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ISSUED  MONTHLY



# RROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. II., No. 21.

NEW YORK, JUNE, 1893.

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ALL communications intended for this paper should be addressed, THE ARROW, 228 West 45th Street.

THE delay in the May issue of THE ARROW was occasioned by the removal of our printers. We trust such an incident will not again interfere with the prompt flight of our monthly shafts.

DURING last summer there were some complaints from subscribers, because of the non-arrival of their copies of this paper. It cannot be amiss to suggest that changes in addresses should be sent to us, or orders left for their prompt forwarding from city to country addresses. The paper will be published regularly, and mailed promptly each month this summer.

THE appointment of Mr. John Ruskin as Poet-Laureate of England, seems a remarkable choice for Mr. Gladstone to have made. The fact that Mr. Ruskin is the oldest man of letters in the realm is scarcely the reason one would expect for so important a decision, and surely here is a contraversion of the old Latin phrase; this time a poet *is* made, though Mr. Ruskin was, it must be admitted, more nearly a poet soon after his birth than he has been since. Always and at his best he is poetic, and his prose work is more nearly poetry than that of any writer living probably, but in the successor to the grand old writer of that grander poem "In Memoriam," we were warranted in expecting, at least, a verse maker.

OLD Trinity recently witnessed a novel sight; by permission of the Rector, a marriage ceremony was performed before her altar, according to the Ritual of the Greek Church. It was a remarkable affair if we are to believe in detail the daily papers, who reported the ritualistic features with their usual elaboration and understanding. (?)

ONE wonders why Trinity should have been selected for such a ceremony when there is in New York a Greek Chapel, where services are regularly held. At 340 West 53d Street. An interesting service was held there for the officers and sailors of the Russian vessels recently in our port.

THE Episcopal Election in Massachusetts has given to the Diocese the Reverend William Lawrence, D.D., a man of note, winning manners and patience. The grace of the Episcopal Order will, we believe, bless him in the right use of his good education and ample means, for the benefit of the Church. If his reign be foreshadowed in his Letter of Acceptance, it will be sincere, loyal to the Church, humble in the Faith.

THE Reverend Thomas F. Gailor, D.D. has been elected Assistant Bishop of Tennessee, a man already a strong champion of Catholic Truth in the Councils of the Church;—in the administration of the University of the South, able,—in piety, intelligence, frankness, good for the Office of Bishop. He will have the loyal affection of the Clergy and People.

IN South Carolina, the Reverend Ellison Capers, D.D., has been elected Assistant Bishop. We hear that he is "a good scholar, a gallant soldier, a devoted parish-priest, and in the highest sense of the word—a Christian gentleman." Wisdom, bravery, and faithfulness are good beginnings for the growth of arduous life in the Episcopate.

THE beautiful letter press of "the office for the laying of the corner-stone of the New St. Luke's Hospital" is a credit to the Corporation.

Singularly, the compiler of the "Order" has introduced directly the name of "St. Luke's Hospital," only upon the Title page and in the closing Prayer; indirectly, by using the Collect for St. Luke's Day and by a lesson from the Gospel according to St. Luke, and not at all in the words at the moment of laying the Corner-stone.

After "the Beatitudes," the "*Versicle*, Hear also what the voice from heaven saith: Blessed are the dead who die in the Lord. *Answer*. Even so, saith the Spirit, for they rest from their labors," this seems to be very suggestive, because the "Order" abounds otherwise with references to *healing* all sickness and disease.

The Bishop of New York was the Ministrant, the Bishop of Long Island the Preacher. A number of the Clergy were present in Surplices, with very varied head-dress. Some one has suggested that those who wore stove-pipe hats were invited guests,—Israelites!

