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PILATE'S question addressed to our Blessed Lord, *Quid est veritas?* ("What is truth?") contains in itself, by a perfect anagram, its own answer: *Est vir qui adest* ("It is the Man who stands before you.")—*Ave Maria*.

ORTHODOX Greeks and Anglicans have fraternized in an unusual manner in Melbourne, Australia. Owing to the absence of a resident priest, baptisms and marriages among Russians and Greeks have been celebrated according to their rites by clergymen of the Church of England in the parish churches. On some occasions they have also administered the communion. The newly appointed archimandrite has not only ratified the ceremonies performed in the past, but has refused to administer holy communion until he receives permission to do so from the Anglican Bishop of the diocese.

THE Protestant Kensit's attack upon the Church of England (nominally upon the "Ritualists") has been denounced by *London Truth* as simply a political scheme against the Establishment. There is evidence that Kensit wants money for campaign expenses, and has been exposed in offering for sale, at an exorbitant price, a publication which he says is out of print—but which the author says is given away free. The spirit of religion seems not to control him.

"TRUTH"-FUL JOHN.

"Yours, for the Truth, J. Kensit."

Though Kensit at the truth blasphemes,

While "For the Truth" he signs,

By *Truth* we see him now exposed

With all his dark designs.

—S. C. C.

And now for the motive which has led to the disturbances of the last few months. It may be "religious." If so, an impartial observer finds it difficult to detect the "religion." The bitterness, clamor, anger, spitefulness and injustice which characterize the "protesting" faction, do not savor much of holiness or honesty. On the contrary, the movement is political from beginning to end. It is a Radical and an Orange attack upon the Church, and is designed, first, to furnish the now disgruntled and disunited political minority in England with a rallying battle cry; and, secondly, to bring about Disestablishment. This is shown by the eagerness with which Radical leaders have rushed into the fray. They and their Nonconformist supporters are fast working up a suspicion that the Church of England is playing into the hands of Rome, and, therefore, unless the nation desires a return of the days

which made a Smithfield possible, the Church must be thrown out and secularism be put in its place. In all this there is not a shadow of spirituality or the faintest desire to advance the glory of God or the good of man.—*James S. Stone, in Living Church.*

WRITING about the Ritualistic movement in 1866, what Dean Merivale says is again applicable to-day, though the treatment of this vexed subject is rarely handled in such a straightforward and liberal manner:

"It is unlucky that the Ritualists have, as I apprehend, both law and logic on their side. I don't think them the least more justifiable on that account; still these are the elements which must be taken into consideration in criticising and in dealing with them.

"The term 'mass' is undoubtedly Edwardian and legal, and so are a greater part of the usages they adopt—perhaps not every extravagance. So much for law. And further, our formulas declare the Real Presence in the Eucharist, thus connecting us with the Romish and Lutheran and Eastern Churches, and distinguishing us from the Presbyterian, Zwinglian and Socinian. Surely it is but logical to attach some peculiar outward symbolism to the celebration of an avowed mystery. I think myself the usage of 300 years ought to be decisive the other way; but I should feel myself very much at a loss how to deal with malignants on such a vantage ground. I am pretty sure that to legislate specially against them would only be a signal for legislation against Broad Church next year, and perhaps against Low Church the year after."

HERE is a story about Spurgeon. He once passed a stone mason who, after each stroke of his hammer, cursed and swore. Mr Spurgeon laid his hand on his shoulder and, looking kindly at him, said: "You are an adept at swearing. Can you also pray?" With another oath he replied: "Not very likely." Holding up five shillings Mr. Spurgeon said if he would promise never to pray he would give him that. "That is easily earned," said the man with a fresh oath, and put it in his pocket. When Spurgeon left the man began to feel a little queer. When he went home his wife asked him what ailed him, and he told her. "It is Judas's money!" said the man, and, on a sudden impulse, he threw it into the fire. The wife found it and took it out, and discovered who had given it to him. The man took it back to Spurgeon, who conversed long with him, warning him, and at length was the means of saving him. He became an attached member of his flock.

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 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 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 NOVEMBER.

(For Requiem Masses during November see below.)

