

THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

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NEW YORK, FEBRUARY, 1898.

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WE learned the other day through an article a column long in one of our Roman Catholic exchanges, that the Episcopal Church in New York had met with severe loss. "A young lady having abjured the Episcopal faith," was "received into the bosom of the one true fold." It is perhaps to be expected that an event of this nature should make more stir in the Roman Church than in our own. But, really, we had not noticed it until we saw our contemporary's twenty inches of type. In the newspaper account, this young lady had the felicity to be written up with two other eminent recent converts. These were, of course, Harry Adams and Cardinal Newman. Who else could they be? No convert is ushered before the Roman Catholic public without these. It does seem somewhat ungracious to make so venerable a man as Cardinal Newman leave his grave to be stage usher to a young miss convert. But Adams—he's not dead yet—and we suppose he must be allowed to make a living somehow.

A GREAT deal of prominence was given last summer by certain Church papers to the startling statement that, in our Chinese mission, tea was used in place of wine in the celebration of the Holy Communion. It now appears that the paragraph which went the rounds was based upon a misunderstood sentence in a private letter of a Chinese missionary. What this writer meant to show was that such a thing as the substitution of tea for wine in the celebration of the Holy Communion was an impossibility in the Chinese mission. Yet, by a misunderstanding of the letter, a serious damage is done to an excellent missionary work. When such a misunderstanding takes the bread and butter out of the mouths of our devoted foreign missionaries, it does not seem too much to ask that the editor in error should contribute to foreign missions a sum proportionate to the damage he has caused.

NONE of the articles published in THE ARROW are copyrighted by us. We are glad to have any material taken from our columns reprinted in other Church papers without mentioning THE ARROW, provided such reprinting will better serve to disseminate church principles. It might serve a good purpose, for example, if all our Anglican exchanges were to reprint the following article.

Church Progress (Roman) and the *Herold des Glaubens* (Roman) are engaged in an argument as to whether it is correct or not to apply the term "Roman Catholic" to that portion of the Catholic Church in this country which is in com-

munion with Rome. *The Review*, an ably edited Roman paper of St. Louis, publishes a signed article, under date of January 20th. in which the writer takes the ground that the question is not debatable. He berates the editor of *Church Progress* (a convert) for being "over-zealous," and says:

"Let our confrere beware lest his ardor in antagonizing the 'Roman' prefix to the Catholic name draw upon him the suspicion of Liberalism. It is characteristic of our Liberalists that they want to be American Catholics, not Roman Catholics. We are not only at liberty to call ourselves Roman Catholics, but are obliged to do so. The Anglicans—at least the Ritualistic group—have long begun to call themselves 'Catholics.' The Lutherans still adhere in their creed to the expression 'Catholic Church.' In order, therefore, not to get mixed up with bad company we are compelled to call ourselves 'Roman Catholics.'"

Here we have Roman Catholics admitting that in proportion as we call ourselves what we are in fact—viz., *Catholics*;—they are compelled to call themselves what they are in fact—viz., *Roman Catholics*.

We have seldom seen a stronger argument than this for the immediate change of our legal title, "Protestant Episcopal."

THE observance of Christmas aboard the receiving ship Vermont, in the Brooklyn Navy Yard was interesting. Military high mass was sung by the chaplain at half-past ten, on the spar deck. At the proper hour, the marines stationed at the Navy Yard marched to the ship in full-dress uniform, with rifles, under the command of a Lieutenant. They formed in lines on each side of the deck. The Navy Yard Band and a choir furnished music. The marines stood at parade rest during the service. At the consecration of the Body and Blood of Christ the drums beat a roll, and arms were presented in honor of the elevated Host.

W. F. B.—Reservation for the sick in primitive times was in one kind, and it was the one kind only which was sent round to absent members of the Church. The obvious difficulties attaching to reservation in both kinds are, no doubt, responsible for reservation in one kind only. There is no formal post-Reformation decree on the subject. The pre Reformation custom was reservation in one kind. Assuming that reservation for the sick is not condemned by Article 28—which on any fair interpretation of the Article it is not—then reservation is one kind, for that purpose, is not illegal. *Church Times*, Nov. 19th, 1897.

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

(For additional Services in Lent, see below.)

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.

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

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 Calendar.

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 FEBRUARY.

