

THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

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THE Reverend Dr. Gardner has resigned from the Presidency of Nashotah House, in the Diocese of Milwaukee. The Bishop of Milwaukee, however, remains President of the Board of Trustees. The Institution will go on. Our Nashotah League, which was formed under Dr. Gardner's influence, must do its duty.

Lost, Strayed or Stolen, some time between October 24th and November 7th, the "Platform of the *Church Standard*," from the opening page of that able weekly paper. It was those four articles, which have been nicknamed "The Quadrilateral."

Some may say, that as no Secretarian body has been captured within its four-sided lines, therefore the *Standard* has been taken down from its own platform.

It may be, rather, that the *Standard* has opened its tenth volume in the true interests of the Prince of Peace, and in this way gives its Christmas present of Peace to the Church.

WHEN one reflects how many Catholics there are in all our large cities who are to all intents and purposes as much unattached as the Protestants, who make up the most part of Mr. Moody's audiences, there arises a feeling of regret that we Catholics have not some sort of agency at work corresponding to Mr. Moody and his work. If these Catholics, for one reason or other, will not go to the Church, it may be well asked might not some one, on behalf of the Church, go to them?—*Catholic Review* (Roman).

WE do not see the new Boston paper, called the *The Church*, regularly, but a copy of the November number was sent us by a friend. The chief purpose of the publication seems to be to snarl at bishops and other ministers, and to protest against church doctrine and usages. Bishop Walker gets a rap as a man of too small calibre for his new Diocese of Western New York, and the custom of respectfully rising when a bishop enters a room is deprecated. *The Church* gives its idea of the true test of a valid ministry as follows: "The ministry which 'gets there,' understanding that phrase in its profoundest signification, is the ministry whose orders are most truly valid." There is a real danger lest applying this profound test, a subsequent number of *The Church* may conclude that Anglican orders are invalid—in New England.

On the whole, a perusal of this issue of the paper does not give one the impression that it stands for ideals which are high and noble, or even broad, according to the old meaning of the term. We have a suspicion that since Bishop Brooks' death, Massachusetts Churchmanship has developed to such a breadth as to become flat.

HERE is a sample of the way they do things in Boston. We take the article, without change, from one of our New England papers:

"The Unitarian and Phillips Brooks Clubs recently had a dinner together in Boston, and, of course, there are no disputes over a meal, when everyone gets their share. Good feeling reigned. Dr. Edward E. Hale patted an Episcopalian on the back, and declared: 'You are a tip-top fellow,' and then an Episcopalian reciprocated the cordial touch by saying: 'We all believe alike, and let's have quail on toast now.' They ate the dear bird together, and pass on to the next course. Everyone was happy and settled their theological differences over Frenchy dishes. The digestive powers of our church are certainly improving."

WHEN Romanists endeavor to undermine the religious faith of those whom they hope someday to call "converts," it is their custom to affirm that the Roman Church is all peace and harmony within, and that, in their Church, internal dissensions have no existence. Is it not indiscreet, then, for the *Ave Maria*, a magazine published at the Roman Catholic University of Notre Dame, to let the cat out of the bag? Will not such words as the following give the lie to many of their own most zealous recruiting sergeants? But, perhaps, "converts" won't see these words until they are "converted."

"We [Roman Catholics] are in danger of becoming a divided host ourselves in this country. A spirit of faction has taken possession of us. A decade of years ago all was harmony. The Church grew, prospered, and gained continually in powers and numbers. A more encouraging condition could not be imagined. But a lamentable change, evident to the least observant, has since come over us. Peace has been destroyed, and progress arrested, as far as it is possible. In our dissensions decency has been outraged, charity wounded, truth and justice violated."

WE are glad to hear that another Massachusetts parish has a daily Mass. Fr. Prime, of St. Margaret's Church, Brighton, now celebrates daily, as well as twice on Sundays. We have long watched this parish and its priest as an example of brave perseverance in the face of great difficulties. We extend our congratulations to both priest and people.

LARGE legacies have recently been left to two New York parishes. By the will of the late Mrs. W. H. Vanderbilt, St. Bartholomew's Church received \$250,000 for its Mission on 42d St.; and the Church of St. Edward the Martyr is said to have received an equal amount by the bequest of a parishioner recently deceased.

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.

Holy Days—Additional Low Mass, 6:30 and 9:30.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.