# 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—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 JUNE.

- 1 Th. *St. Nicomede, M.* Corpus Christi. Anniversary of C. B. S. Masses, 7:30, 8, and 9:30 (High).
- 2 Fr. *Abstinence.* Confessions, Afternoon.
- 3 Sa. O. V. B. V. M., Monthly Mass 8 a. m.
- 4 S. **First after Trinity.**
- 5 Mo. *St. Boniface, B. M.* Burial Guild, Monthly Mass, 8 a. m.
- 6 Tu.
- 7 We.
- 8 Th.
- 9 Fr. *Abstinence.* Confessions, Afternoon.
- 10 Sa.
- 11 S. **St. Barnabas, Ap. Second after Trinity.**
- 12 Mo.
- 13 Tu.
- 14 We.
- 15 Th. C. B. S., Monthly Mass, 8 a. m.
- 16 Fr. *Abstinence.* Confessions, Afternoon.
- 17 Sa. *St. Alban, M.*
- 18 S. **Third after Trinity.**
- 19 Mo.
- 20 Tu. *Translation of King Edward.*
- 21 We.
- 22 Th.
- 23 Fr. *Abstinence.* Confessions, Afternoon.
- 24 Sa. **Nativity of St. John Baptist.** Bona Mors, Monthly Mass, 8 a. m. Third Mass, 9:30 a. m.
- 25 S. **Fourth after Trinity.**
- 26 Mo.
- 27 Tu.
- 28 We.
- 29 Th. **St. Peter, Ap.** Second Mass, 9:30 a. m.
- 30 Fr. *Abstinence.* Confessions, Afternoon.

As THE choirs have been disbanded for the summer season, the monthly order of music will not be published again until the Autumn. During the summer months the 9 o'clock children's mass on Sundays will be choral, as it has been throughout the winter. During the month of June at the 10:45 o'clock mass a reduced choir will sing to concerted music the Kyrie, Sanctus and Agnus Dei. The Credo will be monotoned. At Vespers the Psalms will be chanted antiphonally by priest and choirs. The Magnificat will be sung to concerted music, and the Nunc Dimittis will be chanted.

## THE PARISH.

THIS season we will not have a Summer Home, as we had last year, but will endeavor to provide places in the country for such of our people as can go for a two weeks rest, and day excursions for others. Will not our friends and fellow parishioners send the clergy, at once, contributions enough to make up \$500? A Fresh Air Fund is a necessity.

A PARISHIONER has donated to the Trustees the house, No. 232 West 45th Street, adjoining the Church, for use as a clergy-house and other parochial purposes ordinary to a parish-house. We must show how the Sons of St. Sebastian and others can make the gift of good effect.

THE Rev. Fr. Sharp will sail for England on June 3d for a well earned vacation of four months. Our prayers for his safe voyage over and back will be sincere.

THE Rev. Fr J. A. Staunton, Jr., will be with us during the summer, beginning with June. We welcome him as an old friend and well tried.

FROM June until September, inclusive, applications for the clergy should be made at the Church, or at the clergy-house, 232 West 45th St.

ON Whitsun-Day the Sunday School closed its Afternoon Sessions. Officers, teachers and scholars were rewarded with copies of the Revised Prayer Book, or of the Treasury of Devotion. Every one was happy, and parted in anticipation of a pleasant reunion in the Autumn.

THE Guilds of St. Mary of the Cross, St. Mary of the Annunciation, and St. Joseph's closed their meetings for the season, during Whitsun-Week. These festival gatherings were unusually pleasant to officers and members, kind friends having provided good entertainments.

THE Rev. Fr. Mason has been elected chaplain to the House of the Holy Comforter, 149 Second Avenue. On Whitsun-Eve the Bishop blessed a new altar, cross, lights, chalice, paten, linen, Frontal, Altar Book, etc., in the Chapel of that Institution. Fr. Mason continues in this parish.

## 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.  
 JAMES T. WAITE, Secretary.

THE regular meeting of this Chapter in May was an interesting one, and the attendance was very good. This last may not always be said, but when we remember how many of our men are non-resident, there is reason for their absence. Mr. Waite was elected secretary in the stead of Mr. Macpherson, resigned.

ON the morning of the third of May—the feast of the Invention of the Cross—the Chapter made its regular Corporate Communion.

CHAPTER work will continue during the summer on such lines as occasion may demand. The Sunday School, in which the men have been so active, will be discontinued until the first Sunday in October.

