



# THE

ISSUED  MONTHLY



# ARROW

BY THE : SONS OF   
 SAINT SEBASTIAN

VOL. II., No. 22.

NEW YORK, JULY, 1893.

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ON Wednesday, June 14th, at St. Thomas' Church, New York, the Rev. Frederick R. Graves, D.D., was consecrated Bishop of Shanghai, China, and the Rev. John McKim, D.D., Bishop of Yeddo, Japan. The consecrators appointed by the Presiding Bishop were the Bishops of Long Island, New Jersey and New York. The policy of consecrating to missionary jurisdiction men who have given long and faithful service in the field, and who thoroughly understand both the language and the needs of their missions, is highly to be commended.

THE daily papers are freely using the words "heresy hunting." A notable "minister of the gospel," perhaps declares that he believes every word of *the Creed*. Which Creed? The Apostles' Creed? So said Arius the great heretic. The Church formulated the Niceno-Constantinopolitan Creed. Arius *declined* to subscribe to it, for it was more definite—too definite. Notice, the Church understands that it is not sufficient for her members to say, that, like Arius, they believe every word of the *Apostles' Creed*. Sometimes "heretics" *desire* to be hunted.

NEW YORK churchmen may well feel proud of the group of church buildings which, in a few years, will add so much to the dignity and beauty of the city. It is gratifying also to know that this feeling is not confined to churchmen. The following extract is taken from a recent editorial in one of our great dailies. It is to be regretted, however, that so many are ignorant of the fact that Columbia College is a Church institution. We have found even students in the upper classes of this great university who were surprised when told of the close relation of their *Alma Mater* to the Church.

"The noble pile of buildings that will ultimately crown Cathedral Heights will fitly express the greatness of the city, both materially and morally. Besides the Cathedral and St. Luke's Hospital there will be the new buildings of Columbia College, and of the New York Training School for Teachers. Doubtless other institutions will in time group themselves around the Cathedral on this noble eminence. That so imperial a situation is to be so worthily utilized must be a source

of pride and pleasure to every New Yorker. The buildings that are to arise on Cathedral Heights will be uplifting in their architecture and proportions ; and, unlike many of the finest buildings of the Old World, by virtue of their situation impress all beholders, and enhance the distinction of the whole city."

WE observe that some of our exchanges are so terribly afraid of the Roman Church that the greater part of their paper is given to attacks upon that communion. We would suggest that it would be far better if the space given to these tirades were filled with solid instruction in Churchmanship. Rome loses nothing by being constantly advertised by our church papers, and gains most of her converts from those who have never been thoroughly instructed in the Catholic faith. Our own experience goes to show that when people have known what they have believed they have been proof against all controversial weapons, offers of marriage from Romanists not excepted.

It is our pleasure to note more fully the service on Whitsun-Eve last, in the Chapel of the House of the Holy Comforter. The new altar, instrumenta, and ornamenta are very correct and elaborate. They will be a blessing to the inmates as well as to the liberal donors. The congregation of friends filled the chapel and gave a generous collection. The choir was from Trinity Church, sufficient in number to make sweet music—not too loud for the room. The clergy were personal friends of the Chaplain, Fr. Mason, and otherwise interested in the institution. The service was well arranged and most orderly rendered.

After the processional, the Bishop reverently blessed each article now newly presented. He intoned the words of benediction with much dignity and edification. Then the Office of "Little Vespers" was sung by one of the clergy. Some remarks at the collection were happily made by the Bishop, with very kind eulogy of Fr. Mason's self-denying, voluntary services to the institution. After Benediction and Hymn, the company separated. Fr. Mason says Mass there every Sunday and Holy Day, preaches and administers the sacraments, etc.

# CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

## SERVICES.

*Sundays.*—Low Mass, 7:30; High Mass, 9; Matins, 10; Low Mass, 11:00; Vespers, 4.

*Daily.*—Low Mass, 7:30 a. m.

*Confessions*—By appointment.

*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 12 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 JULY.

