



THE

ISSUED 
MONTHLY



ARROW

BY THE: SONS OF 
 SAINT SEBASTIAN

VOL. I., No. 12.

NEW YORK, SEPTEMBER, 1892.

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WITH this issue THE ARROW completes its first year. That it has been a success is attested by the increased subscription list and the many warm commendations which constantly reach us. In entering upon the second year, its policy will be, as before, a firm and faithful upholding of the truths of the Catholic Church. We shall strive to be, more than ever, "a polished shaft."

OUR subscribers will note the expiration of their subscriptions and forward us their renewal. We shall continue to mail the paper to all those whose names are upon our books, knowing they will make no delay in payments. To the parishioners of St. Mary-the-Virgin we are especially indebted for their cordial support, and we believe the coming year will find THE ARROW in every household of the Parish.

ALL communications of whatever nature in reference to this paper should be addressed to the Editor of THE ARROW, 228 West 45th Street, and not in any case to the clergy of the Church. We trust all our correspondents will particularly note this announcement. Renewals of subscriptions should be sent to the Treasurer, Mr. W. Leslie Brower, to the same address.

WE are accustomed to hear persons not of our own Communion speak of priests of our Church as "Episcopal ministers," but we expect a little more carefulness in the use of language from Churchmen. We were surprised to see in a Church paper the other day an announcement that Rev. Mr. So and-So (a Congregational minister) had embraced "the Protestant Episcopal faith" and would in due course become an "Episcopal Rector." We are ignorant as to exactly what position on the bench of Bishops such a functionary would occupy, and would suggest to our contemporary a little more carefulness in the use of ecclesiastical titles.

THE New York *Herald* sees in the movement known as the "Christian Endeavor" among the Protestant denominations the signs of an approaching consolidation of these religious bodies. It suggests as one of the possible things in the not remote future that we may see the Christianity of this country practically embraced in

three Churches, the Roman Catholic, the Protestant and the "Episcopal" (meaning the Anglo-Catholic Church) with the latter as affording a bridge over which the ultimate union of the whole may take place.

THIS is rather a rose-colored picture, as a corrective to which we notice that at the last Baptist Convention, held in Philadelphia, when the subject of the consolidation of the different Baptist bodies was brought up, it seemed to be the general sense of the meeting that there was no near prospect of such union even among them, and one speaker asserted that the probabilities even were that new sects of that persuasion would arise. We fear this forecast is the more likely of the two to be realized. The only true ground of unity is the conviction that dis-union is not merely inconvenient, wasteful, etc., but that it is a *sin*; that there is such a thing as the sin of schism, of which the different "founders" of churches, unwittingly perhaps, have been guilty. Of such conviction we can see little expression in the popular talk about "union," and, until such conviction, we cannot even begin to have the foundation on which a united Church can stand.

WE note from the *Holy Cross Magazine*, that through the munificence of a private individual, the Order of the Holy Cross has become the possessor of a house with land attached at Westminster, Maryland, where it proposes henceforth to establish its headquarters. We trust the good Fathers will prosper in their new habitation, and that their removal from the city will be in no way detrimental to their work.

It would seem that the miserable persecution of the Bishop of Lincoln by the so-called "Church" Association has come to an end by the decision of the Privy Council in the Bishop's favor and confirming the decision of the Archbishop of Canterbury in the case. Of course Catholic Churchmen in England do not recognize the Privy Council as having any jurisdiction whatever in this or any other ecclesiastical cause, so that its decision one way or other could not affect the merits of the case; its only value is that it is likely to put an end to the attempt to stop the work of the Catholic revival in the Church, of which the prosecution of the good Bishop is the latest and most desperate instance.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sundays.—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.
Daily.—Low Mass, 7:30 a. m.; Vespers 5 p. m.
Confessions—Fridays, 2:30 to 5 p. m.
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 12 m.
 The red light burning before the Altar signifies the presence of the Blessed Sacrament.
 The office hours of the Clergy (for consultation or business) are daily at the Church, from 10 a. m. to 12 m., and from 4 to 5 p. m.

