



THE

ISSUED  MONTHLY



ARROW

BY THE : SONS OF 
 SAINT SEBASTIAN

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WHAT has been improperly called "Shortened Mass" has lately been extensively discussed in the Correspondence columns of the London *Church Times*. It seems that it is quite common in England to drop the *Order of Communion* (comprising those parts which apply only to actual communicants) from the Mass proper, when no one is present to receive the Communion, though many may be present to offer the Sacrifice. We simply note this as a current discussion in England. Our readers have long been sufficiently familiar with the arguments for the propriety and legality of this practice.

The *Church Standard*, of Dec. 21st, 1895, in commenting on the opening service of the new Church of St. Mary-the Virgin, characterized the function as "a ceremonial familiar at Rome, unknown at Canterbury." The *Standard's* remarks may be useful to the Philadelphia *S. P. R. G.*, for, in the same paragraph, the writer bears evidence that this very service proves it to be possible to employ a ritual "distinctly Roman" in connection with a service "celebrated in English, and according to the formulas of the Protestant Episcopal Church," without a single "infraction of the express letter of the rubric."

We ought, possibly, to explain to our New York readers, that *S. P. R. G.* stands for the *Society for the Propagation of Roman Germs*.

It ought to be generally known that the Abbé Portal has retired from his professorship in the seminary of Cahors, and, by direction of the Pope, is devoting his entire time to the work of bringing about reunion between the Roman and Anglican Churches. We hope the two periodicals which Abbé Portal edits in the interests of reunion, will find a large number of Anglican subscribers. Roman Catholics, too, we are sure, will find the publications profitable reading. It would be well for such papers as are interested in this subject, and all ought to be, to print the titles and prices: I. "*Association Catholique pour la Reunion de l'Eglise Anglicane Bulletin Mensuel*" Price, 8 francs a year. II. "*Revue Anglo-Romaine*." Weekly; price, 25 francs a year. Subscriptions may be sent to 17 Rue Cassette, Paris.

WE are interested and gratified to notice that the First Presbyterian Church of Middletown, N. Y., is to use the *Three Hours' Agony Service* this Good Friday. The devout listening to Christ's words from the Cross must result in leading listeners to examine the claims of the Catholic Church which Christ founded. That a Presbyterian congregation can use devotionally, on

Good Friday, a service which was very recently complied by a Peruvian Jesuit, is a sign that Protestant intolerance is on the wane. We would recommend to our Presbyterian friends another service, quite widely used in the Episcopal Church, which they will find very devotional. It is called the *Stations of the Cross*. As the former calls to mind our Lord's sayings from the cross, the latter commemorates His sorrowful journey from Pilate to Calvary.

The *Republic* (Roman), of Boston, has maliciously placed another untruth in its editorial columns, under date of March 21st. It says, in an article entitled *The Anglican Pretensions*: "A member of their communion, Lord Halifax, has pointed out to them that they will most effectively accomplish the desired end by themselves acknowledging the supremacy of the Pope."

Of course, all who have followed Lord Halifax's speeches before the *English Church Union*, and his recent letter to the *Church Times*, know that it is this very "supremacy of the Pope," which he has constantly refused to allow. We wonder how many lies it takes to catch a convert.

"If any man loves not the Lord Jesus Christ, let him be Anathema Maranatha"; So said St. Paul. But the Rev. W. D. Roberts, Rector of St. John's Protestant Episcopal Church, East Boston, Mass., thinks it is better to bless his Unitarian neighbors, who for fifty years have publicly denied the divinity of Jesus Christ. The following extract from a February number of *St. John's Visitor*, which Mr. Roberts edits, is only one more illustration of Massachusetts "Unitarian Episcopalianism":

"The fiftieth anniversary of the East Boston Unitarian Society was celebrated Tuesday evening, of last week, in the Church of Our Father, on Meridian Street. It was a pleasure to listen to the record of fifty years of good work, as told in the historical address of the Rev. Mr. Bodge, at the 5.30 p.m. service. At the banquet later in the evening, prominent Unitarian ministers of the vicinity made telling speeches, and the Pastors of the Island brought the after dinner speaking to a close at about 11 p.m., without allowing the interest of those present to flag. Dr. Fisk's speech, dealing as he did in high ideals and hopes for the future, was specially noteworthy. We wish our neighbor, the Church of Our Father, every blessing as it enters upon the second half of a long century of usefulness."