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 5:30 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 Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR JANUARY.

- 1 Fr. **Circumcision.** Octave of Christmas. *Abstinence.* Masses, 6.30, 7.30, 8 and 9.30 a. m.
- 2 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 3 So. **Second after Christmas.**
- 4 Mo. G. A. S. Monthly Mass, 8 a. m.
- 5 Tu.
- 6 We. **Epiphany.** Masses, 6.30, 7.30, 8 and (High) 9.30 a. m. St. Mary's Monthly Meeting after High Mass.
- 7 Th.
- 8 Fr. *St. Lucian, Pr. and M. Abstinence.* Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m.
- 9 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 10 S. **First after Epiphany.** In Octave. Procession before High Mass.
- 11 Mo.
- 12 Tu.
- 13 We. *St. Hilary, Bp. and C.* Additional Mass, 9.30 a. m.
- 14 Th. C. B. S. Monthly Mass, 8 a. m.
- 15 Fr. *Abstinence.* Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m.
- 16 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 17 S. **Second after Epiphany.**
- 18 Mo. *St. Prisca, V. and M.* Requiem Mass, 8 a. m.
- 19 Tu.
- 20 We. *St. Fabian, Bp. and M.* Additional Mass, 9.30 a. m.
- 21 Th. *St. Agnes, V. and M.*
- 22 Fr. *St. Vincent, Dea. and M. Abstinence.* Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m.
- 23 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 24 S. **Third after Epiphany** First Vespers of St. Paul 4 p. m.
- 25 Mo. **Conversion of St. Paul, Ap.** Masses, 6.30, 7.30, 8 and 9.30 a. m.
- 26 Tu.
- 27 We. Additional Mass, 9.30 a. m.
- 28 Th.
- 29 Fr. *Abstinence.* Additional Mass, 9.30 a. m., Confessions, 2.30 to 5 p. m. Bona Mors Devotions after Vespers.
- 30 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 31 S. **Fourth after Epiphany.**

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children, 9 a. m., weekly.
Monday.— G. A. S., 8 a. m., first in month.
Requiem 8 a. m., other Mondays.
Wednesday.— St. Mary's Guild, 9.30 a. m., first in month.
Thursday.— C. B. S., 8 a. m. Nearest middle of month.
Saturday.— O. V. B. V. M., 8 a. m., first in month. In Mission House other Saturdays.
Bona Mors, 8 a. m., last in month.

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on *Holy Days* or within *Octaves* the *Votive Mass* itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

- Sunday.— Singing School, 10 a. m., weekly.
Sunday School, Lessons, 2.30 p. m., weekly.
Bible Class for Women, 3.30 p. m., weekly.
Guild of All Souls, after Vespers; first in month.
Tuesday.— Men's Guild, 7.45 p. m. weekly.
Sons of St. Sebastian, second in month.
League of St. Lawrence, as called.
Wednesday.— St. Mary's Guild, 10 a. 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.
St. John's Guild, 8 p. m., first in month.
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.

ORDER OF MUSIC.

Second Sunday after Christmas.

Octave—St. John the Evangelist, January 3.

SOLEMN HIGH MASS.

Mass in G Von Weber
Sequence, Hymn 70 Day
Offertory Anthem, "Noel," Gounod
Hymn of Adoration, 59, (Adeste Fideles) Reading
Post-Communion, Hymn 173 Monk
Hymn 67 Dykes

VESPERS.

Hymn 80 Gumbert
Psalms 148, 149, 150, (Twentieth Selection) Gounod
Magnificat Emmerig
Nunc Dimittis Gounod
Vesper Hymn, 430 Schumann
Anthem, from "The Holy Night," Gade
Hymn 68 Beethoven
Hymn 58 Gauntlett

Sunday in Epiphany Octave, January 10.

SOLEMN PROCESSION.

Hymns 76, 99, 219.

SOLEMN HIGH MASS.

Messe Militaire Cimarosa
Sequence, "Rise, crowned with light," Lovoff
Offertory Anthem, from "Noel," Saint-Saens
Hymn of Adoration, 50, (Adeste Fideles) Reading
Post-Communion, Hymn 48 Smart
Hymn, "Brightest and best," T. M. Prentice

SOLEMN VESPERS.