1 Sa.	
2 S.	<b>Fifth after Trinity.</b> <i>Visitation B. V. Mary.</i> Monthly Mass for O. V. B. V. M., at 8 a. m.
3 Mo.	Monthly Mass, Burial Guild, 8 a. m.
4 Tu.	<i>Translation of St. Martin, Bp., C.</i>
5 We.	
6 Th.	
7 Fr.	<i>Abstinence.</i>
8 Sa.	
9 S.	<b>Sixth after Trinity.</b>
10 Mo.	
11 Tu.	
12 We.	
13 Th.	
14 Fr.	<i>Abstinence.</i>
15 Sa.	<i>St. Swithun, Bp.</i>
16 S.	<b>Seventh after Trinity.</b>
17 Mo.	
18 Tu.	
19 We.	
20 Th.	<i>St. Margaret, V. M.</i> Monthly Mass, C. B. S., 8 a. m.
21 Fr.	<i>Abstinence.</i>
22 Sa.	<i>St. Mary Magdalene, Penitent.</i>
23 S.	<b>Eighth after Trinity.</b>
24 Mo.	
25 Tu.	<b>St. James, Ap.</b>
26 We.	<i>St. Anne, Mother of B. V. Mary.</i>
27 Th.	
28 Fr.	<i>Abstinence.</i>
29 Sa.	Monthly Mass, Bona Mors, 8 a. m.
30 S.	<b>Ninth after Trinity.</b>
31 Mo.	Monthly Mass, Burial Guild, 8 a. m.

On Sundays during July and August, there will be two Low Masses, 7:30 and 11 o'clock. The High Mass will be sung at 9 o'clock, and will be the only service with music.

The Introit will be a selected Hymn. Afterwards the Commandments and Responses. The Credo will be monotoned. At the Offertory a Hymn will be sung. The Sanctus and Agnus Dei will be given with the music usually sung at the Children's Mass, and the Service will conclude with another Hymn.

Matins at 10 o'clock and Vespers at 4 o'clock will be said plain.

THERE is but one service daily during July and August, namely, the Low Mass at 7:30 a. m., also, the Monthly Requiem for the Burial Guild, the Monthly Mass for the C. B. S., the same for the Bona Mors Society. The church will be open for private prayer from 7 to 12 o'clock daily.

## THE PARISH.

DURING July and August the Church doors will be open from 7 a. m. to 12 m., so that persons may enter for private prayer.

ONE of the Clergy will be in the Sacristy every morning, from 10 to 12 o'clock, for business, appointments, etc.

CONFESSIONS will be heard at any time during July and August, by appointment with the Clergy, either on Sundays or on weekdays.

APPLICATIONS for the Clergy should be made at the Church, or at the Clergy House, 232 West 45th Street.

DONATIONS for the Clergy-House will be thankfully received. We need different kinds of furniture—tables, chairs, book cases and shelves, books, magazines, pictures, paintings,—everything that would make the House useful for Guilds, Societies, Schools, Lectures, etc.

THE Summer Fresh Air parties have begun. If there are any who have not yet given their names, they should do so at once to Fr. Staunton. He is to be found at the Church each morning, or at the Clergy-House, 232 West 45th Street, which adjoins the Church.

CONTRIBUTIONS are much needed to complete our Fresh Air Fund. \$3.00 or \$4.50 will pay for a week's expenses for a child or an adult.

IF generously increased by donations, this fund will give a blessed outing to our parishioners, whom we desire to send, either into the interior or to the salt water coast. Will not *every one* who has abundance give something? We need \$500.

A BEAUTIFULLY carved Oak Cross and figure of our Saviour is now placed near our pulpit, in memorial of Mr. William Henry Fiske. The symbolism is, that the Saviour of the World stretches out His strong arms over the whole world. He looks upon the congregation and speaks to them. He stands upon the foot rest as if free from pain. He is the Preacher of our Pulpit; and the Priest who preaches, whoever he may be, is only the representative of our Lord Jesus Christ and Him Crucified.

A LARGE illustrated Bible has been donated to the Clergy-House by a kind Parishioner. It will be very useful in our work amongst youths and men. Will not kind friends be pleased to donate books for devotion, for the libraries, articles of furniture, pictures, rugs—anything, which will make us happy in labors for others and for ourselves?

ON and after the first Sunday in July, (Fifth Trinity), the members of the parish attending Low Mass will please say the Kyrie with the priest according to the ancient custom explained under *Notes and Queries* in this month's issue of the ARROW, i. e.

*Priest*—Lord, have mercy upon us.

*People*—Lord, have mercy upon us.

*Priest*—Lord, have mercy upon us.

*People*—Christ, have mercy upon us.

*Priest*—Christ, have mercy upon us.