Once more St. Paul:—"If any man preach any other gospel unto you than that ye have received, let him be accursed."

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45 Vespers, 4.
Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.
Holy Days—Additional Low Mass, 6:30 and 9:30.
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 APRIL.

- 1 We. **In Holy Week.** Confessions, 10 to 12, 3 to 5, and 7.30 to 9.
- 2 Th. **Maundy Thursday.**
- 3 Fr. **Good Friday.** *Solemn Fast. St. Richard, Bp.*
- 4 Sa. **Easter Even.** *St. Ambrose, Bp.*
- 5 S. **Easter Day.** Masses 7, 8, 9, and 10.45 a. m. Solemn Procession before High Mass.
- 6 Mo. **In Easter Week** In Octave. Additional Mass, 6.30 a. m.
- 7 Tu. **In Easter Week** In Octave. Additional Mass, 6.30 a. m.
- 8 We. In Octave. St. Mary's Guild Monthly Mass, 9.30 a. m.
- 9 Th. In Octave.
- 10 Fr. In Octave. **Abstinence.** Confessions, 2.30 to 5 p. m.
- 11 Sa. In Octave. O. V. B. V. M., Monthly Mass, 8 a. m. Confessions, 4 to 5 and 7.30 to 9 p. m.
- 12 S. **First after Easter Low Sunday.** Masses, 7, 8, 9, and 10.45 a. m. Solemn Procession before High Mass. Burial Guild Monthly Meeting and Office, after Vespers.
- 13 Mo. Burial Guild Monthly Mass, 8 a. m.
- 14 Tu.
- 15 We. Additional Mass, 9.30 a. m.
- 16 Th. C. B. S. Monthly Mass, 8 a. m.
- 17 Fr. **Abstinence.** Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m.
- 18 Sa. Confessions 4 to 5, and 7.30 to 9 p. m.
- 19 S. **Second after Easter.** *St. Alphege, Abp.*
- 20 Mo. Requiem Mass, 8 a. m.
- 21 Tu.
- 22 We. Additional Mass, 9.30 a. m.
- 23 Th. *St. George, M.*
- 24 Fr. **Abstinence.** Additional Mass, 9.30 a. m. Confessions, 2.30 to 5 p. m. Bona Mors Devotions after Vespers, 5 p. m.
- 25 Sa. **St. Mark, Ap. and Evang.** Masses, 6.30, 7.30, 8 (Bona Mors), and 9.30 a. m. Confessions, 4 to 5 and 7.30 to 9 p. m.
- 26 S. **Third after Easter.**
- 27 Mo. Requiem Mass, 8 a. m.
- 28 Tu.
- 29 We. Additional Mass, 9.30 a. m.
- 30 Th.

SERVICES IN HOLY WEEK, 1896.

March 29—April 4.

Monday { Masses, 6.30, 7.30, 8.15, and 9.30 a. m.; Matins, 9 a. m.;
Tuesday { Vespers, 5 p. m.; Stations, 8 p. m.
Wednesday {
Maundy Thursday—Solemn Mass, (General Communion), 7.30 a. m.; Matins, 9 a. m.; Vespers, 3 p. m.; Stations, 8 p. m.
Good Friday—Stations, 8.30 a. m.; Matins, etc., 10 a. m.; Three Hours, 12 m.; Vespers, 5 p. m.
Easter Even—Mass, 7.30 a. m.; Matins, 9 a. m.; First Vespers of Easter, and Solemn Procession, 8.30 p. 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.
 During Octave of Easter—Additional Mass, 9.30 a. m.; daily.
 N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

Sunday—Singing School, 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.

