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ISSUED  MONTHLY



RROW

BY THE : SONS OF 
 SAINT SEBASTIAN

VOL. II., No. 20.

NEW YORK, MAY, 1893.

SINGLE COPIES, 10 CENTS;
50 CENTS PER ANNUM, IN ADVANCE.

WE have again to remark this year on the large number of candidates at the various city churches, for the sacrament of confirmation, the classes appearing to be unusually large. The large number of the candidates not brought up in the Church is especially remarkable, among whom at more than one of our Churches, we notice there were several Roman Catholics; it is to be presumed that care was taken to ascertain that these had not previously received the Sacrament.

OUR Roman Catholic brethren are not above borrowing from Anglican sources occasionally. We notice in a R. C. contemporary John Keble's beautiful poem for the Third Sunday After Easter printed entire. We are sorry to say, however, that it appears as, apparently, an original composition, no credit being given to the author.

THE Bishop of Springfield's letter in the *Churchman* of April 8th, in vindication of the position he took with reference to the election of the late Bishop of Massachusetts, is a clear straightforward statement of what multitudes besides himself felt in reference to that event, as well as an unanswerable vindication of his own action thereon. Some might say that it would be as well, to let this question rest now, but if, as Dr. Seymour intimates, the article in the *Churchman* of the previous week, reflecting upon those who had opposed the confirmation of Dr. Brooks, had especial reference to himself, he was certainly justified in making the explanation.

The rule of *De mortuis nihil nisi bonum* is a good one, but there are limits to its application.

The Bishop of Springfield is worthy of all honor for the bold stand he took for Catholic truth; would there had been more upon the Episcopal bench like-minded!

WE have not yet heard of any converts to Islam as the result of the mission of the gentleman who came to these shores some short time ago, to preach the doctrines of the Koran, to his benighted fellow-countrymen. It may be that he is reserving his energies for the Great Fair, where, if indications are correct, there is to be a choice assortment of religious curiosities.

WE are not aware how far the newspaper accounts of the "attractions" to be offered in the religious department of the Fair truly represent the arrangements actually made by the management. Nor, on the other hand, are we aware how far such arrangements are to be taken as representing the position of the management (that is, ultimately, the people of the United States) on the subject of religion. But the impression made upon us on reading some of the published prospectuses, is that the idea of the promoters seems to be that the religion for the coming race, if it is to have one at all, is still an open question; and that at the Congress to be held at the Fair, Christianity will merely take its place as one among several systems which may contribute some thing towards the final solution. We trust there is no man of weight and leading, calling himself a Christian, who will take part in proceedings arranged on such a basis as this. We will hope, however, that the official programme does not bear out the impression derived from possibly unauthorized reports.

It is announced by cable that the Archbishop of Canterbury has declined, on his own part and that of his brother prelates, to take part in the Congress of Religions at the World's Fair, for the reasons stated above.

THE great agitation at present going on in England, on the subject of the Church in Wales, is attracting the attention of many Churchmen in this country, to the condition of the mother Church, especially in regard to her position as the State Church and to her endowments. On both of these points great misapprehension has prevailed, and still prevails even amongst intelligent Church people, the prevailing idea apparently being, that at some particular date the State of England "established" the Church, and that her Clergy have been and are paid from State funds. Neither of these ideas has any foundation in fact; it would be more correct to say, that the Church "established" the State, while the endowments of the Church of England, are as indubitably her own property, as are the possessions of any individual or corporation in that kingdom.

There may be a difference of opinion as to whether the existing connection between Church and State in that country is advantageous to the Church, but there can be no question that disendowment, whether in England or Wales, would be simple robbery.

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.

CALENDAR FOR MAY.