CALENDAR FOR SEPTEMBER.

1	Th.	St. Giles , Ab. C.
2	Fr.	<i>Abstinence.</i>
3	Sa.	O. V. B. V. M., Monthly Mass, 8 a. m.
4	S.	Twelfth Sunday after Trinity.
5	Mo.	
6	Tu.	Sons of St. Sebastian, Chapter Meeting.
7	We.	St. Eucherius , Bp.
8	Th.	Nativity of B. V. Mary.
9	Fr.	<i>Abstinence.</i>
10	Sa.	
11	S.	Thirteenth Sunday after Trinity.
12	Mo.	
13	Tu.	
14	We.	Exaltation of the Holy Cross.
15	Th.	
16	Fr.	<i>Abstinence.</i>
17	Sa.	St. Lambert , Bp. M.
18	S.	Fourteenth Sunday after Trinity.
19	Mo.	
20	Tu.	
21	We.	St. Mathew , Evang. Ap. Ember Day. <i>Abstinence.</i>
22	Th.	Ward of C. B. S. Monthly Mass, 8 a. m.
23	Fr.	Ember Day. <i>Abstinence.</i> Bona Mors, after Vespers.
24	Sa.	Ember Day. <i>Abstinence.</i> Bona Mors, Monthly Mass, 7 a. m.
25	S.	Fifteenth Sunday after Trinity.
26	Mo.	St. Cyprian , Abp. M.
27	Tu.	
28	We.	
29	Th.	St. Michael and All Angels.
30	Fr.	St. Jerome , Pr. C. D. <i>Abstinence.</i>

THE PARISH.

THE Sunday School of this Parish will resume its work on the first Sunday in October being the second day of the month. The Superintendent urges the co-operation of the parishioners in this work which means so much in the life of a parish. The work will go on under the system adopted in January of this year, with such additions as shall be needed to increase the usefulness of the school. It is hoped that the teachers will be in their classes at the opening session, and if those who cannot again take up the work, will kindly send word to Father Brown at the Rectory, it will assist greatly in re-casting the classes.

ST. JOSEPH'S GUILD, our Guild for boys, is somewhat in want of funds to defray the small expenses of the little entertainment it has been our custom to provide for them once a month; in fact at present they are behind to some extent. Will not some of our friends come to our aid and help wipe out the small balance? Contributions may be sent to the Treasurer, Mr. W. Leslie Brower.

In the death of Miss Sara Louie Cooke, one of our most interested Parishioners, who was called away on July 21st, we have met with a deep affliction. From the day when our services were begun, she has been a faithful attendant upon them. In our Choir she assisted with her voice, for a year. In our Lenten Choir, she gave the same help.

By many liberal offerings, she benefitted all of us. Old and young have the comfort of the Guild Room, because of her forethought and kindness.

To her natural talents, increased by cultivation and continual improvement of her bright mind, was added the spirit of prayer, meditation and reflection. Her devotion was great towards our Blessed Lord in the Sacrament of the Altar. Each of us should be stirred up in our devotion by her example. When we see the Sanctuary Lamp burning before the Sacrament, and remember that it is her gift for the honor of our Saviour, we should not only remember her in our prayers but be more fervent in our devotions, more frequent before the Sacred Throne, more advanced in our lives and spiritual attainments.

May she rest in peace. Amen.

THE Summer Home has been closed for the season, having been a comfort and benefit to a large number of persons. Its successful management and happy influence are noteworthy. Not only to the ladies who kindly gave their personal services, but also to the members of the Parish and others who contributed towards the means, are sincerest thanks due and hereby given.

THE Daily Evening Prayer will be resumed on the 5th of September, the first Monday in the month.

THIS month the Church will be open for private prayer daily, from 7:30 A.M. until 12 o'clock noon.

On Friday Afternoons one of the Clergy will be in the Church to hear Confessions, from 2:30 o'clock to 5 o'clock.

ANTICIPATING the re opening of the Industrial School, we would state that Teachers will be needed, new ones, as well as those who have already given their services.

In October the different guilds will reassemble for meetings and work.