Easter Services.

Easter Even, April 4th.

FIRST SOLEMN VESPERS.

Prelude, "Song without words," Franke
 Hymn 131 Lassen
 Psalms, 30, 31 Prentice
 Magnificat and Nunc Dimittis Meyerbeer
 Hymn 17 Go digiani
 Anthem, "O Lord have mercy," Pergolesi
 Hymns in Procession, { 136 Monk
 { 175 Monk
 { 132 Mason
 Hymn 142 Gauntlett
 Postlude, March for Orchestra Abt

Easter Day, April 5th.

SOLEMN HIGH MASS.

Prelude, "Awakening of Spring," E. Bach
 Hymns in Procession, { 136 Monk
 { 175 Monk
 { 132 Mason
 Mass in B flat, (No. 16) Haydn
 Soli, Chorus, Orchestra and Organ.
 Sequence, Hymn 502 Gumbert
 Offertory Anthem, "O Risen Saviour," Hummel
 Soprano Solo, Chorus, Orchestra and Organ.
 Hymn of Adoration, 555 Dykes
 Post-Communion, Hymn 127 Thayer
 Hymn 135 Palestrina
 Postlude, "Triumphal March," Reinecke

SOLEMN VESPERS.

Prelude, "Joseph," Overture Mehul
 Hymn 125 Richards
 Proper Psalms, 113, 114, 118 Prentice
 Magnificat and Nunc Dimittis Guilmant
 For two Choirs, two Organs and Orchestra.
 (First time.)
 Hymn 134 Worgan

EASTER ANTIPHON.

Anthem, "The Resurrection," Costa
 Hymn 500 Geo. B. Prentice
 Hymn 131 T. M. Prentice
 Postlude, "Marche Héroïque," Goltermann

Low Sunday, April 12th.

Easter music repeated at both Mass and Vespers.

Second Sunday after Easter, April 19th.

SOLEMN HIGH MASS.

Mass in E flat Prentice
 Sequence, Hymn 97 Dykes
 Offertory Anthem, Psalm, 150 Prentice
 Post-Communion, Hymn 316 Haydn
 Hymn 379 Bach

VESPERS.

Hymn 297 Dykes
 Psalms, 148, 149, 150 (Twentieth Selection) Prentice
 Magnificat and Nunc Dimittis (Service in C) Prentice
 Vesper Hymn 24 Ritter
 Anthem, Hymn to St. Cecilia Prentice
 Hymn 544 Lassen
 Hymn, "O come, loud anthems let us sing," Hatton

SPECIAL VESPERS, 8 P. M.

Prelude, from Symphony No. 9 Haydn
 Processional, "O Zion! Blest City," Hiles
 Psalms 67, 98 Prentice
 Magnificat, (Service in D) Prentice
 Anthem, from Psalm, 24th Prentice
 Jubilee Cantata Von Weber

SELECTIONS.

1. Vo r thankful songs upraise Chorus
 2. How best is he that trusts in God Soprano Solo
 3. Thanksto God we gladly pay Tenor and Chorus
 4. Let Thy shield from ill defend us Bass and Chorus
 5. So once our prayer to God arising Recitative
 6. Father reigning in Thy glory Chorus
 Hymn 550 Monk
 Postlude, Marche et Cortège (Queen of Sheba) Gounod

The Order of Music for this Sunday is arranged with special reference to the Twenty-fifth Anniversary of Dr. Prentice's connection with the Parish, as Organist and Musical Director.

Third Sunday after Easter.

HIGH MASS.

Mass, No. 12 Mozart
 Sequence, Hymn 232 Dykes
 Offertory Anthem, "Hosanna," Granier
 Post-Communion, Hymn 555 Dykes
 Hymn 140 Gauntlett

VESPERS.

Hymn 302 Monk
 Psalm, 147, (Nineteenth Selection) Mozart
 Magnificat and Nunc Dimittis Leprevost
 Vesper Hymn 127 Bach
 Anthem, from "The Transient and the Eternal," Romberg
 Hymn 27, first and fourth verses Monk
 Hymn 346 Barnby

THE PARISH.