- 1 Mo. **S. S. Philip and James, Aps.** Second Mass, 9:30 a. m.
- 2 Tu. Burial Guild, Monthly Mass, 8 a. m. Sons of St. Sebastian Chapter Meeting, 8 p. m.
- 3 We. **Invention of the Cross.** 7:30 Corporate Communion, Sons of St. Sebastian. St. Mary's Guild, Monthly Mass, 9:30, and meeting. St. Joseph's Guild, 7:45 p. m.
- 4 Th. **Abstinence.** Confessions, Afternoon.
- 5 Fr. **St. John, before the Latin Gate.** O. V. B. V. M., Monthly Mass, 8 a. m.
- 6 Sa. **Fifth after Easter.** Rogation Sunday.
- 7 S. **Rogation Day.** Abstinence. Second Mass, 9:30 a. m.
- 8 Mo. **Rogation Day.** Abstinence. Second Mass, 9:30 a. m.
- 9 Tu. **Rogation Day.** Abstinence. Second Mass, 9:30 a. m.
- 10 We. **Rogation Day.** Abstinence. Second Mass, 9:30 a. m. St. Joseph's Guild, 7:45 p. m.
- 11 Th. **Ascension Day.** Matins, 9 a. m. High Mass, 9:30 a. m.
- 12 Fr. **Abstinence.** Confessions, Afternoon.
- 13 Sa. **After Ascension.**
- 14 S.
- 15 Mo.
- 16 Tu.
- 17 We. St. Joseph's Guild 7:45 p. m.
- 18 Th. C. B. S., Monthly Mass, 8 a. m.
- 19 Fr. **St. Dunstan, Abp.** Abstinence. Confessions, Afternoon.
- 20 Sa.
- 21 S. **Whitsun-Day.** Masses, 7, 8 and 9. Solemn Mass, 10:45 a. m. Solemn Vespers, 4 p. m.
- 22 Mo. **M. in W. Week.** Second Mass, 9:30 a. m.
- 23 Tu. **T. in W. Week.** Second Mass, 9:30 a. m.
- 24 We. **Ember Day.** Abstinence. Second Mass, 9:30 a. m. St. Joseph's Guild, 7:45 p. m.
- 25 Th.
- 26 Fr. **Ember Day.** St. Augustine, Abp. Abstinence. Second Mass, 9:30 a. m. Confessions, Afternoon. Bona Mors, Devotions after Vespers.
- 27 Sa. **Ember Day.** Venerable Bede. Abstinence. Second Mass, 9:30 a. m. Bona Mors, Monthly Mass, 8 a. m.
- 28 S. **Trinity Sunday.**
- 29 Mo.
- 30 Tu.
- 31 We. St. Joseph's Guild, 7:45 p. m.

ORDER OF MUSIC.

Rogation Sunday (5th after Easter), May 7th.

HIGH MASS.

Processional Hymn 468.....Monk
 Mass in F.....Wagner
 Offertory Anthem from Jubilee Cantata.....Von Weber,
 "Father, reigning in Thy glory,
 O receive the thanks we bring,
 Look on us with loving kindness
 While we here assembled, sing.
 Hear us vow to serve Thee newly
 Thou, who dealest ever truly.
 All thou hast, both heart and hand
 Give to God at His command.
 O Lord bless Thou us, O Lord preserve Thou us,
 O Lord make Thy face to shine on us
 And let Thy peace be with us." Amen.

Hymn 143.....Barber
 Recessional Hymn 469.....Hervey

VESPERS.

Processional Hymn 468.....Monk
 Psalm 147 (19th Selection).....Prentice
 Magnificat and Nunc Dimittis—Service in D.....Monk
 Vesper Hymn 142.....Rossini
 Anthem, Prayer from "Moses in Egypt"
 "O Thou whose power tremendous
 Upholds the starry sky,
 Thy grace preserving send us,
 To Thee, O Lord, we cry.
 Oh God of mercy hear us,
 Our pains, our sorrows see;
 Thy healing pity spare us
 And bring us home to Thee."

Hymn 512.....Derby
 Recessional Hymn 469.....Hervey

Sunday in Ascension Octave, May 14th.

SOLEMN HIGH MASS.

Processional Hymn 147.....Monk
 Mass in E flat.....Guilmant

Offertory Anthem from "The Redemption".....Gounod
 "Unfold, ye portals everlasting,
 With welcome to receive Him ascending on high,
 Behold the King of Glory, He mounts up through the sky
 Back to the heavenly mansions hasting,
 Unfold, for lo, the King comes nigh.
 But who is He, the King of Glory?
 He who death overcame, the Lord in battle mighty.
 But who is He, the King of Glory?
 Of hosts He is the Lord; of angels and of powers;
 The King of Glory is the King of saints."
 Hymn 300.....Holden
 Recessional Hymn 304.....Elvey

SOLEMN VESPERS.

