



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

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NEW YORK, NOVEMBER, 1893.

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At the last Diocesan Convention Bishop Potter recommended the formation of a new diocese in the State of New York, to include territory from each of the present dioceses, excepting Long Island. We hope the proposed diocese will soon be created. The occasion of readjusting the territory would seem to be an excellent opportunity for adopting the Provincial System in New York State.

THE Archbishop of Zante, Greece, represented the Orthodox Greek Church at the Chicago Parliament of Religions. At the close of the session he illustrated the possibility of our re-union with the Catholics of the East by receiving the Blessed Sacrament in our churches, and by giving his blessing to our congregations.

WE are glad to hear from our old friend Fr. Newton, of Pueblo, Colorado. He writes, "I have begun the daily offering in Pueblo. Of course, being alone in the parish, when I am from town the service is intermitted. I have been waiting for a priest assistant in order to avoid this, but I concluded I could wait no longer, so I began the daily Mass last May. I was much encouraged by your editorial in THE ARROW for August—*Common Sense or Loyalty*."

THE Episcopal Theological School at Cambridge is responsible, in a large degree, for much of the heresy which Bishop Seymour is so determinedly exposing, regarding the person and work of Christ. The late Dean of this Seminary is now Bishop of Massachusetts. Dr. Hodges, of Pittsburgh, who is said to be in sympathy with the traditions of Cambridge, has been called to succeed him.

At the recent English Church Congress at Birmingham, Fr. Igantius rose and objected to the Rev. Charles Gore's reading a paper, saying: "I protest against this. This man is a denier of Christ. He ought not to be heard here." After Mr. Gore had read his paper the Bishop of Worcester gave the Monk of Llanthony permission to speak, but the cheers of his sympathizers, and the hisses and groans of his opponents, made such a tumult, that he was obliged to leave the hall.

Is it malice or ignorance that leads the great New York dailies so to mutilate accounts of Solemn High Mass and the like in Episcopal Churches as to make them untrue and ridiculous? It is not ignorance, for the same papers publish accounts of the most elaborate functions in the Roman Church without an error in ritual detail. It is malice, for when accounts are submitted for revision, the verbal changes our clergy propose are ignored and the omissions they suggest appear in headlines the next morning. As a matter of fact, the religious departments of many of the New York dailies are either in the hands of Romanists or are run in their interest, and they esteem it their policy to injure Catholics who are not also members of the Italian Mission. Fortunately the Romanists are overreaching themselves, and such headlines as "ANOTHER ADVANCE IN RITUALISM," "A NOVEL FORM OF DEVOTION FOR THE EPISCOPAL CHURCH," "CEREMONIES USUALLY SEEN ONLY IN A CATHOLIC SANCTUARY," are likely to do us great service by repelling the apostates of Protestant bodies from taking refuge in our Communion. Anything is to be welcomed which will repel persons from joining the Episcopal Church, who give as their sole reason for change of faith that they have abandoned Calvinism.

WHAT a pleasant experience to a Roman Bishop must be the receiving of a letter from Archbishop Satolli! Bishop Wigger who had forbidden Fr. Corrigan of his diocese to pursue a certain course of parochial instruction, has received one he will treasure. How delightful to be recognized by a representative of the Pope as a successor of the Apostles! The letter begins, "Your Very Rev. Excellency!" How soothing, if one's episcopal authority in one's diocese must be set aside, to receive as a quietus such gracious words as these: "Your Excellency should deign and be pleased to tell Father Corrigan that under the conditions expressed by himself, for the present there is no objection, with due regard, however, for your especial authority, as may seem proper in the future. And kissing your hand, I have the pleasure to remain Your Excellency's most affectionate servant in Christ,

FRANCESSE, ARCHBISHOP SATOLLI,
Apostolic Delegate."

Were proof wanting of the complete change of polity of the Roman Church from Episcopal to Papal, and the absolute degradation of the order of Bishops, the meek submission of American prelates to the rod of Satolli furnishes all one could ask.

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.; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesday, Fridays, Holy Days.—additional Low Mass, 9:30.

Confessions.—Fridays, 2:30 p. m. to 5 p. m.; and 8 to 9 p. m.; other times 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 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.

The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.

The Mission House is at 248 W. 45th St.

