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RROW

BY THE SONS OF 
 SAINT SEBASTIAN

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NEW YORK, OCTOBER, 1893.

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ON St Matthew's Day, the historic parish of St. Peter's, Westchester, celebrated its bi centennial. A large number of priests from New York and vicinity took part in the exercises. Mass was celebrated at 8 o'clock, when the new memorial windows in the Chancel were unveiled. A special festival service was held at 11 o'clock, after which luncheon was served to the invited clergy. The Rev. Fr. Betts was toastmaster; those responding to toasts were Bishop Potter, Dr. Van Rensselaer, Dr. Morgan, Dr. Seabury, and Mr. Harrington, the senior warden of the parish.

WE are glad to note that the Missionary Council is to be held this year in Chicago instead of San Francisco. The Council is to meet on the Pacific coast in 1894, and with this long notice delegates will be prepared the better to estimate what they hear and see in the Missionary field. The date for this year's Council has not been changed, and October 22nd should see a large and strong body of Churchmen gathered in Chicago.

EXTREMES meet. We are in thorough accord with the Protestants who on principle refused to have anything to do with the World's Fair Parliament of Religions. A divine institution does not need to be "boomed." The means by which Christianity is to be developed and extended is grace, not advertisement; and the future does not lie with the religious body which makes the most noise at Chicago. To produce reasons for belief in our holy religion before Jews, Turks, infidels, and heretics, who come to the parliament, not to receive our system, but to exploit their own, is no less foolish than profane. We agree with the *Christian Inquirer* even after the *Tribune* in the following clipping has made its charge definite by mentioning names:

"The *Christian Inquirer*, of this city, thinks that the World's Parliament of Religions is 'the most singular and grotesque' collection of 'rattle-headed doctors, creeds and cranks that ever shook hands over the chasm of unbelief,' and compares it with the 'Hindu orgies of the Plaisance' It will be news to most people that Edward Everett Hale, Professor Briggs, Bishops McLaren, Dudley and Keane, Lyman Abbot, Cardinal Gibbons and a number of the most eminent Presbyterian clergymen in the country are 'rattle-head-

ed doctors.' But probably the gentlemen in question can stand the classification if *The Inquirer* can."

HERE is an illustration of the sentimentalism which passes for religion at the Chicago Parliament:

LIBERTY BELL BLESSED IN ALL RELIGIONS.

"Chicago, Sept. 20.--The attendance upon the Parliament of Religions this morning showed something of a falling off, many of the delegates having gone to Jackson Park in advance of the religious demonstration this afternoon, when a representative of each faith of the world, beginning with the most ancient, sounded the new Liberty Bell in the name of peace, unity and liberty of all religions, and at the same time repeated a silent prayer of their respective divinities, asking blessings on the bell. The questions discussed this morning related to the present religious condition of Germany, upon which Count Bernstoff spoke briefly: Christian evangelization in America, regarding which some facts were narrated by the Rev. Dr. James Brand, and the spirit and doctrines of Islam, which formed the subject of an interesting essay by Mohammed Russell Alexander Webb. The Rev. B. Fay Mills, the evangelist, also delivered a general exhortation upon 'Christ, the Saviour of the World.'

"The congress of the three religious associations was opened in the Hall of Washington, the delegates being welcomed by Chairman Bonney. At a meeting of the congresses of Unitarians and Quakers, the papers dealt exclusively with Church work and methods.

"Allusions by Mr. Webb in defence of the practice of polygamy created a little disturbance among the Christians in the audience."

Shame upon the half-hearted Christians who, to gratify their vanity, by being allowed a half hour's speech, will listen for hours while representatives of Mahomedanism, Buddhism, Unitarianism and the like, tell them why Christian institutions and doctrines are not divine, and why their Saviour is not God.

History will repeat itself. Blasphemy is always followed by blight. Heathen Rome was *blessed in all religions* when she had harboured in her pantheon all the gods of the earth, but the blessing proved a withering curse. God preserve the Liberty Bell, and protect our country from the fate she seems to invite.

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.; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesday, Fridays, Holy Days.—additional Low Mass, 9:30.

Confessions.—Fridays, 2:30 p. m. to 5 p. m.; and 8 to 9 p. m.; 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 6 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, from 10 a. m. to 12 m.

The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.

The Mission House is at 248 W. 45th St.

CALENDAR FOR OCTOBER.