Processional Hymn 147.....Monk
 Proper Psalms 24, 47, 108.....Giorza
 Magnificat and Nunc Dimittis.....Garcia
 Anthem.....

"Our Lord is risen from the dead,
 Our Jesu has gone up on high,
 The powers of hell are captive led,
 Dragged to the portals of the sky.

There His triumphant chariot waits,
 And angels chant the solemn lay;
 Lift up your heads, ye heavenly gates,
 Ye everlasting doors give way.

Loose all ye bars of massy light
 And wide unfold the glorious scene,
 He claims those mansions as His right,
 Receive the King of glory in.

Honour and homage to our King;
 His praise let every angel sing;
 Higher still higher swell the strain
 Jesu our Lord shall ever reign."

Laudate Dominum.....Parisian Tone
 Recessional Hymn 151.....Dykes

Whitsun-day, May 21st.

SOLEMN HIGH MASS.

Processional Hymn 152.....Balfe
 Mass No. 12.....Mozart
 Offertory Anthem, "Come, Holy Spirit, Heavenly Dove,".....Campana
 Hymn 210, first and last verses.....Stainer
 Recessional Hymn 154.....Este

SOLEMN VESPERS.

Processional Hymn 156.....Webbe
 Proper Psalms 114, 145.....Meyerbeer
 Magnificat and Nunc Dimittis.....
 Vesper Hymn 157.....Haydn
 Anthem, "Come, Holy Spirit,".....La Hache
 Hymn 207, three verses.....Dykes
 Recessional Hymn 508.....Tallis

Trinity Sunday, May 28th.

SOLEMN HIGH MASS.

Processional Hymn 160.....Dykes
 Mass in A.....Kalliwoda
 Offertory Anthem from "The Creation,".....Haydn

"In the beginning God created the heaven and earth; and the earth was without form, and void; and darkness was upon the face of the deep.
 And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.
 And God saw the light, that it was good; and God divided the light from the darkness."

The marvellous work behold amazed
 The glorious hierarchy of heaven;
 And to th' ethereal vaults resound
 The praise of God.

Hymn 163.....Monk
 Recessional Hymn 163.....Barber

SOLEMN VESPERS.

Processional Hymn 160.....Dykes
 Proper Psalms 93, 97, 150.....Bellini
 Magnificat and Nunc Dimittis.....
 Vesper Hymn 14.....Calkin
 Anthem from "Athalie".....Mendelssohn

"Heaven and the earth display, His grandeur is unbounded,
 They declare He is God, they resound His endless fame.
 He was Lord over all ere the universe was founded,
 O praise ye Him in song, His wondrous love proclaim,
 No hostile force injustice raises can silence His elect
 Who bow and sing His praises for everlasting is His name."

Laudate Dominum.....Parisian Tone
 Recessional Hymn 343.....Monk

THE PARISH.

EASTER-TIDE must not close without notice of the steadily increased congregations during Lent, the full church on Good Friday and at Final Vespers of Easter, also the large number of communicants at the Masses on Easter day.

Ascension day, Thursday, May 11th, being one of the Feasts of our Blessed Lord, is a day of obligation, when attendance at Mass is "our bounden duty." The Blessed Sacrament should be received then or within the octave. Whit-Sunday is one of the three great feasts upon which "every Parishioner shall communicate." The Masses for this Communion are at 7, 8 and 9.

CORPUS CHRISTI will fall upon Thursday, June 1st. As usual, there will be a High Mass at 9.30, Anniversary of the Confraternity of the Blessed Sacrament. Associates and others will please take notice.

THE work of the Sunday School this year has been signally favorable. At the 9 A. M. Sunday Mass, the attendance of the scholars has been larger than ever before, their singing has improved, and other children of the Parish have been present regularly. Many adults have made it their Mass for the day. At the afternoon sessions the scholars have been regular, studious and apt when catechised, showing the good effects of the management of the session by the Sons of St. Sebastian and the aid of the faithful teachers.

THE afternoon Sunday School sessions will close on the Feast of Whitsun-Day. As the year has been a good one for the scholars, the Rewards will be distributed with sincere pleasure.

