



HE

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AT Christ Church, Elizabeth N. J., a service similar to the ancient office of *Tenebrae* was sung on the evening of Wednesday, in Holy Week. *Tenebrae* is every year being used in more and more churches. The fact that it is a service which must be rendered well or not attempted, doubtless deters many of our smaller parishes from introducing it.

WE were sorry to notice in the lists of Holy Week services, that certain priests in their ill-advised eagerness to revive something, celebrated Mass on Good Friday. It ought not to be necessary to remind these well intentioned clergymen, that to consecrate the Eucharist on Good Friday is "contrary to the use of the Catholic West." It is unadvisable to revive the Mozambique rite in America.

ONE by one the special advantages of extemporary prayer as practiced by Protestants in their public services are disappearing. A California court has just decided in the suit brought by a young lady against the Rev. J. C. Campbell for slander in the course of a prayer before his congregation in the First Methodist Episcopal Church, of Los Angeles, that "no prayer containing a slander, publicly uttered, can be exempt from legal consequences."

THE Church of the Redeemer is doing a good work in the tenement district of the East Side. It has established a Church Settlement House at 1556 Avenue A, where the poor may obtain, for a merely nominal sum, instruction in sewing, crocheting, dressmaking, embroidering, painting, cooking, stenography and music. A corps of teachers gives instruction to backward or sickly children, and trained nurses are in readiness to attend the sick at their homes. This excellent undertaking is worthy of encouragement and support.

GOING to buy a bicycle? Inquire first of the Roman Catholic clergyman in your neighbourhood. We understand that since the Holy Father has forbidden priests to ride bicycles, many of the Roman clergy have wheels for sale cheap.

The Sacred Heart Review strikes the nail on the head when it says:—"The Pope knows perfectly well that the great *crux* is not so much Anglican orders as the doctrine of the papacy—the supremacy of the See of Peter. Suppose the English orders were declared valid, would that bring them any nearer to union with Rome? It would probably make them more stiff and unbending. There is no evidence that they would be one whit more inclined to submit to the Holy See than they are now."

The Republic, a Roman Catholic paper published in Boston, gives us, in its issue of April 13th, the following editorial advice:

"Now we feel in duty bound to tell THE ARROW, that the language of its correspondent is both intemperate and inelegant. We are sure the editor of our esteemed Unitarian contemporary, the *Christian Register*, would not permit such license on the part of his correspondents. He would surely draw the line at such epithets as 'thieves' and 'liars' however much he might think the terms were merited."

Alas, the inconsistency of the *Republic*! In the very next column it prints an editorial headed, "LANSING THE LIAR."

PART of the original High Church campaign which gradually came to be widely accepted by all schools of churchmen was the "Free and Open Church" movement. But in this, as in the surpliced boy choir craze, which regarded boys' voices as a *sine qua non* of Catholic music, the reaction has set in. The latest reversion to type is St. Peter's Church, Brooklyn, where even the popularity of Dr. Lindsay Parker is unable to keep up the necessary income under the envelope system. It is reported that St. Peter's has already begun again to rent pews. Men who have unendowed property in trust, which requires a fixed annual income to keep intact, are questioning their right to leave it unprotected by trusting exclusively to the fickle envelope pledge. There is more than grave doubt whether, legally or morally, trustees of churches have the right to run risks which would be universally condemned in the management of secular interests.

A PROTESTANT layman writes to the *Christian Cynosure* in regard to Ritual—Catholic and Masonic: "Behold," he says, "a brave, bold editor penning leading editorials against beads, pictures and crossing one's self before the Catholic ecclesiastic, then watch that editor 'walking on the square,' throwing signs and dueguards at a 'worshipful master' or 'high priest,' or kneeling to the sun, moon and stars. A lecturer hurls his wit and sarcasm at Romish candles, crucifixes and holy water; the next night, as a Protestant pagan, he stands beside three tallow dips solemnly repeating the ritual of Sabianism, and parading on his faithful breast the emblems of nature worship. Would it not be more consistent for Protestantism to put down this organized empire of pagan despotism in its own bosom and rid our beloved republic of this most dangerous and deadly kingcraft and priestcraft before waving danger signals at shadows from continental Europe?"