- 1 S. **Eighteenth after Trinity.** St. Remigius, Bp.
- 2 Mo. Monthly Mass, Burial Guild, 8 a. m.
- 3 Tu.
- 4 We. Monthly Mass, St. Mary's Guild, 9:30 a. m.; Monthly Meeting afterwards.
- 5 Th.
- 6 Fr. St. Faith, V. and M. Abstinence. 2d Mass 9:30; a. m. Confessions, Afternoon and Night.
- 7 Sa. Monthly Mass, O. V. B. V. M., 8 a. m.
- 8 S. **Nineteenth after Trinity.**
- 9 Mo. St. Denis, Bp. and M.
- 10 Tu.
- 11 We. 2d Mass, 9:30 a. m.
- 12 Th.
- 13 Fr. Translation of King Edward, Conf. Abstinence. 2d Mass, 9:30; a. m. Confessions, Afternoon and Night.
- 14 Sa
- 15 S. **Twentieth after Trinity.**
- 16 Mo.
- 17 Tu. St. Etheldreda, V.
- 18 We. St. Luke, Ev. and Ap. 2d Mass 9:30; a. m.
- 19 Th. Monthly Mass, C. B. S., 8 a. m.
- 20 Fr. Abstinence. 2d Mass, 9:30 a. m. Confessions, Afternoon and Night.
- 21 Sa.
- 22 S. **Twenty-first after Trinity.**
- 23 Mo.
- 24 Tu. St. Crispin, M. 2d Mass, 9:30 a. m.
- 25 We.
- 26 Th.
- 27 Fr. Abstinence. 2d Mass, 9:30 a. m. Confessions, Afternoon and Night. Bona Mors Devotion after Vespers.
- 28 Sa. SS. Simon and Jude, Aps. Monthly Mass, Bona Mors, 8 a. m. 3d Mass, 9:30 a. m.
- 29 S. **Twenty-second after Trinity.**
- 30 Mo.
- 31 Tu.

ORDER OF MUSIC.

Eighteenth Sunday after Trinity, October 1st.

High Mass.

- Processional Hymn 303.....Barnby
Mass in A.....Kalliwooda
Offertory Anthem, "He that soweth little".....Dachauer
(Words from the Offertory Sentences.)
Post Communion Hymn 309, Part 2nd.....Webbe
Recessional Hymn 291.....Gauntlett

First Vespers.—Holy Guardian Angels.

- Processional Hymn 617.....Gumbert
Psalms 1, 15, 91, (First Selection).....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 422.....Haydn
Anthem, "God shall charge".....Lucantonj

"God shall charge His Angel legions
Watch and ward o'er thee to keep;
Though thou walk thro' hostile regions,
Though in desert wilds thou sleep.

On the lion vainly roaring
On his young, thy foot shall tread;
And the dragon's den exploring,
Thou shalt bruise the serpent's head.

Since with pure and firm affection,
Thou on God hast set thy love,
With the wings of His protection
He will shield thee from above.

Thou shalt call on Him in trouble
He will hearken, He will save;
Here for grief reward thee double,
Crown with life beyond the grave."

- Hymn 424, 3 verses.....Ouseley
Recessional Hymn 223.....Roe

Nineteenth Sunday after Trinity, October 8th.

High Mass.

- Processional Hymn 274.....Dykes
Mass in E flat.....Guilmant
Offertory Anthem, "O Lord how manifold".....Baruby
"O Lord, how manifold are Thy works: in wisdom hast Thou made them all, the earth is full of Thy riches. The valleys stand so thick with corn that they laugh and sing, Praise the Lord, O my soul, and forget not all His benefits, Praise the Lord.

- Post Communion Hymn 311 Part 2d.....Uglov
Recessional Hymn 280.....Von Weber

Vespers.

- Processional Hymn 219.....Mason
Psalms 84, 122, 134 (12th Selection).....Prentice
Magnificat and Nunc Dimittis.....Prentice
Vesper Hymn 23.....Tallis
Anthem from "Elijah".....Mendelssohn

"Hear ye, Israel! Hear what the Lord speaketh; Oh, hadst thou heeded my commandments Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him oppressed by tyrants; I am He that comforteth: be not afraid, for I am thy God, I will strengthen thee."

- Hymn 455.....Concone
Recessional Hymn 17.....Le Jeune

Twentieth Sunday after Trinity, October 15th.