CONTRIBUTIONS for the Sunday School Rewards may be sent at any time before the Festival. We need one hundred dollars. Send something for the faithful children; they have hearts which enjoy every token of our approbation.

THE Whitsun meeting of the Guild of St. Mary of the Cross will be held on Wednesday night of Whitsun week, May 24th, and of St. Mary of the Annunciation on Thursday night of the same week, May 25th. It is a pleasure to observe how these Guilds have prospered in faithful attendance, work and spirituality.

THE Industrial Class, or sewing school, closed its sessions for the season on Saturday, April 29th. The teachers have been encouraged all through the meeting by a larger attendance than heretofore, by good behavior, and by the greater amount of work accomplished by the children. If they re-open in the Autumn with the same teachers and number of scholars, they will have a yet more prosperous year.

THE Bishop confirmed 98 persons in this Parish on Sunday, April 23d, of whom 52 were from the Church of St. Ignatius. The experiment of collecting candidates from several parishes and confirming them in one church, is intended to save the Bishop much time and strength this year.

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.
Secretary,

THE regular quarterly communion for this Chapter is on Wednesday, May 3d. Members should make a special effort to be present.

A meeting of the New York Local Assembly was held on Friday, April 14th, at the Church of the Redeemer. The usual programme was followed. In the afternoon, conference; at six and a half o'clock, supper; conference at eight. The

two subjects which came before the meeting were: "Whom shall we ask to join the Brotherhood?" and, "Why don't men come to church, what will bring them there, and what shall we do with those who come?"

Unfortunately the day proved a very stormy one, and the audience was not as large as it should have been. Notable, too, by their absence, were some of the men most prominent in the B. S. A. work in this city. These occasions serve the double purpose of bringing the men of this organization into contact, and increasing the good fellowship which should prevail among those who have combined in any action for the advancement of a great end, and the analysis brought into play by debate of the queries expands the understanding upon questions which should be of vital import in brotherhood work. Probably the more important conference was that of the evening. The debate was opened most earnestly and vigorously by a priest, whose views were of that character which might be briefly defined as pessimistic, too often, the deplorable tendency of the clergy. Summarized, they stand, "Satan has the field." The first voice from the laity protested against such an opinion, and in most able terms; this indeed, seemed the sentiment of the laity present, possibly, also, many of the clergy showed this view, certain it is, however, that with the strong, faithful efforts now being made by laymen all over the land, the increased interest manifested by all classes in those questions which tend to the elevation of man's nature and condition; those other factors which are exerting most potent influence in morals and justice, the advancement of the idea of brotherhood of man. It may not be said in fairness that Satan has *all* the "field." Such development can have but one real goal, a broader spiritual insight into Truth—we may safely trust Christ and His Holy Church to supply the haven for all who seek abiding Truth. Morality must be present before there can be any genuine Spirituality. She is the guide and sentinel along the outposts of Life, ever leading men to that stronger Spirit who at last shall open the gates of Peace.

What has this to do with the question of the evening? This: and the answer was most briefly put,—men have grown tired going to church to be forever told of their sins, their failures, (church-going men are usually quite conscious of these failings and deplore them) and to receive that much expected promise, of a future in a lake of fire and brimstone,—the remedy for their non-attendance will readily be found in brighter services, shorter and more hopeful sermons, and a closer contact between priest and people. Let laymen do some of the thinking for the church, as well as the priests. This will bring men to church and this will keep them there. Another point: open pew doors! Stop discriminations among the people of God, based on the cut of a coat or the texture of clothes, get rid of the idea that we are members of a Parish, to the exclusion of that greater fact, membership in Christ's Body, His one holy Catholic Church.

Before we are Brotherhood men, we are Churchmen. No privilege is granted in the one, which did not already exist in the other; we organize simply to strengthen and unify our effort in one great direction, the bringing men to Christ. The way? His Church, Her Sacraments, "and the gates of hell shall not prevail against it."

THE ARROW:

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

BEFORE DANGER REEDED 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 SERVANT:
O ISRAEL IN WHOM I WILL BE GLORIFIED: []

NEW YORK, MAY, 1893.

THE SILENCES OF HOLY SCRIPTURE.

How striking are the silences of Holy Scripture!

Almost as wonderful as the events recorded, is the veil of reserve which is drawn around whole periods of time, which human curiosity, nay human love and devotion would fain penetrate.