- 1 Tu. **Purification of St. Mary the Virgin.** Masses, 6.30, 7.30, 8 and (High) 9.30 a.m. St. Mary's Guild Monthly Mass.
- 2 We. **St. Blasius, Bp. and M.**
- 3 Th. **Abstinence.** Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
- 4 Fr. **St. Agatha V. and M.** O.V.B.V.M. Monthly Mass, 8 a.m. Confessions, 4.30 to 5.30 and 7.30 to 9 p.m.
- 5 Sa. **Septuagesima.** Solemn High Mass and Vespers of the Purification. Solemn Procession after Vespers. G.A.S. Monthly Meeting and Office for the Dead after Vespers.
- 6 S. **G.A.S. Monthly Mass, 8 a.m.**
- 7 Mo. **Additional Mass, 9.30 a.m.**
- 8 Tu. **Abstinence.** Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
- 9 We. **Confessions, 4.30 to 5.30, and 7.30 to 9 p.m.**
- 10 Th. **Sexagesima.**
- 11 Fr. **St. Valentine, Bp. and M.** Requiem Mass, 8 a.m.
- 12 Sa. **Additional Mass, 9.30 a.m.**
- 13 S. **C. B. S. Monthly Mass, 8 a.m.**
- 14 Mo. **Abstinence.** Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
- 15 Tu. **Confessions, 4.30 to 5.30 and 7.30 to 9 p.m.**
- 16 We. **Quinquagesima.**
- 17 Th. **Requiem Mass, 8 a.m.**
- 18 Fr. **Shrove Tuesday.** Confessions, 10 to 12 a.m., 3 to 5 and 8 to 9 p.m.
- 19 Sa. **Ash Wednesday.** Solemn Fast. Masses, 6.30, 7.30, 8 and (High) 9.30 a.m. Litany and Address, 8 p.m.
- 20 S. **St. Matthias.** Masses, 6.30, 7.30, 8 and 9.30 a.m. Visit to the Blessed Sacrament and Address after Vespers, 5 p.m. Confirmation Classes, 4 and 8 p.m.
- 21 Mo. **Abstinence.** Confessions, 2.30 to 5 p.m. Instruction, 4.15 p.m. Bona Mors D. votions after Vespers. Stat'ors, 8 p.m.
- 22 Tu. **Bona Mors Monthly Mass, 8 a.m.** Confessions, 4.30 to 5.30 and 7.30 to 9 p.m.
- 23 We. **First in Lent.**
- 24 Th. **Requiem Mass, 8 a.m.**

ADDITIONAL SERVICES, ETC IN LENT, 1898, UNTIL HOLY WEEK.

- Sunday.** Litany in Procession before High Mass, 10.45 a.m.
- Daily.** Abstinence. Masses, 7.30, 8, 9.30 a.m. Matins, 9 a.m. Choral Vespers, 5 p.m.
- Wednesdays.** Litany and Address, 8 p.m.
- Thursdays.** C.B.S. Mass, 8 a.m. Visit to the Blessed Sacrament and Address after Vespers, 5 p.m. Confirmation Class, 4 and 8 p.m.
- Fridays.** Half-hour instruction on the Inner Life, 4.15 p.m. Stations of the Cross, 8 p.m.

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.
Guild of All Souls, after Vespers: before first Monday in month.
- Monday.**—St. John's Guild, 8 p. m., after First Sunday.
- 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 Annunciation, 7.45 p. m., weekly.
Guild of St. Alban the Martyr, 8 p. m.
- Thursday.**—Guild of St. Mary of the Cross, 8 p. m., weekly.
St. Joseph's Guild, 7.30 p. m., weekly.
- Friday.**—Guild of St. Mary of the Angels, 3.30 p. m., weekly.
Bona Mors Society, after Vespers, before last Saturday in month.
- Saturday.**—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Sunday in Octave of the Purification, B. V. M.

Septuagesima, February 6th.

SOLEMN HIGH MASS.

- | | |
|-------------------------------------|-----------|
| Messe Mil taire..... | Cinaraosa |
| Sequence, Hymn 261..... | Monk |
| Offertory Anthem, "Ave Maria,"..... | Silas |
| Post-Communion Hymn..... | Steggall |
| Hymn 611..... | Payne |

SOLEMN VESPERS AND PROCESSION.

