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ISSUED  MONTHLY



RRROW

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WE wish especially to call to the attention of our readers the Sale of Christmas Articles, in aid of the Church of the Redeemer, which is to be held on the 3d, 4th and 5th of December, at Broadway and 42d Street.

THE Bishop of Albany's charge against the clergy who omitted to say Mass on Good Friday has borne fruit in a paper read by Fr. Cook, of Iliou, N. Y., at an archdeaconry meeting at Gloversville, in which he proved conclusively that the proper rite for Good Friday is the *Missa Præ Sanctificata*.

A Presbyterian minister at Beaver Falls, Pa., scored ministers who take part in municipal politics. They should preach the Gospel, he said. "The mission of the church is not to save the world by reforming it, but to reform the world by saving it." He is not far from the Kingdom of God.

WE are sorry that so good a Churchman as Bishop Whitehead says that persons who come to us from the Church of Rome should be again confirmed by our Bishops, and that he bases this confessed repetition of confirmation on the fictitious ground taken by Bishop Paret that "Church history shows plainly that whenever one returned to the true fold from heresy or schism, he was always reconciled by confirmation."

THE Roman Archbishops have been rebuked by the Pope for holding religious conferences and congresses with the representatives of other religious bodies. This is interesting, in view of the participation of the Roman Church in the World's Fair Parliament of Religions, and the recent activity of certain prelates and newspapers in promoting the cause now condemned.

IN a sermon entitled "Ought Cities to Make Sunday Law?" recently preached in Grace Church, New York, the Rev. William R. Huntington, D. D., urged the following points:

1. Sunday observance is no mere specialty of the Hebrew code no mere survival of a discredited puritanism, but is, on the contrary, an essential and permanent feature of the morality called Christian.

2. The people of the State of New York are living under the Christian morality as contrasted with and distinguished from all other moralities whatsoever, Mohammedan, Confucian, Buddhist, Roman, Greek or Intuitive.

3. Because these things are so, legislation which infringes or even impinges upon the Weekly-Rest should emanate only from the body with which sovereignty is lodged, and never become subject to a purely municipal control, or what is popularly known as "local option."

From the last journal of the Diocese of Central New York, it appears that the celebrations have numbered, respectively, 87, 86, 55, 30, 28 and 24; one parish failing report. So it is a long way from the truth that "in not a single one of our Churches is the Holy Eucharist celebrated every Sunday."

AT a recent conference of the Bishop of Georgia with the local clergy of Atlanta and the archdeacon, it was unanimously resolved that:

(1) A daily service in the Cathedral is greatly to be desired.

(2) That with the additions to the Cathedral staff, the complete round of the Church's appointment of daily offices is entirely feasible.

(3) That we pledge ourselves to co-operate with the Bishop in the establishment and maintenance of the primitive, apostolic system of worship, and that we will continue daily in the apostles' doctrine and fellowship, and in the breaking of the bread and in the prayers.

Upon consultation it was determined that the hours appointed should be daily, 7:30 A.M., celebration of the Holy Communion; 9 A.M., Morning Prayer (with Litany on Wednesday and Friday); 5 P.M., Evening Prayer; these services to be additional to the regular Sunday services and the Friday evening service.

After deliberation it was agreed that the Bishop should initiate the system with Evening Prayer on the Ember Day, Sept. 20, the Eve of St. Matthew, and celebration and Morning Prayer on the feast.

It is encouraging to learn that so far these services have been well attended.

ACCORDING to the notice printed in each number of THE ARROW during the past year, "It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon receipt of a postal card giving proper address." So many clergymen and others have availed themselves of this offer that we gladly renew it for another year. But as our list of "clergymen, seminarians, religious, and Church Institutions" is so large we must ask in each case a renewal of the postal card request giving proper address. From the requests so received a new free list will immediately be made out for the coming year, and the old list will be dropped. In the absence of subscriptions it is necessary that we have some check upon an already long list, the addresses of which are constantly changing. We wish our clerical readers Godspeed in their labors for the propagation of the faith, and we thank the many who, during the past year, have written us kind words of approval and encouragement.