- 1 Tu. *All Saints.* Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m. Vespers for the dead after 2d Vespers of All Saints, 5 p. m.
- 2 We. *All Souls.* In Octave. Requiem Masses, 7:30, 8 and (Solemn) 9:30 a. m.
- 3 Th. In Octave.
- 4 Fr. In Octave. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 5 Sa. In Octave. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 6 S. **Twenty-second after Trinity.** *St. Leonard, C.* In Octave.
- 7 Mo. In Octave.
- 8 Tu. Octave.
- 9 We. Additional Mass, 9:30 a. m.
- 10 Th.
- 11 Fr. *St. Martin, Bp. and C.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 12 Sa. Confessions, 4:30 to 5:30 p. m.
- 13 S. **Twenty-third after Trinity.** *St. Britins, Bp.*
- 14 Mo.
- 15 Tu. *St. Machutus, Bp.*
- 16 We. Additional Mass, 9:30 a. m.
- 17 Th. *St. Hugh, Bp.* C. B. S. Monthly Mass, 8 a. m.
- 18 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 19 Sa. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 20 S. **Next before Advent** *St. Edmund, K. and M.*
- 21 Mo.
- 22 Tu. *St. Cecilia, V. and M.*
- 23 We. *St. Clement, Bp. and M.* Additional Mass, 9:30 a. m.
- 24 Th. **Thanksgiving Day.** Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m.
- 25 Fr. *St. Catharine, V. and M.* *Abstinence.* Additional Masses, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 26 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 27 S. **Advent Sunday.**
- 28 Mo.
- 29 Tu.
- 30 We. *St. Andrew, Ap.* Masses, 6:30, 7:30, 8 and 9:30 a. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

During November—Requiem Mass, 8 a. m., daily, except Sundays, All Saints, Thanksgiving Day and Saint Andrew's Day.
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.
St. Joseph's Guild, 7:30 p. m., weekly.
Tuesday.—Men's Guild, 7:45 p. m. weekly.
Sons of St. Sebastian, second in month.
League of St. Lawrence, as called.
Guild of St. Alban the Martyr, 8 p. m.
Wednesday.—St. Mary's Guild, 10 a. m., first in month.
Guild of St. Mary of the Cross, 8 p. m., weekly.
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, before last Saturday in month.
Saturday.—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Sunday in Octave of "All Saints," November 6th.

SOLEMN PROCESSION.

Hymn 618.....Haydn
Hymn 429.....Gauntlett
Hymn 437.....Barnby

SOLEMN HIGH MASS.

Mass No. 6.....Haydn
Sequence, Hymn 447.....Hopkins
Offertory Anthem, from "The Last Judgment".....Spohr
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 236.....Irons
Hymn 222.....Dykes

SOLEMN VESPERS.

Hymn 436.....Gordigiani
Proper Psalms, 112, 121, 149.....Gounod
Magnificat.....Rutenber
Nunc Dimittis.....Gounod
Vesper Hymn 427.....Monk
Anthem "Whoso dwelleth".....Martin
Hymn 428.....Stainer
Hymn 235.....Monk

Twenty-third Sunday after Trinity, November 13th.

HIGH MASS.

Messe Solennelle, in A.....Leprevost
Sequence, Hymn 296.....Mozart
Offertory Anthem, "These are they," (Holy City).....Gaul
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 311, Part II.....Uglov
Hymn 232.....Dykes

VESPERS.

Hymn 233.....Steggall
Psalms 123, 124, 125.....Mozart
Agnificat and Nunc Dimittis.....Wiegand
Vesper Hymn 228.....Ewing
Anthem, "No shadows yonder," (Holy City).....Gaul
Hymn 428.....Stainer
Hymn 19.....Ouseley

Sunday next before Advent, Anniversary of the Choirs, November 20th.

SOLEMN PROCESSION.

Hymn 297.....Dykes
Hymn 447.....Hopkins
Hymn 391.....Sullivan

SOLEMN HIGH MASS.

Messe Solennelle, (St. Cecilia).....Gounod
Sequence, Hymn 546.....Darwell
Offertory Anthem, from "The Holy City".....Gaul
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 376.....Haydn
Domine Salvam, from the "St. Cecilia" Mass.....Gounod
Hymn 550.....Monk

VESPERS.

