



THE

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ARROW

BY THE SONS OF  SAINT SEBASTIAN

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THE general Church news of a monthly paper must necessarily appear somewhat ancient to those who follow the weekly Church paper or even read the dailies. We do not wish to pass over without comment, however, certain items which reached us shortly after our last number went to press.

THE death of the Rt. Rev. Alexander Gregg, D.D., Bishop of Texas, removes from this life one of the three earliest consecrated bishops in the American Church. Dr. Gregg was consecrated in 1859, ten years after the diocese was organized, and for thirty years he did the work of a bishop in his great field. His name was naturally associated with those of Bishop Williams, Bishop Clark, and Bishop Whipple.

THE consecration of the Rev. Thomas F. Gailor, D.D., as Bishop-Coadjuter of Tennessee, took place at Sewanee, on the Feast of St. James. The custom of the Church, which prescribes that this service "is always to be performed upon some Sunday or Holy-day," was thus happily observed. Those of our readers who remember the strong argument of Dr. Gailor at the last General Convention in the debate upon the proper Psalms for Good Friday, will not need to be told that he will make a good Bishop. We have elsewhere in this issue printed extracts from the sermon which Bishop Seymour preached at this consecration.

THE Venerable Thomas McClure Peters, S.T.D., Rector of St. Michael's Church, and Archdeacon of New York, died suddenly on Sunday, August 13th. The funeral service was read in St. Michael's Church on Thursday, August 17th, by Bishop Potter, assisted by Dr. Dix. Bishop Seymour and Bishop Coleman were also in the chancel, and fifty vested priests walked in the procession. Dr. Peters was widely known even out of Church circles as the founder of the Sheltering Arms, the Children's Fold, and the House of Rest for Consumptives.

THE Summer School for Priests recently held at the Monastery of the Holy Cross, Westminster, Md., was a great success, a large number of the clergy being in attendance. Especially worthy

of note appear to have been the lectures delivered by the Rev. William McGarvey, on which the *New York Churchman* has the following comment:

"Mr. McGarvey's lectures on 'Liturgics' were well worthy of the splendid mind which ranked among the first of the Church Club lecturers at St. Thomas's. If Mr. McGarvey does not make the grave mistake of overstudy and underrest there waits for him a future work for good beyond all ordinary human estimate."

THE 25th Anniversary Report of the C.B.S. shows the prosperity of the organization, which is steadily increasing in numbers of Priests-Associate and Lay-Associates. There are 29 Priests in the Council; 11 wards, of which some are located on the Atlantic and Pacific coasts, and in Eastern, Western and Southern States. The Bishop of Fond du Lac, is the Superior-General. The "Resolutions" passed by the Conference show how the activity of the C. B. S may be directed for the good of the Church.

This very good Conference worshipped, with Solemn First Vespers, Sermon and Benediction. The Solemn High Mass preceded the business meeting.

WE are glad to be able to say that in the Church of the Beloved Disciple, under the new assistant, Fr. Chas. Mercer Hall, daily Mass has been added to the regular order of services. Adding this parish to *Catholic Champion's* list, we find that there are now eighty-nine Churches and Chapels in the United States where Mass is said daily in English. New York City leads the way with fifteen daily celebrations, ten of which are in Churches. Here is the New York list: Trinity Church; Transfiguration; St. Mary-the-Virgin; Holy Cross; St. Ignatius; Church of the Redeemer; St. John's Chapel; St. Chrysostom's; Church of the Holy Nativity; St. John Baptist's Chapel; House of Mercy, Inwood; St. Mary's School; Trinity Hospital; St. Mary's Hospital; Church of the Beloved Disciple. *Catholic Champion's* whole list will repay careful study. It may be interesting to note that there are four Cathedrals mentioned in the list, viz: Chicago, Milwaukee, Albany, and Fond du Lac.