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|--|----------|
| Hymn 407..... | Gumbert |
| Proper Psalms 84, 113, 134..... | Prentice |
| Magnificat and Nunc Dimittis (Service in D)..... | Monk |
| Vesper Hymn 449..... | Abt |
| Anthem, "Ave Maria,"..... | Concone |
| Hymn 455..... | Dykes |

Sexagesima, February 13th.

HIGH MASS.

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|---------------------------------------|-----------|
| Entrance of the Procession, Hymn..... | Oliver |
| Introit, Hymn 168..... | Redhead |
| Mass in D minor..... | Lejeal |
| Sequence, Hymn 225..... | Gauntlett |
| Offertory Anthem, "O Salutaris,"..... | Gounod |
| Hymn of Adoration, 322..... | Monk |
| Post-Communion, 309, Part II..... | Webbe |
| Hymn 291..... | Gauntlett |

VESPERS.

- | | |
|---|---------|
| Hymn 252..... | Hewlett |
| Psalms 77 (Tenth Selection)..... | Roma |
| Magnificat and Nunc Dimittis..... | Lejeal |
| Vesper Hymn 83..... | Monk |
| Anthem, "From the depths of our contrition,"..... | Campana |
| Hymn 28..... | Monk |
| Hymn 20..... | Sheffer |

Quinquagesima, February 20th.

HIGH MASS.

- | | |
|---|-----------|
| Entrance of the Procession, Hymn 210..... | Stainer |
| Introit, Hymn 262..... | Monk |
| Mass in C..... | Silas |
| Sequence, Hymn..... | Gauntlett |
| Offertory Anthem, "Charity,"..... | Ro-sini |
| Hymn of Adoration, Hymn 312..... | Hopkins |
| Post-Communion, Hymn 311, Part II..... | Uglov |
| Hymn 197..... | Dykes |

VESPERS.

- | | |
|--|-------------|
| Hymn 287..... | Hopkins |
| Psalms 77..... | Roma |
| Magnificat and Nunc Dimittis (Service in C)..... | Prentice |
| Vesper Hymn 83..... | Monk |
| Anthem from "Elijah,"..... | Mendelssohn |
| Hymn 285..... | Dykes |
| Hymn 346..... | Baraby |

First Sunday in Lent, February 27th.

HIGH MASS.

The Litany in Procession.

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|---|---------|
| Introit, Hymn 254..... | Baker |
| Mass in D minor..... | Lejeal |
| Sequence, Hymn 92..... | Monk |
| Offertory Anthem, from "Stabat Mater,"..... | Rossini |
| Hymn of Adoration, 322..... | Monk |
| Post-Communion, 309, Part II..... | Webbe |
| Hymn 269..... | Monk |

VESPERS.

- | | |
|--|-----------|
| Hymn 284..... | Wilkes |
| Psalms 32, 130, 121 (Sixth Selection)..... | Gounod |
| Magnificat..... | Mine |
| Nunc Dimittis..... | Gregorian |
| Vesper Hymn 85..... | Mason |
| Anthem from "Stabat Mater,"..... | Rossini |
| Miserere mei, Deus (Psalm 51)..... | Stainer |
| Hymn 17..... | Irons |

THE PARISH.

THE Feast of the Purification of Saint Mary the Virgin, February 2d, is one of the Parish Feasts upon which members of the congregation should receive communion.

ON Septuagesima, February 6th, the Solemn Mass and Vespers will commemorate the Purification. There will be a procession after Vespers.

ON Shrove Tuesday, February 22d, the Clergy will be in the Church to hear confessions, from ten to twelve a.m.; three to five, and half-past seven to nine p.m.

DIRECTIONS for the observance of Lent will be given by the Clergy to those who apply.

COMMUNIONS can be made on Ash Wednesday, the 23d, at all the Masses, 6.30, 7.30, 8.00 and 9.30. Choral Vespers will be sung every afternoon in Lent, on week days at five o'clock.

THE Litany of the Church will be sung in procession on Sundays in Lent, except Palm Sunday, at 10.45, immediately before the Solemn Mass.

ASSOCIATES of the C. B. S. are reminded that on every Thursday in Lent there will be an eight o'clock Mass of the Blessed Sacrament in one of the chapels.

CONFIRMATION classes will be held every Thursday in Lent, except Maundy Thursday, at 4.00 p.m. and 8.00 p.m.