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 and 8 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesdays, Fridays and Holy Days—Additional Low Mass, 9:30.

Confessions—Fr. Brown and Fr. Upjohn, Fridays, 2:30 to 5:00; Fr. Staunton, Fridays, 7:30 to 9 p. m.; Saturdays, 4 to 5 p. m. At 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 or Clergy House, 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 MAY.

- 1 We. **Sts. Philip and James.** St. Mary's Guild Monthly Mass, 9:30 a. m., and Meeting.
- 2 Th.
- 3 Fr. **Invention of the Holy Cross.** Abstinence. Confessions, 2:30 to 5, and 7:30 to 9 p. m.
- 4 Sa. O. V. B. V. M., Monthly Mass 8 a. m. Confessions, 4 to 5 p. m.
- 5 S. **Third after Easter.** Burial Guild Monthly Meeting, after Vespers.
- 6 Mo. **St. John E, before the Latin Gate.** Burial Guild Monthly Mass, 8 a. m.
- 7 Tu.
- 8 We.
- 9 Th.
- 10 Fr. **Abstinence.** Confessions, 2:30 to 5, and 7:30 to 9 p. m.
- 11 Sa. Confessions, 4 to 5 p. m.
- 12 S. **Fourth after Easter.**
- 13 Mo. Requiem Mass, 8 a. m.
- 14 Tu.
- 15 We.
- 16 Th. C. B. S. Monthly Mass, 8 a. m.
- 17 Fr. **Abstinence.** Confessions, 2:30 to 5, and 7:30 to 9.
- 18 Sa. Confessions, 4 to 5 p. m.
- 19 S. **Fifth after Easter. Rogation Sunday.** *St. Dunstan, Abp.*
- 20 Mo. **Rogation Day.** Abstinence. Requiem Mass, 8 a. m.
- 21 Tu. **Rogation Day.** Abstinence.
- 22 We. **Rogation Day.** Abstinence.
- 23 Th. **Ascension Day.** Solemn Mass, 9:30 a. m.
- 24 Fr. **Abstinence.** Confessions, 2:30 to 5, and 7:30 to 9.
- 25 Sa. Confessions, 4 to 5 p. m.
- 26 S. **After Ascension.** In Octave. *St. Augustine, Abp.*
- 27 Mo. **Venerable Bede, Priest.** Requiem Mass, 8 a. m.
- 28 Tu.
- 29 We.
- 30 Th.
- 31 Fr. **Abstinence.** Bona Mors Devotions after Vespers, 5 p. m. Confessions, 2:30 to 5 and 7:30 to 9 p. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday**—For the Children 9 a. m., weekly.
- Monday**—Burial Guild, 8 a. m., first in month.
Requiem 8 a. m., other Mondays.
- Tuesday**—Additional, 6:30 a. m.*
- Wednesday**—St. Mary's Guild, 9:30 a. m., first in month.*
Additional, 9:30 a. m.*
- Thursday**—C. B. S., 8 a. m. Nearest middle of month.
- Friday**—Additional, 9:30 a. m.*
- Saturday**—O. V. B. V. M., 8 a. m., first in month, in Church; other Saturdays in Mission House.
Bona Mors, 8 a. m., last in month.
- Holy Days**—Additional, 9:30 a. m.

GUILD MEETINGS, ETC.