Hymn 305.....Oakeley
Psalm 77, (Tenth Selection).....Prentice
Magnificat and Nunc Dimittis.....Prentice
Vesper Hymn 38.....Knecht
Anthem, from "Zion".....Gade
Hymn 22.....Monk
Hymn 193.....Blumenthal

SPECIAL.

SOLEMN VESPERS OF ST. CECILIA, 8 P.M.

Hymn 439.....Whitney
Psalms 110, 113, 122, and Gloria Patri.....Prentice
Vesper Hymn 455.....Concone
Festival Magnificat.....Prout
Anthem, "A song of destiny".....Brahms
Anthem, "Praise ye the Lord".....Randelger
Hymn, "Abide with me," (Woman of Samaria).....Bennett
Hymn, "O mother dear, Jerusalem".....Ward

Advent Sunday, November 27th.

HIGH MASS.

Hymn 398.....Dykes
Introit, Hymn 52.....King
Mass from "The Holy Supper of the Apostles".....Wagner
Sequence, Hymn 48.....Monk
Offertory Anthem, "Hark! a thrilling voice is sounding".....Farmer
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 49.....Gregorian
Hymn 288.....Haynes

VESPERS.

Hymn 226.....Pearsall
Proper Psalms 96, 97.....Gounod
Magnificat and Nunc Dimittis.....Mehul
Vesper Hymn 43.....Groatorex
Anthem, from "Requiem".....Mozart
Hymn 47.....Monk
Hymn 203.....Monk

SPECIAL NOTICE.

No tickets will be required for the Solemn Vespers of St. Cecilia, on Sunday evening, November 20th, but those attending are expected to make liberal contributions to the Choir-fund in the collection.

THE PARISH.

THE Annual Meeting of St. Mary's Guild on All Saints' Day will be held in the Mission House, preceeding which Father Brown will address the Guild in the Chapel of the Visitation at eleven o'clock.

ALL Souls' Day, November 2d, after the Solemn High Mass, 9.30 a.m., the sermon will be preached by the Rev. H B Gorgas. The Annual Meeting will follow the sermon.

THE members of the Guild of All Souls are reminded that they should send to the clergy the names of the departed upon the blanks which are distributed and are also in the pamphlet rack in St. Elizabeth's Hall. Members of the congregation and any others also who may desire can use these blanks.

Remembrance will be made on All Souls' Day and on all days in November which correspond to the dates given in the blanks.

REQUIEM Masses on All Souls' Day, 7 30 and 9 30, and at 8 o'clock daily during November, excepting Sundays, All Saints' and Thanksgiving Days.

THE Sisters can receive into the Mission House a few ladies as paying boarders. The terms are reasonable, and we think the opportunity may be appreciated by some who would prefer a more homelike life than the ordinary boarding house affords. Particulars may be obtained on application to the Sister-in-Charge.

THE Sisters have with them a resident associate, who is a trained nurse of skill and experience. She is prepared to go out nursing on behalf of the Sisterhood. The fees charged will be the usual rates for the services of a trained nurse. Members and friends of the parish can help the Sisters by employing her when they need a nurse. Application should be made to the Sister-in-Charge at the Mission House.

THE Embroidery Class resumes its meetings in the Mission House on the first Monday afternoon in November. We shall be glad to welcome new members. Instruction is given in embroidery, and we also need workers who will help to make up the vestments.

At a meeting of the Men's Guild, Tuesday evening, October 4th, the following formed a part of the proceedings:

Whereas: The Rev. John A. Staunton, Jr., for the past five years our Rector's Curate, having accepted a call to the Rectorship of St. James' Parish, Cleveland, Ohio, therefore be it

Resolved: That the President of this Guild be requested to purchase a suitable gift as a remembrance, and to send it to Father Staunton with a letter expressing our regret at his departure and also our high appreciation of his friendship and priestly ministrations while among us. Also be it

Resolved: That the foregoing resolution and the letter of the president be spread upon the minutes, and published in the next issue of *The Arrow*.

(On motion, unanimously carried.)