THE Officers of the Sunday School will during September prepare for the work, etc., for the season.

THE Diocesan Convention will meet on the last Wednesday of this month, the 28th. Matters of importance, preceding the general convention will come up for consideration and action.

OUR Lay-Delegates to the Diocesan Convention this year, are Messrs. Haley Fiske, George B. Prentice, and James C. Peabody.

THE General Convention will meet in October in Baltimore. Usually its sessions continue over three weeks.

A Bishop will probably be consecrated during its sessions.

THE conclusion of the Revision of the Prayer Book will be amongst the chief works of the General Convention. It is now in such shape that little of evil may be feared. The Holy Spirit of God has thus far overruled for good much that could have been made very harmful in the hands of Clergy and Laity of non-Catholic minds.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.

First Vice-President.

WILLETT BRONSON, Second Vice-President and Director.

W. LEE WARD, Third Vice-President.

W. LESLIE BROWER, Treasurer.

H. C. DAVIS, Secretary, 216 West 45th Street, New York.

THE Sons of St. Sebastian will make a Corporate Communion at 7 A.M., on September 29th, the Feast of St. Michael and All Angels. It is earnestly requested that every member in the city will make it a point to attend this Mass.

A full attendance of members is also requested for the monthly Chapter meeting on Tuesday, September 6th, at 8 P.M. The present number of the ARROW will be in the hands of members about a week previous to that date so that there will be plenty of time for all to make their arrangements so as to attend the meeting.

THE Annual Convention of the Brotherhood is held in Boston this month, and the matter of the election of a delegate to represent our Chapter will come up at the above mentioned meeting, also the whole question of the arrangement of the Chapter's work for the coming Fall and Winter season. For these reasons we trust that every member within reach will endeavor to be present.

We have no doubt the approaching Convention of the Brotherhood will show a large increase in its membership as every previous one has done. It is true that in these days we are apt to attach too great importance to mere numbers; and the great question is not, What are the numbers of the Brotherhood? but, In how far is it carrying out the objects for which it was founded? We are sure that every one who has examined the matter impartially, will, after making all deductions, confess, that the Brotherhood of St. Andrew, in the few years of its existence, has done a wonderful amount of work for the Church. May it go on and prosper and more and more draw to it those who are willing to give of their time and labor for the extension of the Kingdom of Our Lord!

THE following communication from our Editor in continuation of that of last month on the Church in the South, will, we know, be welcome to our readers.

A MISSION WORK IN NORTH CAROLINA.

In writing of the work of the Church in a region so little known as is this, the Blue Ridge, or Watauga section of the Diocese of North Carolina, it is necessary to define in some slight way the peculiarities and difficulties which have been encountered by the missionaries who have brought the light of Christ's Church into the hills.

Until a few years ago railroad facilities were unknown; even now the roads only reach the foothills. The region is wild in the extreme, and the farms of the mountaineers have been won from forests of almost tropical density; of necessity, therefore, they are very scattered and the inhabit-

ants very few. Small settlements were formed here and there, and these have grown into villages with populations given up almost wholly to sectarianism, though there are occasional families who cling to the Faith, and who are visited yearly by the missionaries sent by the Bishop. Surrounded as they are by the sects, (one may find representatives of almost any creed in this mountain range, making no mention of those without a belief of any kind) they maintain their love for and allegiance to Mother Church. As a class, the people go to "preachin'," whether he who preaches be a Baptist, Second Adventist or German Reformed. It matters nothing, there is a fascination about preachin' and to preachin' they go. Many of these preachers are very illiterate and have adopted preaching simply as a means of livelihood. They come to these gatherings over rough mountain roads, walking miles and miles, and the women, sometimes riding double on horseback, or with babes in arms, make the long journeys, and sit in a stolid sort of way listening to the wild, incoherent utterings of untaught men. I remember a service interrupted by a tall, gaunt man who exclaimed in an excited voice, "If you uns wants to hear an ignoramus preach, come over to the Flat Top Church this evenin' at early candle-light." And they went in numbers, to hear a scornful reproof of the "man who had to read his prayers, and couldn't say none of his own."