*People*—Christ, have mercy upon us.

*Priest*—Lord, have mercy upon us.

*People*—Lord, have mercy upon us.

*Priest*—Lord, have mercy upon us.



## FASTING COMMUNION.

*In Answer to a Correspondent.*

One of our readers quotes from the April number of the *Magazine* and takes exception to the rigorist teaching of fasting Communion. He asks "where this law is to be found," and adds, "I can discover no reference to it in our Prayer Book or Canons. I cannot find it in the English P. Book or Constitution and Canons, nor in the Canons of the six [seven?] General Councils. Where is it then? Fasting Communion was almost or quite unknown and unheard of in our Branch of the Church until within recent years. Were the clergy and laity all the while unwittingly or impiously breaking a law of the Church."

We are glad to answer our correspondent, although of necessity briefly, but if he had first done a little reading, a very little, he would never have committed himself to some of his statements. If he had read a tiny but valuable pamphlet entitled "Communicate Fasting," published by G. J. Palmer of London, or Father Puller's "Concerning the Fast before Communion," he would have found reason and authority sufficient to strengthen his belief in the matter. To quote from the former—"We have too often forgotten" (in the restoration of outward adornment of the Sanctuary) "that the true shrine of Christ is not the lifeless altar table, but our living bodies. So it is that while we have been careful in adorning the former, we have too rarely striven to make the latter fit for the reception of the Sacrament. When about to celebrate the Divine Mysteries, we do not allow upon the altar anything which has not an immediate connection with the ministration of our Lord's Body and Blood, and so, when we are about to receive that Body and Blood into our bodies, we should take care that the resting place of the Sacrament be not pre-occupied."

But when we speak of ancient authority, for we are not of those who think that all the customs of "our Branch of the Church" are as yet irreproachable, nothing can be stronger than the well-known words of St. Augustine in his first letter to Januarius: "It is as clear as day that when the Apostles first received the Lord's Body and Blood, they did not receive it fasting. Ought it then be a matter of reproach to the Universal Church that this Sacrament is received fasting? For it seemed good to the Holy Ghost that for the honor of so great a Sacrament the Lord's Body and Blood should enter the Christian's mouth before other food. Since it is for this reason that such a custom is kept throughout the world, and though the Lord gave it after meat, yet the brethren ought not to assemble to receive that Sacrament after dinner or supper, nor mix it up with their meals as they did whom St. Paul reproves and corrects. For our Saviour, in order more earnestly to recommend the depth of that Mystery, wished, as He was going away from His

disciples to His Passion, to fix it in their heart as his last act. And He left no directions as to the future order, that He might reserve it for the Apostles to do, by whose instrumentality He was to govern the Church. For had He bidden that It should be always received after other food, no one, I believe, would have altered that custom." If the gentleman who asks us the question be pleased to seek further he will find other early authorities for the Eucharistic fast, but is not his question with regard to Canons sufficiently met by the reminder that *custom*, not the custom of a few hundred years in one portion of Christendom (though it is by no means so certain that fasting Communion has ever, in either the English or the American Church, been "quite unknown and unheard of") but the custom of the entire Catholic Church is as much to us as Canons? As a recent writer says very truly the "usage and custom of the universal Church has always been reckoned as one of the most important sources of ecclesiastical obligation, more important indeed than the mere letter of the Canon of a Council. In fact a conciliar enactment concerning some practice is often but a witness to its having been already recognized as binding by custom. It is necessary to insist on the obligation arising out of the general custom of the Church, for not infrequently the remark is made 'Oh, but it was only a custom' meaning apparently that a custom is inferior to a Canon. The reverse of that is the truth. Ecumenical customs and usages form the venerable and sacred body of the common law of the Church. It is more venerable than the written law of conciliar Canons considered by themselves. For the latter only acquire their full and perfect authority by their being generally received, whereas the general acceptance is intrinsic in the customs and usages. Further, St Augustine long since laid down the principle that, when a usage generally received throughout the Church cannot be traced back to any definite origin, such as a Canon or a Council, it must be deemed to be apostolic." The Church is not a legislative system but a *Mother*, and Her children know Her mind as they learn more of Her life. St. Augustine, it is to be noticed, in the passage quoted from him does not cite ecclesiastical laws, but the customs from the time of St. Paul and the other Apostles, and he is bold to call a still greater witness to his statement, even the Holy Ghost Who guides the Church, whether by Canon or without it, into all truth.