Carol, "Three Kings of Orient," Hopkins
Psalms, 72, 117, 135 Mozart
Magnificat and Nunc Dimittis Prentice
Vesper Hymn, 75 Monk
Anthem, "Brightest and best," Kucken
Hymn 79 Dix
Hymn 81 Lassen

Second Sunday after Epiphany, January 17.

SOLEMN HIGH MASS.

Mass from "The Holy Supper of the Apostles," Wagner
Sequence Hymn, 170 Monk
Offertory Anthem, "Light from Heaven," Gounod
Post-Communion, Hymn 178 Redhead
Hymn 177 Monk

VESPERS.

Hymn 300 Thomas
Psalm 147, (Nineteenth Selection) Bellini
Magnificat and Nunc Dimittis Bellini
Vesper Hymn, 220 Zeuner
Anthem, "Triumphant Zion," Schubert
Hymn 78 Tallis
Hymn 63 Knapp

Third Sunday after Epiphany, January 24.

SOLEMN HIGH MASS.

Mass No. 2 Mozart
Sequence, Hymn 175 Dykes
Offertory Anthem, from "Athalie," Mendelssohn
Post-Communion, Hymn 318 MacLagan
Hymn 297 Dykes

FIRST VESPERS. CONVERSION OF ST. PAUL.

Hymn 405 Vulpius
Psalms 148, 149, 150, (Twentieth Selection) Gounod
Magnificat Rutenber
Nunc Dimittis Gounod
Vesper Hymn 406 Mason
Anthem, from "St. Paul," Mendelssohn
Hymn 447 Hopkins
Hymn 431 Playford

Fourth Sunday after Epiphany, January 31.

SOLEMN HIGH MASS.

Mass in E flat Guilmant
Sequence, Hymn 285 Dykes
Offertory Anthem, from "The Creation," Haydn
Post-Communion, Hymn 292 Haydn
Hymn 291 Gauntlett

VESPERS.

Hymn 305 Ouseley
Ps 147, (Nineteenth Selection) Giorza
Magnificat and Nunc Dimittis Giorza
Vesper Hymn, 21 Brown
Anthem, Dominus Juravit Giorza
Hymn 16 Redhead
Hymn 346 Barnby

THE PARISH.

THE Sunday School Christmas Tee was on Tuesday night, December 29th, when a large attendance of scholars and friends were cheered. There was hearty singing. Every child enjoyed a bountiful spread of eatables, and carried away a box of candy.

THE Guild Christmas Trees will be during the week of the new year beginning with the Epiphany.

THE Sister reports that the Mission House stands in need of some household furnishings. Gifts of linen and crockery would be very acceptable; also some chairs and tables for the Guild Room. Besides this, help is required in order to prepare the Hospital Ward for the reception of patients.

THE Class for ecclesiastical embroidery meets at the Mission House, on Monday afternoons, at 2 30 P.M. Ladies interested in the work, are requested to make application to Sister Mary Maude, either during the session of the class, or on any afternoon in the week.

THE Catholic Club will hold a special service on the night of the Fourth Sunday after Epiphany in this Church. There will be a sermon. On Monday night, February 1st, a reunion in the Men's Club-room. High Mass on Tuesday morning, February 2nd. Purification S. M. V., at 9.30.

WE have duplicate copies of several back numbers of THE ARROW over and above the regular complement we keep on file for binding, etc., which we will send free, as long as they last, to persons wishing to circulate them as tracts. Those applying should send name and address to THE ARROW, 145 West 46th St., New York.

EXCHANGES:—The 204 Exchanges regularly received by THE ARROW are kept on file in the Men's Guild Rooms. The following new exchanges are acknowledged:

The Christian Life, Chicago, Ill.; *St. Mary's Leaflet*, Philadelphia, Pa.; *The Morning Calm*, Brixton, S. W.; *Santa Maria*, Freeport, Ill.; *The Hatchet*, Leavenworth, Kansas; *The Mercury*, Milwaukee, Wis.; *Trinity Record*, New York City; *Trinity Parish Churchman*, Milford, Mass.; *The Saltcoats' Cottage Hospital Quarterly*, Saltcoats, Assiniboia; *The High School Bulletin*, Dedham, Mass.; *The Mirror*, Pekin, Ill.; *Le Foyer Chretien*, Manchester, N. H.; *High School Rostum*, Guilford, Me.; *St. Clement's Magazine*, Philadelphia, Pa.; *Yukon Press*, Fort Adams, Alaska; *Quarterly Message*, New York City; *Parish of the Good Shepherd*, Hartford, Conn.; *St. Clement's Bulletin*, Wilkesbarre, Pa.