CONTRIBUTIONS of clothing of all sorts are much needed, and can be sent to Sister Mary Angela, at the Mission House, 133 West 46th Street.

THE exchanges received by THE ARROW are kept on file in the Men's Guild rooms. Since the last acknowledgment the following new exchanges have been added to the list: *Detroit Churchman*, Detroit, Mich.; *Search Light*, Elm Grove, W. Va.; *Message*, Elmira, N. Y.; *Notes by the Way*, Westchester, N. Y.; *The Cross*, Wells, Minn.; *Church Messenger*, Saltcoats Assiniboia, Can.; *Congregation*, New York City; *Catholic Star*, Troy, N. Y.; *St. Paul's Church Chronicle*, Westfield, N. J.; *Church Record*, Eastport, Me.; *Baraca News*, Cohoes, N. Y.; *S. Stephen's College Messenger*, Annandale-on-Hudson, N. Y.; *Parish Record*, New York.

THE MEN'S GUILD.

THE Men's Guild of Saint Mary the Virgin were entertained by the Reverend Canon Knowles, on Tuesday, January 11th, with a most instructive reading from Browning, and from some of his own letters of travel. And on Tuesday, January 18th, the Reverend Father L. R. Schuyler delivered before them a interesting lecture upon "The Churches of Paris and Their Architecture," illustrated by lantern slides. The Entertainment Committee of the Guild have in preparation a number of programmes for pleasant Tuesday Evenings, to which the men of the congregation are invited and welcome.

THE Libraries of the Men's Guild will be glad to receive regularly, *Harper's Weekly*, *Life*, *Puck*, *Judge*, *Century*, and other magazines. Address, 145 West 46th St.

Regular meetings every Tuesday evening at 8 o'clock, in the Clergy House.

After the regular order of business the following entertainments have been provided for the members and their friends:

Tuesday, February 1st.—Lecture by the Rev. Dr. Lowndes. "Travels in Spain," (Illustrated.)

Tuesday, February 8th.—Exhibition of Posters, with Lecture on Color Printing.

Tuesday, February 15th.—Lecture by Mr. Elliott Daingerfield. "Venice," (Illustrated.)

NOTE.—This Lecture will be delivered in St. Joseph's Hall, and is open to the families and lady friends of the members of the Guild and of the Parish.

February 22nd.—On George Washington and Colonial Church History.

JOHN W. NORTON,
Chairman of Entertainment Committee.

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN THE OLD DEBT OF THE PARISH.

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, 20, 21, each	100

OTHER GIFTS DESIRED.

Subscribed (to Oct. 15) for New Reredos.....	\$1,210 58
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
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

THE VIRGIN AND MARIOLATRY.

BUT the fact that false teachers have deified the Virgin Mary, and the fact that the evangelical Church has rejected their false doctrine, does not warrant any Christian in thinking less highly of the Virgin mother than he ought to think. If the Church of Rome thinks too much of the Blessed Virgin, that is no reason why any other church should think too little of her. Yet, in many Protestant Churches, a sermon on the Virgin Mary is quite a novelty. Sermons on Ruth, and Esther, and Hannah, and Mary of Bethany, and Mary Magdalene, and on other notable Bible women are, by no means, rare; but sermons on the mother of Jesus are rather uncommon.

This ought not so to be. For, surely, no woman in the Bible, no woman in the history of the world, is so notable and so worthy of our regard as is the mother of Jesus. Surely, her life and character ought to suggest themes for many a tender and instructive sermon. Blessed, indeed, she is above women, and blessed she shall be forevermore. Her place in the history of redemption is most honorable. What she anticipated when she said "From henceforth all generations shall call me blessed," has been verified, and it will yet be more fully realized.—James McLeod, D. D., (Presbyterian), in *New York Observer*.

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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, FEBRUARY, 1898.

A LENTEN THOUGHT.

THE CROSSES OF PROVIDENCE ARE THE MOST AGREEABLE TO GOD.

"If any one will come after Me, let him take up his cross and follow Me." To take up one's cross cannot mean anything else than that we should receive and suffer all the pains, contradictions, afflictions, and mortifications that happen to us in this life, without any exception, with an entire submission and indifference.

Let us often immolate our heart to the love of Jesus, even on the altar of the Cross, where He immolated His for the love of us. The Cross is the royal gate by which we enter into the temple of sanctity; he who seeks for it elsewhere, will not find a trace of it.