In all Conventions of the Brotherhood, at all meetings of Assemblys, local or general, and in many Chapters, the question, "Whom shall we admit to the Brotherhood?" has been discussed until it is well nigh threadbare, yet there has never been an adequate solution given to the problem presented by those men who are willing to work, willing to serve the cause with heart and purse, yet cannot find themselves ready to take the pledge of the rule of service. At the Convention they say such men are not wanted, they will not make good Brotherhood men, and yet the B. S. A. found reason for an annex in the Cadets of St. Andrew. It is well recognized as a fact that number is not the end and aim of the organization, but rather, that concentrated energy which fewer numbers working in earnest harmony always gives. We work for the spread of Christ's Kingdom among men. Are we not missing a strong and splendid opportunity when we say to these men, "No, we have no place for you unless you subscribe to the two rules."

The sacred ministry of Christ's Church elevates to the full power of Priesthood, after a period of years, or a single day, if need be, Deacons, whose services are needed; it does more than this in recognizing Deacons in perpetuity; men who never expect to enter into the full power of Priesthood. May we not find in this action of Holy Church guidance for ourselves in the matter of that large body of men who will not become full Brotherhood men, yet are ready to assist with earnest work the great end—the spread of Christ's Kingdom? Do Probationers necessarily become full members? Are Probationers bound to keep the rule of prayer and the rule of service? It is expected, naturally, as they are working in anticipation of advancement to higher membership. But if this body of Probationers could be enlarged, and it would be enormously, by admitting men who looked to no higher place in the order, content to work under and toward the one great end—should not we, of the Brotherhood of St. Andrew, be binding a strong band of helpfulness about ourselves; attaching to our work new life and strength, preserving a hold upon a great mass of men whom we now only know imperfectly, and, what is of such importance, be silencing the opposition which does exist to the rule of service? In no way would we injure the work, nor jeopard the high principles upon which the B. S. A. is organized.

Have we not, at least, in this idea enough to form an interesting debate before our Local Assemblies, or to enlist the attention of the General Council?

#### THE NEWLY DISCOVERED MANUSCRIPT.

We are very glad that we are able to give information, which we have not yet seen in print in this country or abroad, of the discovery of an extremely important Biblical manuscript, one of the Curetonian Syriac New Testament. We are not yet informed whether it contains the whole New Testament or not, but it does contain at least the four Gospels, substantially complete. It is a palimpsest manuscript, and the work of reading it is not easy. The Curetonian is the earliest Syriac Version of the New Testament, going back, it is believed, into the second century, and was replaced in common use by the

Peshitto, which is the ordinary Syriac version, and hitherto the most valuable of all the versions of the New Testament. Only *fragments* of the Curetonian Syriac were before known, obtained from odd leaves of parchment found in the Nitrian Monastery. Scholars will be very much interested to know that this new manuscript, which we hope will be published before long, does not contain the last eight verses of Mark, *although the Nitrian fragments do contain part of them.*  
—Selected.

It is well to understand, that we have little, if any, difference with the "Denominations" about *their* Ministry and Ordinances. These are valid for all that it is claimed for them.

They say that their Ministers are teachers of religion, duly appointed and authorized by a voluntary Society. They are certainly this.

They assert that their Ministers are not Priests and have no Sacerdotal power or authority. To this assertion we assent.

They profess not to have Apostolic Succession. We agree with them upon this point.

They state that *they administer* an ordinance, in which the Body and Blood of Christ are not really present, and are not verily and indeed given, taken and received; but that it is merely a mode of recalling to their minds, our Lord's death. This statement is quite unobjectionable.

About Baptism we differ somewhat from them, attributing to that Sacrament, *as administered by them, a greater effect than their own faith ventures to hope for.* Administered with water, in the Name of the Holy Trinity, *we believe it* to regenerate the soul that duly receives it, and to graft it into the Body of Christ's Church.

So, *we admit their Ministry to be all that they claim it to be;* and we admit their ordinances to be in no case less, and in one case more, than they themselves believe.  
—Selected.

"I do not remember ever to have heard in my father's home one disrespectful or unkind word concerning a minister." That is what we overheard a young woman say not long ago. She paid to her parents a very high compliment, and described a conditions of things which should find a counterpart in every Christian home in the land.

There are flaws in character and inconsistencies in life. But many persons magnify mole hill infirmities into mountains of real badness. The reckless handling of ministerial reputation is one of the flagrant sins of our times. Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a hundred times better burn his home than unjustly assail his good name.