- Sunday**—Singing School, 9:45 a. m., weekly.
Bible Class for Men, 10 a. m., weekly.*
Sunday School, Lessons, 2:30 p. m., weekly.
Bible Class for Women, 3:30 p. m., weekly.*
Burial Guild, after Vespers; first in month.*
- Monday**—St. John's Guild, 4 p. m., weekly.*
- Tuesday**—Men's Guild, 7:45 p. m., weekly.
Sons of St. Sebastian, first in month.
League of St. Lawrence, as called.
- Wednesday**—St. Mary's Guild, 4 p. m., first in month.*
Guild of St. Mary of the Cross, 8 p. m., weekly.*
Guild of St. Alban, 8 p. m.
- Thursday**—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.*
- Friday**—Guild of St. Mary of the Angels, 3:30 p. m., weekly.*
Bona Mors Society, after Vespers, last in month.
St. Joseph's Guild, 7:30 p. m., weekly.*
- Saturday**—Industrial School, 10 a. m., weekly.*

* NOTICE.—Usually omitted from Trinity to Michaelmas.

ORDER OF MUSIC.

Third Sunday after Easter, May th.

SOLEMN HIGH MASS.

- Processional, Hymn 302.....Monk
Mass in E flat.....Guilmant
Sequence, Hymn 137.....Gordigiani
Offertory Anthem, from "The Messiah,".....Handel

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first fruits of them that sleep."
Post-Communion, Hymn 321, two verses.....Mason
Recessional, Hymn 136.....Monk

VESPEKS.

- Processional, Hymn 131.....Lassen
Psalm 118, (Sixteenth Selection).....Mercadante
Magnificat and Nunc Dimittis.....Mercadante
Vesper Hymn 128, first, second and last verses.....Mendelssohn
Anthem, from "The Transient and the Eternal,".....Romburg
"In characters inelible it stands graven in the Book of Fate
"Dust unto dust." All breath shall as a breath expire,
All that blooms soon shall fade,
All that glows shall grow cold,
Nature i self shall fail and all that is earthly perish,
Though mour. s the harp, though the willows weep,
Murmurs the wind.
Yet rejoice! rejoice with gladness!
Wave ye eternal palms of Eden!
What though the body return to dust,
There is that which cannot die,
That which defies destruction,
That which mocks decay.
A spirit still inclined to good,
A spirit loving goodness,
As pure as desires of angels,
Full of love to God and man.
A spark of the flame of God;
The reflection of His brightness
The soul, that cannot die."

Hymn 27, first and fourth verses.....Monk
Recessional, Hymn 175.....Monk

Fourth Sunday after Easter, May 12th.

SOLEMN HIGH MASS.

- Processional, Hymn 297.....Dykes
Mass in G.....Von Weber
Sequence, Hymn 504.....Balfé
Offertory Anthem, "Hosanna,".....Granier
"A man is dead; he will arise again,
He will appear, fear not, O Christian men;
Shed not a tear, lift up your eyes,
What promise shines in the bright Easter skies."
"Night like a pall seemed to dispel the day
When God's dear Son passed from the world away;
But now on high beams purest light,
Creation bows in its awe at the sight"
"O Christ! thy love overwhelmed me
With celestial ecstasy
Thou art mine, O King Divine
Hosanna! Praise be Thine."

Hymn 316, two verses.....Haydn
Recessional, Hymn 304.....Elvey

VESPERS.

- Processional, Hymn 502.....Gumbert
Psalm 147, (Nineteenth Selection).....Prentice
Magnificat and Nunc Dimittis, (Service in D).....Prentice
Vesper Hymn 127.....Bach
Anthem from, "The Redemption,".....Gounod
"From Thy love as a Father, O Lord, teach us to gather that life
will conquer death."
"They who seek things eternal
Shall rise to light supernal
On wings of lowly faith."

Hymn 27, first and fourth verses.....Monk
Recessional, Hymn 305.....Oakeley

Rogation Sunday, (Fifth after Easter), May 19th.

SOLEMN HIGH MASS.

- Processional, Hymn 468.....Monk
Mass in A.....Kalliwoda
Sequence, Hymn 214.....Flemming
Offertory, Anthem from, "Jubilee Cantata,".....Von Weber

"Father, reigning in Thy glory,
Oh receive the thanks we bring,
Look on us with loving kindness
While we here assembled sing.
Hear us vow to serve Thee newly.
Thou, who dealest ever truly,
All thou hast, both heart and hand
Give to God at His command.
O Lord bless Thou us, O Lord preserve Thou us
O Lord make Thy face to shine on us,
And let Thy peace be with us." Amen.