The best crosses are the weightiest, and the weightiest are those which we receive most reluctantly, according to the inferior portion of the soul. The crosses we meet with in the street are excellent, and still more those we find in the house, and in proportion as they are more teasing, they are better; they are of much greater value than disciplines, fasts, and everything else that austerity has invented. Here, indeed, appears the generosity of the Children of the Cross, and of the inhabitants of the sacred mount of Calvary.

The crosses we impose upon ourselves are always put on in a mincing kind of way, because they are our own, and, therefore, are less meritorious.

Let us receive with love the crosses that we have not chosen, that God gives us from His Hand; let us bless them, let us love them: they are all perfumed with the excellent odor of the place from which they come.

Let us love our crosses; seen with the eyes of love, they are all of gold, and though Our Lord is dead there in the midst of nails and thorns, there is found in the Cross a collection of precious pearls that will compose our crown of glory if we courageously carry our crown of thorns.

Let us cast ourselves upon the thorns of difficulties, let us allow our heart to be transfixed with the lance of contradictions, let us drink the vinegar and gall of temporal afflictions, since our sweet Saviour wishes it to be so; as the flowers

grow among thorns, so Divine Love increases better in the midst of tribulation than in the midst of comfort.

Christian perfection consists in suffering well.
—S. Francis of Sales

THE UNCTION OF THE SICK.

"THE Unction of the Sick is the lost pleiad of the Anglican firmament. One must at once confess and deplore that a distinctly Scriptural practice has ceased to be *commanded* in the Church of England."

We quote from Bishop Forbes of Brechin, whose treatise on the XXXIX Articles is in many, and should be in all libraries. It was the apostolic practice in case of greivous sickness to anoint the faithful and pray over them for the forgiveness of their sins, venial or deadly, and to restore them to health of body also, if God so willed.

The Scriptural proof reads: "Is any sick among you? Let him call for the elders [priests] of the Church. And let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." St. James, v: 14, 15. In explanation of which it has been well described, "The grace of this sacrament remits sins, especially lighter offences, or, as they are commonly called, venial sins. Its primary object is not to remit mortal sins. For this the sacrament of Penance was instituted, as was that of Baptism for the remission of original sin. It removes the languor and infirmity entailed by sin, with all its other inconveniences. The time most seasonable for the application of this cure is when we are visited by some severe malady, which threatens to prove fatal; for nature dreads no earthly visitation so much as death, and this dread is considerably augmented by the recollection of our past sins, particularly if the mind is harrowed up by the poignant reproaches of conscience. A source of alarm still more distressing is the awful reflection that, in a few moments, we shall stand before the judgment seat of God, whose justice will award that sentence which our lives may have deserved. The most important advantage is, that it fortifies us against the violent assaults of Satan. The enemy of mankind never ceases to seek our ruin: but to complete our destruction, and, if possible, deprive us of all hope of mercy, he more than ever increases his efforts when he sees us approach our last end. Tranquilized and encouraged by the hope of the divine mercy, the soul bears up with fortitude against every difficulty, experiences an alleviation of the burden of sickness, and eludes with greater ease the artifice and cunning of the enemy, who lies in wait for her. Finally, the recovery of health, if advantageous to the sick person, is another effect of this sacrament. Whatever it may please God in His wisdom to do with regard to the health of the body, the faithful should be animated with an assured hope of receiving from it spiritual health and strength, and of experiencing, at the hour of their dissolution, the truth of those consoling words: "Blessed are the dead who die in the Lord."

Undoubtedly the words of our own Prayer Book are intended for our comfort in this connection:

"In the hour of death, Good Lord, deliver us."
 "Suffer us not, at our last hour, for any pains of death, to fall from Thee."

In the first Prayer Book of Edward VI., the Unction of the sick person was to be administered at the conclusion of the Order for the Visitation of the Sick and the Communion of the same. By consulting the same Order it would seem that the Anglican rule in ordinary cases would be that besides the Psalms and Prayers of the Order the priest would administer, first, Penance; second, Unction; third, the Communion, whether with the reserved Sacrament, or by a special celebration. But as Penance and Communion are administered separately and at different times, so Unction may be administered by itself.

