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ISSUED  MONTHLY



RROW

BY THE SONS OF 
 SAINT SEBASTIAN

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It is pleasant to note that the Bishop of Fond du Lac gives his priests their proper title of "Father." This appears from a perusal of the diocesan paper containing the Bishop's personal journal. *The Diocese of Fond du Lac*, as Dr. Grafton's paper is called, would prove an excellent tract to distribute among Bishops.

The recent Convention at Washington of the Brotherhood of St. Andrew was most enthusiastic. We are pleased to read that it was preceded by a day's Retreat, conducted by Bishop Hall of Vermont. On Thursday evening, Dr. Dix gave a series of addresses upon self-examination as preparatory to the corporate communion of the members, at Low Mass, Friday morning in the Church of the Epiphany, at which above 1000 communicated. Bishop Potter drew forth much applause, at Metzerott Hall, by his vigorously advocating personal work with the poor and and oppressed.

A circular comes to us, saying, that a certain date has been fixed upon for "Prison Sunday." What next! We would suggest that the best way to reform prisons or prisoners is to teach the life of our Blessed Lord as expressed in the ecclesiastical year, and to abandon the attempt to boom special benevolences by substituting new names for the Sundays named by the Church. *Children's Sunday, Prison Sunday, Flower Sunday, Hospital Sunday, Temperance Sunday, and Kindness to Animals Sunday* will be short lived terms, but, temporarily, they may divert attention from Church names and Church teaching.

AFTER all his most vigorous efforts to destroy what he terms "Bibliolatry"—to destroy faith in Hebrew tradition and Christian tradition as to the Bible and our Holy Religion—Mr. Huxley, in his "Evolution and Ethics," confesses, "*the apparent paradox that ethical nature, while born of cosmic nature, is necessarily at enmity with its parent.*" And more, admitting this paradox as a discovered truth, he maintains that its recognition is fundamental for the ethical philosopher. In other words, evolution evolves ethics at enmity with its origin! Mr. Huxley from the path of self-originating evolution runs up against a stone wall at ethics, and has no way forward. His fighting has been all against details and methods, mainly because he has no predisposition for those he finds in use. Upon the root questions:

the existence of evil, the mode to overcome evil, the compensation for evil, he has no gospel. There is nothing practical in any philosophy which does not answer these questions.

THE Reverend Dr. James Aaron Bolles entered into rest on September 19th last, at Cleveland, Ohio, in the 85th year of his age. Graduate of Trinity College and the General Theological Seminary, he received orders to the Diaconate in 1833 and to the Priesthood in 1834. He was well known as Rector of the Church of the Advent, Boston, being one of the advanced men of that day. In the early days of the C. B. S., he was a leading spirit, and ever upheld the faith in regard to the Blessed Sacrament in the most loyal manner. He is well known amongst the clergy by his composition of the "Rector's Vade Mecum," a work which will continue to be used. He was a faithful Priest, Preacher, Pastor and Friend. May he rest in peace. Amen.

It is too much to assert that the two candidates recently rejected by the Standing Committee of the Diocese of Massachusetts, for disbelief in the Virgin birth of our Blessed Lord, will not be transferred and obtain entrance to the ministry in some other diocese. In none of the discussions upon this matter have we noticed the names of these candidates. Will some one inform us? The names should be remembered, for there are Priests in the Church to-day who, after rejection in one Diocese have obtained entrance through another. An article written to the *Forum*, some eight years ago, by a Broad Churchman illustrates the method. This writer regrets that a Bishop can temporarily keep a heretic out of the ministry of the Church, and cites a practical method of overcoming the obstacle.

A Roman Catholic Exchange, in describing a recent pilgrimage to Lourdes, says that "Holy Communion was given in the Church of the Rosary from one o'clock in the morning until nine, and nearly all the time by two Priests. At the Grotto, from five o'clock in the morning till nine, sixteen ciboriums, containing each four hundred Hosts, were employed; while in the Basilica no fewer than fifty ciboriums were required." Think of it, good Protestant brethren, twelve consecutive hours occupied, not in reading the service, not in saying or singing mass, but in the mere distribution of the Blessed Sacrament to the Communicants who presented themselves at the altar rail! Yet the slander will still be repeated that Rome is content with attendance at Mass, and does not feed its people with the Bread of Life.

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.

Tuesdays.—Additional Low Mass, 6:30.

Wednesdays, Fridays and Holy Days.—Additional Low Mass, 9:30.

Confessions.—Fridays, 2:30 to 5, and 7 to 8 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 or Clergy House, 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 NOVEMBER.