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; Matins, 9 a. m.; Vespers, 5 p. m. Wednesdays and Fridays—Additional Low Mass, 9:30 a. m. Holy Days—Additional Low Mass, 6:30 and 9:30. Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 to 5, and 7:30 to 9 p. m.; at other times by appointment. Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy. Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy. Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before. Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy. The Church is open daily from 7:30 a. m. to 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 DECEMBER.

- 1 S. First in Advent. Burial Guild Monthly Meeting and Office after Vespers.
2 Mo. Burial Guild Monthly Mass, 8 a.m.
3 Tu.
4 We. Additional Mass, 9:30 a.m.
5 Th.
6 Fr. St. Nicholas, B. Abstinence. Additional Mass, 9:30 a.m. Confessions, 2:30 to 5 p.m.
7 Sa. O.V.B.V.M. Monthly Mass, 8 a.m. Confessions, 4 to 5 and 7 to 9 p.m.
8 S. Second in Advent. Conception of the Virgin Mary. Low Masses, 7 and 8; High Mass, 9; Solemn High Mass, 10:45 a.m. Solemn Vespers, 4 p.m.
9 Mo. In Octave. Additional Mass, 8 a.m.
10 Tu. In Octave. Additional Mass, 8 a.m.
11 We. In Octave. Additional Mass, 8 a.m. St. Mary's Guild Monthly Mass, 9:30 a.m.
12 Th. In Octave. Additional Mass, 8 a.m.
13 Fr. St. Lucy, V. and M. In Octave. Abstinence. Additional Masses, 8 and 9:30 a.m. Confessions, 2:30 to 5 p.m.
14 Sa. In Octave. Additional Mass, 8 a.m. Confessions, 4 to 5 and 7:30 to 9 p.m.
15 S. Third in Advent. Octave. Low Mass, 7:30; High Mass, 9; Solemn High Mass, 10:45 a.m. Solemn Vespers, 4 p.m. Requiem Mass, 8 a.m.
16 Mo.
17 Tu.
18 We. Ember Day. Additional Mass, 9:30 a.m.
19 Th. C.B.S. Monthly Mass, 8 a.m.
20 Fr. Ember Day. Abstinence. Additional Mass, 9:30 a.m. Bona Mors Devotions after Vespers. Confessions, 2:30 to 5 p.m.
21 Sa. St. Thomas, Ap. Ember Day. Additional Masses 6:30 and 9:30 a.m. Bona Mors Annual Mass, 8 a.m. Confessions, 4 to 5 and 7:30 to 9 p.m.
22 S. Fourth after Advent.
23 Mo. Requiem Mass, 8 a.m. Confessions, 7:30 to 9 p.m.
24 Tu. Confessions, 10 to 12 a.m., and 3 to 5 p.m. 1st Vespers of Christmas, 8:30 p.m.
25 We. Christmas Day. Low Masses, 6, 7 and 8; High Mass, 9; Solemn High Mass, 10:45 a.m. Vespers, 4 p.m.
26 Th. St. Stephen, Proto-Martyr. In Octave. Additional Masses, 6:30 and 9:30 a.m.
27 Fr. St. John the Evangelist, Ap. In Octave. Abstinence. Additional Masses, 6:30 and 9:30 a.m. Confessions, 2:30 to 5 p.m.
28 Sa. The Holy Innocents, Mm. In Octave. Additional Masses, 6:30 and 9:30 a.m. Confessions, 4 to 5 and 7:30 to 9 p.m.
29 Su. First after Christmas. In Octave. Low Masses 7 and 8; High Mass, 9; Solemn High Mass, 10:45 a.m.
30 Mo. In Octave. Additional Mass, 8 a.m.
31 Tu. St. Silvester, Bp. In Octave. Additional Mass, 8 a.m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children 9 a. m., weekly.
Monday.— Burial Guild, 8 a.m., first in month. Requiem 8 a.m., other Mondays.
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. Bona Mors, 8 a.m., last in month.

GUILD MEETINGS, ETC.

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

ORDER OF MUSIC.

Advent Sunday, December 1st.

HIGH MASS.