Suppose he does not suit you. He cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift every little while. He will take courage. Will preach better sermons. Will put increased enthusiasm into all his multiplied duties. Will win gloriously. And you will have the great joy of knowing that your bracing words proved a real tonic and helped to conquests he never could have achieved while struggling alone.  
—Adapted from *Epworth Herald*.

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ELLWOOD A. INGERSOLL, 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, JUNE, 1893.

## LITANIES.

One of the most acceptable of Christian Services is a Litany. It is "popular" in two senses; *by the people* in processions, (and not as the Mass is a Sacerdotal Function of the Altar), and *favorite with the people*. The *Litaneia*, prayer or entreaty, is a solemn, public intercession, from a very early date.

The norm is the Greek *Ectene*. In the Apostolic Constitutions is a specimen, probably of the 4th Century, in which the Deacon bids prayer, names the subject of each petition, at the end of each suffrage the people reply, "Lord have mercy." In nearly every Greek service, there is a similar *Ectene*.

The Mozarabic and Ambrosian *Preces*, in Lent, have Metrical Ectenes, with short responses by the people,—“have mercy,” “deliver us,” etc.

The Western (or European) *Litanies* are like the form found in our Prayer Book.

An early instance of the processional Litany was about A.D. 450. In France, during a time of extraordinary calamity from earthquakes, fire, etc., Mamertus, Bishop of Vienne, instituted the Rogation Days, for fasting and supplications in procession.

From the Litany used in Lyons, France, Augustine and his Monks used selections as they entered into Canterbury, England, singing in procession, A.D. 596.

In Venice, A.D. 590, St. Gregory, the Great, instituted the “Greater Litany” for St. Mark’s Day. This form was adopted in the Council of Cloveshoe, England, A.D. 747.

In the Eastern Church, St. Chrysostom used processional Litanies in contending with the Arians of Constantinople, A.D. 400.

In England about Reformation times the Litany was sung in procession, and Psalms 103 and 104. For Rogations, “Beating the bounds” of parishes, etc., crosses and banners were by law to be provided by the parishes. Queen Elizabeth A.D. 1559, bade “the Curate and the substantial men of the parish walk about the parishes *as they are accustomed*.”

Revivals of Processions with the Litany are now showing themselves in different churches. Fortunately the Prayer Book Litany can be, as of old, used before the Solemn Masses, and at other times, and become far more dear to us than we know. There is much for the people to do in the Litany,—sing, always,—join in the procession, sometimes.

The Metrical Litanies in Hymns A. and M. are worthy of study and use. The Stations of the Cross are also coming to be popular, and when carefully observed are a grand “sermon” for Lent and Passion tide.

## WOMEN IN CHOIRS.

It may be of interest to the readers of the ARROW, and especially to the parishioners of St. Mary’s, who have for years listened to a choir of mixed voices, women, boys and men, to see what one of England’s most eminent organists and choir-masters says concerning the use of women’s voices in the music of the Church.

This is particularly appropriate at this time when we hear of Churches all about us putting aside the most melodious voice God gave us, “the voice of woman,” and replacing it with the unnatural unmelodious voice of a boy. I take extracts then from an article by Mr. M. E. Turpin, published a short time ago in the Musical Standard of London:

“After an extensive movement in England in favor of male surpliced choirs, we have arrived at signs of reaction, perhaps chiefly brought about by the introduction of larger choral works into the Festival Services of the Church, and the consequent pressing need for more elastic voices, and for singers of more refined taste and mature judgment than are to be found in the ordinary choirs of men and boys. The choir of men and boys is not only something of an anomaly as involving the rejection of the most beautiful of created voices, but it is an institution which involves endless trouble in its training, with but poor results usually, as boys’ voices are rarely tractable, and unfit to sustain much of the finest church and sacred music, altos are scarce and with few exceptions poor. I desire to point out that the full and complete performance of the music of the sanctuary calls for the employment of all kinds of voices, of large choral bodies in fact, such as could not possibly be produced if we are to rely entirely upon boys’ voices for the performance of the upper *stratum* of the vocal harmony.