In the section of the country lying West of Omaha, Neb., comprising almost half the area of the United States, there are but two daily Masses. These are at St. Mary-the-Virgin's, San Francisco, and the Church of the Holy Communion, Tacoma. Influence of the diocesan is seen, we are sure, in the fact that Newark, N. J. has six daily Masses, while Brooklyn, N. Y., has but one.

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.

Confessions.—By appointment; and Fridays, 2:30 p. m. 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 SEPTEMBER

1 Fr.	<i>St. Giles, Abbot Confessor.</i>	<i>Abstinence.</i>	Confessions, Afternoon.
2 Sa.	Monthly Mass, O. V. B. V. M., 8 a. m.		
3 S.	Fourteenth after Trinity.		
4 Mo.	Monthly Mass, Burial Guild, 8 a. m.		
5 Tu.			
6 We.			
7 Th.	<i>St. Evautius, Bishop.</i>		
8 Fr.	<i>Nativity of Blessed Virgin Mary.</i>	<i>Abstinence.</i>	Confessions, Afternoon.
9 Sa.			
10 S.	Fifteenth after Trinity.		
11 Mo.			
12 Tu.			
13 We.			
14 Th.	<i>Exaltation of the Holy Cross.</i>	Monthly Mass, C. B. S., 8 a. m.	
15 Fr.	<i>Abstinence.</i>	Confessions, Afternoon.	
16 Sa.			
17 S.	Sixteenth after Trinity.	<i>St. Lambert, Bishop, Martyr.</i>	
18 Mo.			
19 Tu.			
20 We.	Ember Day.	<i>Abstinence.</i>	
21 Th.	St. Matthew, Apostle.		
22 Fr.	Ember Day.	<i>Abstinence.</i>	Confessions, Afternoon.
23 Sa.	Ember Day.	<i>Abstinence.</i>	
24 S.	Seventeenth after Trinity.		
25 Mo.			
26 Tu.	<i>St. Cyprian, Archbishop, Martyr.</i>		
27 We.			
28 Th.			
29 Fr.	St. Michael and All Angels.	<i>Abstinence.</i>	Confessions, Afternoon. Bona Mors Devotion after Vespers.
30 Sa.	<i>St. Jerome, Priest, Confessor, Doctor.</i>	Monthly Mass, Bona Mors, 8 a. m.	

ON Sundays during September, there will be Low Mass, 7:30 o'clock.

The Children's Mass will be sung at 9 o'clock; Introit, selected Hymn; Commandments and Responses; Credo, monotoned; at Offertory, a Hymn; Sanctus and Agnus Dei; Closing (Post-Communion) Hymn.

Matins at 10 o'clock.

High Mass, at 10:45 o'clock; sung by a reduced Choir to concerted music, Kyrie, Sanctus, and Agnus Dei. Credo, monotoned.

Vespers at 4 o'clock; Psalms chanted antiphonally by Priest and Choir. Magnificat sung to concerted music; Nunc Dimittis, chanted.

Daily Vespers at 5 o'clock will be resumed on September 4th.

THE PARISH.

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

DAILY Vespers will be resumed in the church on the First Monday of September.

CONFESSIONS will be heard at any time during September, by appointment with the Clergy, or on Fridays, at the stated hour.

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

THE Afternoon Sessions of the Sunday School will begin with the First Sunday in October, at 2:30 o'clock.

DURING September, there should be preparation for work in the Schools, Guilds, Mission House, Clergy House, etc. Not only should our well tried, kind workers return,—but others offer themselves for any sort of work wherein they may be useful.

THE Diocesan Convention will meet in Holy Trinity Church, Madison Avenue and 42d Street, on Wednesday, September the 27th. The Musical Mass will be celebrated at 10 o'clock, preceding the business sessions.

THE Lay Delegates from this Parish are Mr. Haley Fiske, Dr. George B. Prentice, Mr. James C. Peabody.

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.

CONTRIBUTIONS are still needed to complete our Fresh Air Fund.

Over one hundred and fifty persons have received benefit from this fund this season, nearly a hundred of whom have been enabled to spend their vacation, varying from one to four weeks, in the country. The others have enjoyed day excursions to Coney Island and Glen Island.