A WELL-KNOWN Worcester clergyman tells a good story at his own expense. In his younger days he was tramping through the White Mountains with a companion, who was also a clergy-

man. One day they mounted the driver's seat of a stage coach. The driver was an interesting character, loaded with good stories. The three speedily became friendly, and it was with reluctance that they parted at the end of the journey. "I'm glad ter hev met yer, fellers," said the driver, in farewell. "Yer see, I haven't seen a man this summer, exceptin' ministers." —*Boston Evening Record*.

THE *New York Tribune*, of December 17th, leaves its readers to infer what they will as to the possible baptism of a baby hippopotamus in Central Park.

"The new baby hippo is growing at a great rate. The baby has not yet been christened by the Park Board, although, to judge from the number of names suggested to the Board's members, many people are deeply interested in the ceremony."

Such an offense against Christians and the Sacrament is simply unpardonable.

A MARBLE High Altar and Reredos have been erected at St. Thomas' Church, in memory of Rev. Dr. W. F. Morgan, sometime rector. The general outline is good, and the marble brightens the gloom of the chancel. The design, however, is flimsy, shopkeeper's architecture, at hopeless discord with both the dignity of the building and the high character of the decorations.

A NEW Altar and Reredos in the House of Prayer, Newark, were blessed by Bishop Starkey, December 12th, with solemn ceremonies. The blessing was followed by Solemn Pontifical Mass. The Altar is of Caen stone, of early English Gothic, with a convenient tabernacle. The effect is scholarly and pleasing.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to Oct. 1)	20,618 22
Amount still desired	\$19,381 78

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	800
Carving Capitals of Columns, 19, 20, 21, 22, each	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1897, or in special cases, in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

New Reredos	\$13,895 00
Subscribed (to Oct. 1)	1,148 23
Balance to be raised	\$12,746 77
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary under Rose Window (exterior)	\$2,400 00
Tympanum, upper panel	600 00
" middle "	600 00
" lower "	1,200 00
Statue of St. George and the Dragon	800 00
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House	700 00

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

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: ☐

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, JANUARY 1897.

EPIPHANY.

The Epiphany, as a prayer book feast, seems to be restricted by the language of the book—"The Manifestation of Christ to the Gentiles." It is a Western festival, and has always commemorated the guiding of the Magi to Christ by the wonderful star which appeared in the East. On that occasion, the wise men, who have been supposed to have been taught, in Jewish traditions, which were carried to the East at the time of the captivity, were probably taught of the meaning of the prophecy, "there shall come a star out of Jacob, and a sceptre shall rise out of Israel." They made their way to Judea; from the court of the king they proceeded to the house where the young child was, and there they offered gifts which the Church holds to have been "figurative of Our Lord as God and Man, King of Kings, and Lord of Lords." The gold symbolized His kingly authority; the frankincense, worship due to His divinity; the myrrh, His sacrifice, death and burial, in His Humanity. Thus there was manifestation of the Divine Personality of Christ to the Gentile nations whom the three kings represented.

There was also a feast of the Epiphany observed in the Eastern Church. It commemorated Our Lord's Nativity and His Baptism; His natural birth, as well as His Baptism. It was termed the Day of Lights. Concerning this feast, the Apostolical Constitutions say: "Keep holy the feast of the Epiphany, for then the Godhead of Christ was made manifest; the Father gave testimony to Him in Baptism, and the Paraclete descended, in the form of a dove, upon Him of whom this testimony was affirmed."

Synonymous with Epiphany is the word Theophany, by which the Fathers have signified the manifestation of God to His servants under the Old Covenant. It does not involve the notion

of manifestation of deity in the inscrutable essence. It does not refer to God the Father, for we read in Exodus: "Then shall no man see Me and live"; in St. John's Gospel: "No man hath seen God at any time"; in St. Paul's First Epistle to St. Timothy: "Whom no man hath seen nor can see". The Fathers of the Church so generally assert that Christ, the Logos, the Word, appeared to holy men of old, that this explanation of the Theophanies may be accepted as the positive faith of the Church.