The following is a copy of the letter sent, with a recent work on "Vindication of Anglican

Orders," by Rev. Arthur Lowndes, D D., in two volumes:

REV. AND DEAR FR. STAUNTON:

It has fallen to my happy lot to address you on behalf of the Men's Guild of St. Mary the Virgin, and to convey to you the assurances of our profoundest regret at the severance of the mutual relations which have so happily and strongly bound us together. You have served us as Associate, Friend and Pastor, and neither you nor your work is likely to be forgotten by us.

The benediction of our own Bishop, and the cordial welcome which you have received from your future Bishop, are but expressions from higher powers of the same sentiments and affection which we entertain for you. As a slight evidence of our regard, we beg your acceptance of a work, herewith sent, on those Anglican Orders, whose functions you have so worthily exercised, and whose claims you have so nobly defended as a priest of the Holy Catholic Church.

Believe me,

Yours very truly,

(Signed) EDWIN S. GORHAM.

President of the Guild.

THE Men's Guild has begun its regular meetings Tuesday evenings in the Clergy House

At a recent meeting a committee was appointed by the President to write to the family of the late Robert Lee Baker, expressing the sympathy of the men in the death of their fellow member. The Guild also voted to have a portrait of Mr. Baker placed in the Guild Hall, surrounded by the national emblem.

At meetings in October the following have formed a part of the regular proceedings:

Oct. 4th—Charles Forden, of 9th N. Y. Volunteers, just returned from Chickamauga, gave an interesting account of his experiences there.

Oct. 18th—Fr. Wallis gave a vivid account of a visit to Havana immediately after the destruction of the U. S. Battleship "Maine."

Oct. 25th—First of a course of three lectures on French History to be given at intervals during the winter. Subject, "The French Revolution, from the Death of Louis XV. to the Fall of the Bastille," by Mr. Albert La Lande.

For November the Committee has arranged as follows:

Nov. 1st—"A Visit to the West Indies," by Mr. John Jordan

Nov. 15th—Discussion of a proposed adjunct to the Guild and Parish, viz: A Mutual Benefit Society.

Nov. 22d—"Sentry Duty in Camp," Charles Forden, N. Y. V.

OF YOUR CHARITY.

THERE have been sent to the clergy a large number of names for commemoration on All Souls' Day, and during the month of November at our Requiem Masses. Every one who has requested prayers for their own beloved dead should attend the service upon All Souls', and whichever other day may be of their specified date. And they should have charity for others also, and assist at requiems for souls whom they may not have known on earth. It is not enough to send a request for prayer at the altar, and have the clergy and congregation to offer the petition; nor is it enough to pray for one's own friends, exclusive of other members of Christ. Pray for all men.

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, seminary men, 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, NOVEMBER, 1898.

RECOGNITION.

AFTER the Bishop had delivered his able address to the Diocesan Convention in September, some one remarked that "he had given the usual thrust at the Catholics—but why does he do it?" We have read the address with care and are comforted in seeing that it has commendatory words rather than condemnatory.

In the first place, the Bishop is anxious for men's lives to abound in good works, "real work for Christ." He divides his division of the parishes in this land and in this Diocese into two classes, "those that are noteworthy for splendor and elaborateness of the material details of worship, and those that are distinguished by the cheerfulness and liberality with which they bear the burdens of the larger work of the Church, in foreign lands, in western wildernesses, in the lanes and alleys, the prisons and hospitals of great cities." All of which implies that parishes in which ceremonial worship is prominent do not give liberally to good works, and that those which are distinguished for a plainer style of worship do give very liberally.