High Mass.

- Processional Hymn 256.....Dykes
Mass No. 2.....Haydn
Offertory Anthem.....Wagner

"With glory clad, with strength arrayed,
The Lord that o'er all nature reigns,
The world's foundation strongly laid,
And the vast fabric still sustains.

The floods, O Lord, lift up their voice,
And toss the troubled waves on high,
But God above can still their noise,
And make the angry sea comply.

Thy promise, Lord, is ever sure,
And they that in Thy house would dwell,
That happy station to secure,
Must still in holiness excel."

- Post-Communion Hymn 312, first and last verses.....Hopkins
Recessional Hymn 197.....Dykes

Vespers.

- Processional Hymn 305.....Oakeley
Psalms 123, 124, 125. (Seventeenth Selection).....Donizetti
Magnificat and Nunc Dimittis.....Donizetti
Vesper Hymn 24.....Ritter
Anthem, "O Salutaris".....Rossini
(Words of Hymn 311, part 2d.)

- Hymn 455.....Concone
Recessional Hymn 193.....Blumenthal

Twenty-first Sunday after Trinity, October 22d.

High Mass

- Processional Hymn 304.....Elvey
Mass in G.....Von Weber
Offertory Anthem, "Light from Heaven".....Gounod

"High Heaven hath stooped to earth so lowly,
God's glory doth my bosom fill;
O Wondrous Love! O Presence Holy,
Trembling soul: adore and be still.
When time is done, when life is fleeting,
O Holy Saviour be my stay;
When morning bursts and Heaven's mansions
Open wide the door; take Thou my soul."

- Post-Communion Hymn 316, 2 verses.....Haydn
Recessional Hymn 162.....Barber

Vespers.

- Processional Hymn 301.....Sullivan
Psalm 147 (Nineteenth Selection).....Giorza
Magnificat and Nunc Dimittis.....Giorza
Vesper Hymn 27.....Monk
Anthem from "Moses in Egypt".....Rossini

O Thou whose power tremendous
Upholds the starry sky,
Thy grace preserving send us,
To Thee, O Lord, we cry.

From wilds of fearful error,
Wherein we darkly stray,
Oppress'd with doubt and terror,
For saving aid we pray.

O God of mercy hear us,
Our pains, our sorrows see;
Thy healing pity spare us,
And bring us home to Thee.

- Hymn 455.....Concone
Recessional Hymn 346.....Barnby

Twenty-second Sunday after Trinity, October 29th.

High Mass.

- Processional Hymn 179.....Monk
Mass in E flat.....Prentice
Offertory Anthem, "Ave Verum".....Gounod

Jesu, Word of God Incarnate,
Of the Virgin Mary born,
On the Cross Thy Sacred Body
For us men with nails was torn.
Cleanse us by the Blood and Water,
Streaming from Thy pierced side;
Feed us with Thy Body broken
Now and in death's agony.
O Jesu, hear us! O Jesu, spare us!
Jesu, Jesu, Son of Mary.
O grant us, Lord, Thy mercy. Amen.

- Post Communion Hymn 321.....Mason
Recessional Hymn 180.....Gauntlett

Vespers.

- Processional Hymn 303.....Balfe
Psalm 77 (Tenth Selection).....Gounod
Magnificat and Nunc Dimittis.....Zoellner
Vesper Hymn 277.....Mason
Anthem, "Protect us".....Curschmann

"Protect us through the coming night, Oh Father, Mighty. Deliver us from every ill and guard our slumber."

- Hymn 455.....Concone
Recessional Hymn 240.....Herold

MUSICAL NOTES.

The Musical Numbers of the Mass are sung in the following order :

- | | |
|-----------------------|---------------|
| 1 Gloria in Excelsis, | 4 Sanctus, |
| 2 Kyrie Eleison, | 5 Benedictus, |
| 3 Credo, | 6 Agnus Dei. |

The Post-Communion Hymn is in the place of the Gloria in Excelsis, which is sung at the opening of the Mass.

The numbers of the Hymns are those of "Hymns Ancient and Modern" Complete Edition containing 638 Hymns.

THE PARISH.

ONE of the Clergy will be in the Sacristy of the Church, or at the Clergy-House adjoining the Church, No. 232 West 45th Street, every morning, from 10 to 12 o'clock, for business, appointments, etc.