There are two underlying difficulties among us to which the dishonor given to the Blessed Sacrament may be attributed, the one that we do not all realize that "our Branch" is a valid portion of historic Christendom, and so cannot act upon principles without the others; the second difficulty is that some of us do not believe with all our hearts the teaching of our Prayer Book, that Jesus Christ is present in the Sacrament of the Altar, and that He feeds us there with His own Body and Blood. If all believed that and dared to act up to the belief, we might have fewer Communion made, but we should have better ones made, and God would not so often as now be dishonored in the many unfasted Communion of heedless and slothful Christians. When the element of sacrifice enters more into the lives of the clergy and people they will be ready, at all hazards, to honor our Lord in His Holy Sacrament.—*The Holy Cross Magazine.*

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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, JULY, 1893.

## THE PAST IN THE PRESENT.

The phrase *unity in diversity* has been used by Dr. Ewer to illustrate the contrast between Catholicity and both Protestantism and Romanism; the former being *diversity without unity*, the latter *unity without diversity*. Anglican theological writers under the inspiration of the Oxford movement have rightly considered that their task was to discern the real unity which underlay the apparent diversity in Catholic faith and practice. They have, to a great extent, confined their investigations to collecting, arranging, and commenting on such quotations from the early fathers as bore on the doctrines they were considering.

Now, while this method is theoretically a good one, in practice it is unsatisfactory. It has done splendid work in unlocking and making popular and accessible stores of Patristic writings, but it rarely gives absolute results. The devil can quote to his purpose the fathers no less than the Holy Scriptures. If Dr. Pusey could produce two volumes of quotations proving the fathers held the doctrine of the real objective presence, Dr. Harrison, with equal erudition, could produce two volumes quite as bulky, proving that they did not. Individual temperament, scholarship and perspective, necessarily enter so largely into research of this kind, that there is hardly a doctrine which has not been both "proved" and "refuted," by writers employing identically the same method. It is too true that much of what is known as Anglican theology is simply individual vagaries, first reasoned out, then supported by quotations from the fathers.

No such reproach could have been brought against Anglican writers if they had remembered that properly to apply the Vincentian rule they must satisfy not only the *semper* but the *ubique* and *ab omnibus* as well; and that, if they are sure that one of these terms has been satisfied, the others will necessarily be satisfied also. Individual branches of the Church no less than individual writers may fall into heresy, but certainly the gates of hell would have prevailed against the Church if at any period of her existence she

had throughout the whole world taught heresy as truth. We can not believe, with the promise of our Saviour in our minds, that at any given time a doctrine which the Church officially taught *everywhere or by all* could be error, any more than we can believe that what the Church has taught *always* could be untrue; therefore that is a legitimate theological method which takes the official teaching of the whole Church, whether in the year six hundred, twelve hundred, or to-day, to be the absolute and unalterable truth of God. The light may shine more clearly on different doctrines in different ages, but once we have made sure of the universal reception by the Church of a doctrine at any given time, we have it for all time. Not only for all future, but for all past time as well; for, without employing the "higher criticism," we have rescued from the past the true meaning of the fathers, and are able to understand them, in some cases, better even than they were understood by their contemporaries. Since, then, the whole Church cannot err, we know that what she teaches must be infallible; since the faith cannot change, we know that her present doctrine must be of the original deposit once for all delivered to the saints.

The practical error in the old method lay in the attempt to verify the *semper*, the most difficult and unwieldy of the three terms in the Vincentian rule. To do this required not only a magnificent scholarship, but a judicial impartiality and indifference as to the final result of investigation which, rarely found in the historian, in the theologian is almost impossible.

Theology as a true science was little studied when the Tractarian movement began; and, not only the faith, but the method of getting at it, had to be learned through bitter experience. In doctrine the Anglican Church had always been Catholic; it was probably not so much the doubt of this, as the need of an infallible authority to express Catholic doctrine which drew Newman to Rome. The great difficulty encountered in reviving the Catholic life of the Church of England grew out of her isolation. Her own high standard of faith and practice had largely fallen into disuse. She was separated from the Eastern Church by the natural barriers of difference of language, thought, and civilization; and from the Western Church by the still greater artificial barriers of prejudice, hate, and ultramontane tendencies. The men of the movement could turn to no contemporary sister Church working on true apostolic lines for their model. They must needs fall back upon historical research, and set forth, as an ideal to be copied, the Church of the first few centuries. But reconstruction from historical material of an institution, or of customs, once lapsed, is a difficult if not an impossible undertaking. The double error arising from the personal equation of both early writer and critic of to-day