IN the first parish note of last month, "Feb. 19th" was a misprint for "Feb. 12th."

THERE are three masses for communicants on Easter Day, at 7, 8 and 9 o'clock.

PERSONS who may be hindered for good reason from receiving on Easter Day, are held to have made an Easter Communion if they receive with that intention at any time near the feast.

BISHOP TALBOT, of Wyoming and Idaho, acting for the Bishop of New York, will come to confirm on Friday night, April 17th, at 8 o'clock. The offerings will be for diocesan missions, as usual. We are assessed by the Bishop for \$100.

THERE will be a special celebration for the First Communion of those confirmed, on Sunday, April 19th, at 8 o'clock. Parents, relatives and friends will be welcome at this Communion.

THERE will be special Vespers at 8 o'clock, Sunday, April 19th—a special commemoration of the 25th anniversary of Dr. Prentice's connection with the Parish as Organist and Musical Director.

THANKS are due for the following donations received at the Mission House during the past month:—227 yards of new material and 40 garments from St. Mary's Guild, and 39 garments from other members of the parish.

THE Embroidery Class meets every Monday afternoon, at 2.30 p.m., in the Mission House. Application for admission should be made to Sister Mary Maude.

THE members of St. Mary's Guild and other ladies, meet every Tuesday afternoon, at 2.30 o'clock, in the Mission House to sew for the poor. Contributions of goods or money will be useful.

A POINT of land with a house and other buildings on it has been purchased for our Summer Home, on Northport Bay, Long Island. We shall need liberal contributions to support the Home, which will be under the care of Sister Mary Maud, O. V. B. V. M. We can now send our children and mothers to our own Summer place.

EXCHANGES:—The 222 Exchanges regularly received by the THE ARROW are kept on file in the Men's Guild Rooms. The following new Exchanges received since February are acknowledged:

The Bible Student, Mason City, Iowa; *Messenger of the Sacred Heart*, New York City; *Pilgrim of our Lady of Martyrs*, New York City; *New York Dispatch*, New York City; *The Flight*, Baltimore, Md.; *The Bulletin*, Bath, N. Y.; *The Cross*, Springfield, Mass; *Report of House of St. Giles the Cripple*, Brooklyn, N. Y.

A few Exchanges have not yet noted on their mailing list that our new address is 145 West 46th Street, New York.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to March 15)	19,959 48
Amount still desired	\$20,040 52

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
St. Elizabeth's Hall, (subscribed)	1,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	900
Carving Capitals of Columns, 19, 20, 21, 22, each	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1896, or in special cases in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2 50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

New Reredos	\$13,895 00
Subscribed (to March 15)	1,109 35
Balance to be raised	\$12,785 65
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary for Rose Window (exterior)	\$2,400 00
Tympanum, upper panel	600 00
" middle "	600 00
" lower "	1,200 00
Statue of St. George and the Dragon	800 00
" St. Michael, Archangel, (subscribed)	800 00
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House	700 00
Proper Pendants for eight Sanctuary Lamps (all)	250 00

HITS BELOW THE BELT.

No one has ever accused THE ARROW of saying harsh things about the Roman Church or its faith. On the contrary we have received many rebukes for defending Roman Catholics when they were in the right. We propose to continue this course; but from time to time we shall print a few sentences paralled to the untrue, vituperative, and venomous matter, with which certain Roman papers seek to discredit us. Our left-handers will cease when our contemporaries learn to *fight square*.

"The superior of the 'Order of the Holy Cross'—which is one of those organizations instituted by 'High-Church' Episcopalians in imitation of Catholic religious establishments—recently wrote to the New York *Sun*, to correct something that paper had printed about his community and, in his communication, he said that 'no member of the Holy Cross could marry without committing mortal sin.' This statement left his 'order' open to an attack from Episcopalians, of which a minister of that sect in New York was quick to take advantage, by pointing out that, if the superior's statement was true, his 'order' is 'totally foreign to all principles of the Protestant Episcopal Church.' And it must be admitted that the idea of considering celibacy obligatory upon the preachers of a church which had a polygamous sovereign for its founder, is rather absurd and inconsistent."