We will describe the ceremony as briefly as possible. In the room of the sick person there should be a table covered with a white cloth, on which should be at least one candle, a little vase, containing a piece of absorbent cotton or some similar material, and another little vase with water and a purification. The Priest will bring the oil in a proper vessel of metal or glass, carrying it in his hands or else having it suspended around his neck in a bag of violet silk, and when he has arrived in the room he will say, "Peace be to this house, and to all that dwell in it." He will place the oil on the table, some one will light the candle, and the priest will vest in surplice and violet stole. If holy water be used he will sprinkle the sick person, the room, and the persons present. The priest having said the first prayers, and the general confession having been made by the sick person or by some one in his name, the priest shall give the absolution and say the proper invocation. He will then proceed to the anointing, which he does by dipping the thumb of his right hand in the oil, and by making the sign of the cross therewith upon the parts that are to be anointed, which are usually the eyes, ears, nostrils, lips (which should be closed), hands and feet. At each of the anointings he will wipe the part anointed with a small piece of cotton, and deposit it in the little vase on the table. After the last anointing he will cleanse his thumb with a piece of cotton. He will then wash it with water, after which he will proceed with the concluding versicles and prayer. The cotton should be taken by the priest, burnt, the ashes poured down the piscina.

Roman theologians have differed as to whether the Unction of the five organs of sense, or of the forehead only, or of any part of the body is sufficient. It has been claimed that in the head all the organs of sense are united by the nerves, and that the sense of touch is diffused alike throughout the body. "It is highly probable that either one or other is sufficient for the validity; nay, more, that the unction of any part of the body with the general form, is quite sufficient. Benedict XIV., after citing a great many authorities in favor of this view, observes that it is powerfully sustained by the variety of usage in different parts of the Church, both as to the number of unctions and the particular parts anointed; and still more by the authority of the many rituals, which expressly permit the use of a single unction with the general form, when all the unctions cannot be applied." These words are from O'Kane on the Rubrics.

Thus it will be seen that without question the short and simple form for the unction of the sick

in the First Book of Edward VI. is quite sufficient for validity. The priest is directed by the rubric to anoint the sick person upon the forehead or breast only, making the sign of the cross, saying thus, "As with this visible oil thy body outwardly is anointed," etc., and then Psalm xiii, *Usque quo Domine*.

Sometimes, according to the longer office which we have given above, the Penitential Psalms or selected Psalms are said by the attending server and people, either or both.

Extreme Unction is called a sacrament in the Articles of Religion in the Prayer Book. The word "Extreme" indicates that it is the last of the anointings which have been customary in the Church. Notably, the other unctions are those that have been used in Baptism, Confirmation, Ordination, certain consecrations, in the anointing of kings, etc. But this sacrament of Extreme Unction "is administered to the faithful only when they are laboring under some bodily infirmity which warns them that they may have nearly reached the *extreme* term of life." A writer in the Roman Church says: "It is certain that the form of this sacrament has not been determined by Christ in *specie infima*, that is to say, the words have not been fixed by Him like those in the forms of Baptism and the Eucharist." The force of this is equivalent to the teaching of the article of religion that there are two sacraments ordained of Christ our Lord in the Gospel, Baptism and the Supper of the Lord, but that those five commonly called sacraments—Confirmation, Penance, Orders, Matrimony—are not to be counted for sacraments of the Gospel, have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacrament of Extreme Unction is coming more and more into use in the American Church. Bishops are consecrating the sacred oil, writing and preaching in favor of its use. Priests are administering it to the sick. The laity are informed upon the subject, awake to the need and benefits of Holy Unction, and desire it. We believe that this revival of the sacrament of Extreme Unction is of the Holy Spirit, in answer to the many prayers that are offered for its restoration. We commend the fact of this revival to the thoughtful, and these words of Bishop Forbes: "The Visitation of the Sick is a private office, and uniformity is required only in the public offices; there is nothing to hinder the revival of the Apostolic and Scriptural custom of anointing the sick whensoever any devout person may desire it. It is, indeed, difficult to say on what principle it could be refused."

THE COMMUNION OF SAINTS.