MEMBERS of the Parish will please notice that, according to ancient custom, explained under *Notes and Queries* in the July issue of THE ARROW, the Priest and people are to say the Kyrie Eleison *Antiphonally*, as follows:

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.

BISHOP PARET ON THE COMMISSION ON CHRISTIAN UNITY.

To the Editor of the Living Church:

* * * * * In the statement by the secretary (p. 324 of THE LIVING CHURCH of Aug. 5th), I read: "I was asked by the author of the Presbyterian letter if we could consider the preaching function as apart from what is technically called the question of orders. My reply was we could, for our Ordinal declares that the preaching function is not tied to ordina-

tion, but that the exercise of it is dependent on a license from the bishop."

As a bishop of the Church I cannot consent to this as a fair statement of the Church's position. If I am wrong I will be thankful to have my error shown.

I suppose what is referred to in the Ordinal must be in the words which the bishop speaks to the deacon upon whom he has just laid hands: "Take thou authority to read the Gospel in the Church of God; and to preach the same, if thou be thereto licensed by the bishop himself."

Now, in one kind of literal interpretation this might be warrant for saying that "the preaching function is not tied to ordination." That is, ordination does always, of necessity, carry with it liberty to preach. Ordination to the deacon's office needs the bishop's license *in addition*, before the deacon can preach. But surely it does not intimate that one can preach *without* ordination. It asserts that even ordination itself is not enough. It is not true that "the exercise of preaching is dependent on a license from the bishop." Ordination to the priesthood is the conveyance of right to preach without special license, in addition, from the bishop. The deacon, however, though ordained, may not preach without that special license. The bishop's power to license him is expressly declared in the Ordinal. But an unordained person, or one whose claim to ordination is not acknowledged by the Church, may not preach at all. And I confidently affirm that no bishop can lawfully give him license so to do. True, the right to license has sometimes been claimed, and the claim has sometimes been put in exercise. But I maintain that the bishop who does it exceeds his powers, and transgresses the laws of the Church. And this matter does not rest on canons only. The deeper laws of the Church, in its constitution, its ordinal, its articles, assert the law clearly. There must be a ministry of bishops, priests, and deacons. This must be so recently held and esteemed that no man may be accounted a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, unless . . . he hath had Episcopal consecration or ordination." And the "functions" thus sacredly reserved for the ordained alone, are named in Article xxiii: "It is not lawful for any man to take upon himself the office of public preaching or ministering sacraments in the congregation before he be lawfully called and sent to execute the same." This means more than a bishop's license. These are the words which Holy Scripture and the Church use in speaking of ordination. The canons, then, are not the forbidding power or act. They merely reaffirm and apply the principles and great laws laid down by the Constitution of the Church, and by the Prayer Book.

But when and where may a bishop license a layman, or person, not rightly in orders, to preach? I answer, He may not do so at all. The canons explaining and applying the stronger law warn the officers of parishes and churches that they may not permit any man to officiate unless he bring proof that he has valid ordination recognized by the Church. And the one only exception is that this shall not forbid a communicant of the Church (of course under proper conditions) from acting as lay-reader. And next comes the canon on lay-reading. That office is, by the canon just before quoted and by its own clear terms, limited to "communicants in the Church." It does not

include any others, however honorable the denomination to which they may belong.

It gives the bishop power to license to "read the services of the Church," with careful exceptions, under certain circumstances; and by giving liberty to license, it plainly implies that the license is necessary. And then it expressly forbids preaching, even with such license. "He may not deliver sermons of his own composition." But he may, if the bishop expressly authorize it, deliver lectures, instructions as a catechist, in vacant parishes or missions." (I am far away from books and quoting from memory only). This is all. And surely here is no liberty for any bishop to permit or license any member or minister, not of this Church but of some separated body of Christians, to preach at the Church's services. "*Expressio unius, exclusio Alterius.*" By telling whom the bishop may license, what he may license them to do, and under what conditions, it clearly means that he may license only such persons, only to do those well-defined things, and only under the specified conditions.