DAILY Mass is at 7:30 A. M. ; Daily Matins, at 9 A. M. ; Daily Vespers, at 5 P. M. An additional Mass on Wednesdays and Fridays, at 9:30 A. M. ; also on Holy Days, at 9:30 A. M.

CONFESSIONS will be heard in the Church, on Friday afternoons and evenings, from 2:30 to 5 o'clock, and from 8 to 9 o'clock ; at other times, by appointment.

THE Chapter has begun the work of the Afternoon Sunday School, 2:30 o'clock. If the Brethren, who cannot serve as Officers or Teachers, will secure the co operation of an equivalent number of Parishioners, they will effectually aid in the school work.

THE Guilds have resumed their monthly meetings at the Mission House, for a good winter's record.

REMEMBER that books, magazines, papers, etc., are acceptable gifts in the different Schools, Guilds, etc. Some have sent donations. Will not you ?

PARISHIONERS and friends, please remember that articles of clothing, shoes, etc., are of use in our work at this time of the year as well as in mid-winter or spring. Send to the Mission House, Clergy House, or Rectory.

DURING November one Mass will be celebrated daily for the Faithful Departed. Those who would make memorial of their dead, will please send timely notice to the Clergy, as usual. Give the full name and day of the month.

ON All Souls' Day, Thursday, November 2d, all names sent in will be remembered at the High

Mass of the Burial Guild, 9 A. M. "Pray for all men."

ALL Saints' Day, Wednesday, November 1st, is a great Feast upon which it is well to receive Communion. The Elect are knit together in One Communion and Fellowship—"the whole Family in Heaven and earth."

THE Bishop has issued a pamphlet in which he demonstrates clearly, "How to Build the Cathedral." Every one must prepare to help him in this glorious work.

SAINT ANDREW'S Dune Church in Southampton Long Island, N. Y., by its corporate title brings to mind the ancient English town of Dunkirk, which took its name from a Church on the Dunes. The Nave was the original U. S. life saving station. Transepts and Chancel were added, Nave widened, seating capacity 325 persons; it is proposed to further enlarge. Many objects of historical interest are in this quaint edifice. Four posts which support the Belfry roof are crowned with curious carved heads in English oak—an angel, abbot, friar and a devil, originally in Blythebourne Church, Suffolk, England, built in A.D. 1442. The credence is supported by a stone column and base which formerly adorned Netley Abbey, founded by King Henry the Second at Southampton, England, in A.D. 1219. The Chalice, of Florentine manufacture, of date A.D. 1550, adorned with enamels, has a panel which seems to bear the name of Angelo Nanis, Abbot of Vajano, near Florence, about that period. The Paten, of curious Irish silver, dated A.D. 1684, is engraved with armorial bearings of (perhaps) the noble family of Waterford. The large Bible and a Prayer Book were printed in the reign of King Charles the First. A Tablet, in the style of 17th century, commemorates the 250th anniversary of the foundation of Southampton—June A.D. 1640. Memorial windows, brass altar cross, etc., adorn the building. The parish was organized in A.D. 1879.—*Adapted from The Living Church.*

THIS is no time for vacillation and faint-heartedness, nor for contemptuous disdain for such notions as are actually undermining in some souls the very foundations of Christianity. These notions are to be combated with unswerving bravery and consistency. One of the dignitaries of our Mother Church of England, who, although more than four-score years old, is still striving for the truth with the ardor of youth, was once discoursing to a rural congregation on the spiritual cowardice of the age. "When," said he, "men come to invade God's acre as, doubtless, they will and begin to plough up our bones, what do you think will most surprise them ? It will be the scarcity of back-bones." I wonder if the same surprise would not accompany similar proceedings in America ? We do certainly need more back-bones among the professed disciples of Christ ; more of that stout maintenance of the faith once delivered to the saints, which, although it may provoke the enmity of the world, will entitle us to the friendship of God—*Bishop Coleman.*

THE **A**RROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:
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THE OTT DA NCERT FELD EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE OCT 20 1891

THE LORD HATH MADE ME A POLISHED SHAFT □ IN HIS QUIVER.
HATH HE HID ME □ AND SAID UNTO ME, THOU ART MY SE-
VANTO ISRAEL IN WHOM I WILL BE GLORIFIED. □

NEW YORK, OCTOBER, 1893.

SWEDISH ORDERS.