The Apocryphal Gospels which profess to narrate incidents in the boyhood and early manhood of Our Blessed Lord, and which are filled to overflowing with the marvellous not to say grotesque, show clearly what would have been the character of the Gospel story itself, had it been a purely human record, the work of men either consciously endeavoring to throw the glamor of the supernatural over the hero of their story, or honestly endeavoring by their own unassisted efforts, to narrate the incidents of a life which transcended their comprehension. The divinely inspired character of the Gospel narrative is shown not less by what it does *not* tell us, than by what it does.

How natural it is for the imagination to dwell on these thirty long years spent among the hills of Galilee, and how natural would it have been for the Gospel writers, (had they not been guided as to what they should and should not record), to dwell lovingly upon the scenes and incidents of that beautiful life of submission and humility; yet but one incident of all these years is narrated after the events that accompanied the wondrous Birth; the rest is summed up in a single sentence.

Even of the three years of Our Lord's public ministry, how brief is the record. Great volumes have been written, containing the accounts of the lives of distinguished men who have more or less affected those of their day and generation, yet of this life which transformed a world what a scanty number of pages would suffice to contain all the recorded acts and words.

The season of the Christian Year, which is now drawing to a close, the great Forty Days during which the Risen Lord still tarried with his disciples upon earth till the heavens received Him

out of their sight, leads us once more to marvel at this reserve of the Holy Scripture. With what an awful, adoring interest would the disciples gaze upon Him when they now know as He is, the Conqueror of death and the grave. How must they have yearned to know the secret of that life beyond the grave, which He alone could tell them, who on Good Friday had "descended into hell."

Did He disclose these awful mysteries to the Eleven? We know not—"speaking of the things pertaining to the Kingdom of God"—such is the brief and comprehensive summing up by the writer of the book of Acts of the intercourse which the Risen Lord held with the apostolic band during these forty days:

"The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist."

We have heard much in these latter days of questionings as to the authenticity, now of this Gospel, now of that; and the labors of the learned defenders of Christian truth, the Lightfoots, the Westcotts and others, who have demonstrated said authenticity by methods attainable only by scholarship and research, are worthy of all commendation, yet here is something, on the very surface of the Gospel story, which, to the ordinary reader who knows nothing of Syrian texts, original manuscript or palimpsests, brings home irresistible proof of the extra-human character of the Gospel story. Viewed as the effort of men who intended by its means, to throw around the subject of their narrative the halo of divinity, how weak and unavailing it must appear, how different from what men would have formed for such a purpose.

Yet so it is with all things pertaining to the Kingdom of God; "God hath chosen the weak things of the world to confound the things which are mighty and things which are not, to bring to nought things which are."

A NOTICEABLE feature of the religious life of the present day is the great increase in the number of societies and organizations, each having in view the carrying out of work of some particular line, the emphasizing of some special aspect of religious truth or, it may be, the making war upon some particular vice. It is thought by very many that we have altogether too much of this sort of thing, too much "machinery," too much "fuss and feathers," and that many of the objects proposed by these societies are simply no more than what every Christian is bound to by his or her baptismal vow. Such was the opinion of a priest of the Church in a country town, of whom we heard recently that, upon being invited to join some "inter-denominational" temperance society, he replied that he had joined a temperance society when he was some two or three weeks old, to wit, the Holy Catholic Church.

However that may be, as a general principle, there is no doubt that occasions may arise when it is desirable, and even imperative, to emphasize some particular question and show the application to it of the principles of the Christian faith, and that this can best be done by instituting a society for that purpose.

Among societies thus called into being by the exigency of the hour, one of the most noteworthy is the Church Association for the Advancement of the Interests of Labor, commonly known as the C. A. I. L., which has for its object the study of the labor question, or, generally speaking, of the social problems of the day, in the light of the Gospel of Jesus Christ, and the forwarding of their solution along lines in accordance with the teachings of that Gospel. Every one who reads must have noticed the extraordinary share of attention which social questions are occupying now in the public mind; books innumerable are issued on them, while the magazines and newspapers teem with similar discussions. Meanwhile the conflict between Labor and Capital grows more bitter; we need only refer for proof of this to the events of last summer at Homestead and Buffalo, to mention no others; pray God we may not have to witness similar scenes again. We think that the Church of God has something to say on such topics; she ought not to be content to see them threshed out by rival political parties or schools of economists, but ought to insist that they be approached in the light of the Incarnation, and their solution advanced along lines in harmony therewith. For such a purpose has the CAIL been formed; it has no pet theory to advance, no axe to grind; it simply aims to direct the attention of Church people to the questions above referred to, and, where injustice is found being done, to strive for its suppression. It may be mentioned that this society has as honorary vice-presidents no fewer than forty of the Bishops of the Church, sufficient surely to vouch for its perfect respectability.