This does not shut out the layman from his cottage lectures, his Bible class addresses, his plain and earnest speaking in mission rooms and at special meetings of mission character. But it guards the "public preaching," it declares that in our solemn worship, at its appointed services, in its consecrated places, or places used as consecrated, no man may take the place of the authorized "preacher" or "proclaimer" or "herald" of God's Word, unless he be called and sent by lawful ordination.

"Public preaching," in its official character, is declared to be one of the functions of the holy ministry, and a bishop can no more authorize a man to execute it by license only and without ordination, than he can by license only and without ordination authorize him to consecrate and administer the Holy Communion. The assertion, therefore, that the power to preach is so "dependent on the bishop's license," that the bishop may authorize one who is not rightly ordained and not even a communicant in the Protestant Episcopal Church, to act as a public preacher in the congregation, is in clear contradiction to the letter and spirit of the Church's laws.

Much as we honor and love our Presbyterian brethren and gladly as we admire the devoutness and learning of their ministers, unless we are prepared to abandon the real "Historic Episcopate" (that is, the episcopate as shown in history), to turn our backs upon all Christian antiquity, to cut loose from the one Holy Catholic and Apostolic Church, to abandon the realities of the Church's historic identity, to invalidate and bring into disesteem our own orders, we may not practically recognize Presbyterian ordination by permitting Presbyterian ministers, however learned or devout, to minister Sacraments at our altars or to do "public preaching" in our congregations. If a bishop has power to license them, he has the same power to license a Baptist, Romanist, or Unitarian. And surely the Church which holds her own members to such exact standards of sound doctrine and tries them by rigid examinations before they can be permitted to preach, does not and will not throw down those safeguards and leave the liberty of preaching open to every bishop's whim.

WILLIAM PARET,
Bishop of Maryland.

Baltimore, Aug. 8th, 1893.

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THE LORD HATH MADE ME A POLISHED SHAFTH [] 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, SEPTEMBER, 1893.

"THE STRONG CITY."

The Romanists of America have decided to press the claims of their Church, which is only a "Mission", by using the press. A daily paper reports at length, that in a Church not very far from New York, on the Feast of the Transfiguration, Sunday, August the sixth, there was a pilgrimage to the shrine of St. Anthony. There had been one on June 13th, there will be another on August 15th, another on October 4th. A permanent shrine of plaster of Paris to imitate rough hewn stone has a square box which contains the bones of the Saint. Three Masses were celebrated. Afterwards, in the basement of the Church, there was a meal of roasts, pastries, cakes, and sack to help digestion. Then the people wandered about the shady grounds listening to the sturdy strains of the Kreutzer "Tag des Herrn," Mendelssohn's "Waldes Luft und Sonnenschein," and other selections. After Solemn Vespers, a preacher used the text, "the just shall live by faith." "But, he said, "it is the faith that is exhibited in action." These pilgrimages demonstrate, growing in frequency and numbers, that there is a marvelous renewal of faith in the Church. It is a revival of the primitive fervor, a rekindling of the fires which burned in centuries gone by." "Also," he said, "we have the man who refuses to acknowledge the infallibility of the sovereign Pontiff and his temporal power, the man who sends his children to a secular school when there are parochial schools, the man who enters upon mixed marriages without the proper ecclesiastical permissions. Catholicity in name doesn't signify. 'Not every one that sayeth unto me, Lord! Lord! shall enter the kingdom of Heaven.' There are disgruntled Catholics, disaffected Catholics, Catholics with a perpetual grievance, disturbers of Christian charities, and those whose wicked aim it is to get square with the pastor."

The preacher paid high tribute to Ireland as the strongest contributing factor in the growth of Catholicism in America. Fully two-thirds of his hearers were Germans. So says the report.