THERE seems to be a disposition on the part of individuals to forestall the report of the commission appointed by the General Convention to investigate the question of Swedish Orders, by recognizing the validity of both Swedish ordination and sacraments. We would point out, that until the commission has reported, individual bishops or priests have no right to assume that Swedes differ from other Lutheran ministers. The Episcopal Church has always required Protestants of every name to be both confirmed and ordained before serving at her altars. To make Swedish orders differ from Protestant orders in general, and to assume their validity before the Church has officially taken action upon the matter, is not only to run counter to the custom and practice of the Church, but, in case these orders are finally pronounced invalid, do an untold injury to the Church by allowing mere laymen to perform priestly functions.

Items such as the following are occurring more and more frequently in our Church papers: "Two Swedish Lutheran congregations in Minnesota have lately been received into the Church, and permission granted them to use the liturgy, ritual and vestments of the State Church of Sweden." In these paragraphs there is always a suspicious silence in regard to confirmation and ordination, but we suspect, from abuses that have come under our own observation, that many of the people are never confirmed, and at least some of the "ministers" are never ordained.

It is possible, as in a case such as this, which requires learning and research, to observe too closely the etiquette urged now by some interested parties, which bids silence while a case is *sub judice*. Surely, not etiquette, but the safety of the Church, demands that individuals in their acts abstain from committing the Church to Lutheran ordination, however strong may be their convictions that Swedish orders are valid. We advise all who are following or breaking the custom of the Church in this matter to read Dr. Percival's pamphlet, "*On the Question of Swed-*

ish Orders." His results are summed up as follows :

"The Church of Sweden is a Church—

(1) Pledged to the acceptance of the Lutheran Symbolical books.

(2) A Church in which every person, before being admitted a minister, declares his belief that any pastor can validly ordain.

(3) A Church in which the three orders of the ministry do not exist.

(4) A Church which has abolished the order of deacon.

(5) A Church which does not pretend to ordain to the priesthood, or even to the presbyterate, but to the 'Office of Preaching.'

(6) A Church which denies to its ministers any power by their words to consecrate the Holy Eucharist.

(7) A Church which forbids its ministers, when administering the Lord's Supper, to receive themselves.

(8) A Church which provides for its ministers a form of absolution in private confession which does not claim to remit sins, but only to declare sins as already forgiven.

(9) A Church in which the titular bishops have no power to install other bishops, such power being confined to the archbishops.

(10) A Church in which the power of ordinary ministers is not confined to the bishop, but may be, and has been, performed by others commissioned by him, or by the King.

(11) A Church which habitually receives into its ministry, without ordination, persons having only presbyterian ordination in this country.

(12) A Church which never consecrates a bishop, but only 'installs into a diocese' persons already made bishops by the King's appointment.

(13) A Church which, in the office of installation, makes the archbishop say that the authority by which he is acting is that committed to him by the congregation.

(14) A Church in which the ordination-formula to the 'Office of Preaching,' and the installation-formula to the 'Office of Bishop in N. Diocese,' are not accompanied with any imposition of the hands whatever.

(15) A Church in which the only imposition of hands is that made after the person is already ordained to the office of preaching; after the minister is installed into the office of church pastor; after the bishop is installed into the diocese of N.; an imposition of hands, accompanied in each case by exactly the same words, viz., the Lord's Prayer."

"AFTER MORNING PRAYER IS ENDED."

HAS it come to this so soon? The caution of the Catholic-minded members of the General Convention impelled them to vote down the special Collect, Epistle and Gospel proposed for a

Wedding Mass. They feared that, inasmuch as there is no canon or rubric which forbids the celebration of a Mass in the afternoon or evening, there might be one or frequent violations of the long usage of Catholic Christendom by persons who would select the later hours of the day for their wedding, and ask the officiant to bless them with a Nuptial Mass.

For the same reason they voted down the proposal to change the rubric in the Ordinal, which directs that ordinations be held "*after Morning Prayer is ended.*" These two instances of the integrity and caution of the Catholic members of the Church were timely, and not much in advance of the manifestations of evil which they foresaw, for here is a case in which Catholic sentiment is outraged and rubrical law violated, if the report be true.

Our Diocesan Work, published in Richmond, Va., September, 1893, says: "Rev. William H. Milton, rector of Gibson Memorial Church, Crewe, Nottaway parish, was *ordained priest* in that church by Bishop Randolph, on *Thursday P. M.*, August 10th."