Introit, Hymn 398.....Dykes
Mass, from "The Holy Supper of the Apostles,".....Wagner
Offertory Anthem, from "Requiem,".....Mozart
"Lo! th' Archangels' trumpet flingeth, Through sepulchral vaults it ringeth; All before the throne it bringeth. Death's struck and nature quaking, All creations is awaking, To its Judge an answer making, Lo! the book so justly worded, Wherein all hath been recorded; Thence shall judgment be awarded. When the Judge, His seat attaineth And each act and deed arrangeh Nothing unavenged remaineth. Let Thy pardoning voice be pleading, Lord for me be interceding, For my sighing heart is bleeding."

Post-Communion, Hymn 49.....Gregorian
Hymn 288.....Haynes

VESPERS.

Hymn 226.....Pearsall
Proper Psalms 96, 97.....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 45.....Gretorex
Anthem, from "Requiem,".....Verdi
"From the accursed and rejected, Doom'd to fiery flames convicted, Call me forth with Thine elected; Lo! I pray a suppliant sighing, Dark remorse my heart updryng, Heed me at the hour of dying."

Hymn 379.....Bach
Hymn 31.....Dykes

Feast of the Conception of the Blessed Virgin Mary.

TWENTY-FIFTH ANNIVERSARY OPENING OF THE NEW CHURCH.

Sunday, December 8th.

SOLEMN HIGH MASS.

Prelude, "Consecration of the Temple,".....Keler-Bela
Mass No. 3 (The Imperial).....Haydn
Soli, Chorus, Orchestra and Organ.
Sequence, "Rise crowned with light,".....Lovoff
"Rise, crowned with light, Imperial Salem, rise! Exalt thy tow'ring head and lift thine eyes! See heav'n its sparkling portals wide display, And break upon thee in a flood of day."
"See a long race thy spacious courts adorn; See future sons, and daughters yet unborn. In crowding ranks on ev'ry side arise, Demanding life, impatient for the skies."
"See barb'rous nations at thy gates attend, Walk in thy light, and in thy temple bend; See thy bright altars thronged with prostrate kings, While ev'ry land its joyous tribute brings."

Offertory Anthem, from Psalm 24th.....Geo. B. Prentice
For two Choirs, two Organs and Orchestra. Compoed for this occasion.

Who shall ascend unto the hill of the Lord; or who shall rise up in His holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour. He shall receive the blessing from the Lord; and righteousness from the God of his salvation.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory? Even the Lord of Hosts, He is the King of glory.

Post-Communion, Hymn 545.....Haydn
Hymn 215.....Wesley
Postlude, "Triumphal March,".....Reinecke

SOLEMN VESPERS.

Prelude, from Symphony No. 9.....Haydn
Hymn 395.....Balfe
Psalm 84, 122, 131, (Twelfth Selection).....Prentice
Magnificat and Nunc Dimittis.....Lambillotte
Ve per Hymn 396, Part 2d.....Haydn
Anthem, "How lovely are Thy dwellings".....Spohr

"How lovely are Thy dwellings fair O Lord of Hosts, how dear, how dear, The pleasant tabernacles are Where Thou dost dwell so near.

"My soul doth long and almost die, Thy Courts, O Lords, to see, My heart and flesh aloud doth cry, O living God, for Thee, for Thee.

"There ev'n a sparrow freed from wrong Hath found a house of rest, The swallow there, to lay her young Hath built her brooding nest,

"Ev'n by Thy altars, Lord of Hosts, They find their safe abode And home they fly from round the coasts Toward Thee, my King, my God."

Hymn 455.....Concone
Hymn 240.....Herold
Postlude, March from "Queen of Sheba,".....Gounod

Consecration of the New Church.

Thursday, December 12th.

Prelude, "Largo,".....Handel

Consecration Service.

Hymn 215.....	Wesley
MATINS.	
HIGH MASS.	
Mass in E flat.....	Geo. B. Prentice
Soli, Chorus, Orchestra and Organ. (By request).	
Offertory Anthem, from Psalm 24th.....	Geo. B. Prentice
Post-Communion, Hymn 545.....	Haydn
Hymn 228.....	Ewing
Postlude, "Priests' March,".....	Mend. Issohn

Octave of the Feast. Sunday, December 15th.
Music of the Feast-day (8th) repeated.