KALENDAR FOR NOVEMBER

- 1 We. **All Saints.** Masses 7.30, 8 and 9.30 (High.) St. Mary's Guild, Annual Meeting, 10.30. Burial Guild, Annual Meeting and Vespers, 5.30 p. m.
- 2 Th. **All Souls.** Masses 7.30, 8 and 9 (High.) Burial Guild Anniversary.
- 3 Fr. **Abstinence.** Requiem Mass, 8 a. m.* Confessions afternoon and evening.
- 4 Sa. O. V. B. V. M. Monthly Mass, 7 a. m.
- 5 S. **Twenty-third after Trinity.**
- 6 Mo. *St. Leonard, C.*
- 7 Tu.
- 8 We.
- 9 Th.
- 10 Fr. **Abstinence.** Confessions, Afternoon and Evening.
- 11 Sa. *St. Martin, Bp. and C.*
- 12 S. **Twenty-fourth after Trinity.**
- 13 Mo. *St. Britius, Bp.*
- 14 Tu.
- 15 We. *St. Machutus, Bp.*
- 16 Th. C. B. S., Monthly Mass, 7 a. m.
- 17 Fr. *St. Hugh, Abp.* **Abstinence.** Confessions, Afternoon and Evening.
- 18 Sa. **Twenty-fifth after Trinity.**
- 19 S.
- 20 Mo. *St. Edmund, K. and M.*
- 21 Tu.
- 22 We. *St. Cecilia, V. and M.*
- 23 Th. *St. Clement, Bp. and M.*
- 24 Fr. **Abstinence.** Confessions, Afternoon and Evening. Bona Mors Devotions, after Vespers.
- 25 Sa. *St. Katharine, V. and M.* Bona Mors, Monthly Mass, 7 a. m.
- 26 S. **Next before Advent.** St. Cecilia Vespers, 8 p. m. (Choir Anniversary.)
- 27 Mo.
- 28 Tu.
- 29 We.
- 30 Th. **St. Andrew, Apostle.** Sons St. Sebastian, Corporate Communion, 8 a. m.

* N. B.—Requiem Mass, 8 a. m. daily, except Sundays, Thanksgiving Day, and St. Andrew's Day, this month.

ORDER OF MUSIC.

Sunday in Octave of "All Saints"—Twenty-third Sunday after Trinity, November 5th.

Solemn High Mass.

Processional Hymn 437..... Barnby
Mass in B flat..... Neu-komm
Offertory Anthem from "A Song of Destiny"..... Brahms

"Far in yon regions of light, where pleasures fail not, wander the Spirits blest, breathed on by airs of glory, bright and divine, like a harp when a master-hand wakes it from silence. Free from care, like a babe that is sleeping, are they in heaven that dwell: pure and lowly as half opened blossoms, in those fields of light they ever bloom; and in bliss are their eyes still gazing on clearness, calm and eternal."

Post-Communion Hymn 435, two verses..... Franc
Recessional Hymn 235..... Monk

Solemn Vespers.

Processional Hymn 439..... Fairlamb
Proper Psalms 112, 121, 149..... Meyerbeer
Magnificat and Nunc Dimittis..... Meyerbeer
Vesper Hymn 427..... Monk
Anthem from "Holy City"..... Gaul

"No shadows yonder!
All light and song!
Each day I wonder
And say "How long
Shall time me sunder
From that dear throng?"

"No partings yonder!
Time and space never
Again shall sunder
Hearts cannot sever:
Dearer and fonder
Hands clasp forever."

"No weeping yonder!
All fled away!
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay."

"None wanting yonder!
Bought by the Lamb,
All gathered under
The ever-green palm;
Loud as night's thunder
Ascends the glad psalm."

Hymn 428..... Stainer
Recessional Hymn 30..... Chaffin

Twenty-fourth Sunday after Trinity, November 12th.

High Mass.

Processional Hymn 296..... Monk
Mass from "The Holy Supper of the Apostles"..... Wagner
Offertory Anthem, "The Son of God goes forth to War"..... Sullivan
(Words of Hymn 439.)

Post-Communion Hymn 312, first and last verses..... Hopkins
Recessional Hymn 447..... Redhead

Vespers.

Processional Hymn 232..... Dykes
Psalms 148, 149, 150 (Twentieth Selection)..... Gounod
Magnificat and Nunc Dimittis..... Bellini
Vesper Hymn 228..... Ewing
Anthem from "The Last Judgment"..... Spohr

"And lo! a mighty host of all nations and people stood before the throne and the Lamb. Of spotless white was every garment: in every hand a palm was borne. They fell before the throne of God with holy fear."

"These who passed through heavy tribulation have washed their robes and made them white in the blood of the Lamb. They stand before God's throne and serve Him day and night: and the Lamb shall lead them to fountains of living waters, and God shall wipe away all tears from their eyes." Blest are the departed who in the Lord are sleeping from henceforth for evermore: they rest from their labours and their works follow them."