He who said of Himself: "Before Abraham was, I AM" walked in the garden, in the cool of the day, and spoke to Adam. Afterwards He was called, the "Angel of God", the "Angel of Jehovah", or the "Angel of the Covenant". There is this remarkable use of words, which are interpreted as illustrative of the divinity of this Angel. "The Angel of the Lord called unto Him out of Heaven, and said: 'Abraham, Abraham, ... lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from ME.' "The angel of the Lord appeared unto Moses, in a flame of fire, out of the midst of a bush.... and said: 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob' Moses hid his face, for he was afraid to look upon God.... and God said unto Moses: 'I AM THAT I AM.... Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you.' There was a similar appearance of God the Son, to Abraham, at Mamre; to Jacob, at Penuel; to Joshua, at Gilgal; and there are others, which we need not mention now, all of which we understand to be the only Begotten Son, which is in the bosom of the Father. He hath revealed Him. These appearances were evidently foreshadowings of the Incarnation. To this central truth, such angelic ministrations are distinctly referred.

There is a third use of the word in the Scriptures, which refers to the manifestations of Christ in His second advent. "The Lord shall consume with the spirit of His mouth, and shall destroy with the brightness (or manifestation) of His coming." "Keep this Commandment without spot, unrebukable, until the appearing of Our Lord, Jesus Christ" "The Lord, Jesus Christ, shall judge the quick and the dead at His appearing." So that this is the last manifestation of Christ, to the world, in the glory of His majesty.

Those who live in the atmosphere which the Epiphany or manifestation of Christ indicates, find that their soul breathes a freer air and enjoys a more exalted life. From time to time there are, undoubtedly, larger views communicated to the thoughtful soul. Every such enlargement of vision discovers more and more of the truth as it is in Jesus. All the heroes of Christianity have become heroes illuminated by this divine light. The opening of the spiritual eye by increased knowledge of the Son of God, comes in prayer, meditation, study of the Written Word, in absolution, in Holy Communion. In Christian practices of charity, and all such good works as God has prepared for us to walk in, the heart beats more kindly, because the eye sees more clearly. He who brings gold, frankincense and myrrh, in recognition of the manifestations of divinity, is blessed not only in kneeling before his sacred King, but also in seeing that King in his fellow-man.

THE MISSION HOUSE.

The Mission work of the Parish is to some, even of our own people, but little known. A visit to the Mission House, where they would be made very welcome by the Sister in charge, might give them a new insight into what is accomplished there, week by week. On Friday afternoons, the Children's Guild of St. Mary of the Angels is a busy and a happy scene. Nearly a hundred boys and girls, under twelve years of age, are on the roll, including some tiny mites, only two and three years old, who form a very attractive "baby class." The weekly attendance is from seventy to eighty—a very large percentage—which, in itself, proves the interest taken by the children. The Guild of St. Mary of the Cross, for women, and of St. Mary of the Annunciation, for working girls, which meet on Wednesday and Thursday evenings respectively, are also faithfully attended. Some of the members have belonged for fifteen years, ever since the organization of the Guilds. The girls are very anxious to have a class in calisthenics and simple gymnastic exercises. This could easily be done if someone who is competent to undertake it, would volunteer their services, for there is a large room, suitable for a gymnasium, in the basement of the Mission House, which is already used by the Children's Guild for their kindergarten games and exercises. On Saturday mornings, the Industrial School of the Parish meets through the winter months. Here the little girls are taught to sew, in the most practical manner, upon garments, which, when finished, the children are allowed to take home for themselves. The School is entirely dependent for support upon the donations of material or money contributed by those interested in the work.

Of course, the families of those who weekly attend these meetings are all known and visited by the workers in the Mission House. There are at present 137 families on the regular list of those, who, generally faithful to their duties, may be termed "our own people," and as such, call upon us in time of sickness and need for help, spiritual and temporal. In cases of illness, orders for medicine are always freely given when applied for, and, when necessary, patients have received medical attendance in their own homes gratuitously. When a death occurs, and funds are needed for funeral expenses, help has been obtained on the matter being reported to Guild of All Souls (the burial guild) of the Parish. At times of birth, where the family is poor, a complete outfit is provided for the baby, together with whatever is necessary for the mother during her sickness. This branch of the work is a great boon. In many ways the past year has been a hard one for the working classes, and there has been much poverty and distress, because the breadwinners have been out of work. In consequence there have been many calls for aid of various kinds. Some hundreds of garments have been given away, as well as food and delicacies for the sick, which have been sent in for distribution. In addition to this some help has been given, in worthy cases, towards the payment of rent, where the alternative would have been the turning of a whole family out into the street. An effort is now being made to meet one form of need amongst our poor, by establishing an Employment Society, which is to give out work to poor women. This is under the manage-

ment of a committee of ladies, members of St. Mary's Guild, the oldest and one of the most active organizations in the Parish. They are anxious to place the Employment Society upon a permanent and self-supporting basis, which can be done only by obtaining sufficient orders. It is, therefore, hoped that parishioners will have their plain sewing done through this channel, whenever possible.