The universal employment of all our musical resources with, be it added, the discreet addition of orchestral accompaniments, would lead us back to the grand types of worship revealed to us as of the Jewish Church in the Old Testament, and lead us forward to such revelations of beauty and strength in our church music as have hither-

to not been realized in the Christian Church. With regard to the employment of female musicians in the ancient Jewish Church, it is needless to point to Miriam and other typical figures. But an esteemed friend, and sound thinker on art matters, directs my attention to the 25th chapter of the First Book of Chronicles, v. 5, 6, and 7, in which occur words clearly indicating the employment of a large choral force, including female voices, accompanied by various instruments, and performing music which required artistic powers and special training. Here are no signs of Ritualistic restrictions; and here we see the prototype of such grand Service music as the authorities of our cathedrals and great churches are gradually learning to give to us.

The records of the early and purest days of the Christian Church reveal no foolish restrictions against the employment of women's voices. We get at the secret of the restrictive policy in the formation of church choirs later on. An edict of one of the Popes forbidding the use of female voices in the singing of the Canon of the Mass was the primary stumbling-block and the *prima facie* starting point of the modern—for it is only modern viewing the question through the long consecutive ages of the Jewish and Christian Churches—restricted choir of men and boys."

An inspection of the best schools of Church and sacred music will show the folly of our modern neglect of the employment of female voices in the Church.

"It is no argument to point out that a large amount of Church music has been produced both in the Roman and Anglican communities which may be fairly rendered by male choirs, such music being written under pressure of surrounding restrictions in this direction; but it would be difficult to show that even this branch of Church music would not greatly gain by being rendered by more complete choirs embracing all the vocal types. To turn to the great masters of art; it is manifest that the highest class of sacred music calls for the elasticity, softness, and expression of female voices; just as indeed the simplest hymn-tune gains from similar tone qualities. Cherubini writing his "Requiem" in D minor for Rouen Cathedral preferred to have no soprano parts rather, than to have his music sung by boys, so he confined his local score to tenors and basses."

It is necessary, then, if we would have good music that we should supplement our ordinary parochial choirs with the useful, the softening and permeating tones of women's voices. Where clergymen will at present recognize no voices suitable for the music of the Sanctuary save those of rough uncultured boys, a little beneficent common sense in the way of the infusion of a few female voices would save their congregations much musical misery. No choir can afford

to be without musical voices when engaged in the performance of expressive music. And surely all Church music should be expressive. We are in this matter suffering from a grave, restrictive mistake, based upon an edict of doubtful authority and of no great antiquity. We may, with gain in order and ecclesiastical propriety, retain our surpliced choirs, but let us extend the scope of the choirs until they embrace all voices, employ all talent, and properly illustrate every type of Church and sacred music from the chant to oratorio. Let us not wilfully neglect those precious musical gifts—fine female voices, but let us utilize them as it was intended we should, and undeterred by foolish superstitious restriction, uplift and develop our Church music in every possible way. Thus shall we revive the Divinely ordered system of the ancient Church of the Jews by the unprejudiced, glad use in the modern Church of all the good things given to us to the development of the spirit of public worship, and to the advancement of Christian art.

It is gratifying to think that St Mary's has taken the lead in this matter, and for over twenty years has had such a choir as is advocated in the above quoted article. And how highly appropriate it is that it should have taken this position, and that the Church, which is named after the woman "blessed among women," who composed and first chanted the "Magnificat," should still allow a woman to raise her voice within its walls, and assist in chanting that glorious song of the Virgin Mary.

G. B. P.

#### CLOSED DOORS.

In the presence of a custom which has become very prevalent, closing Church doors during the hot months, opportunity is offered and taken by a world of scoffers, to describe the summer as a time for the devil to have his innings:—and with some truth, the charge is brought, though it is not to be doubted that "the innings" are being had whenever pleasures and personal desires dominate duty and love. The practice, referred to, it may be almost certainly said, is a product of protestantism, and the grafts have taken root in many Church Parishes. The deprivation to earnest Churchmen is a real one. Isolation from the privileges of Church life and work fosters that disregard for Christ's teachings which is the canker at the root of all the modern *isms*—forever knocking at the hearts of men, as a herald from the world, the flesh, and the devil. Faith must be sustained and fed, quite as much as the physical structure:—it languishes under baleful influences, and probably no season offers more such fascinations than the summer.