SALT LAKE CITY, UTAH, April 9th, 1893.

My Dear Editor:

To speak briefly of the Temple and the Mormons here just now will be to say but a little of what is of great interest to all who are acquainted with the affairs of our western country. To explain the purpose of this unique structure it is needful to make clear one or two points of Mormon Doctrine. The Mormon does not believe in hell; in the salvation in the other world there will be three degrees of glory—the Celestial, Terrestrial and Terrestrial, compared respectively to the sun, moon and stars; and to reach the highest glory one must pass through certain ordinances, the most important being baptism by immersion. This ordinance being absolutely necessary, it stands to reason that those who have died when the true gospel was not on earth (the Mormons allege that it was taken from the earth three hundred years after the death of Christ, on account of the wickedness of mankind, and has been restored through Joseph Smith, in accordance with the prophesy of St. John), cannot reach the highest kingdom. To avoid this, relatives on earth are baptized in the name of the dead, and thus the door to the highest salvation is opened to them; and Temples are built for that purpose as well as for certain other ordinances

pertaining to the earthly state, such as marriage. The interior of the Temple is intended to typify the plan of God as to the salvation of man. Entering the baptismal room, we see in the centre a large marble and iron baptismal font resting upon the backs of twelve life-sized bronze oxen. Around the sides of the room are closets with marble tubs which are used for anointing with oil. Passing from the font room, we enter a large room in the north east corner of the basement, where lectures are given to the candidates for baptism to prepare the mind for what is to come. In an opposite corner of the basement we enter a room, the ceiling of which is painted to represent the sky with sun, moon and stars, and on the side walls are paintings of animals and scenery, all of which is intended to typify the earth before the introduction of sin; fierce beasts mingle with the gentler species, and the plants, though wildly profuse, are arranged in rhythmic order. This is called the creation room. Ascending to the first floor by means of a richly carved stairway, we stand before a picture of Jesus preaching to the Nephites on this continent, the idea of which is derived from the book of Mormon. Entering the room at the left we find ourselves surrounded by paintings of all that is discordant in nature, vast tangled forests, wild animals pursuing and devouring each other, craggy mountains, seamed and torn by the contending elements; leaping waterfalls now disturb the formerly placid river, all this confusion representing the condition of the world after Adam had yielded to temptation. Next we pass into the Terrestrial room, furnished in white and gold. Many costly works of art adorn the walls, chief among which is one representing Joseph interpreting the butler's dream. Passing on we come to the Celestial room, exquisitely finished in warm terra-cotta brown, standing out in bold relief from which are eight carved Grecian columns, each ending in a niche for the bust of some prominent man in the Church. The ceiling with background of brown has many lines of hanging bunches of fruits and flowers. At one end of this room is a picture of the Hill Cumorah, where Joseph Smith is said to have found the plates of the Book of Mormon. At the other a painting of Adam-au-Aham, where Adam was supposed to have built an altar when he was driven from the Garden of Eden. Leading off from the south side of the Celestial room are three small alcoves, the centre of which is the sealing room where the marriage ceremony is performed. It is fitted most magnificently, having a dome-like roof set with large circles of colored glass lenses, through which powerful incandescent lamps throw soft colors. The floor is made from blocks of hard wood from Utah mountains. One striking picture here seen is an art window, showing the vision alleged to have been given to Joseph Smith of the Father and the Son. The rooms higher up are devoted to the use of the priesthood, and the third floor is devoted to a large meeting room, comfortably furnished, and containing a small organ. One side of this room is for the Aaronic Priesthood, the other for the Priesthood of Melchizedec, the seats being reversible. The dedication services are without doubt very imposing, but the outer world may know nothing of these. Wishing that you could give me more space for longer and smoother description of this strange Temple. I am, sincerely yours,

MARY E. CHENY NORRIS.