An important branch of work, although of a different kind, is that undertaken by the class for Ecclesiastical Embroidery, which works vestments for use at the various altars, besides undertaking orders for other parishes. Instruction is given, and satisfactory work has already been accomplished since the class opened in the new House.

We will repeat our invitation to those not yet familiar with our work. You will be very welcome. We need the interest of all who come Sunday after Sunday to worship before the High Altar, and to assist at the Parish Mass, for we need their prayers. Something, be it more or less, is due from all Parishioners to the parochial works—prayer, service, gifts—each according to our measure. "Freely ye have received, freely give."

DEAD EASY.

From *The Sacred Heart Review* (Papal), of December 12th, 1896:

"Will the *Living Church* be good enough to instance a single case, in England or America, where, before the Vatican Council, Catholics were constantly taught that Papal infallibility was not and could not be a part of the creed of the Church? Our contemporary ought to inform itself of the true character of Catholic teaching before it attempts to criticise that teaching."

From A DOCTRINAL CATECHISM, by the Rev. Stephen Keenan, Catholic Publishing House, New York, 1848. Approved of by Andrew, Bishop of Ceramis, Vicar-Apostolic of Eastern Scotland; by James Kyle, V.A., N.D.S.; and by the Most Rev. John Hughes, D.D., Archbishop of New York. pp. 305, 306.

"Q. Must not Catholics believe the Pope in himself to be infallible?"

"A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church."

N. B.—After the Vatican Council, in 1870, had decreed the dogma of the personal infallibility of the Pope, the above quoted question, and others, were dropped from Keenan's Catechism, and the title page announced that the new edition had been "revised and corrected, conformably to the decrees of the Council of the Vatican."

BOOK NOTICES.

Call to Confirmation.

A manual of Instruction for Candidates. By the Rev. C. Ernest Smith, M.A., Rector of the Church of St. Michael and All Angels, Baltimore, Md., Examining Chaplain to the Bishop of Maryland, author of "The Old Church in the New Land." New York: Longmans, Green & Co., 1895. Paper, pp. 70.

The pamphlet contains in Part I. two tracts, "*The Call*" and "*Objections answered*," addressed to proposed candidates. Part II. consists of the Church Catechism, an original Office for the opening and closing of classes, and then the system of the writer. This appears to be the teaching of the Church Catechism by means of eight Instructions, the candidate being required to write out the answers to the questions in the

Instructions; in short, a written examination in eight sections. Then follows the Confirmation Office, and two tracts upon the Spiritual preparation of the candidate by self-examination and prayer, and general directions and devotions for the day itself. The instruction does not go more into detail than to adduce the Scriptural warrant for Confirmation, and the points of the Church Catechism.

As for the method of written examination. The author may have found it convenient for himself; but as far as general experience goes, we think that, particularly with the young, a larger and more definite Catechism learnt by rote is much more successful. In the first place it has been confessed by so learned a body as the Convocation of Canterbury, that the Catechism is incomplete. There is much that is most important which it does not touch. Therefore it is not a sufficient text for instruction. It tells nothing of the Church, its four great characteristic marks, its object, its origin, its authority, its spiritual powers and those of its officers. It is meagre in instruction upon the Creed, the Lord's Prayer, and the Commandments. There is much more definite knowledge required in present day language upon both Baptism and the Holy Communion, and upon the "five other commonly called Sacraments". So that in our judgment, the matter though taken up with all possible precision, is too narrow for a basis of instruction even when perfectly learnt. We consider a good Catechism, like that of the Rev. William McGarvey, or that of the Rev. F. E. Mortimer, to be far superior in usefulness in instructing souls in the Christian Religion.

The American Church Almanac and Year Book for 1897.