You ask what it means? It means that "The living and the dead but one communion make." It means that the Church is one body of worshippers, gathered in different degrees of nearness to Jesus Christ. It means that, as we are all worshipping together, we may in our hymns and prayers, call upon one another to worship and praise and glorify God. This calling upon one another, by those on earth or in the nave of the Church, to those leading the worship in the heavenly chancel, is called the invocation of saints. We say, "O ye holy and humble men of

heart," and we say, "O all ye spirits and souls of the righteous, bless ye the Lord." This act of devotion quickens our perception of the invisible world, it deepens the tie that has made us children of the great family of God. (Eph. iii : 15, 17, 18.) Death does not break this bond of union and of mutual dependance. How beautifully our Lord declares this. (St. Matt. xxii : 32) Abraham and Isaac and Jacob may have one by one passed on, but they all live, for God is not the God of the dead, but of the living, and they all live and are one family still united in Him.

The blessed in Heaven must think of us, and in their desire for the increase of Christ's kingdom, not only praise God but pray for us. We may therefore not only, as we join in one great act of worship, call upon them to praise God, but to pray with us and for us. It is by this devotion that our communion with them is realized and strengthened.

It indicates no want of confidence in God that we appeal to them for their intercessions for us. St. Paul again and again appeals for the prayers of Christians he has never seen. "Brethren, pray for us." (i Thes. v : 25.) "Strive together with me in your prayers to God for me." (Rom. xv : 30.) We can but notice here this difference, that when we address God we say, "have mercy on us," but we say to the saints, "pray for us," guarding thus against giving them any divine worship.

This mode of approach to Him, God most favorably regards. He has not only approved it but in some cases He has made this form of prayer a direct command. "Go to my servant Job * * * and my servant Job shall pray for you, for him will I accept." "Send for the elders of the church; and let them pray * * * the effectual fervent prayer of a righteous man availeth much." And if the friends of God while they lived on earth could so obtain favor for us, why should they not be the better able to do so when they are in heaven?

It is not necessary that one should be convinced that the saints hear us before using the simple invocation to them to pray for us, any more than it is to be so convinced, before calling upon them to praise and bless. But whoever has come to realize that the Church is a spiritual organism, filled with the Holy Ghost, may well believe that in it there are modes of communication peculiar to itself—no less wonderful than those which enable us to speak from continent to continent. Prayer may be but the use of some spiritual electric current that may make its desire for special intercession known to any saint reigning with Christ, for there they no longer see darkly, but face to face, and they know as they are known.—*Diocese of Fond du Lac.*

BOOK NOTICES.

Office Preparatory to Holy Communion, and Thanksgiving after Holy Communion.

Prepared for use in Grace Church, Elmira, N. Y.

It is very much to be wished that the multitudinous Guilds which have sprung up in our parishes should be more closely drawn toward the sacrament of the Altar. This may be done with admirable spiritual fruit by establishing for each Guild a Monthly Mass, an Annual Mass, and Corporate Communions at such services. The

Guild so established would certainly grow into greater harmony and a greater sense of spiritual responsibility in consequence. A book like the above is well fitted for public use at services of the kind we have spoken of.

The Office of the Mass.

By Rev. Father Davis, Rector of S. Martin's Church, Brooklyn, N. Y. H. R. Elliot & Co., New York.

A very succinct hand book. It contains, first, a form of self-examination and confession, with very direct and practical questions, really the best we remember having seen. Then follows a short office of preparation, the mass with private devotions for the course of the service, and a short Thanksgiving after Communion. There is this to be criticized in the work: that in the endeavor to make the book compact and well fitted for the needs of busy people, in our opinion, too much has been cut out. Space should have been spared for the canticles of the Thanksgiving. Also, the teaching power of the Prayer of Consecration is so great that we consider it a mistake not to retain it. One is obliged to consider the book miscalled, when "The Office of the Mass" omits the one essential prayer of the Mass, the Canon. It is strange that the editor has not noticed that the new Offertory Sentence, I Chron. xxix. 11, is the only one in the Prayer Book which breathes the Eucharistic spirit of the ancient *Offertorium*. It is to be hoped that it will supersede the rest.

The Pilgrim's Path.

Prayers for busy people, with instructions and illustrations. By Frederic E. Mortimer, Rector of S. Mark's, Jersey City, N. J. Crothers & Korth, New York.

A manual very well compiled, containing daily prayers, preparation and thanksgiving for communion, the Office of the Mass, self-examination, the Sacrament of Penance, with many beautiful private devotions and hymns. Also, very useful and compact instruction, and general information upon "The Ornaments and Ceremonies used in the Holy Sacrifice."