Post-Communion, Hymn 143.....Barber
Recessional, Hymn 469.....Hervey

VESPERS.

- Processional, Hymn 468.....Monk
Psalm 118, (Sixteenth Selection).....Prentice
Magnificat.....Wiegand
Nunc Dimittis.....Barby
Vesper Hymn 142.....Monk
Anthem, Prayer from "Moses in Egypt,".....Rossini
"Oh, Thou whose power tremendous
Upholds the starry sky.
Thy grace preserving send us
To thee O Lord we cry.
O God of mercy hear us
Our pains, our sorrows see;
Thy healing pity spare us
And bring us home to Thee"

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

Sunday in Ascension, Octave, May 26th.

SOLEMN HIGH MASS.

- Processional, Hymn 147.....Monk
Mass in B Flat.....Neukomm
Sequence, Hymn 148.....Gordigiani
Offertory Anthem, from "The Redemption,".....Gounod
"Unfold ye pe tals everlasting
With welcome to receive Him ascending on high,
Behold the King of Glory, He mounts up through the sky,
Back to the heavenly mansions hasting
Unfold for lo, the Kin e comes nigh.

But who is He, the King of Glory?
He who death overcame, the Lord in battle mighty.
But who is He, the King of Glory?
Of hosts He is the Lord; of angels and of powers;
The King of glory is the King of the Saints."

Post-Communion, Hymn 316, two verses..... Haydn
Recessional, Hymn 304..... Elvey

SOLEMN VESPERS.

Processional, Hymn 147..... Monk
Proper Psalm 24, 47, 108..... Mozart
Magnificat and Nunc Dimittis..... Bellini
Vesper Hymn 150..... Gumbert
Anthem..... Garcia

"Our Lord is risen from the dead,
Our Jesu has gone up on high,
The powers of hell are captive led,
Dragged to the portals of the sky."
"There His triumphant chariot waits
And angels chant the solemn lay;
Lift up your heads, ye heavenly gates,
Ye everlasting doors give way."
"Loose all ye bars of massy light
And wide unfold the glorious scene
He claims those mansions as His right
Receive the King of glory in."
"Honour and homage to our King,
His praise let every angel sing
Higher still higher swell the strain
Jesu our Lord shall ever reign."

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

THE PARISH.

THERE will be two masses daily until Trinity Sunday, 7.30 and 8 o'clock: also frequent special and votive masses at hours noted above.

THE Quarterly Mass of the Nashotah League, will be celebrated at 8 a.m., May 26th, Feast of S. Augustine of Canterbury.

THE Stations, under the charge of the Men's Guild, were a most successful series of services. The congregations, always large, increased steadily to the last.

THE Bishop of Delaware, acting for the Bishop of New York, who was absent on Visitations in the country, confirmed our class of 46 candidates, on Friday night, April 26th. Another candidate had been confirmed for us on Low Sunday, in Trinity Chapel. A special Mass was celebrated for their First Communion on Sunday, April 28th.

THE Society of St. Alban the Martyr, has been reorganized with the membership of elder boys of the parish as active members, and the adults as honorary members. As the Guild of St. Alban, it will have a bright future, under the directorship of the Rev. Fr. Upjohn.

THE Industrial School has closed its sessions for the season. Attendance has been large, work has been well done, and the enthusiasm of the Officers and Teachers has been well rewarded thereby. We hope for a full school and even better results next season.

It is not too soon to get ourselves ready for the Summer Outings of our Scholars. Contributions should be very liberal this year. Much good is done for the children and mothers by this means, and a stock of health is laid.

AN old parishioner, from a distance, writes: "I hope to have a small share in the new church, as soon as I begin to earn money again."

Will not this instance stir up some of us, or all of us, who have "money" for almost all things

whatever we fancy, or, who can earn a little expressly to give to the new church?