Hymn 428..... Stainer
Recessional Hymn 429..... Gauntlett

Twenty-fifth Sunday after Trinity, November 19th.

High Mass.

Processional Hymn 233..... Steggall
Mass in G..... Von Weber
Offertory Anthem from "The Transient and the Eternal"..... Romberg

"Their country is on high;
There unclouded suns are shining;
There the wicked cease from troubling, and the weary are at rest.
There the tints of the morning fade not;
There Cherubim and Seraphim
All strike their celestial harps,
And with music fill the sky.
There dwells on high our Lord and King,
Th' Incarnate God, Who did redeem;
There angels sing in higher strains
How man his bliss regains.
There swells the full hymn of angels praising God,
And the boundless vault of heaven then echoes,
Glory to God.

Let us then worship and adore Him
Who has promised such bliss for eternity
To the spirit still inclined to good."

Post-Communion Hymn 311, Part 2d..... Uglov
Recessional Hymn 547..... Pleyel

Vespers.

Processional Hymn 234..... Smart
Psalms 123, 124, 125 (Seventeenth Selection)..... Donizetti
Magnificat and Nunc Dimittis..... Donizetti
Vesper Hymn 229..... Hervey
Anthem from "Christ and His Soldiers"..... Farmer
(Words of Hymn 439.)

Hymn 428..... Stainer
Recessional Hymn 19..... Ouseley

Sunday in St. Cecilia's Octave—Sunday next before Advent, November 26th.

Solemn High Mass of St. Cecilia.

Processional Hymn 436..... Gordigiani
Mass "St. Cecilia"..... Gounod

Soli, Chorus, Orchestra and Organ.

Offertory Anthem, Hymn to St. Cecilia..... Campana

"O Blessed Jesu, Son of a Virgin,
Now on this Feast a Virgin Saint we honor
Thy handmaiden Cecilia.
Crowned is this Virgin with eternal glory,
While she pleads for us; at her sweet petition
From every sin, grant us absolution.
O Virgin Born! hear Thou our prayer."

Post-Communion Hymn 316..... Haydn
Recessional Hymn 393..... Balfe

Vespers of the Sunday before Advent.

Recessional Hymn 274..... Dykes
Psalm 77 (Tenth Selection)..... Gounod
Magnificat and Nunc Dimittis..... Gounod
Vesper Hymn 28, three verses..... Monk
Anthem, "The Hour of Prayer"..... Speranza

"It is the hour of prayer, forget all earthly care,
Father Almighty, we are but dust,
In Thy great mercy we put our trust.
Thou art our Father, Thou art our Lord,
By men and angels Thou art adored."

Hymn 16..... Redhead
Recessional Hymn 280..... Von Weber

SPECIAL.

Sunday Evening, November 26th.

Solemn Vespers of St. Cecilia.

Processional Hymn 439..... Richards
Psalms 110, 113, 132..... Mozart
Festival Magnificat (First time)..... Weninger

Soli, Chorus, Orchestra and Organ.

Anthem from "The Last Judgment"..... Spohr

"Praise His awful Name, who was, and is, and is to come: praise to Him who giveth immortality: all glory and majesty surround His throne. Worship and adore Him! Glory to God! Mighty He cometh to judgment: for He shall judge the world in righteousness, and His people with His truth."
"Fear thou not, O man! for Thy Redeemer liveth. He that died is risen, and He shall live to all eternity! and He shall reign and shall conquer all His enemies."

"I know thy works, and thy labour, and thy patience; for my sake thou hast endured affliction. Be thou faithful unto death, and I will give thee a crown of life."

Anthems.
(a) Ave Maria, from "Joan of Arc"..... Gaul

"Ave Maria! Glad our thanks arise;
While on our hearts a beam through cloud is breaking!
Oh! for the seraph wings of yonder skies
To upward bear our song in joy awaking!"
Ave Maria.

Oh! bliss to know how blessings wait us near,
How balm for woe, kind mercy's still bestowing,
The heart that knows how goodness guides us here
Will ever be with joy and praise o'erflowing.
Ave Maria.

(b) Vision of St. Cecilia.....Lebourc

"God, the source of harmony; stars in millions shine on the curtains
of Thy throne. On seas of light everlasting, my joyous spirit soars,
O Father, up to Thee, evermore lost in angels deep devotion."

"When the silent evening falls,
When the breezes wake the dawn,
Then the rarest, holiest voices
Breathe of peace in sweetest psalm.
All that has life and all that life rejoices
Glorifies God in hymns of love."