—*Sacred Heart Review*.

Anglicans have no reason to defend the unsavory memory of Henry VIII. since they recognize him as having held no other relations to the Anglican Church than that of a tyrant; but Romanists are bound to believe that Pope Pius II. was the head of the Church and Christ's infallible Vicar on earth. Yet he had two sons by a Breton woman, whom he had seduced at Strasburg, and the shameful letter to his father, asking him to take care of an illegitimate son, is still extant. In a disgusting letter to Johann Freund, he described what a physical wreck he had made of himself, and how drinking had become the only pleasure in which he could now indulge. "*Baccho magis quam Veneri parebo. Vinum me alit, me jubat, me oblectat me beat. Namque ut fateor, magis me Venus fugitat, quam ego illum horreo.*"

TIME!

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

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

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

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

NEW YORK, APRIL, 1896.

THE ABIDING PRESENCE.

The Church Times, of London, is by many regarded as an almost infallible authority. It is reported, however, to have taken a back track, or called a halt in the movement of the Catholic Revival.

Some years ago we got this impression from comments of its readers, and from our own observation. In fact, we have noticed that some Catholic Priests have become objects of suspicion to such of their friends and well-wishers, as believe implicitly what *The Church Times* prints, and are in ignorance of the change in its theological opinions. When we began to read that paper years ago, we were sure of its teaching Catholic Truth concerning the real objective Presence, and of all the consequent uses to which the Blessed Sacrament could be put.

Reservation, as it was then taught, was one of the consequent uses. But now-a-days that paper seems to teach that there is not a certainty about the permanence of the Sacred Presence; that worship, which is conceded to be due at the time of the celebration, is not free (perhaps) from the danger of idolatry because after the Communion there may be no Presence. The late Dr. Littledale was then an influence behind that paper, and he is said to have been in the habit of using the Service known as "Benediction" for many years, which certainly he would not have celebrated, if he had not believed implicitly in the permanence of the Sacred Presence. But who is the person whose theological influence dictates the statements of that paper now? He seems to teach that the Presence is not permanent, that after *use* in the administration of the Sacrament, the Presence may be withdrawn—which is Lutheranism, to speak very plainly—and, as if to bolster up his position, in a comparatively recent number he claims that the revered Canon T. T. Carter holds that the Sacred Presence is "transitory."

It is bad work to teach this error through the columns of *The Church Times*, and check or corrupt the faith of confiding readers. But it is a sin and a slander to claim for its own such a champion of the Catholic faith, as Canon Carter is known, and generally believed to be, and to spread the

idea that he has lost his hold upon the faith of the Church and the revelation of Scripture.

In 1887, Canon Carter wrote a commendatory preface to the Rev. J. W. Kempe's valuable book, "Reservation of the Blessed Sacrament for the Sick and Dying, not Inconsistent with the Order of the Church of England."

The basic reason for advocating such a Catholic practice is the abiding objective Presence of our Saviour in the Holy Sacrament. This great Book on Reservation is dedicated to Canon Carter, in words which recognize the paternal interest with which the Canon, during the past quarter of a century, has presided over the extending organization of the Confraternity of the Blessed Sacrament, in which, during so many years he and Fr. Kempe have specially remembered, in their prayers, the petition respecting the Restoration of the primitive custom of reserving the Blessed Sacrament for the sick and dying.

Canon Carter speaks, in his preface, of Church doctrine and use, and says there is no usage, no point of practice, more certainly primitive or Catholic than the Reservation for the sick and dying. It cannot lightly be put aside. He says that we have every certainty that history can supply, that it was not the principle of the English Reformation to disparage, or dispossess us of, any usage which could claim such authority or plead such necessity. It would be a waste of time to seek to prove this.

