a just reason for the failures.

THE Brotherhood of this City has taken up a serious work, in the supervision, conduct, and development of the Mission Work at the Old Epiphany House; which work was so ably conducted by the late Mr. Wills. This decision was reached at a meeting, called by the Bishop, on March 16th. A committee, appointed to consider the matter, some two months ago, determined that the work could but be assured if the head of the Diocese, should take it in hand, and form for the practical carrying out of the duties, a Chapter to be known as the Bishop's or Cathedral Chapter of the Brotherhood of St. Andrew. The report

of this Committee was most ably presented by Mr. Zabriskie, President of the Church Club.

St. George's parish which has so long had the care of this Mission, through the Rector, reported their unwillingness to be longer responsible for the Old Epiphany House. Many of St. George's Chapter men will, no doubt, also be connected with the Bishop's Chapter.

THE current number of *St. Andrew's Cross* is one of much interest, and contains many suggestions which should prove helpful, and interesting in the Chapter work.

THERE is an idea prevailing, that meetings of Chapters are for business, or study only. The social, and fraternal sides are much lost sight of, and are really, the best part of the evening. As Mr. Houghteling, in "*The Cross*" suggests, "Then comes the best part of the evening the friendly part."

How far are we behind other Chapters in this respect? What do we mean to do in the future? Are we sincere? These are pertinent questions for discussion.

THE Conferences for April are not sufficiently settled to warrant an announcement.

In anticipation of the World's Fair, one of the Brotherhood Chapters of Chicago has leased a group of houses in the immediate neighborhood of the Exposition Grounds for the accommodation of Brotherhood men, Clergy and Church people generally who intend to visit the Fair. At this "St. Andrew's House" comfortable and congenial quarters at a reasonable charge can be secured, and the fact of its vicinity to the Exposition grounds is also a desirable feature. The Bishop of Chicago endorses the enterprise which ought to secure the support of Church people, more especially as any profit realized from it will be devoted to the support of Church work in Chicago.

THE following is a list of the Lectures to be given this Eastertide, under the auspices of the Church Club of New York, at St. Thomas' Church this city, beginning on Low Sunday, April 9th. 4 p. m.: Introductory Lecture, by The Reverend R. M. Benson, S. S. J. E., Rector of St. John The Evangelist, Boston. Sunday, April 16th, 4 p. m.; Subject: "The Council of Nicæa"; Lecturer: The Rt. Reverend Hugh Miller Thompson, S. T. D., LL.D., Bishop of Mississippi. Sunday, April 23d, 4 p. m.; Subject: "The First Council of Constantinople"; Lecturer: The Rt. Reverend Wm. Andrew Leonard, D.D., Bishop of Ohio. Sunday, April 30th, 4 p. m.; Subject: "The Council of Ephesus"; Lecturer: The Reverend Morgan Dix, S. T. D., D. C. L., Rector of Trinity Parish, New York. Sunday, May 7th, 4 p. m.; Subject: "The Council of Chalcedon"; Lecturer: The Reverend John J. Elmendorf, S. T. D., Professor of Apologetics and Moral Theology in The Western Theological Seminary. Sunday, May 14th, 4 p. m.; Subject: "The Second and Third Councils of Constantinople"; Lecturer: The Reverend Theodore M. Riley, S. T. D., Professor of Ecclesiastical History at Nashotah House, Wisconsin. The Lectures will be preceded by a shortened form of Evensong and the regular choir of the Church will be in attendance.

**T**HE **A**RRROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:  
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THOMAS DAINGER FELD EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST-OFFICE OCT. 20, 1894.

THE LORD HATH MADE ME A POLISHED SHAFT IN HIS QUIVER:  
HATH HE HID ME AND SAID UNTO ME: THOU ART MY SER-  
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: □

NEW YORK, APRIL, 1892.

## HONEST DOUBT.

“ There lives more faith in honest doubt,  
Believe me than in half the creeds.”

—how often have these lines of the great Laureate been quoted, and how many have appeared to derive encouragement from them in maintaining a permanent attitude of doubt as to the Christian faith.