When objection is made to church-going on hot days it is because of the long mid-day services. It is just here the Catholic parishes meet the difficulty, and while following steadily the custom of the Church, supply the great need in religious life—the daily celebration of the Holy Eucharist—by which alone faltering faith is made strong—the Soul encouraged, and the whole life of the Church preserved.

The Service being in the fore part of the day,—of necessity, because it is the practice of Churchmen to receive fasting—there is no strain upon the energies or exposure to the heat.

In the parishes where there is a daily celebration, there will be no closing of Church doors during the summer.

## THE CHRISTIAN SACRIFICE.

Now take my heart, and all that is in me,  
 My Lord beloved, take it from me to Thee ;  
     I would have Thine  
     This soul and flesh of mine ;  
 Would order thought and word and deed  
 As Thy most holy will shall lead.  
 Thou feedest me with heavenly bread and wine,  
 Thou pourest through me streams of life divine ;  
     Oh Noble Face  
     So sweet, so full of grace,  
 I ponder as Thy Cross I see,  
 How best to give myself to Thee.  
 Behold, through all the eternal ages, still  
 My heart shall choose and love Thy holy will ;  
     Would'st Thou my death,  
     I die to Thee in faith ;  
 Would'st Thou that I should longer live,  
 To Thee the choice I wholly give.  
 But Thou must also deign to be my own,  
 To dwell in me, to make my heart Thy throne  
     My God indeed,  
     My help in time of need,  
 My Head from whom no power can sever,  
 The Bridegroom of my soul for ever !  
*Angelus, 1657.*

## NOTES AND QUERIES.

*"What is the difference between heresy and schism ?—Questioner.*

The word heresy means choosing, and implies an opinion which one chooses to hold contrary to the faith of the Church. Heresy consists in holding any opinion which differs from the Catholic Faith. All heresy is in conflict with one or more of the articles of the Christian Faith. A heretic is one who rejects the teaching of the Church for the sake of his own private opinion. Any person who rejects one article of the faith is not prepared to follow the teaching of the Church. If this is not pertinaciously done, then what would otherwise be heresy is merely considered an error. As heresy is a rejection of one or more of the articles of the faith it possesses no faith respecting the other articles but only private opinion according to self will. It is not easy to define heresy, as St. Augustine says it is "altogether impossible, or at any rate most difficult." Heresy however does not merely consist of the falseness of an opinion but rather in the spirit in which it is held. Heresy may therefore be defined to be as a "pertinacious error manifestly repugnant to the faith, in him who has professed that faith in its verity." Such an evil choice is a contradiction to the doctrine of the Church. Every form of doctrine is not to be regarded as heresy, because as St. Augustine says, "If any one defend his judgment, although it be false or perverted, without pertinacious obstinacy, and seek the truth with careful solicitude ready to be corrected (by it) when he shall have found it, by no means is to be accounted among heretics."

Schism is separation from the unity of the Catholic Church. It interferes with the spiritual bond of love which unites the whole Church in the unity of the Spirit. Schism consists in an intentional and spontaneous separation from the unity of the Church as the Body of Christ. All Christians must realize their relationship as members of Christ, and then as members of one another that a wilful violation of such a relationship consists in schism. Any Christian society which has separated from the historical continuity of the Catholic Church is in schism.

As heresy is opposed to faith, so schism is opposed to unity in the Church. Every heresy is a schism, but schism does not always include heresy, although it is the road to heresy. Thus St. Jerome well remarks that "there is no schism which does not invent to itself some heresy, in order to justify its separation from the Church."

Heresy and schism are sins which we pray to be delivered from in the Litany, and as they are sins in the eyes of the Church, it is our duty to uphold to the utmost of our power "the faith once delivered to the saints."

*What is the significance of the five grains of incense in the Paschal Light ?—K.*

They have direct reference to the five wounds in the Body of our Blessed Lord.