Reservation for the sick, he says, is but one of several portions of the Sacramental system of the Church, which have been subjected to a temporary eclipse but have happily emerged into light, and now in so many cases every day more and more prevailing. The matter would have been forwarded in Convocation years ago, but that one of our prudent Bishops feared that in the *then first fervor* of the Ritual movements it might lead on to practices which the Church of England has never recognized, and which, even in former ages, were not observed in her Communion.

The Canon continues that the argument is sure to be raised that the risk of Reservation for the sick is the leading on to Reservation for merely devotional purposes. But he refers to Hooker's reasoning against allowing the fear of possible consequences to hinder a legitimate use, and that fortunately it was acted upon as to many details of our Services, and he asks, Is not restoration of Reservation for the sick a case to which experience may profitably apply?

Evidently, Canon Carter knows fully about the usages of the Church in and out of England, and does not once refer to the matter of Reservation as if there could be any question of the abiding objective Presence of our Lord in the Reserved Sacrament.

We need not refer to other writings of the Canon. This is quite enough for our purpose.

We feel sure that Canon Carter would not have permitted the dedication of Fr. Kempe's book to himself, unless he had known the argument which would be advanced. Fr. Kempe had no question about the abiding Divine Presence in the Blessed Sacrament. He writes that the most important and direct recognition of the principle of reserving the Holy Sacrament is to be found in the Eucharistic office itself, in terms indeed of great simplicity, but which clearly indicate a reverent estimation for Christ's Holy Mysteries.

The rubric to return to the Lord's Table and reverently place upon it what remains of the consecrated Elements and cover the same with a fair linen cloth, when historically and liturgically examined, is a precious link which binds us to the earlier usage of the Western Church, and witnesses to the *permanent* sacredness of the consecrated Elements.

He quotes from Cosin against Bucer's censures. Cosin "misliketh utterly" Bucer's exception "that the minister should be enjoined to provide no more bread and wine upon the altar than would serve the people that communicate." Bucer argued that "it was like to confirm the Papists in their conceit that the nature of the bread and wine were changed, and that Christ was inherent in the Elements themselves," and "urged to have it declared that *extra usum sacramenti*; that is, when the Communion was ended, the bread and wine might be put to any common use."

Fr. Kempe also says that as "the Catholic custom of Reservation confessedly coexisted with the observance here referred to—that whatever remained was to be taken and eaten by the communicants in the church—it follows that Reservation is still implicitly recognized in this present rubric, which, as we here learn from Bishop Cosin, was *intended to restore* the ancient practice of the Church"; that the "historical consideration of this action in the English Liturgy" is "a distinct reversal of the anti-Sacramental policy adopted at the instance of Bucer and Calvin in 1552"; and further, that this is "based upon the fundamental truth of Christ's objective Presence in the Eucharist"—"that Christ was inherent in the Elements themselves." He quotes further from Cosin, that "there remains this controversy among some of them, whether the Body of Christ be present only in the *use of the Sacrament* and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans and all Calvinists do, seem to me to depart from all antiquity, which places the Presence of Christ in the virtue of the words of consecration and benediction used by the priest, and *not in the use of eating of the Sacrament*."

We fear that there are many of the High Church Party who treat the Sacrament after the time of Communion, as if Christ were not present in it. They are careless about the ablutions, or have no ablutions at all. In such cases they are guilty of the Lutheran and Calvinistic heresy. Men should not hold "views," but should hold the Catholic faith, and observe its practices.

And as to *The Church Times* it should be made to go meekly upon its knees: First—for writing against the lawfulness of Reservation. Second—for heretically assuming that our Blessed Lord vouchsafes a transitory Presence. Third—for suggesting that the order of the Church of England is in any way doubtful as to Catholic teaching. Fourth—for claiming that Canon Carter is as heretical as itself. Fifth—for attempting to hinder the work of our Catholic-minded clergy. Sixth—for insinuating or openly teaching such a corruption to the youth of our Church.