We wish that he had gone further. He could have said then that Catholics as a class are not burdened with this world's goods, that Catholic parishes are composed generally of persons who are poorer than rich. He could have instanced the creditable energy which starts missions, builds many and free Churches even in out-of-the-way places, seeks out those sick in heart as well as body, labors in alleys and tenements. He could have spoken of Clergy working for a pittance, administering sacraments unceasingly, teaching, preaching, counseling in private and public. He could have referred to the souls who have been saved from spiritual starvation, who have become men in Christ Jesus. We wish that he had done this, for it would have prevented the possibility of some one laying to his charge that he sympathizes with the fling that the moneyed Dioceses of the East are superior because they give more than those of the poorer West, and that rich parishes are worthier because they build larger Parish Houses, etc., than those which have not means and can not. He could have touched upon the fact that the Church flourishes best and not like "a green bay tree," in the administration of means of

grace and when it is as poor as were the first Christians; and that money and the distribution of money is not the great end of forming congregations. He could have expressed again his opinion as he has done on other occasions, in favor of suitable provision for the splendor of worship in Cathedrals, for example, because duty to God is always chief before duty to men. He could have leveled it up by adding that churches which provide for dignified ceremonial should give of their ability, and that churches which abound in wealthy members, who "give tithes of all that they possess," should remember that the "worship" of God is essential, that thereby the "truths of the Gospel" are to be "promulgated to mankind in the clearest, plainest, most affecting and majestic manner," just as the Prayer Books says.

But this is what he said in favor of the Catholics, when he spoke of the "department of the Church's office and work in the world which is represented by her worship": "We have heard much about this latter, during the last few months, from beyond the sea; and I am sure you must be glad, with me, that a more patient, if not tolerant, spirit prevails among us than among those of whom, of late, we have been hearing. I do not wonder, indeed, that there has sometimes been something of impatience towards the eccentricities of a meretricious *individualism* screening itself behind what it calls "Catholic" usage. But we must recognize that in this Church as yet we have only the most indefinite law of ritual, and that those whose office it is to provide something else have not seen fit to enact it. I confess for myself that I am not very eager that they should make haste to do so. We may well recognize the fact that, instead of jibing at one another—on the one hand because of excess, and on the other because of defects—the Catholic and comprehensive note which we claim as part of our primitive heritage, demands that we should admit and recognize, in matters of worship, divergencies of usage as wide and as various as the race traditions of the people to whom we minister. Some of us may incline to a more or less austere ritual. . . . But nevertheless we may not forget that elaborate and highly colored ritual has been found, as they maintain, to edify in the case of such men as the saintly Liddon and his peers; and if so, you and I to whom it is distasteful, may not say that it cannot serve, and does not serve, a high spiritual end."

Now, this is good testimony of the Bishop's wise position, and is by no means condemnatory of the Catholic Revival and its due working out. It is very flattering. It amounts to this: In America we are of a more tolerant and patient spirit than they are in England. Individualism running into meretricious eccentricities, peculiar ritualistic fads, are simply provoking and untraditional. The law in America is the same as in the Church of England "in any essential point of worship." There has not been yet in our American Church any formal definite promulgation interpreting the law of ritual in detail. The Bishop is not eager for haste in this matter. Gibing, bickering, faultfinding, are unworthy of us all. Divergencies of usage must be recognized, because it is a fact that the comprehensive and Catholic heritage of our Church demands this liberty in our dealing with the different race-traditions of our American people. Elaborate highly-colored ritual has edified men

like the saintly Liddon, and, therefore, it serves and can serve a high spiritual end.

Such testimony is timely, sensible, encouraging very different from the language which some of our Right Reverend Fathers used twenty-five years ago. They denounced every change towards "Ritualism." The Bishop of New York is more just. Catholics have but to follow Catholic traditions when they elaborate services, avoid inventions of prettiness, be thankful for this recognition of their rights and standing, be consistent in their lives and abound in good works. Recognition is more than toleration.

THE LONGEST AND SHORTEST SERMONS

THE longest sermon on record was preached by the Rt. Rev. Isaac Barrow, Bishop of Sodor and Man, who once delivered a sermon in Westminster Abbey, lasting three hours and a half; and the shortest sermon ever preached was perhaps the sermon which Dr. Whewell was fond of repeating from the text, "Man is born unto trouble as the sparks fly upward."

The sermon occupied barely a minute in delivery, the following being a verbatim report: "I shall divide the discourse into three heads: 1, Man's ingress into the world; 2, His progress through the world; 3, His egress out of the world.

"Firstly, his ingress into the world is naked and bare.

"Secondly, his progress through the world is trouble and care.

"Thirdly, his egress out of the world is nobody knows where.

"To conclude—

"If we live well here, we shall live well there.