PHOTOGRAPHS of the interior and exterior of the present church will soon be ready for sale, by the members of St. Mary's Guild. The proceeds to go to the building fund of the new church.

THE League of St. Lawrence has for sale copies of the Sermon on Paradise and Purgatory, which was preached in the Church of St. Mary the Virgin, on the eve of All Saints' Day, 1894, by Dr. Alfred G. Mortimer. The Sermon which is entitled, *The Blessed Saints and the Holy Dead*, will be sent post-paid upon receipt of five cents in stamps. Address,—*The League St. Lawrence*, 232 West 45th St., N. Y.

A single copy of THE ARROW for the last three years, bound in half morrocco, remains unsold. Price, \$3.00.

EXCHANGES The 212 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new Exchanges received since last month are acknowledged:

The Nebraska Baptist, Lincoln, Neb.; *The Mount Hor Herald*, Rochester, N. Y.; *Providence Visitor*, Providence, R. I.; *Progress*, Regina, Cessa, Canada; *S. Alban's Standard*, Erie, Pa.; *Church Messenger*, Wilmington, Del.; *The Dial*, S. Mary's, Kas.; *The Parish News*, Richmond Hill, L. I.; *S. George's Kalendar*, Schenectady, N. Y.; *Church and Home*, Suffield, Conn.; *Our Church Record*, Turner's Falls, Mass.; *Sacred Heart Review*, Boston, Mass.; *Christ Church News*, Riverton, N. J.; *S. Paul's Chronicle*, New York; *The Beacon Light*, Allegany, N. Y.; *Catholic Weekly*, Troy, N. Y.; *S. Andrew's Parish Notes*, Philadelphia, Pa.; *The Beacon*, North Tonawanda, N. Y.; *S. Mark's Churchman*, Penn Yan, N. Y.; *The Commonwealth*, Washington, D. C.; *The Republic*, Boston, Mass.; *The Messenger*, Worcester, Mass.; *Catholic Advocate*, Fall River, Mass.; *Brick Church Life*, Rochester, N. Y.; *Colorado Catholic*, Denver, Col.; *Parish Record*, Norwalk, Conn.

BEHOLD THY MOTHER.

FROM His Cross, as from a glorious high throne, He looked down on His Holy Mother, and on His beloved disciple and committed them to one another's care. "Behold thy Son," and "Behold thy Mother," were words spoken from on high—words fulfilled even now in the Church and Kingdom of JESUS CHRIST, wheresoever Christian people show due honour to the Mother of their Saviour, cherish and honour her memory, and call her Blessed.—*John Keble*.

IS THE SEE VACANT?

"HE [Brooks] was the last Bishop who enjoyed the hospitality of the rector's home, the last that crossed the threshold, and the last and best of his kind. Everything else seems so small and tame now. It is hard to think what the Church has gained by his departure, it is easy to see what it has lost, will continue to miss and will be unable to supply. Two years make no change." —*St. Matthew's Echo*, South Boston, Mass.

error. An "unaccepted general council" is a contradiction of terms.

Now the appeal to the General Council to day is an appeal to the Church, and the appeal to the Church is an appeal to time. Decree of pope or council never yet settled a matter, but the acceptance of the decree; and this by a process that is gradual, not simultaneous throughout the world. Decisions of popes and councils have been cast aside like chaff when not in accordance with the faith once for all revealed. There have been councils called "general," which, have never survived, because their teaching was heretical; there have been two councils summoned in opposition to each other, and each called "general," of which one has survived because it stated the faith. It is the truth that makes the council, and not the council the truth.

To apply all this. Truth is a tonic, heresy is a poison. Though it is possible for one in good health to die a violent death, it is impossible that a poison persistently taken should not eventually kill. The Nestorians, as a church, were committed to heresy, and as a church they are dead. The truly general council of Ephesus, which condemned them, stands as a monument to the survival of truth. The Donatists committed themselves to error, and they disappeared. Nice, Constantinople, and Chalcedon all survived, because they spoke the truth; organized Arianism, Eutychianism, Docetism, etc., all died because they were committed to error.