We wonder that the Romanists allow the publi-

cation that they have been wanting in the fervor of the primitive ages, and that they set forth pilgrimages to shrines which contain possibly fictitious relics as the standard of devotion to God.

We cannot see in the next place that any one, who may have been disturbed by what has been called "the most stupendous and ridiculous monstrosity in Christendom—our parish system,"—gains by going into the strife of Romish parishes, where "wicked, disgruntled, disaffected" laymen "aim to get square with the pastor," etc.

We question if "years of anguish, of doubt, and struggle," are to be healed in the Church of Rome as if it were "God's Strong City," or that he will be "hid for ever" in that communion "from the strife of tongues."

THE SCOTTISH CHURCH SOCIETY.

In the Scotch Presbyterian Church a movement is in progress which resembles the "tractarian" or "Oxford" movement in the English Church. It is really a revival in the Presbyterian body of those elements of Catholic faith and practice which though neglected by Presbyterians of late years have never been officially repudiated by the body, and the germs of which still remain in her formularies. The especial features revived are similar to those first brought forward in the early days of the similar movement in the English Church. Especially, the Holy Communion is asserted always to have been the characteristic worship of the Christian Church, which should be administered at least as frequently as each Sunday; and the Apostolic Succession, which it is claimed never has been lost by the Presbyterian body either in doctrine or practice, is brought to the front as necessary to true ordination.

We shall follow with great interest the efforts of the "Scottish Church Society" in its endeavor to revive and advance in the Kirk the faith of primitive Christianity. It cannot but be that, interest in the investigation once awakened in a body which lacks valid orders and sacraments, many will abandon the Presbyterian heresy for the Catholic Church. It will be interesting to note whether the leakage will be to Rome or to England, and whether the cry of the opposition will be "no Popery" or "no Prelacy." We copy from the *Church Standard* the following partial programme of the "Scottish Church Society."

"The general purpose of the Society shall be to defend and advance Catholic doctrine, as set forth in the ancient creeds, and embodied in the standards of the Church of Scotland, and generally to assert Scriptural principles in all matters relating to Church order and policy.

"The special object to be aimed at shall be,—

"The consistent affirmation of the same basis, supernatural life and heavenly calling of the Church.

"The fostering of a due sense of the historic continuity of the Church from the first.

"The maintaining of the necessity of a valid ordination to the holy ministry and the celebration in a befitting manner of the rite or ordination.

"The assertion of the efficacy of the sacraments.

"The promotion of the religious education and pastoral care of the young on the basis of holy baptism.

"The restoration of the Holy Communion to its right place in relation to the worship of the Church, and to the spiritual life of the baptized.

"The revival of daily service when practicable.

"The observance, in its main features, of the Christian year.

"The deepening of a penitential sense of the sin and peril of schism."

DR. FARRAR'S JEREMIAD.

When final victory is granted our cause, the Church Militant, as such, will cease to exist; but even partial victory is a great blessing.

We may well thank God that after sixty years of struggle the victory of the Catholics in the English Church is conceded by their most bitter opponents. We should not forget that the triumph is not complete. The greatest of all battles remains to be fought, the internal struggle to bring our practice into line with our theory. The following words we quote from a recent article by Arch-deacon Farrar in the *Review of the Churches*. It was written upon the occasion of his resigning the editorship of the magazine.

"The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time, and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to find themselves nominal members of a church which has become Popish in all but name—a church in which Catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult."

Archdeacon Farrar's cause must be very near death when he can say of the Archdeacon of London, his successor in the editorship of the *Review of the Churches*: "He is one of the few Churchmen who in these flaccid days have shown that they have the courage of their convictions, and are not going to swerve or bow before the tyranny, the sneers, the calumnies, the incessant and systematic depreciation which they must expect to undergo at the hands of the dominant majority, who dare to combat and to repudiate their baseless claim to infallibility, and their open hostility to the distinctive doctrines of that 'bright and blissful Reformation' which saved their Church and country from the dark tyranny and corrupting superstitions of the mediæval Papacy."

A SUMMER SUNDAY IN CHICAGO.