"I can tell you no more if I preach a year." Then he gave the benediction.—*Exchange*.

BENEFITS OF CONFESSION.

THE London Letter of the *Church Standard* says that the Bishop of Rochester writes the Times, "The Church of England has her own mind, and it is the mind neither of Romanism nor Puritanism. We have got 'beyond the cudgel play on such a subject as Confession.' A solid block of evidence as to enfeebling and demoralizing effects of general and compulsory confession, embodied in the common objections about the interference of the Parish with the independence of character or the intimacy of the home, is met by another block, not small in bulk nor inferior in quality, which tells of the building up of enfeebled and demoralized characters into strength, the prevention of recklessness and despair, the control of temper and passions which ruin homes,—results which may be set to the credit of Confession as an instrument for the Church's use and a resource of her children's need. It seems amazing that we cannot look quietly at these things." He goes on to say of Confession, that it is "what many know in their own lives or their own ministries to have been the cause of unknown good."

The London Letter adds that the Bishop by his manifest approval of the system cuts himself off from the great bulk of Churchmen.

COMING TO CONFESSION.

THE Order of the Silver Cross, in the Parish of the Holy Communion, New York, has its Chap-

lain's, or Superior's, explanation of its Rule 5 thus: "To make a monthly statement to me of each time that the rules of the Order have been broken, by thought, or word, or deed. This interview is a simple, earnest, face to-face talk; or a similar letter written, read, destroyed, and immediately answered." He says: "This kind of confession surely cannot prove harmful. With most natures introspection is not a fault, but a quality almost lacking in character. In my experience with thousands of young men during the last three years there have not been more than eight or ten who have been too introspective."

We venture to say that those who are trained to confide in the Clergy eventually desire to secure the Sacramental Grace which is "the Benefit of Absolution."

FATHER STAUNTON.

WE are sorry to part with Father Staunton, who has been with us for over five years, and by his courtesy and example has endeared himself to us all—in things spiritual, a faithful priest; in things literary, a bright and entertaining guide; in things social, a kind companion. He has our prayers and good wishes for his success in his new field of work, St. James' Parish, Cleveland, Ohio. It has been through his priestly and manly character that he has won his way. We shall miss him very much in our work upon *The Arrow*, to which he gave such able attention. Those who have become his spiritual children will miss him personally, although his strong influence will remain. All who have worshipped at his celebrations of Mass will remember his reverent manner, and pray for his continued life of sacrifice and devotion.

FATHER WALLIS.

FATHER WALLIS has resigned his position as Senior Curate of the Parish to become a Curate in the Church of St. Mary the Virgin, of this city. His resignation took effect on the first of October. His self-sacrificing efforts to maintain the Church of the Holy Nativity in the face of tremendous difficulties has earned for him a warm place in the hearts of many churchmen.

It was through his willingness to take a subordinate position that the consolidation of the parishes was effected. Every member of those parishes should remember that it was his decision that decided the fate of the two parishes at a most critical time in their history.

Therefore, whatever the Church of the Redeemer may become in the future, we must always remember that there was a time when its future hung in the willingness of one man to sacrifice his own position and plans for its welfare. He carries with him our best wishes for his success in the new work upon which he has just entered.—*The Advent*.

"Its too bad nearly all our friends and acquaintances possess faults and defects of one kind or another. When its easy to meet so many perfect strangers."—*Selected*.

A PILGRIMAGE.

It is not yet fully known just what the General Convention of the Church has accomplished by its sessions, but we can quote from a daily paper an account of the pilgrimage of the Bishops and Deputies to the site of the first Protestant Episcopal Church in America. They went by steamer to Jamestown, ninety miles below Washington.

The climax of interest for the day was reached when the party arrived at Jamestown and stood upon the spot made sacred by the labors and sufferings of the earliest Church pioneers. Here devotional ceremonies were held around the ruins of the edifice constructed of English brick in 1610—the church where Pocahontas was baptized and married and where the first communion was celebrated in the English language in the Western Hemisphere.

Pieces of the ancient communion plate were laid out for inspection, and relics of the church militant of those days, when a Christian carried his halberd and gun as carefully as his Bible, were displayed.