To such a field, years ago, came earnest, zealous workers for the Church, and their devoted labors have left a shining cross on the white gable of more than one Church in the mountain villages.

It is a grief to know there is no permanent worker dwelling here, to carry on the labors of those who long years ago began this work. A sad and strange evidence of this lack is seen on what is known as the Watauga river.

High up on a grand old rock, founded upon a rock, indeed, is a little chapel, built of hewn logs, and beautiful in proportion, consecrated once, and known as Easter Chapel, now slowly going to decay: its altar gone, and to-day it is used as a barn for hay and fodder. A few hundred dollars would reclaim it. The Bishops have time and again sent men to this field, but either the difficulties of travel, or the privations, maybe failure to understand the people, have all been too great, and to-day the faithful few are dependent upon the occasional visit of a missionary, or the chance service held by some visiting priest to a summer resort; for these mountain villages are discovered to be the most delightful places for spending the hot summer months. At this particular point, within a period of eight years, we have grown from a wayside house to an interesting town, with a visiting population of nearly two thousand souls. We have no church building. The Baptists and the Presbyterians each have buildings and large congregations, while the Church depends upon the courtesy of hotel proprietors for the use of ball room or parlor, for all her services. An organized effort was made by a few Churchmen and women to secure funds for the erection of a proper building, and that work has been steadily progressing, and though sufficient funds have not yet been collected, we hope, with the Bishop's consent, to begin the work of construction at once.

Surely, nowhere is there greater need, and this outline sketch will serve to tell the readers of the ARROW of a mission work almost in our midst, worthy of their efforts and their prayers.—E. D.

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BEFORE DAINING REEDED EDITOR

ENTERED AS SECOND CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1896

THE LORD HATH MADE ME A POLISHED SHAFT [] IN HIS QUIVER:
HATH HE HID ME [] AND SAID UNTO ME: THOU ART MY SERVANT
VANTO ISRAEL IN WHOM I WILL BE GLORIFIED. []

NEW YORK, SEPTEMBER, 1892.

MICHAELMAS.

The feast of St. Michael and All Angels is one of the feasts of Holy Church which appeals to us with peculiar force, and brings before our minds a train of thought essentially different from that awakened by any of the other festivals of the Christian Year. Our thoughts are led by it not to the consideration of some event in the life of Our Lord, or of the lives or deaths of His Saints, but to the existence and ministrations of an order of beings, the holy angels, of whose existence and character we have no means of knowing, apart from what is revealed to us in Holy Scripture.

It is true that analogy might lead us to infer the existence of such an order of beings. The chain of life from the lowest organisms up to man exhibits an orderly progression, a gradually ascending scale; but, when we come to man, the chain abruptly ends, and between the last link of it and Deity, how vast the gulf! That a race of created beings exists, superior to man, exempt from the conditions of mortality and the limitations that bound our earthly life, occupying a place between that and the Uncreated Life of God, far from appearing to us when we thus think of it, fanciful and improbable, seems merely the natural sequence to what we already know and see; the link that is wanting to complete the grand chain of Life.

The praise and worship of Almighty God are, as we should expect, a large part of the activities of those who stand in His presence and behold His glory. Thus it is that we must frequently think of them, and thus Holy Church in her highest act of worship, the Blessed Eucharist, as we approach the most solemn and awful point of the service, when, as we most truly believe, we are brought into the immediate presence of our Incarnate Lord, associates our worship with that of the Angels, and calls upon us, with "Angels and Archangels and with all the company of Heaven," to laud and magnify His glorious Name.