At the Church of the Ascension there was early Mass at 6.30 o'clock, at which a large number of

persons assisted. In the chapel, at the beautiful marble altar, fully illuminated and otherwise adorned, there was a High Mass at 9.30 o'clock. The congregation of children and some adults completely filled the place. The music was most heartily sung by all.

In the church, at the new marble altar, Solemn High Mass was sung at 11 o'clock. A telling sermon was preached by Fr. Larrabee, the Rector. A procession, with incense, etc., preceded this Mass. The congregation filled the church—attentive, devout, worshippers.

Again at night, 8 o'clock, Vespers were sung; congregation was very large as usual, and the worship for the day was over. An instructive sermon was preached by a visiting bishop.

The point to notice is, that in this midsummer season, clergy, choirs, acolytes, children, men, women, continue their interest in religious worship; and all the parochial duties are attended to as faithfully and generally as if it were in mid-winter. It is a lesson for Churchmen of New York, where everything is cut down in summer, and slim congregations are the rule, as well as slim choirs and fewer clergy on the spot.

What reason can there be for the active routine of worship in Chicago, which will not apply with equal force in New York? Do the Catholics of Chicago appreciate their privileges and duty more than the Catholics of New York?—[*From a letter.*]

FR. MCGARVEY ON FANCY RITUAL.

"PROBABLY none of the courses brought so many surprises as that in Liturgics under the Rev. Fr. McGarvey of the Church of the Evangelists, Philadelphia. The title would not suggest to most people a subject likely to be one of fascinating interest, and yet such is proved to be, and there was not one of Fr. McGarvey's hearers who did not grow eager and intense with something of his own enthusiasm. Then, again, it would be expected that a person interested in the affair of crossings and bowings, 'candlesticks and crossiers,' would be of a mystical and sentimental turn of mind; it was with something of a shock that several clergymen found their ideas of symbolism ruthlessly dealt with and the whole subject of mystical interpretation disposed of with the remark that it might all be very pretty but, as a matter of fact, 'all symbolical meanings given to the ritual of the Church were after-thoughts.' Once more, it is taken for granted that a 'ritualist' is a person who disregards the admonitions of Bishops, amuses himself with fancy ceremonial, and does very much as he likes; to one entertaining this notion it would have been rather startling to hear Fr. McGarvey asserting with utmost emphasis that the rubrics of the Book of Common Prayer are binding under pain of mortal sin, and that to disobey the Bishop's decision in any matter not determined by the rubrics was sheer Protestantism and self-will. It is clear that, in the matter of ritual as in many others, 'a little learning is a dangerous thing,' and that many usages have been pressed, by those who wished to restore dignity to the Services of the Church that really had very little authority to support them. For example, Fr. McGarvey assured us that while flowers might be very beautiful upon an Altar there was absolutely no ancient precedent for their use in the sanctuary, and that 'Vesper Lights' were a modern Anglican invention."—*Holy Cross Magazine.*

HYMN TO THE MOTHER OF GOD.

Mother of God ! O, not in vain
 We learn'd of old thy lowly strain.
 Fain in thy shadow would we rest,
 And kneel with thee, and call thee blest ;
 With thee would "magnify the Lord,"
 And if thou art not here adored,
 Yet seek we, day by day, the love and fear
 Which bring thee, with all saints, near and more near.

Henceforth, whom thousand worlds adore,
 He calls thee Mother evermore ;
 Angel nor Saint His face may see
 Apart from what He took of thee.
 How may we choose but name thy name,
 Echoing below their high acclaim
 In holy Creeds ? Since earthly song and prayer
 Must keep faint time to the dread anthem there.

How, but in love on thine own days,
 Thou blissful one, upon thee gaze ?
 Nay every day, each suppliant hour,
 Where'er we kneel in aisle or bower,
 Thy glories we may greet unblamed,
 Nor shun the lay by seraphs framed,
 "Hail, Mary, full of grace !" O, welcome sweet
 Which daily in all lands all saints repeat !