Fourth Sunday in Advent, December 22d.
HIGH MASS.

Introit, Hymn 398.....	Dykes
Mass, from "The Holy Supper of the Apostles,".....	Wagner
Offertory Anthem, from "St. Paul,".....	Mendelssohn
"But the Lord is mindful of His own, He remembers His children. Bow down before Him, ye mighty, for the Lord is near us— "Sleepers wake, a voice is calling, It is the watchman on the walls, Thou City of Jerusalem. For lo, the Bridegroom comes, Arise, and take your lamps, Hallelujah! Awake! His kingdom is at hand, Go forth to meet your Lord."	
Post-Communion, Hymn 49.....	Gregorian
Hymn 288.....	Haynes

VESPERS.

Hymn 47.....	Monk
Psalms 96, 97.....	Gounod
Magnificat and Nunc Dimittis.....	Gounod
Vesper Hymn 45.....	Greatorex
Anthem, from "Zion,".....	Gade
"Yet merciful and tender is the Lord, forgiving and full of goodness! His anger doth not ever burn. He pardons sin, and forgets wickedness and puts far away displeasure. He goeth lead gently His flock Israel, and bring them to their native land. There shall come a Redeemer, a Saviour to Zion, for the sons of Jacob, if, turning and repenting, they will seek from the Lord, mercy. There shall come a Redeemer, a Saviour to Zion."	
Hymn 203.....	Dykes
Hymn 53.....	Gumbert

CHRISTMAS SERVICES.
Christmas Eve, 8.30 o'clock.
FIRST SOLEMN VESPEKS.

Prelude.—Concerto, for Organ and Orchestra.....	Von Weber
Hymn 60.....	Gaul
Psalms 89, 110, 132.....	Mozart
Magnificat and Nunc Dimittis.....	Meyerbeer
Vespe Hymn 57.....	Mendelssohn
Anthem, "Noel,".....	Gounod
"O sing to God your hymns of gladness, Ye loving hearts your tribute pay, For our Lord is born this happy day. Then pierce the sky with songs of gladness, Disperse the shades of gloom and sadness, Your Lord is born this happy day." "Mark how the Mother lulls to slumber, Her new-born Babe with tend' rest love, And guards her treasure from above. O blessed Child with her who bore Thee, We too, will kneel in faith before Thee, O God Incarnate, we adore Thee. "O Word of God, for us incarnate, By faith we hear Thine angels sing, Their hymns of praise to Thee, their King. We join with them in adoration, We pour to Thee our supplication, That Thou would'st grant us, Lord, salvation."	
Hymn 59 (Adeste Fideles).....	Reading
Hymn, "Hail, Thou long expected Jesus,".....	Clarke
Postlude, "Coronation March,".....	Eilenberg

CHRISTMAS DAY.
SOLEMN HIGH MASS.

Prelude, "Adagio Religioso,".....	Vieuxtemps
Messe Solennelle.....	Ambroise Thomas
Soli, Chorus, Orchestra, Harp and Organ.	
Sequence, Hymn 60.....	Gounod
Offertory Anthem, from "Noel,".....	Saint-Saens
Arise now, daughter of Zion; sound out your praises in the watches of the night and darkness. Ha lelujah. Now shall the righteous in light shine over Zion, whose Saviour shall shine forth a Sun in all His glory. Hallelujah. Raise now the Host on high, and now adore the Lord our God with praise in His Holy Temple. Shout, oh ye heavens and earth; oh exalt thee, in Presence here of the Lord, for he cometh now, Hallelujah.	
Hymn of Adoration 59, (Adeste Fideles).....	Novello
Post-Communion, Hymn 482.....	Smart
Hymn 56.....	Schumann
Postlude, "Fest-Marsch,".....	Bach
Sunday in Christmas Octave, December 29th. SOLEMN HIGH MASS. Music of the Christmas Mass repeated. SOLEMN VESPEKS. Music of the Christmas Eve Vespers repeated.	

THE PARISH.

CHRISTMAS SERVICES will begin with first Vespers, Christmas Eve Tuesday the 24th. After Vespers there will be a procession and Solemn *Te Deum*. On Christmas Day, Low Masses at 6, 7 and 8 o'clock High Mass at 9 Solemn High Mass at 10.45. Vespers at 4 p.m.