But it is not as engaged in the worship and praise of God that the Church on this day bids us

think of the Angels. In the beautiful collect for the day, she bids us pray God to grant that "as Thy holy Angels always do Thee service in Heaven, so by Thy appointment they may succor and defend us on earth." This it is which redeems our consideration of the subject from the charge of mere sentiment. We are weak and helpless, and are constantly in need of Divine aid to enable us to struggle against the world, the flesh and the devil, in the thousandfold forms in which they tempt us. We know that aid and comfort were supplied to them of old time by the ministrations of Angels, and although, for the present, it has pleased God to conceal from us the visible manifestations of these ministrations, we firmly believe that their aid and succor are still extended to us. They are "ministers of His that do His pleasure" and His pleasure is to help and defend us, His children, in our struggle against evil. Therefore let us fail not to call upon Him "who has ordained and constituted the services of Angels and men in a wonderful order" to grant us their powerful aid amid the struggles and temptations of our earthly life. Thus let us think of the holy Angels on this Michaelmas Day, as ever praising God and ever aiding us, and thus, in worship of God and work for Him, let us endeavor to pass our lives; so shall we too at the last be privileged to join

"That undisturbed song of pure concert
Aye sung before the sapphire-colour'd throne
To Him that sits thereon,
With saintly shout and solemn jubilee
Where the bright seraphim in burning row
Their loud uplifted Angel trumpets blow,
And the cherubic host in thousand choirs
Touch their immortal harps of golden wires
With those just spirits that wear victorious palms,
Hymns devout and holy psalms,
Singing everlastingly."

UNDENOMINATIONALISM.

"Lutheran, Popish, Calvinistic; all these creeds and doctrines three

Extant are, but still the doubt is where Christianity may be,"

writes a poet, not having heard apparently of the Catholic Faith. Had the poet pursued the inquiry in our day, eager voices on every hand would assure him that what he sought for was to be found not in any of the creeds he mentions, nor in any hitherto constructed creeds or systems, but in Undenominationalism. This is the grand panacea of the time; this seems to be the special contribution of the latter part of the nineteenth century to the solution of the religious question. Briefly expressed this somewhat cumbrous title means that a union of existing religious sects, or at all events united work and action on their part, is to be secured by simply ignoring the differences that separate them, by consenting to shelve the special doctrines, forms of government, etc., for whose propagation they came into being; and

stand upon what remains common to all. How much of Christianity will remain as a common residuum is another question. Considering the tendencies at work in many of the Protestant bodies at the present day, and the further fact that some of those so-called Christian Unions embrace Unitarians, we may well suppose it will be a vanishing quantity. Imagine a Christian Union with the question of the nature and person of Christ ignored! Apart from this however, we are bound to say, and we know that in saying it we voice the feeling of loyal Churchmen throughout the world, that with Undenominationalism we can have neither lot nor part; of all hitherto discovered "isms" we consider it the most pernicious, for, however admirable may be the character and motives of many who believe in it, and however strong may be their belief in the doctrines of Christianity which have been the common property of most Protestant bodies, it is undoubtedly a sign of that tendency which regards matters of Faith as of inferior importance and which, beginning by shelving this, that and the other belief or practice as something which may be ignored, will surely end by regarding every doctrine of Christianity as practically an open question.

As Catholic Churchmen we cannot consent to stand upon a platform, be it called "Christian Union," "Christian Endeavor," "Young Men's Christian Association," or what it may, where vital matters of the Faith are to be considered as open questions, and as vital questions we regard not only the question of the Divinity of Our Lord but that article of the Creed which states that we believe in The Holy Catholic Church, a Visible Body, whose Sacraments, ministered by her lawfully ordained priests are real channels of grace, and separation from which is schism. How can we in the name of all that is honest and consistent pray on Sunday in the Litany that the good Lord would deliver us from the sin of schism and go on week days to "union" meetings—union based upon the idea that there is no such thing as schism? Surely, surely the day will come when men will see the inconsistency of such things and find that they can no longer halt between two opinions. We cannot do better than quote here from a parish paper (*St. Peter's Tidings*, of St. Peter's Parish, Cambridge, Mass.) part of an article on this subject. We wish that space would permit us to give it entire; it is worthy of being printed separately and circulated through all our parishes:

* * * "Some think that they will win others to the Church by ignoring differences and by not insisting upon the essential things of the Church's life and teaching. What folly to think that! It is conviction plainly shown on one's own part that wins others to join with you, not weakness and indifference. And what will these others think of us, Church people, when they know what

we devoutly pray on Sunday and then see how we seem to say all through the week, 'O never mind, your heresy isn't so bad after all, and as for sectarianism, well let's ignore that (until next Sunday).'