- 1 Th. **All Saints.** Additional Mass, 8 a. m. Solemn, 9:30 a. m. Vespers for the Dead, 8 p. m. Burial Guild.
- 2 Fr. **All Souls.** *Abstinence.* Additional Mass, 8 and 9:30 a. m. Solemn Requiem, 10:30 a. m. Burial Guild.
- 3 Sa. O. V. B. V. M. Monthly Mass, 8 a. m.
- 4 Sa. **Twenty-fourth after Trinity.** In Octave of All Saints.
- 5 Mo.
- 6 Tu. *St. Leonard, Conf.*
- 7 We. St. Mary's Guild, Monthly Mass, 9:30 a. m.
- 8 Th.
- 9 Fri. *Abstinence.*
- 10 Sa.
- 11 Sa. **Twenty-fifth after Trinity.** *St. Martin Bp. and Conf.*
- 12 Mo.
- 13 Tu. *St. Britius, Bp.*
- 14 We.
- 15 Th. *St. Machutus, Bp.* C. B. S., Monthly Mass, 8 a. m.
- 16 Fri. *Abstinence.*
- 17 Sa. *St. Hugh, Bp.*
- 18 Sa. **Twenty-sixth after Trinity.**
- 19 Mo.
- 20 Tu. *St. Edmund, K. and M.*
- 21 We.
- 22 Th. *St. Cecilia, V. and M.*
- 23 Fr. *St. Clement, Bp. and M.* *Abstinence.*
- 24 Sa.
- 25 S. **Next before Advent.** *St. Catherine, V. and M.* Choir Anniversary, St. Cecilia Vespers, 8 p. m.
- 26 Mo.
- 27 Tu.
- 28 We.
- 29 Th. **Thanksgiving Day.** High Mass, 9:30 a. m.
- 30 Fr. **Saint Andrew, Apostle.** *Abstinence.* Bona Mors, devotions after Vespers, 5 p. m.

N. B.—A Daily Requiem at 8 a. m., during November, from 3d to 28th inclusive, except on Sundays.

GUILD MEETINGS, ETC.

- Sunday.—Children's Mass, 9 a. m., weekly.
Singing School, 9:45 a. m., weekly.
Sunday School, Lessons, 2:30 p. m., weekly.
Burial Guild, after Vespers; first in month. *
- Monday.—Society of St. Alban the Martyr, 8 p. m., second and fourth in month.
- Tuesday.—Men's Guild, 7:45 p. m., weekly.
Sons of St. Sebastian, first in month.
League of St. Lawrence, as called.
- Wednesday.—St. Mary's Guild, 4 p. m., first in month. *
- Thursday.—Guild of St. Mary of the Cross, 8 p. m., weekly. *
- Friday.—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.—Usually from Trinity to Michaelmas these meetings, etc., are omitted.

ORDER OF MUSIC.

Sunday in Octave of "All Saints," Twenty-fourth Sunday after Trinity, November 4.

SOLEMN HIGH MASS.

Processional Hymn 437..... Barnby
Mass in B flat..... Neukomm
Offertory Anthem from "A Song of Destiny"..... Brahms

"Far in yon regions of light, where pleasures fail not, wander the Spirits blest breathed on by airs of glory, bright and divine; like a harp when a master-hand wakes it from silence. Free from care, like a babe that is sleeping, are they in heaven that dwell: pure and lowly as half opened blossoms in those fields of light they ever bloom; and in bliss are their eyes still gazing on clearness, calm and eternal."

Post Communion Hymn 435, two verses..... Franc
Recessional Hymn 235..... Monk

SOLEMN VESPERS.

Processional Hymn 439..... Fairlamb
Proper Psalms 112, 121, 149..... Prentice
Magnificat and Nunc Dimittis..... Wagner
Vesper Hymn 427..... Monk
Anthem from "The Last Judgment"..... Spohr

"And lo! a mighty host of all nations and people stood before the throne and the Lamb. Of spotless white was every garment: in every hand a palm was borne. They fell before the throne of God with holy fear."

"These who passed through heavy tribulation have washed their robes and made them white in the blood of the Lamb. They stand before God's throne and serve Him day and night; and the Lamb shall lead them to fountains of living waters and God shall wipe away all tears from their eyes."

"Blest are the departed who in the Lord are sleeping from henceforth for evermore: they rest from their labours and their works follow them."

Great and wonderful are all Thy works, O Thou Almighty God: how just and true are all Thy commandments, Jehovah, King of Saints. Thine is the kingdom, the power and the glory for evermore. Hallelujah. Amen.

Hymn 428..... Stainer
Recessional Hymn 30..... Chaffin

Twenty-fifth Sunday after Trinity, November 11.

HIGH MASS.

Processional Hymn 296..... Monk
Mass in E flat..... Guilmant
Offertory Anthem, "The Son of God goes forth to war," Words of Hymn 439..... Sullivan

Post Communion Hymn 312, first and last verses..... Hopkins
Recessional Hymn 447..... Redhead

VESPERS.