AMID PRIMITIVE SURROUNDINGS

It was a solemn and impressive ceremony. Around the humble altar in the woods, almost as crude as the first one there erected, and amid surroundings almost as primitive—for Jamestown's site is now a waste within a comparative wilderness—the greatest dignitaries of the rich and powerful Episcopal Church of America bared their heads in invocation, following much the same ritual that was used 291 years ago. Impressiveness was lent to the ceremony by its simplicity, and the anthem found echo in the leafy branches, as two centuries ago.

Nothing remains of the original church except a dismantled tower, overgrown with ivy. Nothing remains of the settlement except this and the ruins of the old house of the Burgesses, where the first legislative body in America assembled. The tract of land upon which Jamestown was located is now an island, and the graves of the five thousand or more persons who died of starvation, disease and the arrows of the Indians have been washed into the river. The island is not populated, and looks like the surrounding wilderness of forest. The cottage of the caretaker and his little patch of corn are all that break the monotony of the wild landscape.

Bishop Randolph officiated at the ceremonies and made a brief speech of welcome. He was followed by Dr. McKim, of Washington, to whom had been delegated the task of summarizing the history of the early American church.

STORY OF THE FIRST CHURCH.

"We come as pilgrims to day to a sacred shrine," said Dr. McKim. "This spot ought to be to every Christian and to every American holy ground, for here, 291 years ago, was planted by the right hand of the Lord our God a vine of civilization, liberty and religion which has spread over this whole land.

"If you seek the beginning of Anglo Saxon dominion on this western continent they are here. If you would find the seed plot of the representative free government in America it is here. If you would discover the earliest spring and source of American Christianity it is here."

Describing the first religious service of the Church in America, Dr. McKim said:—

"It was on May 14, 1607, when, after a voyage of nearly five months, the three little vessels—the Susan Pleasant, the Godspeed and the Discovery—under command of Sir Walter Raleigh's stout old captain, Christopher Newport, came to anchor in the James River.

"The first act of the weather beaten mariners was to worship God according to the rites of the Church of England. They hung an old sail to three or four trees to shadow them from the sun, and there they gathered, 105 souls all told, and gave thanks, the Rev. Robert Hunt conducting the service.

"That was the first Protestant church on American soil. Its walls were vales of wood, its seats were unhewn trees, its pulpit a bar of wood nailed to two neighboring trees.

"It was not long before the church of the torn sail was replaced by a structure which John Smith thus describes:—'A homely thing, like a barn, set upon crutches, covered with rafts, sedge and earth, of such workmanship as could neither well defend from wind nor rain.'

"In this rude structure it was the rule to have daily common prayer every morning and evening, every Sunday two services and every three months the holy communion.

"In 1610, by command of Lord Delaware, the second church was built, which is thus described by an old chronicler:—

"It is in length three score foote, in breadth twenty four, and shalle have a chancel in it of cedar, a pulpit of the same width, a front hewn hollow like a cauve, with two bells at the west end. The Captain General doth cause it to be kept passing sweet, and trimmed up with divers flowers with a section belonging to it. And every morning at the ringing of a bell about ten of the clock every man addresseth himself to prayers, and so at foure of the clock, before supper.

"Every Sunday, when the Lord Governor and the Captain General goeth to church, he is accompanied with all the counsellors, other officers and all the gentlemen, with a guard of Halberdiers in His Lordship's livery, faire red cloaks to the number of fifty, boath on each side and behinde him, and being in the church, His Lordship hath his seat in the quier in a greene velvet chaire with a cloathe with a velvet cushion spread on the table before him, on which he knealeth, and on each side set his counsell, capitaines and officers, each in their places."