## SOME NOTES ON THE KALENDAR.

11th.—*St. Barnabas*, Apostle, though not of the twelve chosen by Christ, is nevertheless styled an Apostle by the primitive Fathers and by St. Luke; (Acts xiv. 14) he was by origin of the tribe of Levi, and called Josés. Besides his labors as recorded in the Acts of the Apostles, he is believed to have preached at Milan, of which place his legend says he was the first Bishop. After a life spent in preaching the Gospel, St. Barnabas suffered many torments, and was stoned to death at Salamis, in Cyprus. His remains were found near that city, with a copy of the Gospel of St. Matthew in Hebrew laid on them. He is said always to have carried about with him a copy of this Gospel from which he preached.

17th.—*St. Alban*, A.D. 303. St. Alban was proto-Martyr of England, and suffered in 303. He was converted to Christianity by Amphibalus, a priest of Caerleon, who, flying from persecution, was hospitably entertained by St. Alban, at Verulam in Hertfordshire, now called from him St. Alban's. Upon the spot where he suffered, Bede says, "a Church was built of wonderful workmanship," and upon the site of this was afterward erected the great Benedictine Abbey of St. Alban's, the Abbot of which had precedence over all others on account of its Patron Saint being the first saint and martyr of England.

WE have several times spoken plainly of the modern and exceedingly irreverent habit of the baptized and communicants who do not intend to communicate, trooping out of Church after the Prayer for the Church Militant, and before the conclusion of the whole service. Some one has been writing to the Bishop of Milwaukee about the subject and asks, "Why does not our Clergyman make the old fashioned pause, after the Church Militant prayer, and allow those who do not want to stay to Communion, to go out?"

We are most happy to subjoin his answer. It is a matter which must be hammered 'till the thing is dead.

"Because he has no right to make that pause. That 'old fashioned custom' is really quite new fashioned, and very bad fashioned, at that. The Prayer Book never ordered it, nor ever sanctioned it. It was simply a bad, and utterly lawless, custom which crept into the habits of the people, in the famous—almost infamous—'low and slow' days of the Hanoverian period in English Church History; a period which often brings the blush to the cheek of every thoughtful Churchman. It was the day when the 'fox-hunting' and 'card-

playing' parson and squire were in their glory. Therefore, this 'old fashion' is only an innovation, never ordered by rubric, and one fit only to be wiped out of existence.

The Prayer Book plainly tells the people when they are to 'depart;' in the rubric, at the end of the Communion Service. 'Then' are they to depart, and nowhere else is that order given.—*Extract from The Diocese of Fond du Lac.*

MANY years ago in Scotland a little boy went one day, to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow up he would be a missionary and go himself to the heathen and tell them about Jesus Christ. When the meeting was about to close there was a notice given that a collection would be taken at the door. Now the boy had not a cent in his pocket and he was ashamed to go out and not make any contribution, he hung behind the rest of the people hoping that the collectors would do their work and depart before he should appear. But as he was stealing towards the door, one of the men heard him, and turning back held the plate towards him. The boy stood still for a moment and looked at the man, and then said quietly: "Please hold it a little lower, sir." The man complied with the request. "Lower, still, sir," said the boy again. Again the man did as requested, half amused, half curious. "You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile, "It's all I have to give, sir," he said, "but if God will let me I will be a missionary some day."

And there was nobody in all the Church that day who gave so much as the little lad with nothing in his pockets,—*Selected.*

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Of course our Church looks like and is the "Church of the Future," for the simple reason that it is the Church of the Past—the Church of Jesus Christ, founded on the immovable Rock; the Church of the Saints, teaching "the Faith once delivered to the Saints;" the Church in which and through which Jesus Christ conveys to men the riches of His grace; the Church to which Jesus Christ adds daily such as shall be saved; the Church which has withstood the assaults of Hell ever since the day of Pentecost, and against which the gates of Hell never can prevail. The Church of the Past is the Church of the Present, and must necessarily be the Church of the Future.

The progress of the Church in gaining dominion over the souls of men is an evidence of the Divine mission of the Church which the world can understand. It is not always God's will to give such proof, but when He does give such eloquent witness let us be devoutly thankful and pray that the visible progress of the Catholic Church may lead many souls now wandering in the paths of schism and heresy to seek safety in the Church of God.

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