Processional Hymn 232..... Dykes
Psalms 148, 149, 150, (Twentieth Selection)..... Gounod
Magnificat..... Emmerig
Nunc Dimittis..... Barnby
Vesper Hymn 228..... Ewing
Anthem, from "The Holy City"..... Gaul

"No shadows yonder!
All light and song!
Each day I wonder
And say, "How long
Shall time me sunder
From that dear throng?"

"No weeping yonder
All fled away
While here I wander
Each weary day
And sigh as I ponder
My long, long stay."

"No partings yonder
Time and space never
Again shall sunder
Hearts cannot sever:
Dearer and fonder
Hands clasp forever."

"None wanting yonder
Bought by the Lamb
All gathered under
The ever-green palm;
Loud as night's thunder
Ascends the glad psalm."

Hymn 428..... Stainer
Recessional Hymn 429..... Gauntlett

Twenty-sixth Sunday after Trinity, November 18.

HIGH MASS.

Processional Hymn 233..... Steggall
Mass in G..... Von Weber
Offertory Anthem, from "The Transient and the Eternal"..... Romberg

"Their country is on high
There unclouded suns are shining
There the wicked cease from troubling, and the weary are at rest.
There the tints of the morning fade not;
There Cherubim and Seraphim
All strike their celestial harps,
And with music fill the sky.
There dwells on high our Lord and King,
Th' Incarnate God, Who did redeem;
There angels sing in higher strains
How man his bliss regains.
There swells the full hymn of angels praising God,
And the boundless vault of heaven then echoes, Glory to God.
Let us then worship and adore Him
Who has promised such bliss for eternity
To the spirit still inclined to good."

Post-Communion Hymn 311, Part 2d..... Uglow
Recessional Hymn 547..... Pleyel

VESPERS.

Processional Hymn 234..... Smart
Psalms 123, 124, 125 (Seventeenth Selection)..... Mozart
Magnificat and Nunc Dimittis..... Mercadante
Vesper Hymn 229..... Hervey
Anthem, from "The Holy City"..... Gaul

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple. And they shall shine as the brightness of the firmament, and as the stars for ever and ever."

Hymn 428..... Stainer
Recessional Hymn 19..... Ouseley

Sunday in St. Cecilia's Octave—Next before Advent, November 25.

SOLEMN HIGH MASS OF ST. CECILIA.

Processional Hymn 436..... Gordigiani
Mass, "St. Cecilia"..... Gounod
Soli, Chorus, Orchestra, Harp and Organ.

Offertory Anthem, from "The Holy City"..... Gaul

"List! the Cherubic host in thousand choirs
Touch their immortal harps of golden wires
With those just spirits who wear victorious psalms
Singing everlastingly devout and holy psalms."

"And I heard the voice of harpers, harping with their harps; and they sang as it were a new song before the throne; and no man could learn that song but they which were redeemed"

Post-Communion Hymn 316..... Haydn
Recessional Hymn 235..... Monk

VESPERS OF THE SUNDAY NEXT BEFORE ADVENT.

Processional Hymn 343..... Monk
Psalm 77 (Tenth Selection)..... Prentice
Magnificat..... " "
Nunc Dimittis..... Gregorian
Vesper Hymn 28, three verses..... Monk
Recessional Hymn 165..... Derby

SPECIAL.

Festival Vesper Service Sunday Evening, November 25.

Processional Hymn 439.....	Whitney
Psalms 110, 113, 122, and Gloria Patri.....	Prentice
Magnificat.....	Rutenber
Antiem, "Hear my prayer".....	Mendelssohn

SERMON.

ANTHEMS.	
(a) Gloria Patri.....	March and Chorus..... Barnby
(b) Evening Hymn.....	Abt
(c) Hymn to St. Cecilia.....	Prentice
Hymn 455.....	Concone
Recessional Hymn 393.....	Messiter

MUSICAL NOTES.

ST. CECILIA'S DAY, the Anniversary of the Choirs, will be observed on the Sunday within the Octave, November 25th, by a Solemn Mass with a Sermon by the Rector in the morning and Solemn Vespers with a Sermon by the Rev. Father Riddel, of St. Martin's, of Brooklyn, in the evening.

TICKETS are required for the Special Service at night, and will be ready for distribution on and after Sunday, November 11th.

THESE tickets are freely given to any who apply; the only return expected is that whoever uses a ticket, shall liberally remember the Choir Fund at the collection taken on that evening.

THE PARISH.

At the Mission House some parcels of clothing have been received this Autumn; our thanks are returned. Warm underwear and dresses for children are needed. Pieces of flannel, muslin, or any dress material, we could make up and use to great advantage.

The Mass celebrated at 6.30 every Tuesday morning is not for any one guild or class, but for all. We trust it will be well attended during the winter.