"What arrant nonsense! May the time come soon that Church people shall have the courage to act and speak always that which they pray for; and if the kingdom of God, the Holy Catholic Church, means anything by her faith and her ministry, that they may stand by it kindly but unflinchingly. When one man sees that another believes something and abides by his belief like a rock, the first very soon concludes that there may be something in it worth while after all.

"But this does not mean that we are to have nothing to do with people who are not loyal Churchmen. Far from that, for they are often our relatives, our friends, our neighbors, and we should be ever close to them. But they will respect us when, even though we live beneath the same roof together, we let it always be seen that the Church of Christ, the Historic and Catholic Church, demands and receives from us a loyalty which is above every other consideration in the world.

"While we will not attend their places of worship, when we cannot accept their communion, when we cannot approve their organizations separated from the Church, when we will not aid in their fairs and sociables which are to raise money to build meeting-houses and to propagate their denomination in opposition to the Church, they may call us narrow sometimes, but secretly they will admire our constancy, and at last, God favoring, they will gain the same themselves. And this is true everywhere and in everything, in love, in friendship, in business, in occupation, in politics, and above all, in religion, that you do not win men to your position by acting as though essentials were indifferences; you cannot make Churchmen out of sectarians, when the sectarian sees that Churchmanship is only a matter of taste." * * *

A BAD PRACTICE.

There is no authority whatever for the rude exodus after the Prayer for the Church, of those not minded to receive the Holy Communion, or who have received at an earlier hour. It is a breach of good manners, and ought to be denounced by the educated. The Church expects her children to remain for the Blessing, which comes at the close of the service; but to disturb the priest, who is almost forced to stop on account of the commotion caused by the withdrawal of many, borders closely on sacrilege. A similar misdemeanor in polite society would not be tolerated.—*Church Kalendar*.

The bad practice adverted to above is one which unfortunately still prevails largely among us, even in churches which would perhaps style themselves "high." We are persuaded that, on the part of a great many, it is due simply to lack of instruction as to the nature of the Eucharistic service. There has been a growing appreciation by our people of the Holy Eucharist as a *sacrament*, which is very gratifying, but the appreciation of its *sacrificial* aspect has by no means kept pace with this. This is the aspect which is especially prominent at a "high celebration"; we assemble to "show forth" before God, and to plead at our altar as Our Lord is pleading in

Heaven, His prevailing Sacrifice. This is such a beautiful and affecting thought that we are sure it would commend itself to our people at large were it made more familiar to them, and, their minds once familiarized with it, the present unhappily prevalent practice of trooping out of church at a point in the service where there is no indication whatever of a pause would speedily become a thing of the past.

The *Holy Cross Magazine* in closing, in its August number, a series of papers on the Religious Life, ends with a powerful plea for the revival in our Church of religious orders, not only of priests, but also of laymen. We extract the following from the very able paper which forms the last of the series :

"Will it be nothing too for our young men to think of in these times when they may see the revival of a simple life of religion among others of their generation, that God has a higher summons for them than to ease and self gratification, and that some, if not called or fitted to serve Him in the sacred Ministry, may yet serve Him in a community of laymen? We are far from depreciating what the young men of the Church are already doing, one large organization of men especially, but we want to give them wider opportunities still, and to beg them to consider if there is not yet a more complete way in which they may 'use the strength of their bodies according to the energy of Christ's holiness for His glory Who is the source of their Life and the Captain of their salvation,' as is the daily prayer for them of one community of laymen interceding on their behalf * * * We are Christians, and we love our God; Churchmen, and we love our Holy Mother; Americans, and we love our Country. It is then for God, and the Church and our native land that we plead, when we plead for the restoration of the Religious Life. May our God speed the day of the Revival! We take one longing, hopeful glance into the future, and one into the Christian past. What scene presents itself? A long line of holy men and women, monks and nuns, friars and Sisters of Mercy, hermits, missionaries, princes, peasants, scholars and humble servitors, a goodly and a blessed company: they come in the gray, the white, the brown, the black of the Habit of Religion. Upon the breasts of some is seen the red sign of the Passion, upon the body of one its stigmata, upon their faces, one and all, the glow of its singular love. They advance in solemn, stately procession, '*more than conquerors,*' by the victory of Faith; they advance as to a triumph, but one without the sounds of earthly music or the acclamations of earthly voices. All is peaceful, still; the peace, the joy, the restfulness of those who know in Whom they trust. They come down through the centuries to us, and in this holy march others now join their company; hands that are clasped upon the breast in high contemplation, hands some times hardened by toil and sanctified by prayer, reach out in welcome. And the march is taken up again, the first-fruits of another Christian century, of a great, new world, are poured into that company of all the ages and of every land. The glory of a Resurrection lightens their journey to a continuing City, for in death to self they have found again their life, now '*hid with Christ in God.*'"