cannot be eliminated. In the first days of the Oxford movement, preconceived ideas of the church could not be abandoned. We may judge how incapable historical research was of reproducing in England the faith of the early ages, when Dr. Newman tells us that in the same year in which he wrote *Lead, kindly Light*, he wandered through the churches and cathedrals of Europe altogether unconscious of the Divine Presence upon their altars. Prejudice blinded men's eyes. They would reproduce the Church of the past, and would take no lessons from the same Church, the Body of Christ, living and doing its work in the present.

If the restored temple of each archiologist depends largely upon his arrangement of the fragments which are accessible to all; what wonder if after the original Oxford school broke up, each enthusiast builded his own ideal from the materials furnished by the early Church. There are men of learning and ability who still refuse to go to school to the Catholic Church for their belief, yet profess to be the true successors of the earlier tractarians; men who spin ingenious theories on each doctrine of the faith, and then produce support for their heresy from the writings of the fathers. If we are to believe these men, it is no part of Catholic doctrine or practice, that our Lord should be worshipped in the Holy Eucharist; that the Blessed Sacrament should be received fasting; that this life ends probation; that the Saints may be invoked; that Holy Scripture is infallible; or that the Holy Ghost is given in Baptism. Trevor, Bp. Kingdon, Luckock, Gore, Mason, and many other popular writers belong to this school. Each, if asked, would give assent to the Vincentian rule; but in applying it he eliminates all but the first term, and arbitrarily limits *semper* to the first six centuries. These writers are widely read, and their books are complacently received by our Church papers as "valuable contributions to Anglican theology," yet each has a tenet which is distinctly heretical, and ignores a fundamental article of the creed—*I believe the Church*.

In happy contrast to the writings of this school are the works on liturgics, theology, and morals of our American Churchmen, McGarvey, Percival and Webb, which have attracted attention in England as well as in this country. These men are more than mere "pamphlet theologians." They have already removed the reproach that for works of scholarship and worth American Catholics must look to the Mother Church. We may confidently expect that in the hands of these men, and the school they represent, theology will take its proper place among us as the queen of the sciences; for the true and only basis of Catholic theology is the method they employ—"to get at a general consensus of the whole Church, which is infallible in morals as well as in faith."

Is not the dealing of the higher criticism with the Holy Scriptures to-day, sufficient evidence to us that historical criticism cannot yield absolute results? Why then should we throw into the crucible, not only our Bible, but our faith, and await the result? Even gold is dissolved by *aqua regia*. To appeal to the fathers for our faith, rather than for confirmation of it, is to appeal to the monuments for our Bible, rather than for evidence confirming its truth. The methods are identical; each is historical criticism pure and simple; an investigation of the records of the past, which, from the nature of the case, can never be closed, in which, therefore, no final results can be reached, and from which no settled belief is possible. Let us remember that modern geological science began when Sir Chas. Lyell pointed out that the tiny stream of to day is cutting down its banks by the same process which formed the gorge of Niagara or the canyon of the Colorado. To know the past we must study the present. Why cannot we with Holy Church in speaking of the faith, as of the Holy Scriptures, employ the present tense? She says of Holy Scripture that "*it is the Word of God*," and of the faith "*I believe*."

#### ST. MARY-THE-VIRGIN'S, SAN FRANCISCO.

The following extract from the annual address to the members of the St. Francis Ward of the Confraternity of the Blessed Sacrament, Diocese of California, will be read with interest by members of the Confraternity on this side of the continent. Amid the greatest opposition, Fr. Bolton is steadily building up a thoroughly Catholic parish in St. Mary-the-Virgin's, San Francisco. We hope those of our readers who go further West than Chicago this Summer will not fail to visit Fr. Bolton's work in part of the city assigned him, a most discouraging district, known as "Cow Hollow:"—

"Let me here state what I consider to be the place that the new Parish of St. Mary-the-Virgin's in this city—(the organization of which has been a cause of earnest petition and of great joy to many in the past twelve months)—holds, or should hold, to the Catholic work in the Diocese.