"Softly the harp strings send their sweetest tone
Far to Thy lofty, blessed throne.
Now to my eyes the heaven's widely open,
Now may I see that holy throne.
I hear the great host of the angels sing,
With heavenly harps my heart accords.
O rapture! O marvel! this heavenly chorus
Softly unites with the music of earth."

(c) Hymn to St. Cecilia.....Prentice

"Let now the joyous air
With festal anthems ring,
Your trumpets blast prepare,
The clanging cymbals bring."

"Ye angels fair and great,
A Virgin's fame relate,
Christ's martyr join to celebrate."

"For she hath right to claim
Within your Choir a place,
Who in her mortal frame
So rivalled all your grace."

"What power, O Love, is thine!
With dauntless soul she sped,
For this, her Spouse Divine,
Her Virgin-blood was shed."

Hymn 455.....Concone
Recessional Hymn 240.....Herold

MUSICAL NOTES.

St Cecilia's Day, the Anniversary of the Choirs, will be observed on the Sunday within the Octave, November 26th, by a Solemn Mass in the morning and Solemn Vespers in the evening.

Tickets are required for the Special Service at night, and will be ready for distribution on and after Sunday, November 12th.

These tickets are freely given to any who apply, the only return expected is that whoever uses a ticket, shall liberally remember the Choir Fund at the collection taken on that evening.

"Hymns, Ancient and Modern," complete edition, containing 638 hymns, is used at all musical services.

The Musical numbers of the Mass are now sung in the following order.

- | | |
|------------------------|----------------|
| 1. Gloria in Excelsis, | 4. Sanctus, |
| 2. Kyrie Eleison, | 5. Benedictus, |
| 3. Credo, | 6. Agnus Dei. |

The Post Communion Hymn is sung in the place of the Gloria at the end of the Mass.

THE PARISH.

ONE of the Clergy will be in the Sacristy of the Church, or at the Clergy-House adjoining the Church, No. 232 West 45th Street, every morning, from 10 to 12 o'clock, for business, appointments, etc.

THE Burial Guild will hold its Annual Meeting and Vespers on November 1st, immediately after the second Vespers of All Saints' Day, 5 o'clock. The Solemn High Mass of All Souls' Day, November 2nd, will be sung at 9 a. m.

ALL Souls' Guild invites the members of The Burial Guild and of our congregation to assist at their Solemn High Mass, on November 2nd, at 10:30 o'clock, in the Church of the Transfiguration.

A REQUIEM Mass will be celebrated daily during November, at 8 o'clock, beginning with All Souls' Day, and except Sundays. Especial prayer will be made for those whose names are sent to the clergy. Select the day to correspond with the day of the month on which their souls were called hence. May they rest in peace. Amen.

THOSE who send Flowers for the Altar for All Saints' Day, can receive them again to take to the graves of their friends on All Souls' Day.

THE Rev. Fr. W. M. Bottome, Rector of Grace Church, Jamaica, L I, will preach the Sermon before the St. Cecilia Society, on Sunday Night November 26th, at 8 o'clock.

FUNDS are needed for St. Joseph's Guild. Will not friends and others who have assisted, aid us now and at once. Games suitable for older boys and subscriptions may be sent to Fr. Sharp at the Clergy House, 232 West 45th Street.

POOR and unfortunate persons have already applied for clothing. We have none to give. Will not our friends send in some, so that we may have to give to him that asketh? Clothing of every description, shoes, etc.

THANKSGIVING Day will be appointed by the President upon the last Thursday in November, we presume. If so, it will be upon the Feast of St. Andrew. In which case we shall say the Low Mass at 7:30 o'clock, with the Proper of St. Andrew. The High Mass will be sung at 9:30 o'clock, with the Proper of Thanksgiving Day.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BRONW, 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 meetings of this Chapter have commenced. Each man who is in earnest should report, and engage in the work.

MEN are needed in the several departments of Parish work to which the Sons of St Sebastian are pledged. Are you not willing to give a small portion of your time to the work in Christ's Church?

THE next meeting of this Chapter is a very important one, and probationers and members should make a special effort to be present. Keep the Kalendar before you!

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET, NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 10 CENTS:

ELLIOT DANGERFIELD, EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1891

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, NOVEMBER, 1893.

ARE BISHOP SEYMOUR'S CHARGES TRUE?

"There is no law of charity which requires the suppression of truth," nor will the plea of charity justify the violation of one's oath.