A Bible Class for women meets every Sunday afternoon immediately after the Sunday School service. All women are cordially invited to join the class.

EXCHANGES. The 125 Exchanges regularly received by THE ARROW are to be kept on file in the Men's Club Rooms. The following new exchanges are acknowledged:

Parents' Journal Hot Springs, Ark.; *Food, Home, and Garden*, Philadelphia, Pa; *The Child's Paper*, New York; *American Messenger*, New York; *St. Mark's Parish Visitor*, North Tona-wanda, N. Y.; *Connecticut Catholic*, Hartford, Conn.; *Sunday School Times*, Philadelphia, Pa.; *St. Andrew's Church Messenger*, Dayton, O.; *Mirror*, Stillwater, Minn.; *Horae Scholasticae*, Concord, N. H.; *Our Church*, Farley, Iowa; *Parish Record*, Charlestown, S. C.; *Cadet*, Reading, Pa.

ANSWERS TO CORRESPONDENTS.

"Is Joseph, the foster-father of our Lord, really a Saint? And was he ever canonized by our Church?"

BALTIMORE.

We must begin by reminding our inquirer that "our Church" is the One, Holy, Catholic and Apostolic Church, the only one we profess to "believe." In regard to S. Joseph, Saints are canonized in the Catholic Church in two ways: the later Saints by edict of canonization, but the earlier Saints by universal consent. S. Joseph is canonized by universal consent from the days of the New Testament, in company with S. John Baptist, S. Mary the Virgin, S. Elizabeth and the twelve Apostles. Their sanctity is assured because they were chosen by God for their various close relations to His Divine Son. S. Joseph is entirely a Bible Saint. All we know of him from the Gospels most certainly shows him to have been a man ever ready to follow the voice of God, assuming every risk of his reputation for integrity, every sacrifice of his business and comfort, giving up his whole life to the Holy Infant, for whom God had chosen him the foster-father. He was sufficiently holy to receive visions of angels and a most unique vocation by their announcement. He shows us for our example many virtues in a high degree: meekness, obedience, self-surrender. He arose to fulfil His Divine Will without a word of question, upon the most delicate of commands from God.

A GENTLEMAN AND A ———.

Two communications recently came to the editor's desk on the same day. We print them as fair samples of letters frequently received.

The first communication was a letter neatly signed with the name and address of the writer. It read thus:

To the Editor of THE ARROW.

I have read your October number with the deepest interest. Seldom has a publication to such an extent arrested my full attention and absorbed my entire mind. It would be gratifying to me if you could send me a few other copies, as specimens.

Sincerely yours, ———,

Pastor 2nd Congregational Church.

Oct. 5, 1894.

The second communication was written in pencil on the margin of THE ARROW and returned to our office in a one cent wrapper. It read thus:

"I return this, as my fools' file is full; and suggest that it be burned to get a little light out of it."

R. E. M."

We are sure we have no objection to this full fool's file being burned. No doubt many of our readers would willingly have offered a match had the letter not been anonymous. It is too much, however, to ask them to hunt up the name of the reverend gentleman in the Clergy List. "Lay on, MACDUFF; and damn'd be him that first cries, Hold, enough." [Shakespeare, Macbeth, Act V Sc. VII.]

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228 WEST 45TH STREET, NEW YORK:
50 CENTS PER YEAR [] SINGLE COPIES 10 CENTS:

PROVIDING FREE EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE OCT 20 1894

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, OCTOBER, 1894.

THE METHODS OF THE P. M. S.

Two leading daily papers of October 6th, give in almost identical words an account of the postponement of "the great series of missions in New York and other Eastern cities which the Parochial Missions Society proposed to hold, in co-operation with other religious bodies of different denominations, just before the coming Lenten season in the early part of 1895. The plan, as outlined late in the spring, contemplated one of the most comprehensive projects ever attempted in this country for a general revival of religious interest. It originated with the Parochial Missions Society of the United States. . . .

"After the appointment of the committee, Dr. Bradley, its chairman, at once communicated with the various denominations and religious societies and asked their co-operation. The response was of the most favorable character, and the other denominations, including the Baptist, Methodist Episcopal, Presbyterian, Congregational and Lutheran, promised to join the movement by holding revival meetings during the same period. The Young Men's Christian Association and the Evangelical Alliance for the United States agreed, also, to arrange for special meetings in furtherance of the general spiritual awakening. As a more than ordinarily earnest effort on the part of the Roman Catholics in the same direction was contemplated by a series of missions to be held at the same time, the Christian uprising would have been general in this vicinity."

The impression is abroad that our Parochial Mission Society intends to co-operate with sectarian, schismatical organizations. The secretary of P. M. S., in a letter to the Church papers, October 8th, concludes with these words:

"The Rev. Dr. Strong, secretary of the Evangelical Alliance, in announcing an agreement on

the part of that association to a postponement of a similar movement on their part, writes:

"We regret the miscarriage of our plans for the coming winter, but the postponement will make a more careful preparation possible, and thus may prove to be providential."