THE remark was made the other day by the *Daily Chronicle* that it is due entirely to Dissenters that any Protestantism survives in the Church of England. Low Churchmen, it was added by way of explanation, have been living of late upon the memory of a prestige long since decayed, and have made no effort to keep abreast of the age. The discovery that they are no longer a living force may have prompted those earnest appeals which, we perceive, they have been making of late to those very Dissenters, whom, while affecting to share their beliefs, they have hitherto treated with a patronizing and disdainful air. That they have been making desperate overtures to them is manifest from Dr. Moule's admissions at Bradford, and from Dr. Horton's speech at the meeting of the Congregational Union at Halifax. The latter gentleman offers his services as an ally, professing that

his "sympathy with Evangelical truth and Protestant freedom" is even stronger than his "opposition to the Established Church." We pointed out, however, last week that another equally prominent Congregationalist stated that he could not honestly support the Evangelicals in their contention that the Church system is not sacerdotal. He finds "priest" written large over the pages of the Prayer Book, a discovery which does infinite credit to his faculty of observation. Is Dr. Horton prepared to take a course which seems to one of his colleagues dishonest? Before leaving the Congregational Union, we should like to ask its speakers what sacerdotalism has to do with national impotence. Were the victories of Crecy and Agincourt any less the signs of vigorous life than the latest English achievement at Khartoum? It strikes us also as somewhat ridiculous to affirm that the Catholic type of religion and worship is incompatible with the English character. Were the Englishmen who built Westminster Abbey and founded the Universities any less English than ourselves?—*Church Times*.

ROBERT LEE BAKER.

OUR friend and fellow worker in the parish, Robert Lee Baker, departed this life October 8th, after serving the country in the Santiago campaign, where his courage and bravery were commendable. He returned to his home only to die of the lingering fever which he had contracted. He was a member of the Men's Guild, and a Senior Acolyte in the Chancel, having served of late as Master of Ceremonies. His burial was at Abingdon, Maryland, where his old pastor Father Brand, and Father Brown conducted the services. On the beautiful afternoon of Monday, October 10th, at the hour of nones, his grave was surrounded by family and friends, rich and poor, white and colored, old and young. In response to the prayer, "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him," every one said a fervent "Amen." The last words said in that little graveyard on the hill were "May he rest in peace, Amen;" and then in silence all withdrew, leaving him to sleep in the glory of the setting sun, which illuminated his grave and the flowers upon it.

CORRESPONDENCE.

To the Editor of "The Arrow."

DEAR SIR:—I have been asked by our good Rector to relate some of my impressions during my recent visit to England, with special reference to the improved relations between this country and Great Britain. While it is a subject on which much could be written, I will condense my remarks so as to take up as little as possible of your space.

I did not reach London until early in August, and at that time, of course, the uppermost thought in the minds of all was the approaching struggle for mastery in the Soudan: nevertheless I seldom found difficulty in changing the topic of conversation to the Spanish-American war, in which nearly as much interest was displayed as if England had been a participant. With one exception, to which I will refer later, everyone was very much in sympathy with this country in her endeavors to free Cuba, and I heard of

several young men having tried to enlist under the Stars and Stripes.

Opinions were not unanimous as to the real object for which the war was undertaken, but that is another matter and seemed to have no effect upon the friendly feeling displayed on every hand.

The exception referred to above was a very dear friend of mine who has a large interest in a line of steamers trading between Liverpool and Havana, some of which steamers had been seized by the United States Government as they were flying the Spanish flag. His feelings you will readily understand and make due allowance for.

The friendly feeling for America, which has recently been so well received and much appreciated by the majority of her true citizens is, however, no new thing in England. As far back as I can remember nothing but the most friendly spirit has been manifested towards America and a lively interest displayed in anything pertaining to the welfare and prosperity of "Our Cousins across the Ocean." There have been times, of course, when we have had little squabbles, but these occur in every family.

And can we not fairly be called one family? Surely! We speak one language, have similar if not the same customs, intermarry frequently, have the same interests and, let us hope, the same aspirations for the freedom and civilization of the whole world.

There is no doubt that the sincerity of Great Britain's good intentions has frequently been questioned, notwithstanding her friendship for this country has not always been accepted here as being quite disinterested, but be that as it may, deeds speak more forcibly than words, and by her actions during the last few months, which meant no advantage to her, Great Britain has played the part of a true and valuable friend. Surely we should all, on both sides of the Atlantic, do our utmost to foster the good understanding which now prevails, and if we stand back to back with a laudable purpose in view who shall "say us nay."

Yours sincerely,

COLERIDGE C. VICKERY.

New York, Oct. 15, 1898.

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