CONFESSIONS will be heard on Monday evening, Dec. 23d, from 7.30 to 9, and on Christmas Eve, 10 to 12, and from 3 to 5 o'clock.

HOLY Communion will be given at the 6, 7, 8 and 9 o'clock Masses. This is one of the chief feasts at which the Church requests every one to receive Communion

THE Twenty-Fifth Anniversary Services, on the 8th, the Feast of the Conception of the Blessed Virgin Mary (Second Sunday in Advent), will begin with the 7 o'clock Mass in the new Church. The Children's High Mass, as usual, at 9 o'clock. Solemn High Mass at 10.45. Solemn Vespers at 4 p.m. The same services on the Octave. Holy Communion at 7.30 and 9.

THE Bishop of New York will consecrate the Church on Thursday morning, the twelfth, at 10.30 a.m.

THE congregation will be provided with tickets for the Sunday Anniversary Services and Octave. Entrance by the doors on 46th Street.

THE Children's Christmas Tree will be held on Thursday, the 26th. Donations etc., are earnestly requested, and should be sent to the clergy not later than the Sunday before Christmas. The Guild Trees will be held on the nights of the Guild Meetings.

DURING the month of November written requests were sent to the clergy for prayers for the repose of the souls of 16 bishops, 27 priests, 1 deacon, 1 sister, 41 men, and 457 women; total, 953. For these a Requiem Mass was said daily during the month.

MEN'S GUILD.—DECEMBER MEETINGS.

- Dec. 3d. Last meeting in the Guild room of the old Church. Rev. Thos. H. Sill, Vicar of Trinity Parish, and others will be the guest of the evening.
- 10th. Annual meeting to be held in the Guild room of the new Church. Election of Officers for the new year. Invited guests, clerical and lay, will address the Guild. Music and collation
- 17th. Mr. David A Storer will read a paper on Guilds for men, their history and place in the social and religious life of a Parish.
- 24th. Christmas Eve meeting to adjourn for First Solemn Vespers of Christmas, at 8.30 p.m.
- 31st. New Year's Eve.

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145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, DECEMBER, 1895.

A NOTABLE PASTORAL.

It is well known that the Bishop who moved that the House of Bishops adopt the pastoral letter which was read at the last General Convention, was the Rt. Rev. Dr. Grafton, Bishop of Fond-du-Lac. It is remarkable that some people are so very dull as to be unable to see why so pronounced a Catholic should be ready to move the acceptance of a letter which superficial readers have professed to consider denunciatory of Catholic practices. Yet, to one who has grasped the theological principles underlying the so called "Ritualistic" controversy, a single reading of the letter is sufficient to show that, while there are undoubtedly portions of the letter which were inserted, or rather allowed to remain in the final revision, in compliance with the demand from certain quarters for an attack upon "the Ritualists"; still the Bishops have been so careful and nice in their handling of theological language as in every case to make the resultant of their paragraphs favourable, rather than adverse, to Catholic Churchmen. But merely to state how joyfully we receive the pastoral letter will not be sufficient; we must point out at least a few of the points which give us the greatest satisfaction.

The first part of the pastoral of uniform excellence, contains little which can be ambiguous even to the popular mind. Any dallying with "the great world religions which it [Christianity] was set up to supplant," is rebuked by the reaffirmation of the Pastoral Letter of 1894 on the Incarnation of the Son of God and the Inspiration of the Holy Scriptures. "The identity and continuity of the Church throughout the Christian ages" is asserted; and the Bishops look for the reunion of Christendom through intercommunion with the Churches of Rome and the East, rather than through the affiliation with Protestant sects. Their noble words are: "We can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of the faith and order committed to our keeping for the common benefit of mankind, or to the impairment of any truly apostolic and catholic tradition of the Church, or to any measures which, in bringing us nearer to post-Reformation communions, would create any new

obstacles to reunion with the old historic branches of the Catholic Church."