This seems to be official corroboration of the announcements of the daily press that our clergy have "communicated with the various denominations," and have asked their active co-operation. We would commend Bishop Paret's words for consideration,—“I am still convinced that the special methods such as have been proposed are wild and Quixotic, and that even though they seem to promise and may seem to bring an immediate apparent success, the final result will be harm and loss."

"REQUIEM MASS."

DEAR LIVING CHURCH:—An "Inquirer" asks for the authority under the rubrics for a service called a "Requiem Mass," which departs from the order of Holy Communion in substituting another collect, epistle, and gospel (and those not found in the Prayer Book) for those prescribed for the week, and which also omits the Creed and Blessing.

There are two sources of authority given in the Prayer Book, which render legal and loyal a special celebration of the Holy Communion at a funeral. First, the rubric that "for other special occasions for which no service or prayer hath been provided in this Book, the bishop may set forth such form as he shall think fit." Under this rubrical authority, in some dioceses, the bishop has authorized the use of a special collect, epistle and gospel, at a funeral Celebration.

But where the bishop has not put forth a service, then the priest may have a special Communion, acting under the liberty and discretion given him by the new rubric inserted after the lesson in the burial service. It begins: "Here may be sung an anthem." This allows of the Introit; and the *De Profundis* is most appropriate for ordinary occasions. He may then add "such fitting prayers as are elsewhere provided in this Book." This gives him the whole Book to draw from. Now the word "prayers" has two significations. It is used in a technical and limited sense to discriminate it from "collects." That this is not the sense here may be inferred from the universal custom of not so limiting its meaning. It has another and broader sense, which means devotion in general. This the Church would naturally, in her motherly sympathy for the afflicted, allow. The priest then, under this rubric, might select the devotion of the Holy Communion as one most fitting, on some funeral occasions; and for its variable parts, viz., the collect, epistle and gospel, be at liberty to select them from any portion of the Book. The collect might be that of Easter Even, or taken from the Visitation of the Sick or of Prisoners. An appropriate epistle is that from the latter office, Heb., xii:12: "No chastening for the present seemeth joyous," etc. Thus, either by the Bishop's authority, or by the new rubric, there is rubrical authority for a special Celebration at a funeral,

"Inquirer" asks, as if it contained an argument against the custom of reserving the Blessed Sacrament for the sick, what the word "all" means in the rubric, "When *all* have communicated," the minister shall cover the Consecrated Elements with a fair linen cloth. Now "all" does not mean all who are present, for the Church allows of the presence of those who do not communicate. It means, first, those present who respond to the invitation to draw near, and have prepared themselves to do so. Secondly, observe that the rubric has reference not only to persons, but from its position to a definite time. For the next rubric is: "Then," that is, immediately after the veiling, "he shall say the Lord's Prayer." We conclude, therefore, that "all" refers to all those who being present and communicating, do so before the Lord's Prayer is said. Unquestionably the American Church adopted the rubric requiring the consumption of the Elements in its plain, literal sense, but as neither the spirit or letter of that English rubric forbids reservation, our American Church does not do so.

"Inquirer" asks further, by what right some of the clergy change the nomenclature of the titles of the services, Morning and Evening Prayer, and Holy Communion. If they do so in any form which the Church has provided for that purpose, they are guilty of an irregularity. But in all other cases, it savors rather of Pharisaical straining to fault the use of such terms as Matins and Evensong, which are parts of our inherited and recognized Anglican nomenclature. "Mass" is an ancient term, used by St. Augustine and the fathers to whom our Church appeals; it is in itself a colorless word, and is useful at times on account of its brevity. *Extract from a letter to the Living Church by the Bp. of Fond du Lac.*

LETTERS TO THE EDITOR.

SWEDISH ORDERS VALID.

Editor of The Arrow.

SIR: Many people are skeptical as to the validity of Swedish Orders, who are unable to say why. It is becoming a practical question, on account of the great number of Swedes coming to this country, and THE ARROW lays those who believe in their validity under obligations for stating so succinctly the objections to them.

I have set myself to answer the article which appeared some time since on the Invalidity of Swedish Orders, in THE ARROW, and trust you will allow my letter to appear. The Rev. Messrs. Lindskog, Hammerskold and Toffteen are my authorities.

Whether the Order of Deacons does exist is neither affirmed nor denied. It is maintained by some that the *adjuncts* who are ordained and do Deacons work are entitled to the name Deacons.

The Order of Priests is not displaced.

The Swedish Church believes in the mediatory position of the priesthood. Those who come to the Holy Communion first make individual confession, when the rubric directs that the priest shall pronounce the absolution in the following words: "As a servant of Christ Jesus, on account of the office given unto me, I absolve thee from thy sins, in the Name, etc."