Complacent churchmen have recently been startled from their dream of peace by the war cry of one of their Fathers in God. In a charge to the Diocese of Springfield, in the sermon preached at Bishop Gailor's consecration, in articles for the Church papers, and in his recent letter to the *New York Tribune*, Bishop Seymour has conscientiously fulfilled the solemn vow he took before God and man when he was made a Bishop. "Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same? Ans—I am ready, the Lord being my helper." When Bishop Seymour took this obligation upon him, he meant what he said. No reservation in his heart gave the lie to the words on his lips. When he said "I am ready," he meant "I am ready."

It passes our comprehension, unskilled as we are in the subtleties of latitudinarian casuistry, how any Bishop of the Church who believes that the Catholic deposit of faith is the truth of God's Word can take this most solemn oath upon his lips, and then maintain silence, while doctors of divinity, seminary professors and Bishops of the Church deny Catholic truth as to Christ's Person and life; while men who have become too loose in their grasp of Evangelical truth to remain in the Protestant denominations are ordained to our priesthood; and while men who openly deny the truth of the Old Testament miracles, and are shaky upon the miraculous element in the New, are consecrated to the Episcopate. Yet, but one of our Bishops has spoken.

It would be interesting to know in what order words could be arranged to form an oath a broad churchman would refuse to take, (provided it were a stepping stone to the position and orders of the Church), or having taken, he would consider to bind him. We have Bishop Lawrence's published opinion in "After College, What?" that one's ordination oath does not limit one's future change of belief, and that, if belief changes after ordination, one need not therefore withdraw from the ministry. What oath can bind such a conscience as this? Five minutes after the man has said in the solemn service of the Church, "I unfeignedly believe all the canonical Scriptures of

the Old and New Testament;" before the ink is dry on the signature he has put to the solemn declaration, "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God," he may change his belief upon the very points he has subscribed to as the conditions of ordination, and still retain the office and influence the ordination confers. Yet a business man who dishonors his own note is a thief, and a layman who breaks his oath is a liar.

But we are told that this principle is not employed in the Church, and that the warning of Bishop Seymour is both injudicious and foolish. We doubt the honesty of those who deny the truth of Bishop Seymour's charge. We believe that the editor of a prominent church paper knows as well as ourselves that mental reservation, and such reservation as entirely changes the sense of the vows of ordination, is constantly, and indeed necessarily, employed when broad churchmen are ordained. This thing is not done in a corner, but is openly practiced and taught at least one of our seminaries.

The following letter to a priest of New York, which we have permission to quote will speak for itself:

CAMBRIDGE, MASS., JAN. 11TH, 1890.

DEAR ——— :

It is now two years that I have been studying at Harvard University. At the risk of telling you what you know better than myself, I feel inclined to say a word about affairs in Cambridge. What I especially want to speak of is the condition of things in the Episcopal Theological School. My knowledge in this matter is not of a nature to publish, yet I am convinced of its truth, and that in some way or other it ought to be made public. Last winter for the first time I attended an afternoon service at St. John's Memorial Chapel of the Theological School. Professor Lawrence, now Dean of the School, spoke extemporaneously, and, though I quote from memory only, he used words substantially as follows: "The question arises, then, what shall we teach our children with regard to Old Testament stories? We cannot teach them as we were taught, that they are absolutely true, for we no longer believe this. What shall we teach our children about Jonah and the whale? I think," said Mr. Lawrence, "that this matter becomes simplified if we look at the value we as children derived from the story of Jack the Giant Killer, how implicitly we believed it, how we loved to hear it, and how, as we grew older and learned that it was not true, we felt no shock at the discovery, but rejecting the husk of details about the legend we retained the kernel of truth within. It will be the same with the Bible stories, we may teach them as before, and the lesson of usefulness will be retained after the mere literalness of the event is thrown aside." Now, this, as I have said, is from memory only, but I know it reproduces the tone of the address and the attitude of the speaker upon the question of biblical interpretation, for the matter made considerable impression upon my mind at the time. Professor Lawrence, I understand, is personally a charming man to meet, and owing to this, exercises a great personal influence on the men with whom he comes in contact. * * * * *

I am taking a course at Harvard this year on the *History of Israel from the Period of the Judges to Ezra*, the criticism being from the Unitarian point of view, in order to familiarize

myself with the rationalists' arguments. But, so far as I can ascertain from conversations with members of the Episcopal Theological School, I might have studied the same subject *from the same point of view* had I taken the course in that school instead of in the University. I understand that the professor of Old Testament history at the Episcopal Theological School [Dr. Steenstra] holds that the ten commandments might have been written by Moses (!) but that the rest of the Pentateuch is the work of later writers. He teaches in his lectures, I am told, that the tabernacle and ark did not exist in early Jewish times, but that the whole account of them was a projection back into the past of Solomon's temple at half size, made by later writers in order to give divine sanction to Solomon's temple and its priesthood. Of course, here again, my information is at second hand, for I have these details from a student of the school, and they are therefore of little value for a direct charge; yet I feel that the tendency of this institution ought to be known. * * * * * It is somewhat interesting to note, that Professor Kellner of this school is the President of the Semitic Seminary of Harvard University, which meets bi weekly for discussion and the reading of papers on *Old Testament and other Semitic Myths*. Most of the members of this seminary are Unitarians, and their object is to submit Holy Scripture as rigidly to the test of the modern scientific method as, for instance, the Arabian Nights. * * *