In the last part of the pastoral are many doctrinal statements for which we feel grateful. The Bishops have asserted that "it is of the essence of all acceptable worship that it should rightly express the Catholic faith;" and in illustration, point to the Book of Common Prayer, which "in every page and part of it, is the guardian of the true faith." This is a direct retort to those who claim that the theological expressions of our forms of worship do not set forth doctrines they are necessarily bound to believe.

In regard to ritual practices and special acts of devotion, which many have been accustomed to assume, the Bishops were opposed to; the Bishops urge upon the laity that such practices as belong to their individual devotions should not be made too noticeable. It is the part of both modesty and charity they urge to suppress individual acts which are likely to attract attention to us as individuals, or to offer a serious distraction to the devotions of others. The Bishops urge the clergy to teach doctrine rather than ceremonial, and to wait patiently until their parishioners are imbued with the spirit which will make elaborate ceremonial conduce to their devotion, rather than to enforce ritual arbitrarily upon unwilling congregations. In towns and villages where there is but one parish church which all must attend, the Bishops point out very wisely that progress towards a correct ritual will necessarily be more slow than in places where there is a second parish to which those can withdraw who receive greater edification from a less elaborate service.

Throughout the Bishops' remarks upon this subject, constant ritual development is assumed as both certain and desirable. "The Prayer Book is not, and is not intended to be," say they, "a minute and detailed directory, entering accurately into the minutæ of every separate act;" "it was not compiled by a congregation of rites;" there are "deficiencies of direction as to vestments and posture." The effect of the Bishops' words will be to refer those priests who wish to use the Prayer Book intelligently, and conscientiously to observe "the minutæ of every separate act," either to the pre-Reformation directories, which are not always accessible, or to those more modern and simpler directories compiled to day by the Congregation of Rites. The "deficiencies of direction," which the Bishop's refer to, necessarily imply that in use the Prayer Book rubrics must be supplemented by a knowledge of "vestments and postures" derived from outside sources. The contention upon which the whole ritual battle has been fought, may be stated very clearly in the words of the pastoral: "The loyal Churchman will fill up what may seem to be lacking in clearness or distinctness with only such ritual as may be in entire accord with the spirit of the Prayer Book." Now, "the intention and purpose" of the English Prayer Book is very plainly shown by the Ornaments Rubric, which not only implies, but commands, that in rendering the services of the Prayer Book, all the accessories of Catholic worship of the second year of the reign of King Edward VI., shall be retained and shall be in use. This gives us the ornaments, and in turn throws us back upon pre-Reformation times for the manner of their use.

In deprecating harsh criticism of personal practices, undoubtedly the Bishops are referring to such customs as genuflections and the sign of the cross; and in denying their desire to compel a dead level of absolute conformity, they set themselves strongly against that unreasoning manner of interpreting rubrics which some members of their own body have, during the last two years, endeavored to enforce in their dioceses. That the rubrics must be obeyed has been the Catholic argument from the first; but along with this have been maintained the complementary principles—now officially affirmed by the Bishops—that *omission is not prohibition*, and that *failure to forbid does not mean, necessarily, freedom to introduce*.

The Bishops rejoice in the growing frequency of the celebration of the Holy Eucharist, but they urge very earnestly that by the intense feeling of reverence for this great sacrament other legitimate forms of worship should not be disparaged. The action of the Bishop of Georgia, who has recently established in his cathedral not only daily mass, but the public recitation of the offices of Daily Morning and Evening Prayer, is thus directly commended.

It is, perhaps, hardly to be expected that our venerable fathers in the Episcopate should readily accept titles for the sacraments in place of those which they have learned to revere through years of loving use; we can sympathize with them, therefore, in their expressed preference for a terminology which is bound up so closely with their affections. The Bishops undoubtedly deprecate the use of the word "mass," but they allow that the word is harmless if its use indicates no desire to "import the *language* of another communion." The word, mass, then is harmless, for we need hardly remind our readers, that it is the English term used in the First Prayer Book of Edward VI. for the Sacrament of the Lord's Supper.

For the same excellent reason our venerable fathers feel that, in speaking of the *Sacrament of Penance*, we should be following more closely the *language* of the English Church, by calling it "the gracious power of absolution;" a phrase which if slightly longer, certainly asserts in no doubtful manner the power of a priest to remit sins. And here it may be well to note that throughout the pastoral letter the word "priest" is used almost exclusively for those who exercise office in the second order of the ministry.