Tract II b. "It is not required, except for canonical and economic reasons that an ordained minister celebrate the Lord's Supper." The translation of the High Mass has just been published

in "The Affiliation of Swedish and American Churchmen," in which Office Priest (*prest.*) occurs twenty-four times. According to the Canons in power since 1686, "Whosoever ventures to exercise the office of a priest, *prestembetet* without being either chosen, called according to this ordinance, i. e., Episcopally ordained, shall be punished by the consistory. If any priest (*prest*) arbitrarily allow any one not fully qualified to preach or to officiate within his pastorate, he (the priest) shall be disciplined by the consistory and subject to punishment," which is one year imprisonment.

"Office of preaching" is not the correct translation of *predikoembete*. In all standard dictionaries it is translated ministry, and is the accepted synonym for *prestembetet*—the ministry—in the law, the liturgy, the hymnal and the common speech. It will be remembered that some of our old writers speak of Bishops, Ministers and Deacons. Nevertheless *predikoembetet*, which in 1809, supplanted *prest*, in 1893 gave way to the original word.

Concerning Dr. Baelter's statement. Bishop White in his pamphlet, "The case of the Episcopal Churches considered," proposed to resort to Presbyterian ordination. He was half century Presiding Bishop, whereas it is denied that Baelter was an accepted theologian. While Dr. Baelter does not believe in apostolic succession, as a necessity, he testifies to its existence in the Church of Sweden as a fact.

The Tract twice refers to the Lutheran Church, and speaks of the Formula of Concord, and the Smalkald articles as binding upon the Church of Sweden.

The Swedish Church in none of its authoritative instruments styles itself Lutheran, and the "Priest's Oath" taken at ordination mentions as binding only "God's Holy Word, the Old and New Testaments, the Apostolic, Nicene and Athanasian Creeds, the Augsburg Confession, and the Acts of the Council of Upsala 1593." The Church of Sweden cannot be understood, if looked at through Lutheran spectacles.

The Tract asserts that at the present time the ministers ordained by the president of the Augustana Synod in this country, where there is no Bishop, have returned to Sweden and received as fully ordained ministers." As a matter of fact, only after examination, are they allowed to be received, with the saying of the hands, to the Order of Adjuncts, and are not permitted to proceed to the priesthood.

Of the service for the consecration of a Bishop, I write with a translation made by the Rev. O. A. Toffteen before me.

"Church Manual of 1809, chapter 13. How a Bishop shall be installed to that office."

The first rubric gives the order for the procession concluding; "then the Bishop to be installed into office and thereafter the Archbishop and his assistants. The Bishop to be *consecrated* (*inviga*) places himself in the choir directly before the Altar."

The Tract confuses installation and consecrated as follows:

- (a) A person becomes a bishop when appointed by the crown and afterwards is simply "installed" by the archbishop by virtue of royal mandate.
- (b) The service book does not profess to "consecrate" to the episcopate but to "install into a diocese" one who is already a bishop.
 - (1) The title is "How a Bishop should be Installed in Office."
 - (2) The person to be installed is called "bishop" from the be-

THE BLESSED SAINTS.

Oh, how blessed, faithful souls, are ye,
Who have passed through death; your God ye see;
Escaped at last
From all the sorrows that yet hold us fast!

Here, as in prison, we are bound,
Care and fear and terrors turn us round,
And all we know
It is but toil and grief of heart below.

Christ doth wipe away your every tear;
Ye possess what we but long for here,
To you is sung
The song that ne'er through mortal ears hath rung.

Who is there that would not gladly die,
Changing earth for such a home on high,
Or who would stay
To toil amid their sorrows night and day?

Come, O Christ, relieve us from our post,
Lead us quickly hence to yonder host,
Whose battle won,
Now drink in joy and bliss from Thee our sun.

—Dach 1650.

gining of the service. Before installation he is called a "bishop to be installed," after installation he is called an "installed bishop."

The Bishop elect is frequently spoken of as a Bishop before consecration, it is true, but this form of words is to be interpreted by the above expression, "the bishop to be installed into office." John Magnus, papal legate to Sweden, in the time of Gustavus Wasa, was elected Archbishop of Upsala, but not consecrated. He enjoyed all the temporalities of his see, and was always spoken of as Archbishop, but when he made a visitation of his diocese, he took with him a consecrated Bishop to confirm.

Objection is made to the title of the office. The writer would prefer one title. "The form for consecrating a Bishop." It is the Anglican spirit, that would require others to do as we do. To instal is to induct anyone into high office, "The instalment of this noble duke." In the language of the above rubric the person to be installed is "the Bishop to be consecrated."

The intention of the Swedish Church, in the laying on of hands is indicated in the rubric: "The assistants then read the following sentences:"

"All power is given unto me, etc., M. XXVIII, 18-20."