Very sincerely yours,

Professors Steenstra and Kellner are still at the Episcopal Theological School; they mould the beliefs of numbers of our priests: and on October 5th Dr. Lawrence was consecrated Bishop of Massachusetts, while the declaration he has signed awaits the day of judgment in the archives of God's Church. "I do believe the Holy Scriptures of the Old and the New Testaments to be the Word of God."

NEW ENGLAND THEOLOGY.

The denial that theology is a science in any true sense of the word lies at the base of much of the vague and misleading religious teaching of the day. The Protestant world is awakening to the knowledge that the method it has employed in theological study for the past three hundred years is fundamentally and irremediably wrong, and now it chooses rather to throw Theology altogether from the category of the exact sciences than to return to the Catholic method which it has despised and discarded. One cannot fail to notice the feeling on this subject which prevails at the great center of learning in Cambridge, Massachusetts, where the mere mention of theology as an exact science too often brings an incredulous smile to the face of both student and professor.

And yet, the necessity of filling the place thus made vacant is keenly felt. Somehow it is found impossible for the intellectual man to leave the field of Theology a blank. The *idea of God* cannot be excluded. Man must think of God, and ponder His being and His attributes. And thus it comes about that philosophy, or more strictly metaphysical speculation, is intruded into the field of theology; and we are told that if anything whatever is to be known about God, human reason alone is the source from which it is to spring.

Now those who are attempting to push the modern scientific method into the realm of spirit, regardless of its inadaptability for such research, seem altogether blind to the fact that this method fails utterly to give us absolute knowledge even in the realm of matter. One who not long ago put forth a book on the "Idea of God" has, in another work,* while treating of the "Relativity of Knowledge," shewn conclusively that a moment's thought will overturn whatever theory we may assume concerning the existence of things, and will leave us in total darkness as to absolute and ultimate truth. He shows that by sheer force of intellect "we cannot know the Absolute but only the Relative." "The possibilities of thought," says he, "are not identical or co extensive with the possibilities of things. A proposition is not necessarily true because we can conceive its truth; nor is a proposition necessarily untrue because it contains terms which to us are inconceivable." Physical Science, for example, is based upon the Atomic Theory, yet this theory is inconceivable. Matter divided must resolve itself at last into its ultimate unit, yet we cannot conceive of this unit as existing without extension, and hence divisibility.

If then, by pure reason, man is utterly incapable of unearthing in its essence the most elementary physical truth, how much more is he incapable of attaining by pure reason to spiritual truth. If the infinity of matter is beyond his ken, how much more the infinity of spirit!

Of course it would be as absurd to assert that there can be no *idea of God* without a revelation, as it would be to say that there can be no ideas about the physical universe without experiment, or about history without research; but, from the nature of the case, theories formed independent of revelation can be but theories; their only claim to acceptance is the degree in which they harmonize with the mental temper of the hearer. They may be right; the probability is that they are wrong.

Physical science has demonstrated truths; but, as we have seen, these truths are relative and not necessarily absolute; moreover, they are based upon ultimate propositions which man, unable to prove, calls self-evident. These axioms appeal very forcibly to our minds, and ordinarily we have no hesitation in accepting them. But we should remember that Science has no power to compel our acceptance of them, and that the position is always open to us that they represent but partial truths adapted to an imperfect existence. We may, at this moment, be living in a world of four dimensions, the discovery of which fact, could our eyes be opened, would overthrow such fundamental axioms as that which asserts a straight line to be the shortest distance between two points. Science is unable to argue that there is no fourth dimension because it is inconceivable, for the same reasoning might be used to prove the non-existence of matter. Berkeley's theory of the External Universe, for anything Science can say to the contrary, is altogether tenable. Pascal said, "men are naturally and inevitably incapable of treating any science whatever in a perfect method," and two centuries of physical research has not altered in the least the truth of the remark. Without a perfect method, the results of Physical science can never be more at the most than hypotheses; hypotheses

*Mr. John Fisk, "Cosmic Philosophy."

magnificently worked out, and infinitely useful, but still hypotheses.