This is bad news, if true, for Bishop Randolph has committed, and Rev. W. H. Milton has become *criminis particeps* in, a violation of law at the time of bestowal and acceptance of the gift of ordination to the priesthood, because it was evidently not "*after morning prayer is ended;*" besides it is to be inferred that they celebrated and received Holy Communion in that "*P. M.*," or else they may have omitted the celebration, which is a part of the ordination service, and thereby violated law. In either case there was a religious function in immediate connection with an act of sin, a violation of law which all who are in Holy Orders have vowed to obey. This is an offence which is clearly subject to discipline.

Moreover, it was a celebration of an *evening communion* and an *evening ordination*, both of which are not in accordance with the mind of the Holy Catholic Church. If the report be *not* true, it will be wise, if not necessary, for the Rt. Rev. Father of the Episcopate, and the Rev. Father of the Priesthood, plainly to correct the publication. It is the beginning of the life of the new diocese of Southern Virginia, not a year old in its organization, and of the Episcopate therein; it is the beginning of the life of the new Priest, not two months old in his Priesthood.

In that same ordination service (if it all were used) the Bishop said to the ordinand: "If it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue;" also, "Beware that neither you yourselves offend, nor be occasion that others offend;" and, "Be wholesome and godly examples and patterns for the people to follow."

We hope that the report is not true.

THE NAME OF THE CHURCH.

In parochial and missionary institutions we have found that brethren who have emigrated from the British Isles, as well as Protestant friends from the same country, are at sea long after they have landed, in regard to the identity of "this Church." They have shown surprise when welcomed into our "Protestant Episcopal Church." They have cooled down when we have explained that we are the same as "the Church of England." The name of the Church is important, to lead or mislead, becomes more than ever a leading, practical question.

The Living Church has aptly quoted from *Church Bells* the following sensible words concerning "the clumsy legal title of the Church in the United States:—"

"One of the inconveniences of the name of the Church in the United States is that it conveys to the uninformed new comer no hint of its relationship to the Church of England. Ignorant church people on arriving in the United States find most of the dissenting communities represented by names which are familiar to their eyes and ears; but, for all they know, the "Protestant Episcopal Church" may be one of the many new religious communities which are forced upon their notice. Thus it has happened that many Church people have drifted away from the Church of their fathers."

It is a practical question, therefore, whether we continue to keep the name which has always to be explained away, particularly as explanation often has no effect, and explanation often is too often.

"In all the eleven years or more that I have spent in the work of the Lord in this diocese, I have never had reason to change my views (but rather the contrary) with regard to the manner in which the work of the Church in the diocese should be done: Namely, by bold, aggressive, outspoken, positive declaration in word and deed, of what this Church stands for; never apologetic, certainly not timid, but telling out boldly as the Lord has given her commission to do, the whole 'Gospel of the Grace of God'—all this in the most generous spirit.

It is the bane of our work and of our portion (so far as there is a portion) to be apparently half-hearted in the work which God puts into our hands. This Church stands for all that the Prayer Book is for us, the authorized interpretation of what the Bible teaches, and therefore of what the Holy Ghost teaches. And everyone who believes the teaching of the Prayer Book through and through, from Confession of Sin and Declaration of Absolution in the Morning Prayer, to the strong and definite doctrine of the Ordinal, has no right to do else than stand forth manfully in the community in which his lot is cast, as an aggressive witness for the truth. In every endeavor to elevate the people we must sympathize; but it must distinctly be emphasized and repeated over and over again that the Scripture word is not 'up-lifting' but '*up building.*' Up lifting may be but for the moment. When the influence is gone, poor human nature sinks back again. Christ and His apostles taught us to *up build*, laying foundations of good, sound principles, teaching first the alphabet, building up gradually and slowly until there shall be a solid structure of character. There is a tendency to neglect this."

—From Convention Address of Bp. of Pittsburgh.

ST. MICHAEL AND ALL ANGELS.

CHRISTE SANCTORUM.

Christ, of the Angels praise and adoration,
Ruler and Maker Thou of every nation,
Graciously grant us all to gain a station
In heaven's high glory.

Angel all peaceful, to this temple send us
Michael, who cometh quickly to befriend us,
Prospering all things, still may he attend us
Ever and ever.