In such cases it seems to be the assumption that doubt is invariably "honest," and, presumably, that the acceptance of creeds is not so. That there is such a thing as honest doubt it is impossible to deny. It is probable that to all who have thought deeply on matters of religion there have come at least difficulties, times when one's hold on the anchorage of Christian faith seemed to be loosening, times when it seemed almost impossible to reconcile one's belief with what was actually to be seen in the world around. There are many who can look back on times of agonizing perplexity, when they felt themselves drifting helplessly away from everything which, till then, had appeared most sure and steadfast, impelled onward, as it seemed, by a current which there was no resisting. That such doubt has been, is, and will be, we freely acknowledge; many of those who are now doing most valiant work for the cause of Christ and His Church have reached the haven of undoubting faith after just such experience, or even after having reached the point of blank denial of the claims of Christ.

But the attitude of simple doubt is not one in which a rational human being can be satisfied to permanently remain. Doubt implies a certain amount of evidence for, as well as against ; it is, on the face of it, an intermediate stage between two states of mind, a stage in which no one is content to remain in regard to matters of daily life at all events, about which there is the smallest probability of a solution being attainable.

It is evident therefore that it is absurd to speak of there being truth in a simple attitude of doubt as a permanent state, and if those who so con-

fidently quote the poet's lines would study the  
 context, they would find that this is very far  
 from being his meaning. The poet's friend was  
 indeed "perplexed in faith" but

"He fought his doubts, he gathered strength,  
He laid the spectres of the mind."

At last

"He beat his noble music out."

Is this the position of those who, in these days, so glibly talk of their "doubts?"

Do they *fight* them? Do they strive after a solution of them? Or is the doubt so loudly proclaimed, born of the delusion that it is a kind of superior thing to affect this position, that it indicates a high degree of intellectuality, etc., etc? It is not to be denied that many of those who have felt compelled to range themselves in opposition to Christianity are far above being influenced by such motives as these. Many of them are men of pure life and lofty motives, whom we respect, however far we may be from agreeing with them. It is no breach of charity, however, to say that for one of this class there are ten of the other, men who have really no desire to reach a solution of questions which in reality have never troubled them.

For all who are in real perplexity of faith we ought to have the warmest sympathy. We do not read that the apostles turned the cold shoulder on the doubting Thomas, or looked upon him as sinful for harboring a doubt of that of which they themselves were thoroughly convinced. In spite of his doubt he continued with them and was granted by his Lord the proof he had asked, and which forever expelled doubt from his breast. So let those who are similarly perplexed not withdraw themselves hastily from the fellowship of Christ's followers, but remain and, making use of what light has been granted, pray earnestly for more. Then, without doubt, they who for a season had been parted by clouds of this mortal life from Him in whom alone they can find satisfaction, shall so find Him that they can exclaim with Thomas in admiring awe, "My Lord and my God."

THE work that is being done in the tenement districts in the lower part of this city by the University settlement, Neighborhood Club, etc., cannot fail to gain the interest and attention of all who are interested in the elevation and improvement of the "submerged" classes. Although the work is not done on Church lines, and, indeed, has no reference to religion at all, it ought not for that reason to be looked at askance by any who truly desire the welfare of their less fortunate brothers and sisters. If Dr. Coit and his helpers can succeed in inducing men and women in the slums to live more cleanly and decent lives and in implanting in their minds the desire for something sweeter, more healthful



and gracious than the life they are now leading, and can succeed in supplying some such influences, surely their work is to be commended. If the Church is not doing it, it is well it is being done in any case, though of course we are assured that philanthropy alone, apart from religion, can never solve the problem. It can alleviate misery but sin it cannot touch. In this connection let us quote the words of one who speaks after twenty long years' experience in mission work in one of the most terrible of London slums :

"I wish particularly to emphasize that souls have been brought to Christ, and not simply 'got hold of'; because, while scheming and planning to go to men's bodies, I should consider my work labor in vain if all the philanthropy had not for its goal the conversion of the heart, making a new creature of our subjects, not by whitewashing the outside, but by a complete change in the inner man, so that he loves not the old ways, but the new ways, of clean home and comfortable lodgings, as well as a clean heart. To begin with model dwellings and lectures on thrift for those whose hearts are untouched, is an attempt to build a church at the steeple, instead of the foundation. All efforts to elevate the masses without the true lever, the Cross of Jesus Christ, must inevitably fail sooner or later. My twenty years' experience makes me contend most vigorously that while all philanthropy does good to men, there is no permanency in the good unless it is stamped with the Cross of Jesus, mingled with the merits of Calvary."

