



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. V, No. 11.
WHOLE No. 62.

NEW YORK, NOVEMBER, 1896.

SINGLE COPIES, 5 CENTS;
50 CENTS PER ANNUM, IN ADVANCE.

The Ave Maria says that the Papal declaration that Anglican Orders are invalid "emphasizes the intolerance of truth." These words of our Roman contemporary may be understood in two different senses, and it is no less the Anglican opinion that the recent encyclical "emphasizes the intolerance of truth" by the Church of Rome.

A Roman Priest, in good standing in his Church, who visited us the other day, told us that Pope Leo XIII's letter against Anglican Orders was not *ex cathedra*, and not an infallible utterance, and that therefore "Catholics" might still hold their own opinions upon the subject. Another Roman Priest writing in the last number of *The Ave Maria* says, "For Catholics this decision is infallible; for it is *ex cathedra*, and on a question of dogmatic fact In making the question one of 'dogmatic fact' he [Leo XIII] brought it within the range of his official infallibility." So then, what constitutes Papal infallibility anyhow? It would seem to be a somewhat important question for Romanists to settle; yet it will not be closed in a hurry, for it is the only shelter left, nowadays, to Romanists who are seeking relief from the inconsistencies of their position.

ONE of our missionaries in the diocese of Wyoming and Idaho not long ago sent to the diocesan paper the following letter which he vouches to be an exact copy of one he had just received:

W. R. WILLIAMS
SIR

CARBON Wyoming,
3/4 92

I see by the latest issue of the Black Diamond that you expect to Preach in Hanna Monday night I write to inform you that if you expect to use the *M. E. Church* it will Cost you one dollar per night. that is What we get from others and it Costs us five dollars when we use other hall. So thes few lines may save you A trip over to Hanna providing you do not wish to pay the fee

Respectfully
Rev. W. L. Wilson
Pastor.

THE New York papers with a single exception are said to have discredited the estimate of Senator John Raines that, if his Liquor Tax law were passed, 25,658 places in the city would pay an average tax of \$400 each, amounting in all to \$10,263,200. The Senator now addresses a statement to the residents and tax payers of the city of New York, showing that on August 1st, there had been 27,072 tax certificates issued, and the amount collected was a little more than \$10,500,000. During the operation of the law there has been a reduction of 27 per cent. in the number of places authorized to sell liquor, and an increase in net revenue of three and a quarter million of dollars. Yet the price of a glass of beer has not been advanced.

FOR months the alleged apparition of the Blessed Virgin disturbed the whole district around Sossnitza, Silesia. Peasants and women of all classes went by the thousand to the house of Agnes Slabon in Sossnitza, where the "apparition" showed itself nightly. These pious folk left their savings in order to be allowed to see the miracle. Then the police laid bare the swindle. Agnes Slabon herself, skillfully disguised, was the apparition. The girl fled, and is said to be now in Jerusalem. After her departure, though, a small statue of Mary in the house barely eighteen inches high, began to "weep blood." The polices swooped down once more and confiscated the statue, it being discovered that the blood had been smeared on by human hands.

—Review (Roman).

BISHOP CHURTON says there are three things to be asked for in praying for the departed. There would not be much dispute as to their praying for (1) the rest and peace of the departed. As to praying for (2) their cleansing, there was the "commendatory prayer," and even an obstinate Protestant would hardly contend that the cleansing must be instantaneous, and that this prayer might not be used not only at the point of departure, but afterwards. And then as to (3) praying for a merciful judgement, this was the earliest form, "that he may find mercy at that day."—*Angelus*.

The Christian Press, (Roman), says, "On the death of George Washington, first President of the United States Archbishop Carroll of Baltimore, ordered public prayers for the repose of his soul, stating that he 'was deprived of life before his initiation into our Church.'" How very forcibly this illustrates the large and ardent charity of the Roman Church. Even every poor Anglican priest, though his orders have been declared absolutely null and void by Dr Leo, may hope that after death his soul will not be deprived of Romanesque prayers, on the grounds mentioned above. "He was deprived of life before his initiation into our Church." Oh the sweet, heart melting, ineffable charity of our dear Roman brethren! So eager for souls and the conversion of sinners, that they will pursue the first President of the United States even into Purgatory!

It is said that in Massachusetts no railway passenger was killed or seriously injured in train accidents in the year ended June 30 last, although the number of passengers carried by the railways of the State was 107,856,348, and the total number of miles traveled was 1,636,197,381.

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, 4:30 to 5:30, 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 NOVEMBER.

(N. B.—For Requiem Masses during November, see below.)