CHRISTIAN RITUAL.

When to Thy beloved on Patmos,
Through the open door in Heaven,
Visions of the perfect Worship,
Saviour, by Thy love were given,
Surely there were truth and spirit,
Surely there a pattern shown,
How Thy Church should do Her Service
When She came before Thy Throne.

O, the censer-bearing Elders,
Crowned with gold and robed in white!
O, the Living Creatures' Anthem,
Never resting day or night!
And the thousand choirs of angels,
With their voices like the sea,
Singing praise to God the Father,
And, O Victim Lamb to Thee.

Lord, bring home the glorious lesson
To their hearts who strangely deem
That an unmajestic Worship,
Doth Thy Majesty besem;
Show them more of Thy Dear Presence;
Let them—let them learn to know
That our King is throned among us,
And His Church, is Heaven below.

Then shall faith read off the meaning
Of each stately-ordered Rite;
Dull surprise and hard resistance,
Turn to awe and full delight.
Men shall learn how sacred splendor
Shadows forth the pomp above;
How the glory of our Altars,
Is the homage of our love.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold;
'Tis for Thee we deck the reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vestures' fair array,
Thine the starry lights that glitter,
Where Thou dost Thy Light display.

'Tis to Thee the chant is lifted;
'Tis to Thee our heads are bowed;
Far less deep was Israel's rapture,
When the glory filled the cloud!
O, our own true God Incarnate,
What shall Christian Ritual be,
But a voice to utter somewhat
Of our joy and pride in Thee?

CANON BRIGHT.

NOTES AND QUERIES.

What are the Canonical Hours of Prayer, and what connection has Morning and Evening Prayer with them as now used in the Anglican Church?

The Canonical Hours of Prayer were gradually developed into a regular system from the primitive ages. Three hours of prayer, the third, the sixth and the ninth were observed by the Jews. Thus David said in Psalm lv. 17, "Evening and morning and at noon will I pray." These hours were observed in the Apostolic period. The force of St. Peter's argument on the day of Pentecost in Acts ii, 15, "These are not drunken as ye suppose, seeing it is but the third hour of the day," bears witness to the fact that the Jews generally did not break their fast before the morning sacrifice and prayer which was about the third hour. The hour of prayer when St. Peter and St. John went up to the temple was the "ninth hour" (Acts iii, 1) At the ninth hour Cornelius, a proselyte of the gate "prayed in his house," (Acts x, 30.) St. Peter went up upon the house-top to

pray about the sixth hour. The three hours of the Apostolic Church were transmitted to the succeeding ages. In the third century we hear of five stated hours of prayer. St. Cyprian says among other things, "but beside the hours observed of old, both the durations and sacraments of prayer have increased for us now. For we ought to pray in the morning . . . also when the sun withdraws and the day fails, we must by a necessary obligation pray again." The use of seven hours of prayer for the day and night and where prime was adopted of seven for the day only was started in the 6th century by the introduction of Compline, an office said before bed time.

The seven canonical hours of prayer for the day, along with Nocturns might be summed up as follows: Nocturns, properly a night office. It was said at cockcrow as prescribed in the Apostolical Constitutions. According to St. Columban's rule it was said in the middle of the night. According to the Benedictine rule, the monks were to rise for vigils at the eighth hour of the night in winter, i. e., from the Kalends of November to Easter, but during the rest of the year the time of vigils used to be regulated by that of Matins which it was to precede by a very short interval. Another rule of the seventh century orders Nocturns to be said before cockcrow in winter and after it in summer when it was to be soon followed by Matins. Nocturns was often joined with Matins, and the combination of the two offices was called indifferently, Nocturns or Matins or Lauds.

Matins was to be said before dawn. According to the Benedictine rule it was to be said "when the light began." At such an hour we may appreciate the origin of the third collect in our present morning office. Prime was said after sunrise.

Terce was said about 9 A. M. "The Holy Ghost" says St. Cyprian "descended on the disciples at the third hour." Another reason given in the Constitutions of the Apostles was that "at that hour the Lord received sentence from Pilate."