"Feed my sheep, etc. J. XXI, 15-17."

"Lay hands suddenly on no man. 1 Tim. V, 21-22." Etc. etc.,

The intention of the Church of Sweden is the same as the intention of the Catholic Church. "Then the Archbishop says: The Church of Jesus Christ expects that thou art persuaded of the importance of the Bishop's office."

Among the interrogation the Archbishop asks: "Art thou willing to take upon thee, in the Name of the Holy Trinity the Episcopal office for the diocese of M. W.?"

Note that although the royal mandate had been read by the notary, at a previous part of the service, conferring upon the Bishop elect civil rights, he is not yet considered a Bishop.

The question being ended the Archbishop says: "God Almighty strengthen and help thee to keep all this. And according to the authority given me, on God's behalf, by this Church, for this duty, I commit unto thee herewith the Episcopal office, for the diocese of M. W., in the Name, etc."

The Act to take place is to be done, "according to the authority given," i. e., the authority of a Bishop, for none other is allowed to consecrate a Bishop.

The installation office is to advance a priest to a higher office.

"The Bishop kneels, and the choir softly accompanied by the organ sings, *Veni Sancte Spiritus*."

"During the singing the Archbishop gives to him that is to be installed, first the King's authority, and then the Episcopal cross, which he hangs on his breast. Then the assistants fasten the cope on the Bishop, after which the Archbishop gives him the Episcopal staff."

"At the end of the singing the Archbishop and assistants lay their hands on the Bishop's head and the Archbishop prays: 'Our Father who, etc.'"

The laying on of hands with the Lord's Prayer is the Act of Consecration. Up to this point everything said and done is prospective.

Then the Mitre is placed on, and this being done, the Archbishop returns to the Altar and says: Let us pray

He then turns himself to the Altar and reads the following prayer:

"We thank thee Almighty God, Merciful Father, that Thou hast given Thine only Son who has given some Apostles and pray Thee give this Thy servant, who is *now* ordered to have care of Thy Church, Thy Holy Spirit. . . . Let him not neglect the gift that is in him."

At the conclusion of the prayer he turns to him, who has been installed into this office and says:

"Bow thy heart to God and accept the Benediction:"

"Thy Lord bless thee and keep thee, etc."

Lastly is sung a hymn, during which the Archbishop, the Bishops and others return to the Sacristy."

WILLIAM C. POPE.

P. S. The Low Church party is strong in the Church of Sweden, but the Archbishop, Bishops Billings and Ullman, among others are known to be sound on the doctrine of the Apostolic Succession.

[It may justly be assumed that the points left untouched by the above letter can not be questioned. These points are fatal to Swedish orders. The letter fails to refute even the parts touched on. This will best appear by comparing it with the tract *Swedish Orders Invalid* which will be sent free for postage.—Editor ARROW.]

OBJECT LESSONS.

SIR:—I observe that the New York *Churchman* in a late issue says, that it is "impudent" in THE ARROW to state that the coming Diocesan Convention here will be "opened with a mass celebrated by the Bishop." The *Churchman* sees in this statement an attempt "to accustom Churchmen to the use of Romish terms simply because they are Romish." Now in a still more recent issue of the *Churchman* appears a cut of the beautiful altar-cross, studded with precious stones, which has lately been presented to Trinity Church, New York City. It is especially worthy of note that this cross, with so many similar ones lately designed for our Churches, is adorned with the flaming rays emanating from a centre which are almost

always found in the decoration of an ostensorium. The general appearance indeed, of this cross is not materially different from that of a monstrance, the sacred receptacle for the Host when It is exhibited for the adoration of the faithful. It is all very well for the *Churchman*, which gives an excellent cut of this new altar ornament, strenuously to object to the employment in "this Church" of the terms *mass*, *purgatory*, and the like, but itself is efficiently teaching through the eye the very doctrines it objects to, for the *Churchman* is noted for its beautiful prints of convents, altars and chantries. Moreover Churches belonging to the school the *Churchman* represents, are not criticized for accustoming people to the use of any kind of symbolism. As THE ARROW pointed out in a recent number, the Host enthroned is the subject of a beautiful decoration in St. Andrew's Church, Harlem, and forms the heading of the parish paper of the Church of All Angels. No doubt there are other "moderate" Churches where the design is equally prominent, though nothing is said about it.

Now, if it is so very wicked for little papers like THE ARROW to use a Catholic terminology, is it not at least naughty for big papers like the *Churchman*, gradually to accustom readers, in pictures, to the instrumenta used at Catholic Services? But if the *Churchman* will continue to draw the pictures, no doubt the *Holy Cross Magazine* and THE ARROW will be ready to write the titles; and when the children of the Church shall have thoroughly learned their object lesson, we will all join together in a Solemn Mass of Thanksgiving, followed by Exposition and Benediction of the Blessed Sacrament.