BOOK NOTICES

Episcopacy by Divine Appointment the Polity of the Anglican Church (Alleged Exceptions Prove the Rule)

By Rev. Andrew Gray, D.D., with an Introduction by the Rt. Rev. George F. Seymour, S.T.D., LL.D. New York, James Pott & Co., 1895. pp. 42. Price 20c.

We have before us an excellent popular monograph upon the above subject. Its arrangement consists of a number of related headings, "*Episcopacy necessary*," "*Episcopacy and the Church of England*," "*The Ministry of the Church Official, and not Personal*," reinforced by quotations from Bishop Seymour, Bishop Lightfoot and from the Fathers of the Church. The argument is short, clear and convincing to those who will hear. There is a very forcible introduction by Bishop Seymour, in which he states, and truly, "the Catholic Church has always asserted and taught the 'Sacramental System,' as it is called; that is that Baptism, Confirmation, the Holy Eucharist and other sacred rites *convey grace*, under certain conditions, to the recipient. Our Book of Common Prayer, unless violence is done to the language, and it is made to deny what it asserts, clearly and emphatically teaches this system." * * * "Now it is monstrous to suppose that our Mother, the Church, meets her child, when it is born, and for the first time hears her speak, with words that are not absolutely true." * * * It is charging her with that which is disgraceful to assert that our Mother, the Church, comes to us again with deceitful words, when she approaches us in the most solemn of her acts of administration with an assurance which is not sure, with a statement of an alleged fact which is not absolutely true. ["The Body of our Lord Jesus Christ," "The Blood of our Lord Jesus Christ,"—the administration of the Holy Communion.] "It would seem that no sober, honest minded man could think and maintain the contrary."

The book is made up in popular form, easy to apprehend, terse and pointed, well fitted for popular distribution.

Recollections of Oberammergau

By M. J. LOCHES, Dayton, Ohio. Geo. A. Pfau: pp. 64. Price, 30 cents.

This book is a very interesting account of the Passion Play as the author saw it in 1890. He gives a short history of its origin, and the vow by which its performance is maintained. He describes, with the circumstance and detail of a sympathetic witness, the journey from Munich to Oberammergau, the numbers and great variety of the pilgrims who flock thither from all quarters, near and far, the surpassing beauty of the Bavarian Alpine scenery, and the picturesque simplicity of the village and its dwellers, who are the hosts to all comers. The experiences and the natural expression of feeling on the witness' part impress one deeply with the intense earnestness and religious feeling of the actors of this surviving mystery of the middle ages. The realism of the drama is so powerful that, the author tells us, men forget that they are not viewing the dreadful tragedy as at the first; the interest is the most intense, the audience maintaining most religious silence, and as the drama proceeds, from treachery, to insult, to brutality, and to its climax in the Crucifixion, many are the sobs and tears that are heard.

The author gives very vividly his tale of the play, in a cursive description, and illustrates its prominent scenes with small wood engravings.

THE reputed heirs of Anneke Jans, who held a convention in Cleveland recently, are the most persistent of all hunters for the rainbow's end.

The claim of these heirs is based on the following facts: Everardus Bogardus came to this country in 1638 and married Anneke Jans, the widow of Roelof Jans. She had inherited from her first husband a farm situated in what is now the very heart of the city of New York. When the British took New Netherlands in 1664, they took possession of this property, which became known as the "King's Farm," and in 1705 the tract was granted to Trinity Church by the Crown. For many years the descendants of Anneke Jans-Bogardus have been attempting, without success, to establish in the courts their claims to the property. It is understood that Anneke Jans left nine children, and at the ordinary rate of increase the number of descendants would amount to several millions of persons at the present time. One of the descendants has calculated that the property divided among the heirs would now amount to about \$1,000 each.

Even if Trinity Church, the present owner of a very considerable part of the property, were anxious to settle the claims, the vast number of heirs would make it impossible to do so. Still the heirs hold conventions, raise money to pay lawyers, and live in the solid enjoyment of chasing one of the vaguest of all will o'-the-wisps. —*The Review*.

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