"We are no party, drawn up under formal leader, and ready to upset every existing thing to gain our ends; but being scattered far and wide, we need some spiritual home whence to look for encouragement and inspiration.

"For it is hard to go without, year after year, those things so precious and helpful to our spiritual life. To have a little Zion, a Temple to look towards, a sure resting place with all our wants therein supplied, whenever our feet may chance thither—is very meet and helpful, and this St. Mary-the-Virgin will ever seek to be; a resting place for the Catholic; a welcome shrine to all and every one, come from whence he may; an inspiration to him as he leaves its altar to do better, and fight the braver; a model of what Catholics consider a Church should have within its walls, a pattern of prayer, a picture of comeliness and beauty, the door ever open, a daily Eucharist pleading, services constant, with the priest near to hand to minister to the wants of all comers."

## PRAISE.

King of glorie, King of peace,  
I will love thee;  
And, that love may never cease,  
I will move Thee.

Thou hast granted my request,  
Thou hast heard me;  
Thou did'st note my working breast,  
Thou has't spar'd me.

Wherefore with my utmost art  
I will sing Thee,  
And the cream of all my heart  
I will bring Thee.

Though my sins against me cried,  
Thou did'st cleare me;  
And alone, when they replied,  
Thou did'st heare me.

Sev'n whole dayes, not one in seven,  
I will praise Thee;  
In my heart, though not in heaven,  
I can raise Thee.

Thou grew'st soft and moist with tears,  
Thou relentedst,  
And when Justice call'd for fears,  
Thou dissentedst.

Small it is in this poore sort,  
To enroll Thee;  
Ev'n eternitie is too short  
To extoll Thee.

GEORGE HERBERT.

## NOTES ON THE KALENDAR.

2d.—*Visitation of Virgin Mary* to Elizabeth, (St. Luke i, 39.)

4th.—*Translation of St. Martin*, Bishop of Tours, (371–397,) from Cande, where he died, to the great Basilica of Tours in 478. St. Martin died in 397, and the day of his death is commemorated as “Martinmas,” on Nov. 11th.

15th.—*Translation of St. Swithun*, Bishop of Winchester, (838–862,) from the cathedral grounds where he had wished to be buried, “that man might walk on his grave,” to a shrine within the Cathedral in 971.

20th.—*St. Margaret of Antioch*, V. and M, (278.) is usually represented as overcoming a dragon as a type of the power of faith in the weak to confound the strong.

22d.—*St. Mary Magdalen*, Penitent. In 1549 this was a red letter Saint's Day. In the Collect she was cited as an example of penitence and forgiveness, and in the gospel (St. Luke viii, 36–50) she was identified with “the woman who was a sinner,” as also in Western tradition with Mary the sister of Lazarus. “Out of her went seven devils,” she ministered to the Lord in His life, at the cross, and the grave; she was blessed with the first sight of Him after the Resurrection, (St. Luke viii, 2–3; St. Mark xv, 40; xvi 1; St. John xx, 1–18.)

25th.—*St. James the Apostle* was called with St. Andrew and St. Peter, to become one of the chosen Three, and received with his brother, St. John, the name of “Boanerges, the Sons of Thunder.” In consequence possibly of

the fervent zeal which that name implies, he was singled out by Herod Agrippa I. as the first martyr in the Apostolic band; thus obtaining one of those places of honor in the Kingdom of God which he and his brother had desired (Matt. XX. 20–23), by “drinking the cup,” and “being baptized with the baptism” of Christ. It is said that the remains of St. James the Great, the patron Saint of Spain, are preserved at Compostella. He is represented in art with a staff signifying his missionary journeys, and with scrip and scallop shell signifying the pilgrimages to his tomb.

26th.—*St. Anne*. Mother of the Blessed Virgin, and wife of Joachim, appears in the uncanonical Gospels as long childless, and then given her child by special promise and miraculous birth.

## NOTES AND QUERIES.

“*Is fasting communion binding upon Anglicans, or is it only a pious custom of the Church?*”

—HIGH CHURCHMAN.

We dislike the wording of your question, but see the article for Fasting Communion from the *Holy Cross Magazine*, printed elsewhere in this issue of the ARROW, and take especial note of that part of paragraph three which speaks of *canon and custom*.