WE are pleased to receive the following communication from a reader of the ARROW in Salt Lake City, Utah, a locality whose peculiar conditions ought to make the work of the Church there especially interesting to us :

From this strange western country a response to the ARROW goes eastward with greeting and good wishes for the Sons of St. Sebastian.

The church of this city is growing to be more and more Catholic, a place where rich and poor alike may claim a home. St. Mark's cathedral has work enough to keep three men busy, but only one to do the work of three, and under the care of St. Mark's are the two Missions, St. John and St. Peter, at extreme northern and southern ends of the city.

St. Paul's too, is now doing good work and is gaining ground under a good Churchman.

The Church schools are almost a thing of the past, and yet it is sad that this should be so, while the Sectarian schools still hold their own. Church teaching and Church instruction are needed everywhere, but not more in any part of our land than in the far West where the "Episcopal" church is one among many denominations. A man in Orders said to the writer that he had "come into the Episcopal church because he preferred it to any other denomination!" The query often comes to one as to why a different course of training is required for a man who has come from one of the Sectarian bodies to that which

we demand for men born and instructed in Church families. Why should the latter go through college and seminary and be subjected to most vigorous examinations, while the *mis-taught* man comes as it were "a short-cut across the fields?"

But why question? The tendency of the times is such that the questioner will be told to "be more prudent than to speak of these things." And it is quite true. He who says little is more popular with the wise ones, yet one can but "think to himself" about this and many other things.

Many serious questions arise which we fain would ask, not in malice, neither from idle curiosity, but with longing for understanding.

During this Lenten season we are having most excellent attendance at St. Mark's and at St. Paul's, and the daily services are well attended. The Church was first in the field, but the converts from Mormonism have for the most part been those who were tempted hither from English homes and have, through suffering and need, come back to the mother Church. The city is growing rapidly and of late the Unitarians have made considerable progress. This is perhaps due to the fact that Church instruction has been so meagre.

From our Sunday Schools, however, we shall in time fill the ranks of Churchmen. The pastor of St. Paul's is most assiduous in his instruction, and last year a class was presented for confirmation numbering forty. More and more we see the need of POSITIVE Church teaching. Women and men should know what Church means and they might then learn to think less of caste, less of social life in connection with the church. One can but wonder and query concerning many of these things. If to be an "Episcopalian" (most unmeaning word), were at all unpopular, how many of our fashionable people here (and elsewhere) would "attend this in preference to any other denomination?"

Sons of St. Sebastian, rest assured that the ARROW you send will reach its mark, if it will but continue to speak to us of the teaching of the one Holy Catholic Apostolic Church which is the Body of Christ. Frequently, as the church work goes on, a message shall go eastward to tell of progress made.

Wishing success to the ARROW; trusting that the weapon which wounds may also bear a balm of healing, I am sincerely,

MARY EBELL.

AND, so, as to-day we proclaim the Resurrection of Christ, we do not mean that "a certain man, by a strange and solitary departure from the law under which human creatures are formed, was permitted to break forth from the grave and revisit the world to which He had before belonged." His Resurrection was not an interruption of the Order made for man, but a restoration of that Order. The Resurrection of the Son of God is not a "difficulty to faith,"—the utterly inconceivable thing would be that He should not have risen, that He who had by His death destroyed the cause of death, and who had gone down to the grave to "harrow hell" should not rise again in soul and body as the Head of a redeemed humanity, to declare His triumph over all His enemies and the enemies of His people, to declare that He Himself and not Death is man's Lord and King.—FATHER HUNTINGTON in *St. Andrew's Cross* for March.