Angel most mighty, that old serpent quelling,
Hither let Gabriel fly, the foe expelling;
Oft in this temple may he make his dwelling,
Coming to guard us.

Angel, Physican, health on us bestowing,
O send forth Raphael, who before us going
Shall guide our footsteps, safest pathways showing,
And sick ones healing.

Let Mary, Mother of our God, be o'er us;
All round about us be the Angel chorus,
And let the heavenly army go before us,
Guiding and guarding.

O may the Godhead, endless bliss possessing,
Father, Son, Spirit, grant to us this blessing!
All His creation joins, His praise confessing
To endless ages.—Amen.

From the *Day Office of the Church.*

NOTES ON THE KALENDAR.

1st.—*St. Remigius, Bishop* (of Rheims, A. D. 439-533) famous as the converter and baptizer of Clovis, king of the Franks, annoying him at his coronation with the sacred oil, from which, as preserved at Rheims, all kings of France subsequently received unction.

6th.—*St. Faith, Virgin and Martyr*, was born of Christian parents at Agin, a city of Aquitaine in Gaul. She suffered martyrdom about A. D. 290.

9th.—*St. Denys, Bishop and Martyr*, the patron Saint of France, was sent from Rome to Gaul, about A. D. 245. He fixed his See at Paris where he remained till his martyrdom, about A. D. 273.

13th.—*Translation of King Edward, the Confessor* (reigned 1041-1066.) The commemoration is of the translation of his relics from the original shrine in his own Abbey of Westminster (erected by the Conqueror), to a more magnificent shrine in the Abbey under the auspices of Archbishop Becket, on October 13th 1163. Edward the Confessor was regarded as the patron Saint of England, until superseded by St. George in the 13th century.

17th.—*St. Etheldreda, Virgin*, (died A. D. 679), a famous Saxon Saint ("St. Audray"), daughter of Anna, King of East Anglia, twice married, and through both marriages resolutely preserving her vow of perpetual virginity. Separated from her second husband Cyfrid, King of Northumbria, she received the veil at the hands of the celebrated Wilford, and was the founder and Abbess of the Monastery of Ely, which became the great religious center of the eastern countries. Her life of great sanctity and severe asceticism is first recorded by Bede, and diffusely celebrated by Thomas of Ely in the reign of Henry II.

18th.—*St. Luke, Evangelist*, we know through his companionship with St. Paul, his Gospel, and the acts of the Apostles. St. Luke accompanied St. Paul during part of both the second and third missionary journeys, was with him in his first captivity at Rome, and was his sole faithful companion in his last. St. Luke's Gospel makes special reference to atonement and forgiveness of sin. The Acts of the Apostles is a continuation of the Gospel,—a series of pictures of the great epochs of the development of the Church.

25th.—*St. Crispin, Martyr*, one of the early missionaries in Gaul, companion to St. Denys, beheaded according to tradition, with his brother Chrispinian, A. D. 288. The brothers maintained themselves by labor with their own hands, and, working as shoemakers, became the patron Saints of the craft.

28th.—*SS Simon and Jude, Apostles*. St. Simon is said to have preached in Egypt, Cyrene, and Mauritania. St. Jude is stated by Higesippus to have married and left descendants, who were summoned before Domitian as possible aspirants to the Kingdom of Judea. They showed their horny hands and convinced the emperor that the kingdom they thus sought was not of this world. Simon and Jude are said by some to have preached the Gospel together, and Jude as well as Simon to have been crucified in the reign of Trajan.

NOTES AND QUERIES.

Why do not the members of your parish observe the Prayer Book rubric which plainly orders GLORIA IN EXCELSIS to be said ALL STANDING?

VISITOR.

Your question is well answered in a late number of *The Church Times*, the journal of the Diocese of Milwaukee. We quote at length.

The rubric before Gloria in Excelsis in Holy Communion, in the American Prayer Book reads: "shall be said or sung, all standing." It differs from the same rubric, in the English Prayer Book, which simply read, "said or sung," without any reference to bodily postures.

This American rubric was inserted, in the early American revision, with the special phrase added, "standing," in order to hit at that popular vice of *sitting*, while all hymns were being sung—a very universal peculiarity in all Christian assemblages, one hundred years ago, on these American shores; and one not yet quite done away with, in places where the meeting-house theology, and meeting-house modes of worship, yet obtain. It is yet as hard to get the average ultra protestant on his feet, in singing, as it is to get him on his knees in praying, in so many a country Bethel. He loves to "sit," comfortably, all the way through, and his idea of bodily worship, in the congregation, is certainly not a very elevated, or cultivated one.