KINDERGARTEN

BOOK NOTICES.

Stedfast in the Faith:

The sermon preached, by appointment of the Bishop, before the Convention of the Diocese of Rhode Island, at its 104th Annual Session, being also the occasion of the ordination of three Deacons, in St. John's Church, Providence, R. I., June 12, A. D. 1894, by the Rev. George McClellan Fiske, S. T. D., Rector of St. Stephen's Church, Providence. Printed by request of members of the Convention.

It is with great thankfulness that we have read Rev. Dr. Fiske's outspoken sermon—"Stedfast in the Faith,"—to the Diocese of Rhode Island in its late Convention. He probes the disease to its root when he ascribes to the devil in person the present attempt to water down the Christian religion to please the world and the flesh of today. He is particularly happy in quoting Bishop Clark's Convention addresses in defence of the Catholic Faith and ritual; "It is not so much the intellectual argument for the Gospel, which ensures its hold upon society, as the stated, quiet influence of Christian Rites and Services, and there is an awakening consciousness in many quarters that a chaste and spiritual Ritualism must be brought into greater prominence, if we would arrest the evil tendencies of the times; also the Bishop tells his Convention "what will not meet our necessities. A neutral tinted liberalism, a compromise between truth and error, a twilight of Faith in which nothing is distinct and clearly defined, a belief from which all the positive elements have been eliminated will not suffice." It is much consolation to hear Bishops speak so powerfully for Orthodoxy. It would be more fortifying if they would go on to act when

its opponents have grown strong enough to need not only words but active measures

THE Diocesan Convention just held, presented a most favorable aspect in the religiousness of its members. At the High Mass the Bishop celebrated and preached with great dignity, assisted by seven priests—the Rectors of Trinity Church and Holy Trinity Church, and the five venerable Archdeacons of the Diocese. From the Offertory to the Gloria in Excelsis, the whole body of worshippers remained kneeling in deep devotion. The choirs sang this choral service beautifully and with very reverent behavior. A "Quiet Hour" was observed just before the close of the Convention; the Bishop conducting and giving most spiritual advice. It was a remarkable Convention—the devotional features of which we hope to see always.

THE Parish of St. Edward, the Marytr, New York, has received the noble gift of a large, well-equipped, handsome Parish House. It adjoins and communicates with the Church.

On the evening of Monday, September 24th, there was a grand Function of Blessing the House and a sweet-toned organ in the Church. The Rev. Dr. Houghton was the Officiant of the Benediction, vested in alb and cloth of gold cope. The Rev. Edward Wallace Neil, Rector, sang Solemn Vespers, assisted by acolytes, large well-trained choirs, and a score of clergy (Rectors of neighboring parishes, and others) presented in surplices. The Trustees were all there, the congregation filled the Church. Every one has a good word and wish for the indefatigable Fr. Neil.

THE Brotherhood of the Church has begun its new life, with the Feast of St. Michael and all Angels. On that day the Bishop officially admitted Mr. Russell Whitcomb, Layman, into the Novitiate of the Order, in St. Chrysostom's Chapel, New York, and celebrated the High Mass afterwards

We are confident that the admission and profession of persons into the Religious Life by the Bishop, is strengthening and encouraging to all concerned. Bishops used to be so prudent, cautious, afraid. We hope for the growth of this Order in effectiveness, wisdom and members.

At the Priory of the Brothers of the Church, 371 West 35th Street, the Bishop of Wyoming and Idaho, acting for the Bishop of New York, blessed the new Altar in the Oratory, on St. Luke's Day. He admitted Brother Aidan to the Order, and gave a pastoral cross to Brother Hugh, with authority to govern the community. The Bishop said Low Mass. Many friends and a number of the clergy were present.

To the young man who saith in his heart "there is no God," the best answer is—"How does it seem to know so much? You stand practically alone in the excellence of your knowledge. Never since the world began can you point to a nation of atheists. There have been races of idolaters, of infidels, of heretics, but never of atheists. Is it not remarkable that the tenet which you hold as the truth should throughout all history have occupied such a hole-in-corner position, and that man, the Supreme Being of all existence should according to your hypothesis, generation after generation, continue to be essentially an ignoramus."

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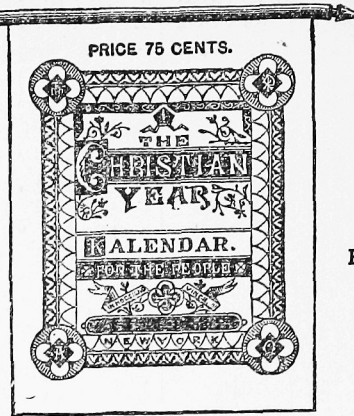
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