Now, on the Roman theory, the great Eastern Church has for nearly a thousand years been committed to heresy. Its draughts of poison have been deep and continuous, for it has strenuously denied the supremacy of Rome, and the infallibility of the Pope. Yet it has not died the death; and Roman writers are most zealous in narrating the vigor of its life, its devotion to the Blessed Mary, and its hold on the people.

Again, since the period called the Reformation, the Anglican Church has as strenuously as the Eastern protested against the supremacy of Rome, and the infallibility of the Pope. She has suffered much through the constant persecution of heretics without, and the constant misrepresentations of heretics within. But she has never denied one jot or one tittle of the faith; and it is the Roman Cardinal, Vaughan, who speaks thus of the vitality of her spiritual life. "And what is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the Bishops, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a Delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, Churches, and even Cathedrals, until it is rapidly covering the country. Has there ever been a more marvellous change, and this within half a century!"

While Protestants are discarding not only the heretical tenets they originally stood for, but those doctrines of the faith in which they were formerly orthodox; the Anglican Church offers the contrast of retaining her old formularies and of emphasizing those points of Catholic doctrine which are clean contrary to the spirit of the age; the Divinity of Christ, the Ever Virginity of Mary the Mother of God, the Real Presence on the Altar, the Resurrection of the Flesh, the Infallibility of the Holy Scripture. These doctrines, and all others of the Catholic faith, she is

able to reaffirm by pointing to her own formularies in which they always have been enshrined. Protestantism is dying because the Life is not in it; the Anglican Church is reviving because her priests are able on every altar to raise the sacred Host as an object of worship.

In conclusion: The survival and life of the Roman Church proves that she has kept the faith. The survival and life of the Eastern and Anglican Churches proves that they have kept the faith. It follows that it is not heresy for the Eastern and Anglican Churches to deny the supremacy and infallibility of the Pope, and that Rome has superadded these doctrines to the Catholic faith which was once for all revealed. We hold no brief against Rome, but manifestly reunion is impossible. We make no prophesy for the future, but we point to the invariable record of the past. "Let both grow together until the harvest." God lives. The truth will survive.

A SHUFFLED LITURGY.

"Meanwhile, might not certain changes, or rather transpositions, be sanctioned in our existing office, in order to bring it into greater accord with all the primitive Liturgies? May not the Prayer of Oblation be said immediately after the Prayer of Consecration, and be followed by one additional Lord's Prayer? This is believed to have been Bishop Cosin's own practice. It would merely involve the use of one additional "Our Father," with the use of both instead of one of the existing alternative prayers ordered to be said after the Communion of the people, while the gain from a liturgical point of view would be enormous. Another return to a more primitive practice would be to restore the Confession, Absolution, and Comfortable Words to their place after the consecration and immediately before the Communion of the people, and to replace the Prayer for the Church Militant to its original place after the *Sanctus*."

—Lord Halifax at the English Church Congress.

THE POSITION OF THE GLORIA.

THE modern Anglican Liturgy is the only liturgy in Christendom where the *Gloria in excelsis* is not sung at the beginning of Mass. The symbolism is that the coming of Christ in the Blessed Sacrament is heralded in the Church by the same words which angels sang when His birth was announced to the shepherds.

It has for some time been our custom to sing the *Gloria in excelsis* after the *Kyrie*, instead of in the unfortunate position which it now occupies in the Prayer Book.

But now comes the question of how to follow Catholic custom on this point without breaking rubrics, and along with the question comes its solution. It is conceded that hymns may be sung at such parts of the service as they may be appropriate; the *Gloria in excelsis* is one of the great hymns of the Church,—for by hymns have never been meant simply the metrical verses which we commonly call hymns; and, as if to complete this happy state of affairs, the Prayer Book explicitly permits the omission of the *Gloria in excelsis* from its present unliturgical position, provided another hymn be sung in its place. Then, as the matter stands, the *Gloria in excelsis* should be sung at the beginning of Mass; the *Gloria in excelsis* may be sung at the beginning of Mass and the *Gloria in excelsis* in this Parish, and in many other parishes in the land, is sung at the beginning of Mass.—*The Parish Magazine*.