The Divine Service.

Devotions and Suggestions for those present at Blessed Sacrament. . . . Together with instructions upon Doctrinal and Spiritual matters. Illustrations in half-tone. 15th thousand. Rev. H. Page Dyer, Baltimore, Md. (Price, cloth, 12c.)

This book includes much the same material as the former, in greater variety and detail. It is very well compiled, and forms a manual of great general usefulness. Its popularity is attested by the notice that it has reached the fifteenth edition. It may be left to the judgment of each rector as to how large and elaborate or how small and compact a book he thinks best to present to his candidates for Confirmation and First Communion. Our opinion is, that unless candidates are mature enough in religion to appreciate a standard book like the *Treasury of Devotion*, a more compact book like one of the above would be more profitable.

WASHINGTONIAN RELICS.

ON the posts of one of the old beds in Washington's old mansion, at Mount Vernon, are small glass knobs with sockets drilled into them, which fit little spikes, but do not fasten on. It is perfectly natural for visitors to place their hands upon the knobs, and those who do immediately

perceive that they can be taken off. The next step is to slip them quietly into the pocket and carry them away as relics of the sacred place. Although an attendant is employed to watch this room, there are so many visitors that it is impossible for him to prevent such pilfering, and the glass knobs have to be replaced two or three times a week during the busy season, but that costs very little trouble and expense. A factory near Pittsburg turns them out for 30 cents a gross, and Mr. Dodge is in the habit of ordering a barrel of them every spring.

There are several thousand of these glass knobs scattered over the world, in museums and private collections of mementoes and historical relics. Many more are doubtless concealed for reasons of conscience and fear of discovery, but the guilty persons need have no concern. The original knobs that belonged to the bed are safely laid away in a vault, and if they need more of the same kind they can order them from the factory at Pittsburg.—*The Review*.

MR. W. DURBAN, who writes in a late number of the *Contemporary Review*, about *Russia as it is*, evidently is not a Catholic. He has no appreciation of religious value of the Sacrifice of the Mass, nor can he distinguish between the proper obedience of a people to their spiritual pastors and "priestcraft." Mr. Durban's testimony to the intensity of the religious sentiment in Russia is all the more valuable since it is not dictated by sympathy with Russia's religious beliefs. He says: "The religious feeling is nowhere on earth at this hour so energetically alive as in Russia. If you move among the people you feel an all-pervading sense of religion in the atmosphere. It is a vain notion which the Western mind generally cherishes, that in Russia religious superstition is gradually yielding to the encroachments of modern progressiveness. Enlightened people in Russia assured me that never has the whole land been so thoroughly dominated by a fanatical sacerdotalism as it is at this day. I saw evidence everywhere of the truth of this proposition. It is a curious feature of modern Russian life that the railways, instead of decreasing superstition by the dissemination of new ideas, have actually increased the hold of priestcraft on the masses of the people."

Mr. Durban tells us that few priests preach, and there is little reading of the Bible, but the priests live among their people.

Though Mr. Durban does not admire the religion of Catholic Russia, he praises it indirectly by praising the Russian people. He declares:—"Unquestionably the Russians are the coming musicians of the world. It seems a singular anomaly that organs are prohibited in churches, as are all other instruments, but the singing is so fine that instrumental music is not missed. The people are not only as musical as their soft, sibilant, sonorous, strong language, but they are perhaps the most amiable and sweet tempered race in the world. In Germany, Italy, France and England, numerous countenances meet the eye which betray evil temper. Such faces in Russia are phenomenally rare. Everybody is good tempered, and everybody is gushing with kindness to the stranger. The love of animals is ingrained in the very soul of the people, and it is akin to their passionate love for their children. On the long Siberian rivers, as well as on the

Volga, when night draws near, the peasant passengers on deck are sure to be seen arranging nests for their little ones with rugs and sheepskins, careless of their own exposure to the chilly winds."

"WHEN the electric light was first used in the churches," says the *New York Sun*, "the innovation was much opposed on the ground that the ritual of the Church called for the light of wax candles." "But now in a prominent Roman Church in this city," says the same paper, "the confessionals are all supplied with the incandescent bulbs, beautiful effects are produced by electric lights in the arch of the apse, and the Stations of the Cross are illuminated by concealed lights."

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