The Bishops are emphatic in declaring that, though our Church is content to call by the term *Sacrament* those two which are admittedly the greater, still the definition of a sacrament in the Church Catechism as an outward sign of an inward grace undoubtedly covers both Confirmation and Ordination; and they carefully and explicitly guard against being thought to imply that these sacraments were not instituted by Christ Himself. This certainly is great gain, and the Bishops' words should have the effect of relegating to the attic for unused and unsound nomenclature that very High Church expression recently invented—"The Apostolic Rite of Confirmation." As if the Apostles, and not Christ, had instituted this Sacrament!

But it is in that part of the pastoral letter which some have professed to consider particularly directed against the Catholic school that we take the greatest satisfaction. No previous official

utterance of the House of Bishops has so truthfully set forth the theological relation which exists between the sacrificial and the sacramental aspects of the Holy Eucharist. Those who are called "Ritualists" have always maintained, amid much abuse, that loyalty to the Catholic faith required a strict adherence to the order of the words of our Church Catechism, which teaches that the object of the institution of the Lord's Supper is *first* for a continual remembrance of the Sacrifice and Death of Christ; and *second* of the benefits which we receive thereby. The glory of God is infinitely more important than the salvation of men, even though the Son of God for us men and for our salvation came down from heaven. The Bishops now uncompromisingly assert that "the element of offering is half, and the *first* half of the object of the institution." The recognition by the Bishops of the reality of "the unbloody sacrifice," as well as the reaction from former barren Zwinglianism is set forth by the Bishops in a paragraph so accurately worded that we must quote it entire.

"The Holy Communion is the great act of offering, the Christian sacrifice, 'the unbloody sacrifice.' But the teaching of the Holy Scriptures makes inseparable the union of the two appointed acts of the institution: 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come'; and we have no right to separate that which God hath joined together. There is no need, in the reaction from the thought of a mere empty reminder of an absent person and a past event, or from the thought only of the personal benefit of eating and drinking nourishment for the soul, to pass to an unscriptural division of the Sacrament by separating the offering and the receiving, the Eucharist and the Communion."

This is a good doctrine. The Bishops quite properly urge that the reception of Communion should ordinarily be at mass, rather than out of mass, as more agreeable to the original institution. In this they agree with Rome, which urges the same, and for similar reasons. Moreover, the Bishops put themselves on record as in thorough accord with the teaching of the Catholic Church throughout the whole world, which has never permitted the Sacrifice to be offered, except it be received in Communion by the priest who celebrates. A malicious spirit has endeavored to read into the pastoral words it does not contain. What it does affirm is the Catholic principle that the Communion of the priest is the bond which completes the union of the two appointed acts of the institution. The Bishops cannot mean that Holy Scripture requires each one to receive every time he is present to offer the Sacrifice, for this would belie the Bishops' own practice. At the mass which opened the late General Convention, for example, the worshippers were strongly discouraged from receiving. If *all* need not communicate and *one*, namely the priest must communicate at each celebration, it is not difficult to determine how many are absolutely required for the due offering of the Sacrifice. And it is well that the Bishops have reasserted this principle, for we have heard of a priest who, celebrating twice on the same day, deliberately maimed the sacrifice by omitting to receive at the second service the Holy Gifts he had consecrated. It may here be noted in passing, that our Bishops, in common with the Church of Rome,

condemn "solitary masses," which used to be celebrated in olden times by a priest by himself alone; not even a server being present to represent the body of the faithful.

It is, perhaps, not to be wondered that the Bishops, many of whom have been reared by those who saw no impiety in receiving the Holy Communion unfasting, should feel it incumbent upon them to prove that they are not law breakers, by asserting that the claim that fasting communion "is a requirement of the Church is unwarranted and indefensible." We understand the special difficulties under which the Bishops labour in making this defense, and we appreciate fully the frankness and courage with which, in spite of personal inconvenience, they state the contrary argument. Surely, when they speak of fasting communion as "an ancient and prevalent custom in the Church," "reverent in its intention, with the guarantee of long usage, and with the commendation of very saintly men," they have said enough to make most of us feel that its non-observance would be inexcusable for one less in rank than a Bishop.