SURSUM CORDA!

"Lift up your hearts"! so in our ears we hear
The voice of Holy Mother Church, what time
Before the altar we have met to kneel
And worship our dear Lord with holy fear.

"Lift up your hearts"! the cares of earth press in
The weariness, the fever and the fret;
Our Sun sometimes by clouds from us is hid,
Clouds of this mortal life of care and sin.

But, kneeling here before His altar throne,
Be thoughts of earth by every heart resigned;
So may we make in truth our glad respond
"We lift them up, O Lord, to Thee alone."

The glimmering lights upon the altar glow,
The daylight filters through the pictured pane
Subdued and dim; all speaks of holy calm,
A foretaste of the peace the bless'd ones know.

The voice of pardon o'er our sins confessed
Has blessed our ears, and "comfortable words"—
O sweetest words that fell from lips Divine—
"Come unto Me, and I will give you rest."

Now can we join the song the Angels raise
"O Holy, Holy, Holy, Lord Most High!
We laud and ever bless Thy glorious name
Earth and the courts of Heaven resound Thy praise."

All Glory be to Thee Almighty Lord,
That Thou didst pity take upon us men,
And of Thy tender mercy gav'st Thy Son
For us to die, that we might be restored.

And now in Heaven that Sacrifice He pleads,
As in our Holy Eucharist here below,
We offer unto God that precious Blood
And Body broken to supply our needs.

O Lamb of God! Thy Presence here we hail;
In Heaven, yet on our altar pleased to be,
Faith asks not how; thy lips did speak the words;
Enough, we know Thy promise cannot fail.

In this blest Sacrament may we supply,
Our soul's deep needs; here Thou with man dost dwell;
May we so worship Thee in Mystery here
As evermore to dwell with Thee on high!

S. M.

NOTES AND QUERIES.

WE shall be glad to have our readers send us queries for this column. If suitable they will be answered to the best of our ability.

On what grounds can the celebrant return thanks at Mass for those who have been "partakers of these holy mysteries," when he alone has communicated?

SIMPLEX.

The rubrics evidently make a distinction between "the people." and "those who are minded to receive." The Thanksgiving may properly be understood to cover both cases in some way applicable to each. For there may be some to receive sacramentally, and some to make spiritual communion only, or there may be all the congregation minded to receive, or there may be all the congregation present to make spiritual communion. Therefore, under each or any of these conditions, the Thanksgiving should be said because it applies in each case. As the rubrics imply the presence of non-communicants, so there may be times when there are no communicants except the celebrating priest. To explain the Thanksgiving in any other way would make it contradict other parts of the Mass, where non-communicating attendance is implied, and may include the whole congregation present. Besides, we should be willing at any time to give thanks to God for the blessings vouchsafed to us in the reception of the Holy Eucharist, even if we have not received at that particular time.

SOME NOTES ON THE SEPTEMBER
KALENDAR.