New York. James Pott & Co. Price, 25 cents.

The Living Church Quarterly, for the Year of Our Lord, 1897.

Milwaukee, Wis. Young Churchman Co. Price, 25 cents.

The Christian Year, or Church Kalendar, from Advent, 1896, to Advent, 1897.

New York. Church Kalendar Co. Price, 75 cents.

These three publications offer themselves as Church Almanacs for the coming year. The first two give much useful information as to the state of the Church and its work, its institutions, its charities and religious orders, valuable for every Churchman. *The Living Church Quarterly* has, for the first time, in each diocesan list, the official seal of the diocese. Both give extended book notices of the Church books of the year. *The Living Church Quarterly* also sets out a "Guide to the Best Books", in the departments of Theology, the Bible, Evidences, History, Biography, Hymnology, etc., compiled by favor of various well known clergy, whose judgment has been requested. It is a very useful feature.

The Church Kalendar has its valuable information on Catholic doctrine and practice rearranged, with the added features of the last two Pastorals of the House of Bishops.

It is a pity, however, that none of them is exact enough, as an almanac to place in the Sacristy as a guide to Sacristans. They are all inaccurate and unreliable as to the changing of colors for different seasons and days, and cannot be depended upon for a statement as to which takes precedence when two feasts fall on the

same day. This year, St. Mark's Day comes on Low Sunday and has to be omitted. There used to be in *The Church Kalendar* unless we mistake, a "Table of Occurrence and Concurrence", copied from ancient uses. It was a very important feature, and ought to be restored and used. We do not see it now. *The Church Almanac* has an attempt at supplying the demand, but it is very feeble and does not provide for necessary transfers and suppressions. *The Church Almanac* endeavors, also, to provide hymns in place of *Gloria in Excelsis* on our Prayer Book holy days, which is a great error. According to ancient usage, all the festival days retained in the Prayer Book should have *Te Deum* and *Gloria in Excelsis*.

If we could have one Kalendar of the Ecclesiastical Year carefully compiled and to be depended upon, it would be a great aid to uniformity.

AN odd experiment with the kinetoscope took place not long ago in Boston. The subject was a man eating his dinner, and the film, prepared especially for the occasion, was of unusual length, so that the whole performance could be recorded. The man entered the room, and, seating himself at a table, proceeded to cut up the food. The motion of the fork from the plate to his lips was carefully recorded until the last morsel of food had vanished. Then he arose and walked out of the room, leaving nothing on the table but bare dishes. The series of pictures was then reversed. It showed the man entering the room, walking backward. He sat down at the table upon which there was nothing but bare dishes, and proceeded to extract food from his lips until he had filled the potato dish with potatoes and gradually put together a steak on the platter before him. Then he calmly backed out of the room, and the waiter did likewise with the meal that the man had apparently created.—*Sun*.

ONE is often brought by circumstances to places of interest; for instance, we were invited last week to attend what the society papers called "a fashionable wedding", at Dalston, four miles from Carlisle. It may interest your lady readers to know that on entering the church, the bridesmaids walked *behind* the bride and not before, as with us. The bridal couple *knelt* when they joined hands and the ring was given. We were impressed with the dignity and beauty of the English marriage service, and the fact that all marriages must be in the daytime, an improvement on our American fashion of evening weddings in church, with guests in evening dress in God's house, and all the glare of gas or electric lights. The church at Dalston has been most beautifully restored, and the altar has cross and candles.—*Living Church*.

THE Men's Guild of the Church of St. Mary the Virgin, held a remarkably enthusiastic meeting on Tuesday night, December 29th. The attendance was very large. Some very practical questions were discussed and well considered projects put under way. The winter season has opened well for the Club. At the close of the meeting, a committee of the women of the Parish entertained them with a feast.

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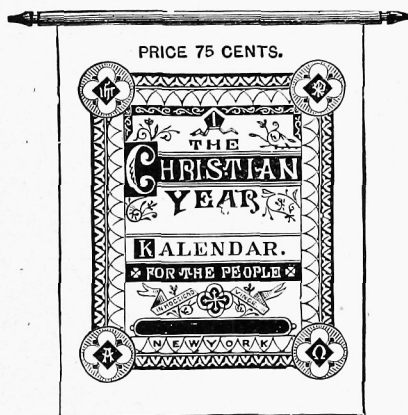
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