Sext was to be said at noon and the reason given in the Constitution of the Apostles was that "the Lord was crucified at the sixth hour."

None was said at 3 P. M. when our blessed Lord "bowed his head and gave up the Ghost." Because as says the Constitution of the Apostles, "at the ninth hour Christ washed away our sins with His blood."

Vespers or Evensong was an evening office said about sunset. It was often said "while the rays of the sun are still declining," but in summer the office was begun while the sun was still high.

Compline was to be said before bedtime. It was the completion of the day's work. These canonical hours were all used in the English Church before the so-called Reformation and were compiled in a book called the Breviary.

It was found impossible for the laity to attend all the offices. They were well adapted for religious communities. It was found expedient at the Reformation to have one morning and one evening office so that it might be made possible for the laity to attend. Morning prayer as now used was chiefly framed out of Matins and Prime, while Evening Prayer was framed out of Vespers and Compline. The canonical hours may still be used either privately or publicly by both clergy or laity. They are still used in all religious houses of the Anglican Communion to-day.

SOME NOTES ON THE KALENDAR.

7th *Rogation Sunday*.
 8th }
 9th } *Rogation Days*.
 10th }

These days take their name from the *rogations* or litanies which, from an early period, were used at that time, especially with the intention that God would bless the fruits of the earth and grant a bountiful harvest. Blunt, in his *Annotated Book of Common Prayer*, gives the following account of their institution: "On the authority of St. Gregory of Tours, (who wrote in the latter part of the sixth century,) the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Vienne, A. D. 452. A terrible calamity is said to have occurred in the diocese or city of Vienne (by earthquake and fire and by the incursions of wolves and other wild beasts) on account of which, Mamertus set apart the three days before Ascension Day as a solemn fast, during which, processions, with litanies, were to be made throughout the diocese. The custom is supposed to have been taken up by other dioceses and to have extended itself from France to England. . . . A more probable account is that the Rogation Days were instituted at some earlier period, for the purpose of asking God's blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance, in deprecation of God's anger to the special troubles of his day."

There is no Collect, Epistle and Gospel for the Rogation Days in our Prayer Book, though it will be noticed that the Gospel for Rogation Sunday, has special reference to the subject of *asking*.

In some parts of the north of England these days are called "gang days" (i. e. *going* days) referring to a very ancient custom still kept up in some districts in England, of going in procession round the boundaries of the parish in Rogation week. This served the double purpose of keeping in the minds of the inhabitants the divisions between

parishes and properties (a solemn curse being pronounced during this procession on those who removed landmarks) and also of stirring the people up to more urgent supplication for God's blessing on the fruits of the earth by the sight of the green grass and the sprouting corn, as they moved along. During the dark days of the 18th century these processions almost entirely lost their religious character, but in many country parishes in England, where Catholic customs have been restored the Rogation-tide processions have regained their old-time solemnity.

27th. *The Venerable Bede*. On a plain slab of stone in the magnificent Galilee Chapel of Durham Cathedral, may be read the inscription:

"Hac sunt in fossa
 Baedae venerabilis ossa"

which marks the resting place of this distinguished son of the early English Church. The title "venerabilis" applied to him in the epitaph is that by which he has ever since been known, and which his learning and piety abundantly justify.

Bede did much for the advancement of learning, and wrote largely himself, including translations of the Gospels, at a time when books were not produced in large numbers. The shrine of the venerable Bede was one of the great attractions of the Cathedral of Durham during the middle ages. He was born 673, died 735.

26th. *St. Augustine*, first Archbishop of Canterbury, the Apostle of England. The story of his mission to the Saxons is too well known to need recounting. The 1300th anniversary of his landing in England will be commemorated by the next Lambeth Conference of Bishops of the Anglican Church throughout the world, which, it is announced, the present occupant of the throne of St. Augustine has summoned for 1896, the anniversary occurring in that year, which is two years earlier than the Conference would have met in ordinary circumstances. It will be a memorable occasion for all members of the Anglo-Catholic communion.

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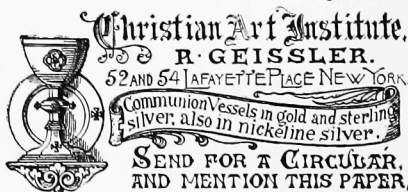
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