Now—to get these solid, and stolid, "sitters" on their feet, in the singing of that most ancient Catholic Hymn—was the honest and praiseworthy attempt of our early American Prayer Book revisers. Hence in very plain English, their insertion of the definite order "all standing." It had a charming effect, and the thought at last worked its way, even through so dense an understanding.

But at early Communion, where there is no music, where quiet devotion is the principal theme of those who attend—the Gloria is simply "said," and hence becomes as much a prayer, as a hymn. Many liturgical scholars, knowing this history of that special "all standing," clause, refer it closely to the word immediately preceding—"sung;" that is, "all standing," when this Hymn is "sung." When "said" the worshipers can either stand, or they can remain quietly kneeling, using this "said" Hymn as a prayer of thanksgiving. But in no case should they "*sit*" That posture alone is distinctly unlawful, whether "said" or "sung." We should call the "all standing" posture more literally correct, in either

mode of reasoning But if a worshiper, at an early and plain Communion remains kneeling, we should not count him as a violator of the real intent of the American rubric. At a "sung" Celebration, however, let it be distinctly remembered, *all* must stand. No other posture is then allowable, except, of course, in a case of illness, or great physical debility.

"REUNION OF THE CHURCHES."

THE motley company of religionists who annually amuse themselves in Switzerland by a conference on the "Reunion of the Churches" have just had a destructive bombshell exploded in their midst by the Rev. Joseph Hammond, Canon of Truro. Somehow this able champion of the Church was appointed to take part in the discussions of the conference at Lucerne, and has startled it quite out of its ordinary complacency. His paper on "Poly-Churchism" happened to be listened to by a large audience, and whatever one may think of its logical conclusiveness, it was certainly not so lacking in clearness and point as such productions ordinarily are, and, as its writer said, no reunion conference will ever touch bottom until it has answered the questions which he suggests. Nor could any one accuse it of a lack of Christian charity and consideration for conscientious differences. The paper began with a half dozen "affirmations," as follows: (1) Holy Scripture knows of no Church (of no local Church even) which is not God's Church. Every Bible Church is a Church of the living God. (2) Holy Scripture knows of no Church in any city or country other than the Church of the city or country. (3) The Bible knows no Church in the world other than the visible company of the baptised. (4) The Churches named in the Bible formed one body. (5) The Bible knows of no Church which was not more or less corrupt—as corrupt as any National Church of later days. (6) The Bible teaches emphatically that, whatever may be the corruptions of the Church, we must not separate

from it. After discussing these points and drawing some inferences from them the Canon suggested for the consideration of his auditors these ten searching and pertinent questions: (1) Is the word "Churches" ever used in Holy Writ as it is used in the prospectus of this conference, and as it is constantly used in newspaper, pulpits, etc.? If so, where? (2) Is there any Scripture precedent for calling voluntary associations of Christians professing a particular form of Christianity, "Churches,"? If so, in what Gospel or Epistle? (3) Is there any mention of any dissenting Church, or of any separatists at all in the New Testament, or any mention except to condemn them? If there is, where? (4) Is it, or is it not, the fact that the apostles forbid divisions in the Church? And if divisions within are sinful, can divisions which lead to separation be sinless? If so, on what grounds? (5) Is the Church described as "one body" or not? If it is how can it be composed of 200 separate and independent "bodies"? (6) If the name "Churches" is never given to separatist bodies, on what grounds can it be contended that such Churches can be created and maintained now? (7) Is the historic Church of England worse in doctrine or morals than some of the Churches of which the New Testament tells us, or than the Jewish Church? If so, in what particulars? (8) Are its ministers, or have they been, since dissent arose 300 years ago, worse than the Scribes and Pharisees, whom our Lord charged His disciples to obey? If not worse, why are they to be discarded? (9) Is the Church of England a Church of God, or not? If it is not, then on what grounds is a name to be denied to it which was given to a corrupt congregation at Corinth? (10) If it is a Church of God, if God has not left it, on what grounds is it contended that men may leave it, or having left it are justified in remaining aloof from it? These questions will no doubt furnish the Conference with food for reflection for some time to come, and may well receive the consideration of the Christian world.

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