## EASTER DAY.

O day of days ! shall hearts set free  
No "minstrel rapture" find for thee?  
Thou art the Sun of other days;  
They shine by giving back thy rays.

Enthronéd in thy sovereign sphere,  
Thou shedd'st thy light on all the year;  
Sundays by thee more glorious break,  
An Easter Day in every week :

And week days following in their train,  
The fulness of thy blessing gain,  
Till all, both resting and employ,  
Be one Lord's Day of holy joy.

Oh ! joy to Mary first allowed,  
When roused from weeping o'er his shroud  
By his own calm, soul-soothing tone,  
Breathing her name as still his own !

Joy to the faithful three renewed  
As their glad errand they pursued !  
Happy, who so Christ's word convey,  
That he may meet them on their way !

So is it still : to holy tears,  
In lonely hours, Christ risen appears.  
In social hours, whom Christ would see,  
Must turn all tasks to Charity.

JOHN KEBLE.

## NOTES AND QUERIES.

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

In the above announcement we would call the attention of our readers to the qualifying phrase *if suitable*. We call attention to this as we have received some queries, answers to which, while interesting to the sender, would not be likely to be of *general* interest, and this latter class only do we purpose to answer here.

The correspondent who asks us about the Religious Orders of the Church will find the information asked for in Whittaker's or any other good Church Almanack.

*"What is the paschal taper" ?*

It is a large candle placed on the gospel side of the altar during the great forty days. It symbolizes the joy of the risen life in our Blessed Lord who has delivered us from the darkness of the tomb "into the glorious liberty of the children of God." According to ancient custom it was solemnly blessed on Easter eve, and then carried in procession to the font before the catechumens who were then to be baptized.

*"In administering Holy Baptism, why does the priest use two stoles, the first violet, the second white; what is the significance of a lighted candle at this service" ?*

The two stoles bring out the contrast between the unregenerate and regenerate states. The violet stole represents the sinful nature into which we were born, the white stole the new life of righteousness into which we are then brought. The two stoles signify what the Church Catechism teaches about Baptism, where we are taught to say : "A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

The lighted candle signifies the passage from the darkness of sin into the light of grace when we are bidden to "walk as children of light." It teaches how Christians must shine as lights in a

world full of darkness. It also expresses the meaning of Heb. 6, 24, as interpreted by most of the Fathers when "once enlightened" refers to Holy Baptism. Sometimes the lighted candle is given to the child or godfather, signifying that henceforth he must walk by the light of faith.

## SOME NOTES ON THE KALENDAR.

*Easter Day.* The high estimation in which the Queen of Festivals was held by the Church in primitive times is proved, among other things, by the earnestness with which the disputes as to the proper date for its observance were carried on, an earnestness indeed, which seems to us scarcely proportionate to the importance of the subject in dispute.

The differences as to the date of Easter appear at a very early period in the Church's history. The Rule which we find in our Prayer Books at the head of the Table of Feasts, viz: that Easter Day is always the first Sunday after the Full Moon which happens upon or next after the Twenty-first day of March and that if the Full Moon happens upon a Sunday Easter Day is the Sunday after, was adopted at the Council of Nice, (A. D. 325).

This, however, did not settle the question entirely owing to the variation and imperfection of the Kalendars of the ancients and their limited knowledge of astronomy. At first the Bishop of Alexandria was required to give notice each year, some considerable time in advance of the date of the Paschal Full Moon, the scholars of Alexandria being then noted for their knowledge of astronomy and allied sciences. This plan, however, was found to be inconvenient. What is called the Metonic Cycle was then generally used to determine the date of Easter. It gets its name from Meton, an Athenian philosopher (B. C. 433) who had observed that every 19 years the moon begins to have her changes on the same day of the month. This rule, however, though substantially correct, was found, on the spread of more accurate astronomical knowledge, to be not absolutely so. It was not until the eighth century that the method of computing the date of Easter was based on such accurate calculations that uniformity was possible. It may be noted that the Church in England for a long time celebrated Easter at a different date from the rest of the Western Churches, keeping to what may be called the Jewish computation, that is, observing the festival on the very day of Our Lord's Resurrection, whether it happened to be Sunday or not.