Fair greeting, with our matin vows
 Paid duly to the enthroned Spouse,
 His Church and Bride, here and on high,
 Figured in her deep purity,
 Who, born of Eve, high mercy won,
 To bear and nurse the Eternal Son.
 O, awful station, to no seraph given,
 On this side touching sin, on the other heaven !

Therefore as kneeling day by day
 We to our Father dutious pray,
 So unforbidden may we speak
 An Ave to Christ's Mother meek :
 (As children with "good morrow" come
 To elders in some happy home :)
 Inviting so the saintly host above
 With our unworthiness to pray in love.

JOHN KEBLE.

NOTES ON THE KALENDAR.

1st.—*St. Giles, or Ægidius, Abbot, Confessor*, a Gallican Saint of the 7th century, first a hermit, then drawn from his hermitage by Flavius, King of the Visigoths, to found the famous Benedictine Abbey of St. Giles, near Nismes. Though unconnected with England he is especially honored there, many churches being dedicated to him.

7th.—*St. Evurtius, Bishop*, was a Sub-deacon of the Roman Church. He came into Gaul early in the 4th century, became Bishop of Orleans, and died about A. D. 340.

8th.—*Nativity of the Blessed Virgin Mary*. This festival like that of the *Conception of the Blessed Virgin Mary*, (December 8th,) with which it is naturally associated, was earlier in the East than in the West. It is mentioned in the 7th century.

14th.—*Exaltation of the Holy Cross*. This festival has been kept from A. D. 629, when the Emperor Heraclius restored to Jerusalem the relic of the True Cross which Helena had left there, and which Chosroes, King of Persia, had carried away A. D. 614.

17th.—*St. Lambert, Bishop, Martyr*, became Bishop of Maestricht A. D. 668. He was an evangelist to the heathen, and a martyr for the rebuke of vice in the prison of Pepin of Herestal, A. D. 709. His relics were translated to Liege.

21st.—*St. Matthew, Apostle*. Of this Apostle we may be said to know only the circumstances of his call and the character of his Gospel (St. Mark ii, 14; iii, 18).

26th.—*St. Cyprian, Arch-bishop*, was converted to the Faith when past middle life. In A. D. 248, he became Bishop of Carthage. Two years later he withdrew from the city to escape the Decian persecution. After the death of Decius he returned to Carthage and governed the Church with prudence until his martyrdom, A. D. 258.

29th.—*St. Michael and All Angels*. St. Michael is described in the Old Testament (Daniel x, 13, 21; xii, 1; compare St. Jude 9,) as the guardian angel of the Jewish people; in the New Testament he is the great arch-angel, the type of the warrior angel, fighting for God and His Church against the power of the devil.

30th.—*St. Jerome, Priest, Confessor, Doctor*, was born about A. D. 342. He studied at Rome, and abandoned law for theology. For five years he studied Hebrew in the East, and in A. D. 378, was ordained priest at Antioch. The last thirty years of his life were spent in study at Bethlehem. He died A. D. 420. St. Jerome revised the Latin version of the New Testament and made a fresh one of the Old.

NOTES AND QUERIES.

"Does the Church permit a Priest to invite a Presbyterian Minister into the Church to assist him by reading the Lessons at Morning Service? This occurred here recently and has occasioned much discussion in the Parish."

California, July 1893.

M. B. M.

No! One of the Canons (number 14,) says that neither the Minister in charge of any congregation, or (in case of vacancy or absence) church warden vestryman or trustee "shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

The Church does not recognize the Presbyterian Ministry, but requires by Canon, that when any such persons desire to minister they must conform to the Church, pass through a period of preparation and be ordained by a Bishop.

By Canon also a communicant Layman of the Church may be duly licensed by a Bishop to act as Lay Reader. So that a Churchman who is not in Holy Orders can assist a Priest in Divine Service. But a Presbyterian Minister has not received the Bishop's license, nor can he receive it, for he is neither a Layman in the unity of the Church, nor a communicant Layman. He is in Schism.