*How and by whom should the Kyries be said in the Communion Office?*

The new rubric is not clear—“Here, if the Decalogue hath been omitted, shall be said.” Therefore we should fall back upon the manner of saying the Kyries which has been customary in the Mass. For centuries it has been usual to repeat each of the Kyries three times—the first three to God the Father, the second three to God the Son, the third three to God the Holy Ghost.

At Low Mass, they should be said by priest and people *alternately*, until the nine sentences are concluded. Thus: Priest—Lord have mercy upon us; People—Lord have, etc.; Priest—Lord have, etc; People—Christ have, etc.; Priest—Christ have, etc.; People—Christ have, etc.; Priest—Lord have, etc.; People—Lord have, etc.; Priest—Lord have, etc.

At a High Mass the choirs should sing them nine times, whilst the priest should say them in a low voice nine times; for the priest should say every word of the Mass, even when the choirs sing the same words. He is bound to recite the entire service.

It may be that the Rubric was intentionally left indefinite, so that the Kyries should be said after the accustomed manner.

If Dr. Briggs is right in his views, and Dr. Rainsford, also of this city, is right in his views of the saloon question, we ought to see among other marks of this backward progress one of these gentlemen installed in the editorial chair of a Sunday newspaper, and the other behind the bar of a saloon dispensing drinks.—*New York Observer*.

“Who are ‘Sons of God?’” This question was lately considered in a sermon by Dr. Dale, of London, who deplored the “generous” teaching of



the day, which proclaims to all men their divine sonship. "Proclaim it, if you please," said the preacher, "but take care to say, when you do so, that it is not what Christ, or St. John, or St. Paul taught. It might, he added, be more "generous" to say that every man had the genius of Shakespeare in him; but it still remained true that there were a great many dull people in this world and not a few fools. Modern error said that God was the Father of all men, and then went on to infer that all men were God's sons; and that was false. God was faithful to us in His relationship to us as father; we were not faithful to Him as children. We could not be His children unless we shared His highest life.—*Diocese of Springfield.*

BEFORE there can be any wholesome development in Ritual the truths of Catholicism must be taught, the idea and principles of Divine worship must be inculcated, and the function of Catholic tradition in ceremonial, as testifying to the unity and antiquity of the Church, and emphasizing the ancient belief, must be explained. The order of procedure must everywhere be, Doctrine first. Ritual afterwards. The *rationale* of Ritual is that it shall signify something, and that something a doctrine fundamentally true. We devoutly hope that one of the consequences of the recent trial may not be Ritual running riot. We desire no multiplication of useless ceremonies on the one hand, and we would wish to see advance on the other, but it should be an advance from the rear, the leaders marking time. And the advance is to be made without haste or confusion, rationally, temperately, and with a definite purpose, subject always, as Bishop King exhorts, to the law of charity and organization.—*Church Times.*

We are sorry to find in the *Parish Messenger*, the official Church paper of the Jurisdiction of Spokane the following extracts from the diary of

the Rt. Rev. Lemuel H. Wells recently consecrated Bishop of this large and important jurisdiction in Eastern Washington. (Italics ours.)

"Colfax, Sunday, March 19.—I met Mr. Goss at Colfax. Formally opened the beautiful Church there and *in the evening held service with the Holy Communion.*

"Oakesdale, Wednesday evening, March 22.—Found us at Oakesdale, a place of about fifteen hundred inhabitants. We held service in the Presbyterian house of worship, which was well filled. Mr. Goss baptised two persons, whom, with another, I confirmed and then *celebrated the Holy Communion*, six persons receiving, but a large number remaining to quietly and, I trust, reverently witness the celebration.

"Farmington, Thursday, March 23.—This is a place of about five hundred inhabitants. *After visiting faithfully all the afternoon* we held service in the Methodist Church with a good congregation and afterward *celebrated the Holy Communion.*"

We suggest that each member of the C. B. S. who shall read the above, make a special act of reparation to our Lord for these outrages. Moreover we do not approve of sending money to the support of Bishops who communicate sectarians at evening communions.

It is unfortunate that the necessity arises for such action as was taken in the recent Maine diocesan convention. Nevertheless, while we regret the necessity, we commend the action which we hope will become law next year.

"At the conclusion of the address the business of the session was resumed, and an important amendment to the constitution, requiring lay deputies, where the election of communicants was impracticable, to be at least baptized persons who had professed their attachment to the Church, and debarring excommunicate persons from membership to the convention, was passed and now awaits final action next year."

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