The Bishops have done well "to rebuke the lawlessness which omits any part or parts of the appointed office of the Holy Communion. *other than those allowed by the rubrics of that office to be so omitted.*"

Note the final words. This will, we hope, put an end to a custom we have heard of in at least one parish of this city, of attempting to consecrate the Holy Eucharist, though omitting to carry out the rubrical directions for the manual acts. It will also give encouragement to those numerous priests, with whom it is a question of conscience not to use words which the Church in an explicit rubric says are to be addressed to those who come to receive the Holy Communion, when they are certain that no one will present themselves for Communion at the mass they are then celebrating.

In what the Bishops have to say about the reservation of the Blessed Sacrament, there is abundant ground for congratulation. By admitting that under certain circumstances the Blessed Sacrament may be carried to the sick, they put themselves on record—(First) as holding that reservation affects no change in what the Blessed Sacrament is. It is not simply through the medium of the service heard by the communicant that Christ is received but Communion out of Mass, is a real Communion. (Second) In communicating the sick, the parts of the service not relating to communion are to be omitted, for, of course, it would be sacrilege to pronounce consecrating words over what is already the Body and Blood of Christ. This shortened office solely for

communion, gives episcopal authority for the converse of this office when no one communicates, a form sometimes called "Shortened Mass."

(Third) The admission of the Bishops that the Sacrament may, under certain circumstances, be carried to the sick, also gives us an interpretation of Article XXVIII., wherein it is said that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

For controversial purposes it has previously been contended by our opponents that because Christ did not command the Blessed Sacrament to be reserved, carried about, lifted up or worshipped, therefore, these actions were contrary to Christ's will. We should hear no more of this disingenuous and false reasoning. Again (fourth) as the Blessed Sacrament may, under certain circumstances be carried out of the Church, the Bishops do not agree that the rubric at the end of the Communion office is prohibitory of reservation for proper purposes. What proper purposes are may readily be determined by appeal to Catholic practice.

And now we may well thank God that step by step he has permitted the movement He raised up in Oxford sixty years ago so to leaven the lump that to-day we find in the official utterance of one of the most conservative of bodies, the very terminology employed, the very doctrines taught, the very practices inculcated and defended, which for half a century were held up for reprobation. And we may well feel that the concluding words of this most excellent pastoral are especially addressed to us. The Bishops urge that "The wise thing for us to do now is to hold fast to our position."

LETTERS TO EDITOR.

SYRACUSE, Nov. 8, 1895.

BRETHREN:

In the ARROW for November, 1893, occurs the following:

"We are told that in Syracuse, the See City of Central New York, in not a single one of our churches is the Holy Eucharist celebrated every Sunday."

Whoever told you this was misinformed. We have seven Churches in Syracuse. In four of these there is weekly celebration of the Holy Eucharist: namely, St. James', St. Mark's, Grace and Calvary. St. John's Church is in charge of a Deacon at present, and is supplied monthly by a Priest. It has had a weekly Eucharist, and probably will soon have again. St. Paul's, in addition to its monthly Eucharist, has daily morning Prayer and celebration on all the

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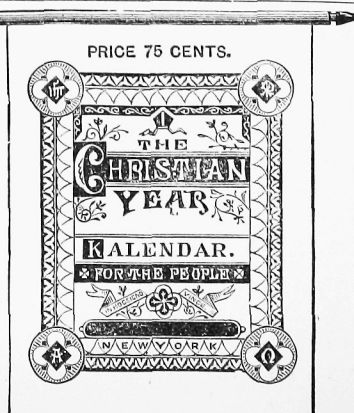
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Syracuse has been a very "radical" city, and a hard field for the Church. But it is not so "dark" ecclesiastically, but that we may hope for a somewhat longer continuance of our probation.

JOSEPH M. CLARKE,

Chaplain of Bp. Huntington, who is absent on his visitation.

[We gladly insert the above letter, and accept the correction. Our informant we find lived in Syracuse ten years ago, and naturally his information needs revising. Several other letters on this subject we are unable to print from lack of space. But we thank those who sent them.

Editor ARROW.]

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