UNITARIAN EPISCOPALIANISM.

"Many Unitarians . . . have questioned whether they need any longer hold to the barer truth of their own religious houses. So they have gone to the Episcopal churches, saying that the minister preached good Unitarian doctrine

"Many of the ordained preachers have cast off the old, untenable and inhuman beliefs of the older Church. They had frankly told me that they did not believe this and that article of the Creed."—*Rev Minot J. Savage, a Boston Unitarian.*

"Rev. Benjamin Ashbury Goodridge, of Harvard, was installed as pastor of Christ (Unitarian) Church, Dorchester, last evening. . . . Rev. Walter E. C. Smith extended the hand of fellowship."—*Boston Herald, April 4, 1895.*

At "the installation of Rev. Benjamin Ashbury Goodridge, as pastor of the Christ Unitarian Church, of Dorchester, last evening. . . . Rev. Walter E. C. Smith, of St Mary's Episcopal Church, of Dorchester, was announced to speak for the fellowship of other denominations.

"In the opening of his address, however, he said that inasmuch as he had not been authorized to speak for others he would hardly assume the responsibility, but would speak for his own parish. 'The work in Dorchester is not complete; there is a great deal to be done, many problems to be solved, and we ought to welcome some one who is coming in to reinforce us.'"—*Boston Daily Globe, April 4, 1895.*

A NOTORIOUS WIDOWER.

A small boy in a Pennsylvania school produced the following "essay" as his contribution to the Friday afternoon exercises in English composition:

"King Henry 8th was the greatest widower that ever lived. He was born at a place called Annie Domino, and had 510 wives, besides children and things. The first was beheaded and afterwards executed, and the second was revoked. Henry the 8th was succeeded to the throne by his great-grandmother, the beautiful Mary Queen of Scott, sometimes called the Lady of the Lake, or the Lay of the Last Minstrel."

This small boy aimed at the truth. Surely Henry VIII. was, if not the greatest, the most notorious widower that ever lived.—*Ave Maria.*

SCENE: A Sunday School Teacher:—"What is an Epistle?" After a pause a pupil answers, "Please, Sir, the wife of an Apostle."

—PETER LOMBARD.

ANSWERS TO CORRESPONDENTS.

What significance has the human skull at the foot of the cross in the twelfth station?—*MARTHA*

THE tradition that Golgotha was so called because Adam was buried there, and that a drop of Christ's blood fell on his skull and raised him to life, is very ancient. Thus the metrical lines from the old baptismal hymn quoted by St. Paul, "Awake thou that sleepest," &c. (Ephes, v. 14), were held to be the fulfilment of an ancient prophecy concerning Adam, "Awake thou sleeping one, for Christ shall touch thee." A change of a letter in the Greek makes the difference in the last word. See St. Jerome on St. Matthew xxvii., and the quotation in *Roland Pales*, 60; also

Saelwalf's "Early Travellers," p. 39. All the old pictures of the Crucifixion place Adam's skull at the foot of the Cross.—*Church Times.*

I should like to know where I could get information about the history, doctrines present position of your church if you would favour me with a few indications?

—H. A.

In any large library you can find the following works, which will give you the information you want: *Dictionary of Doctrinal and Historical Theology*, by Rev. John Henry Blunt, D.D. (Longmans). *The Annotated Book of Common Prayer*, by Rev. John Henry Blunt, D.D. (Dutton & Co.). *An Exposition of the Creed*, by Bishop Pearson. (Macmillan). *An Explanation of the Thirty-nine Articles*, by Bishop Forbes. (Parker).

BOOK NOTICES.

Concerning the Fast before Communion.