The celebration of Easter was at first kept up for seven days: latterly it was restricted to three days, as we have it.

An ancient and beautiful Easter custom was the salutation "The Lord is risen," with which Christians greeted each other, the response being "He is risen indeed." This is still the custom in Russia.

*Easter Eve.* The Vigil of Easter was from very early times celebrated with much solemnity and in a festive spirit, though of course the fast of Lent still continues. The services were often continued till after midnight, and in some cases there seems to have been a midnight Celebration, as at Christmas. This day brings before us the mystery of Our Lord's descent into Hell, and of course in connection therewith suggests the whole subject of the intermediate state.



4th. *St. Ambrose*, (340-397 A.D.) Bishop of Milan, in Italy, was one of the champions of the Catholic faith against the Arian heretics. He was a great friend of *St. Augustine*, whom indeed he was instrumental in converting to Christianity. Blunt mentions that the popular saying about doing at Rome as the Romans do originated with *St. Ambrose*, who upon being consulted by *St. Augustine* upon the different modes of observing Saturday at Rome and Milan replied, "When I come to Rome I fast on the Saturdays as they do at Rome; when I am here I do not fast. So likewise you, to whatsoever Church you come, observe the custom of that place, if you mean not either to give or take offence."

*St. Ambrose*, like *St. Gregory*, paid great attention to the music of the Church, and is said to have been the first to introduce metrical hymns into the services.

23d. *St. George* is the patron saint of England, and is usually represented as fighting a dragon in allusion to an incident in his career, and also allegorically as representing the conflict of the Christian with sin. His history is very obscure though his festival has been kept from very early times. It is rather notable that England's greatest son, *William Shakespeare*, was born on the festival of the national saint.

A LITURGY is a growth. A real Prayer Book cannot be extemporized. It is a "development." Its roots run back into the dimness of the mistiest Past. It is the blossom of the ages.

The only genuine extempore prayer is a half inarticulate cry. In our day and among our people, there can be no genuine extempore prayer at all! The attempt to make one contradicts the very definition of prayer. When the logical and constructive faculty is in exercise, there may be speech eloquent, supplication eloquent, and even beautiful—but a real prayer is always essentially a cry! It has been said truly, that the only instance of extempore prayer in the New Testa-

ment is the prayer of the Pharisee in the Temple, "God, I thank Thee that I am not as other men are."

"The Prayer Book," "The Book of Common Prayer and Administration of the Sacraments, etc.," which the American Church has just revised and presented again, in our mother speech, to the Church and the people over all the world who speak English (and there are now 120,000,000 nearly) is none of our making.

It is a World Book. In that lies its power. It is the growth of the ages. The Church has never dreamed that she could make a Prayer Book! An extempore Prayer Book would be a discord more harsh and grating than any amount of extempore prayers! Some of the revisers all through had apparently the idea that the Church could extemporize a Prayer Book! In the history of the revision this will be a curious chapter for study hereafter. The notions and proposals that went on the idea that Prayer Books were manufactured were met by the overwhelming instinct of the undebating Church, that Prayer Books grow!—*The Bishop of Mississippi*.

Not many years ago the Positivists tried to set up here the theories of *M. Comte* against the religion of the Bible; but so far as we are able to learn, they have given up the job. Within a few years past the Theosophists have been trying to set up here a kind of a thing which they believe to be like the faith of Buddha; but they have not been able to get along. The Spiritualists have failed to supersede the Bible; the Joss incense burners have failed; the Mormons have failed; the Agnostics have failed; and so also have other bushwhackers. We guess that even *Muhammed Webb's* prospects of introducing the religion of the Koran here do not look as promising to him as they looked when he was in Agra. Even the Schweinfurthites do not seem to be able to push things.

All around, how queer!

It is a revolutionary era, we are told, and yet some novelties cannot be made to go.—*N. Y. Sun*.

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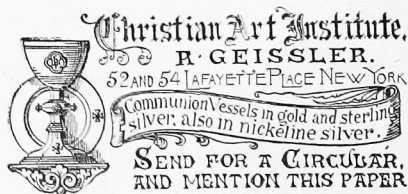
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