The act of the Priest was contrary to law. He is a subject for discipline. His condemnation would cause to cease the "discussion in the parish."

In the mean time, some one should show that the Priest invited him, and the Presbyterian Minister accepted, as a communicant Layman, and press the point as publicly as possible. This was tried in a notable case in New York City not very long ago. The Rector urged some such reason in defense of a similar act and published it. The Protestant Minister resented, and retorted in effect that he had been invited as a "Reverend," not as a communicant Layman or Lay Reader. There was a buzz!

M. B. M. can advance this argument in the ecclesiastical circles of California, and see how the the Priest and Presbyterian Minister will stand it. (Read also Bp. Paret's letter to the *Living Church* printed in this issue of THE ARROW.

FROM THE ADDRESS OF THE BISHOP OF
SPRINGFIELD TO THE COADJUTOR-
BISHOP OF TENNESSEE AT HIS
CONSECRATION.

The secret of the Lord, dear brother, "is with them that fear Him." They do not, they cannot, fear the Lord who play fast and loose with truth, make light of vows and promises, and even oaths, and treat the creed of Christendom, and the laws of the Church, with indifference and contempt. Such men may have the secret of the future, but they cannot have the secret of the Lord. Be not anxious, brother, about this secret of the future, and the being "in touch with the age." He that is true is in touch with God, and he that fears God has in his possession the secret of eternity. "Broad" is the word; be not covetous, my brother, to share it. Broad is not a term which can be applied to truths or morals. Truth is fixed, narrow and straight. Be it what kind of truth soever—mathematical, scientific, ethical, theological—truth moves along lines like the lightning train, and to swerve from the track is destruction.

Morals are not to be measured by breadth. Morals are strict, or they must vanish away into the mystery of iniquity.

Be not covetous, brother, of the term "broad" in any association, "high broad" or "low broad" as descriptive of your theology or your theological position; the word is to be dreaded and shunned in that connection.

"The love of money," says the apostle, "is the root of all evil," and the craving for popularity is its twin sister, because popular favor helps to gratify the craving for gold.

Here, beloved brother, in the midst of this great university as a reality in possession, and an anticipation in prospect, the temptation might naturally fall upon you "to sell indulgences" in the interest of buildings and endowments. The feeling might stealthily creep in upon you, as it undoubtedly has in instances not a few before our day, and at the present time, assume some

such shape as this, if it found expression in words: "It will be profitable for my diocese, and my plans and myself last and least, to become all things to all men, that I may gain, not so much them, as theirs, to gain them but as a means to an end, that I may through my friendship and influences get access to their wealth;" and so you begin with Luther, or Leo X., and Melancthon to sell your indulgences, to deprave the faith, to pardon sin, and to condone sin and iniquity in the interest of your St. Peter's—be it what it may, personal advancement, a cathedral, a college, a hospital, or a university.

When you reach this deplorable condition you give pledges to society, you become a man of the world, you flatter yourself you can serve both God and mammon, you blow hot and cold, you deny the faith in act, while you commend it in word; you condone wickedness in high places because it would be unpopular with St. John Baptist boldly to rebuke vice; you court the society of millionaires, and boast of your association with wealth and fashion as a claim for admiration; your breadth is such that while you have emancipated yourself, as you would have the world to believe, from beggarly elements of the law and the institutions of the Gospel, still you condescend to say a generous word for them, and those who are still slaves to a literal obedience to Christ's command, and a reverence to a venerable, but worn out, past. Yes, you sell your indulgences to those who deny the faith in whole or in part, who break the laws of God and the holy Church, who are in the Church, not because they are of it, but because it gives them prestige, and it is a nice and just thing to be an Episcopalian, and they hope to improve the Church, and lift it to their own level when they have succeeded by sharp practice in persuading it to leave the creed, the sacraments, the ministry and godly discipline, as a dead shell, which the living creature abandons for a newer and better spiritual habitation.

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