1st. ST. GILES OR EGIDIUS.—A saint of the seventh century, born at Athens. He is generally represented in religious art as accompanied by a hind in reference to the story of his being nourished principally by the milk of a tame hind during a time of seclusion which he spent in the woods. St. Giles was esteemed to be the patron saint of cripples, he himself having been lame, and the Churches dedicated to him, of which large number still exist in England and in Europe generally, were usually placed in the suburbs of cities, so that poor and lame travelers coming in from the country might have easy access to them. The street in London in which St. Giles' Church is situated still bears the name of Cripplegate.

8th. NATIVITY B. V. MARY.—A festival introduced into the Eastern Church, shortly after the General Council of Ephesus, A. D. 451.

A solemn procession to the Church of St. Maria Maggiore, was instituted for this feast in Rome, A. D. 695.

It is noticed in the Statutes of Rheims, A. D. 625, and in Orleans, in the ninth century.

It was ordered in England by a Synod of London, A. D. 948.

The Kalendars of York, Sarum, and Hereford give it an Octave.

14th. EXALTATION OF THE HOLY CROSS.—A festival observed with especial honor in the Eastern Church, whilst the Western has made more of the feast of the Invention.

Various accounts are given of the ordering of this feast. Some say, in honor of the miraculous apparition of the Cross in the sky to the Emperor Constantine. Others, to commemorate the Finding of the Cross by the Empress Helena, the British Mother of Constantine. For, after its discovery, it was carefully prepared in a richly jewelled case and formally exposed in a church for

the veneration of all the Christians in the place, upon a Sunday.

Upon another later occasion a great festival was kept. A. D. 614, the Persians conquered Palestine, carried the Cross away, and would not consent to deliver it back. But victory over them in A. D. 627, gave back the Cross to the Christians. It was restored to the Church of the Holy Sepulchre with great glory, the Emperor Heraclius walking into Jerusalem barefooted and meekly clad, holding the Cross in his arms.

It was again exalted in the sacred case in the church, for the veneration of the people. And some suggest less accurately that this is the origin of the Feast. The Ember Days at this season are the Wednesday, Friday and Saturday after Holy Cross Day.

21st. ST. MATTHEW, AP. EV. AND MARTYR.—The name of St. Matthew has ever been much honored in the Christian Church, not only as one of the Twelve, but as the writer of that Gospel, which, more than any of the others, gives us the human side of the life of Our Blessed Lord. It was to him, while engaged in his occupation of collecting "custom," i. e. tolls, from those who passed over the Sea of Galilee, that Our Lord spoke those words so brief yet so all powerful in shaping the future life of this man,—"Follow Me." The response to this call was immediate,—"he left all and followed Him," and thus was begun for him a new life of loyal service to the Master whose summons he had so unhesitatingly obeyed, and for whom he at last laid down his life.

The man who cannot wonder, who does not habitually wonder (and worship) were he President of innumerable Royal Societies, and carried the whole *Mécanique Céleste* and *Hegel's Philosophy*, and the epitome of all Laboratories and Observatories with their results, in his single head,—is but a Pair of Spectacles behind which there is no Eye. Let those who have Eyes look through him, then he may be useful.—*Carlyle*.

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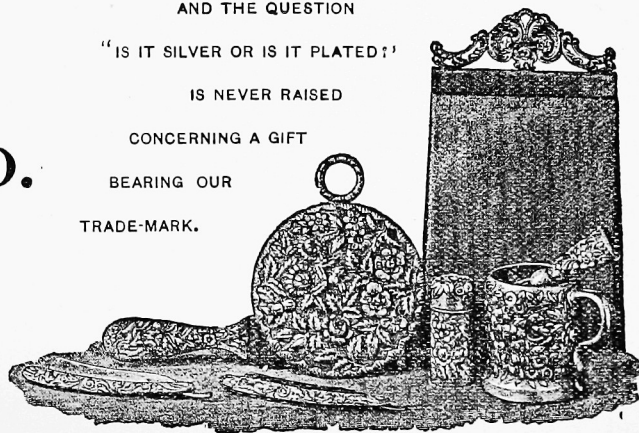
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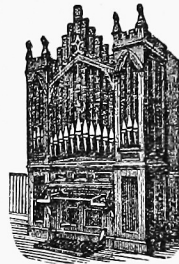
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