Again; the testimony of the senses is the only witness to truth allowed by the advocates of the modern scientific method; but God is Spirit and His truths are spiritual: the scientific method then, as generally understood, is not adapted to the study of Theology. We may attempt to study astronomy with a microscope; but we shall make no progress, and we shall probably see our own face reflected in the lens.

Progress in physical science is desirable, but it is not necessary; thus it is not necessary that we should be able to cross the Atlantic in four days, however desirable it may be. Who will say that lives have been more happy and useful, or have redounded more to the praise and glory of their Maker since the introduction of electricity? Religion, on the other hand, is necessary to progress; for mankind has never taken a step forward in moral or humane ideas except some religion, true or false, has been the motive force. Now by mere speculation as we have showed, man is unable to attain to more than a hypothetical knowledge of God. But for a religion to be of permanent value to mankind it is necessary that it should not be hypothetical. It must speak with authority, and convey a true and a definite message. The reason for this is found in the constitution of man's nature; he has greater regard for the welfare of his body than for the welfare of his soul. He will dodge a brickbat whether he believes in the reality of the existence of matter or not, but he will not dodge the Devil till convinced that there is one.

It follows that, if we are to have a true Theology, it must come by revelation; and that, if we receive a revelation, Theology, though from the nature of its subject it cannot be complete or perfectly understood, will be the most exact of the sciences.

We cannot reach up to God; if we are to know Him, He must stoop to us. Modern science may also thrust itself into the realm of practical religion and attempt to deal with human suffering, but its touch is cold, and harsh, and mechanical. It gives over the work into the hands of the corporation and paid employees; but nothing can be a substitute for the love which says, "you are poor, I will share your poverty; you suffer, I will suffer too; you are leprous, I also will become a leper that I may help you." This spirit alone has done permanent good in the world, and this spirit alone can regenerate it. It is the spirit of Him who said not "go," but "come"; and who also gave that other saying so necessary to the first, and yet so contrary to the spirit of modern Theology. "Blessed are they that have not seen and yet have believed."

THANKSGIVING DAY.

The One Day, observed in the American Church with "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of His merciful Providence," has its advantages.

In England there has arisen some difference of opinion and practice this year, because of the long drought. Some of the clergy appear to think that the popular "Harvest Home" should not be used because of the failure of the crops.

Others are holding their "Harvest Homes" with explanations.

It has been suggested that one service for the Kingdom could well be authorized, to include *other blessings* besides the crops, so that hereafter Thanksgiving would be an Annual Festivity not depending for its observance upon the condition of the harvest only.

The Mother Church could well do this. We should regard it with approval—a testimony to the wisdom of our American Fathers, who provided us with a good Thanksgiving Day service in 1789, over a hundred years ago.

There was a time when churchmen slighted our service and Thanksgiving Day; treating the day as a somewhat Puritan observance, and the service as a Matins to precede a sermon which might be a yearly review of the agricultural and somewhat successful year, perhaps a political review. It were better to regard the thanksgiving "for the fruits of the earth and all other blessings of His merciful Providence" as a Feast Day consequent to the Rogation Fasting Days. It is possible for a minister to mark the First Vespers of the day by using Selection XX. for the Psalms, "such lessons as he shall think fit in his discretion," and the Collect for Thanksgiving Day, which "may be used at the evening service of the day before." In the special Matins for the day, Psalms 104 and 145 can be said as the "portion of the Psalms at the discretion of the minister." Proper Collect. Epistle and Gospel for the Mass are provided. The Church of England would not go far astray if she were to provide the same services. She would be prepared as we are for a Harvest Home and a Thanksgiving for "all other blessings" of the year.

At any rate, our own people should observe the day with much devotion and value the provision made in the Prayer Book. We have it already a service of the Church an advantage which our English brethren would have made more of in the Catholic Revival had they had such an opportunity.

ALL SOULS' DAY.

DA REQUIEM, DOMINE.

Pale taper-light within the chapel dim,
Mute sense of air with incense-smoke oppress;
Low plaintive murmur of the old sweet hymn,
"Grant unto them, O Lord, eternal rest."
Ev'n as we sing, by angel-hands are borne
Into the haven of their Saviour's breast
Souls that have languish'd in a world forlorn:
Grant unto them, O Lord, eternal rest.
Purg'd from the frailties of a world of sin,
Shall they not gain the portion of the blest?
The gate was open: they are enter'd in:
Grant unto them, O Lord, eternal rest.

Rever.

UNAWARE.