A paper read before the Confraternity of the Blessed Sacrament on its festival, May 28th, 1891. By F. W. Puller, Mission Priest of the Society of St. John Evangelist, Cowley. *Second Edition.* London: J. Masters. New York, James Pott & Co., 114 Fifth Ave. 1895. Pp. 49.

The second edition of what is in many respects an excellent paper has lately been published. Father Puller demonstrates that Fasting Communion has been the law of the Universal Church from the days of Primitive Antiquity to which even the most timid Anglicans appeal, and is our bounden duty to-day. Beginning with St. Augustine's well-known letter to Januarius: "From that time" [*i. e.*, the Apostles'] "it has seemed good to the Holy Ghost that in honour of so great a sacrament the Body of the Lord should enter the mouth of a Christian before other food; and it is for this reason that the custom referred to is observed throughout the world"—the author cites early councils which re-inforced the discipline, refers to quotations from St. Ambrose, St. Chrysostom, Tertullian, and the well-known practice of the Primitive Church attested by Pliny the Younger and St. Clement; thus linking the evidence with the Apostle's injunction, "Let them eat at home," separating the Agapé from the Communion at Corinth.

Fr. Puller also disposes of the weakness of sentimentalists, by demonstrating the enormity of evening communions, showing that there were normally no evening communions except when the fast of the day was prolonged until evening. On fasting days during the week, the fast was prolonged until sunset, mass was ordered to be said after Nones, 3 P.M., and Vespers followed; after that the fast was permitted to be broken. On Sundays and Feast Days, Mass was ordered to be said after Terce, 9 A.M., expressly in order that the Feast day should not be turned into one of fasting.

It is astonishing how twisted the perspective of the Church's history and practice is to those who view her from the outside. They view the interior from the few small apertures accessible to them, and their scraps of views are mutually contradictory, both as to ancient practice, and as to ancient practice compared with modern. Thus arose among well meaning men the practice of Evening Communion, without a thought of the preceding fact; and a scandalous example was set before the world, which those who care

not a straw about the Universal Church were not slow to follow; and the church is disgraced through "a little learning."

For a similar reason we must reprobate Father Puller's opinion upon the legality of Reservation. His view of the second rubric at the end of the Communion service, with singular stolidity, is taken from the outside of its history and precedents. The Sarum rubrics and the Roman rubrics are much more explicit than our own at the end of the Ordinary of the Mass, that not a crumb or a drop of the Sacred Species shall remain; and yet Reservation has been the uniform practice of the Church under those service books for a thousand years and more. It is therefore no shift nor evasion, nor special pleading to declare that this rubric, any more than the ancient rubrics, is not for the purpose of forbidding Reservation. In all cases these rubrics are providing for the reverent consumption of what remains of the Sacred Species, not conserved for special and pious uses.

It will be asked, where in the Ancient Service books is Reservation provided for? In the general rubrics at the beginning of the book; and only there, in passing. As our Prayer Book is made up from the ancient service books, we shall expect to find something corresponding, specified or implied; and we do, for the English Prayer Book provides the Ornaments Rubric, and our American Prayer Book disclaims any intention of departing from the English book "in any essential point of doctrine, discipline or worship, or further than local circumstances require." Considering that the Universal Council of Nicea orders (Canon XIII) that "no man shall be denied the last and most necessary Viaticum," and taking this in conjunction with the universal law of Fasting Communion as binding upon priests, it is plain that the Reservation of the Blessed Sacrament is necessary to the point of essentiality, as it is ancient and universal to the days of the martyrs. This side of the question is ably discussed in a book by Rev. J. W. Kempe, "Reservation of the Blessed Sacrament." London: G. J. Palmer, 1887.

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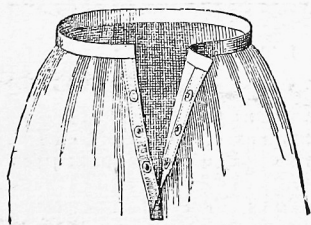
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