Some day, when falls a sudden sense
Of perfect peace on heart and brain,
That comes, we know not why or whence,
And ere we seek is gone again;
When breathes the unexpectant hour
Strange beauty of an instant blown,
As if a rose were full of flower
Whose earliest buds we knew not grown.
Perchance, one winged moment sped
Down the white heights of heavenly air,
Some spirit of our blessed dead
Hath stood beside us unaware!

Kate Putnam Osgood.

NOTES AND QUERIES.

Are all the Stations of the Cross based on Holy Scripture? If not, why are they used?

VERONICA.

The object of the Stations of the Cross is not to "interpolate in Scripture" events in the passion of our Lord which are not there written, nor to teach history, but to draw from Holy Scripture and elsewhere (from mere legend if you like), such elements as will excite devotion by encouraging meditation upon the suffering and death of our Lord. You would hardly contend that Holy Scripture gives a complete account of every event which happened to our Lord while on earth, or of every suffering He endured. Protestantism is allied with Rationalism in this contention. Protestantism, assuming that what is not explicitly stated in the Canonical Scriptures, must not be believed as religious truth, holds simply to the letter and loses the spirit of early Christianity, which alone gives life to our study of Christ. Rationalism neglects what is not written in so many words, whether canonical or not, and arranging its material in logical order by collating and comparing, "disproves" the Scriptures from internal evidence. But neither of these is the method of the Catholic Church, which has ever recognized that tradition holds a place in our belief and practice. The four Gospels do not profess to give us a complete historical account of the period they traverse. It is significant that the last words of the last Gospel should so vividly enforce upon our minds the fact that there are thousands of events, and doubtless miracles, in the life of our Lord which are not written in inspired history, but which may still be proper subjects for our imagination and our devotion. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

There is hardly a Catholic, or indeed devout Protestant preacher, who does not make use of this principle both in meditations and in sermons when he strives to rouse the emotions by bringing before the imagination some phases in the life of our Lord, the details of which are not written. If these details may be presented to the imagination in sermons, why not in pictures?

But if it is a Puritanical spirit which protests against a picture of a second and a third fall of our Blessed Lord as He bore the weary weight of His cross to Calvary, it is an unbelieving spirit which protests against the Veronica Station as "unreasonable, which no wise man can read without a smile on his face and a sigh in his heart."

Did signs and wonders cease with the last recorded miracle in Holy Scripture? Are the miracles wrought by our Blessed Lord limited to those vouched for in the Sacred Text? Protestantism practically says "Yes;" and from that position it is but a step, as we see from the trend of the religious thought of to-day, to a disbelief in miracles altogether. Catholicism to the question says "No!" The Church breathes the very air of miracles and the supernatural. The Lives of the Saints with the miracles contained have ever been in the Church the subject of devout contemplation. The Church does not single out any one miracle unrecorded in Holy Scriptures and say it is true, but she does hold fast to the miraculous element in the lives of the Saints. She does not say you must believe *de fide* the story of the deliverance of St. John from the kettle of boiling oil, or the imprinting of the Saviour's likeness upon the handkerchief of St. Veronica, but she does encourage her children to the devout contemplation of such things as based on a true principle.

Some legends are false, some are true; and we may not always be able to discriminate. But a Catholic will not give less weight to a legend because it contains the account of a miracle.

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- III. POINTS OF OUTLOOK.—From every point of the house the whole stage and the whole background may be seen. But, while from the centre of the house every Catholic Practice is seen with its respective background of fact, from the side points of view Catholic Practices are easily referred to facts to which they have no relation, and not unfrequently these practices appear to have no background of fact whatever. While from the central position the unity of design is everywhere apparent; from the side the view is always distorted and disarranged, so that the drama is discordant. Catholics take the central position; Heretics the side.

- IV. PARTIAL ARGUMENT.—Litany, chant, and hymn constantly ascend from the multitude of actors. We see rising before us the stately cathedral, above whose glorious altar Jesus ever dwelleth in the Sacrament of His love, and in the background we see the Saviour saying of the poor woman who had just anointed His feet with the costly ointment "She hath wrought a good work in me. She hath done what she could;" and to His Apostles, "Lo, I am with you always, even to the end of the world." A bell sounds and a long procession sweeps into the church. We see in the past the procession of the palms, Jesus meekly riding to Jerusalem to the death upon the cross. Solemn High Mass is sung before the altar, and again in the background we see representations of the last supper and of Calvary. The deep bell of the cathedral tolls, clouds of incense arise, the Host is elevated. Our heads are bowed in adoration, still we see in vision the heavenly revelation of St. John—the worship of the Lamb upon the throne, and hear the solemn words "I, if I be lifted up, will draw all men unto Me."

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