- 1 S. **All Saints. Twenty-second after Trinity.** Procession before Solemn High Mass. Solemn Vespers of All Souls after Vespers of All Saints.
- 2 Mo. **All Souls** In Octave. Requiem Masses, 7:30, 8, and (Solemn) 9:30 a. m. Annual Meeting of Guild of All Souls, Branch of St. Mary the Virgin, after Solemn Mass.
- 3 Tu. In Octave.
- 4 We. In Octave. St. Mary's Guild Monthly Mass and Meeting, 9:30 a. m.
- 5 Th. In Octave
- 6 Fr. *St. Leonard, C.* In Octave. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 7 Sa. In Octave. *O. V. B. V. M.* Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 8 S. **Twenty-third after Trinity.** Octave. Procession after Vespers.
- 9 Mo.
- 10 Tu.
- 11 We. *St. Martin, Bp. and C.* Additional Mass, 9:30 a. m.
- 12 Th. *C. B. S.* Monthly Mass, 8 a. m.
- 13 Fr. *St. Britius, Bp. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 14 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 15 S. **Twenty-fourth after Trinity.** *St. Machutus, Bp.*
- 16 Mo.
- 17 Tu. *St. Hugh, Bp.*
- 18 We. Additional Mass, 9:30 a. m.
- 19 Th.
- 20 Fr. *St. Edmund, K. and M. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 21 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 22 S. **Next before Advent.** *St. Cecilia, V. and M.* Vespers of St. Cecilia, 8 p. m. Choir Anniversary.
- 23 Mo. *St. Clement, Bp. and M.*
- 24 Tu.
- 25 We. *St. Catharine, V. and M.* Additional Mass, 9:30 a. m.
- 26 Th. **Thanksgiving Day.** Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m.
- 27 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions, after Vespers.
- 28 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 29 S. **First in Advent.**
- 30 Mo. **St. Andrew, Apostle.** Masses, 6:30, 7:30, 8 and 9:30 a. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

During November—Requiem Mass, 8 a. m., daily, except Sundays, All Saints',

Thanksgiving Day, and St. Andrew's Day.

Sunday.—For the Children, 9 a. m., weekly.

Monday.—G. A. S., 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. In Mission House other Saturdays.

Bona Mors, 8 a. m., last in month.

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.
Guild of All Souls, after Vespers; first in month.
- 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.
St. John's Guild, 8 p. m., first in month.
- 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.

Feast of All Saints and Octave, November 1st and 8th.

SOLEMN PROCESSION.

Before High Mass on Sunday, November 1st.

After Vespers on Sunday, November 8th.

Hymns, 618, 429, 437.

SOLEMN HIGH MASS.

Messe Solennelle in B flat.....Neukomm
Sequence, Hymn 439.....Sullivan
Offertory Anthem, from "A Song of Destiny,".....Brahms
Post-Communion, Hymn 228.....Ewing
Hymn 222.....Dykes

SOLEMN VESPERS.

Hymn 436.....Gordigiani
Proper Psalms 112, 121, 149.....Prentice
Magnificat and Nunc Dimittis.....Leprevost
Vesper Hymn 427.....Monk
Anthem, "No shadows yonder," (The Holy City).....Gaul

On Sunday, November 8th, only.

Hymn 428.....Stainer
Hymn 235.....Monk

SOLEMN VESPERS OF THE DEAD.

Sunday, November 1st.

Anthem Requiem aeternam.....Verdi
Psalms 116, 120, 121, 130, 138.....Battmann
Magnificat.....Handel
Hymn 435.....Handel

Twenty-fourth Sunday after Trinity, November 15th.

HIGH MASS.

Mass No. 2.....Haydn
Sequence, Hymn 296.....Monk
Offertory Anthem, "These are they," (The Holy City).....Gaul
Post-Communion, Hymn 547.....Pieyel
Hymn 232.....Dykes

VESPERS.

Hymn 233.....Steggall
Psalms 123, 124, 125.....Mozart
Magnificat and Nunc Dimittis.....Moza t
Vesper Hymn 236.....Irons
Anthem, "Whoso dwelleth,".....Martin
Hymn 428.....Stainer
Hymn 19.....Ouseley

Feast of St. Cecilia. Sunday next before Advent, November 22d.

SOLEMN PROCESSION.

Hymns 297, 447, 391.

SOLEMN HIGH MASS.

Messe Solennelle, (St. Cecilia).....Gounod
Sequence, Hymn 456.....Dykes
Offertory Anthem, "List the Cherubic Host," (The Holy City).....Gaul
Post-Communion, Hymn 320.....Redhead
Hymn 550.....Monk

VESPERS OF THE SUNDAY BEFORE ADVENT.

Hymn 305.....Ouseley
Psalm 77 (Tenth Selection).....Prentice
Magnificat and Nunc Dimittis.....Prentice
Vesper Hymn 214.....Flemming
Anthem, "Yet merciful and tender is the Lord," (Zion).....Gade
Hymn 280.....von Weber
Hymn 165.....Denby

SOLEMN VESPERS OF ST. CECILIA, 8 P.M.

Hymn 430.....Whitney
Psalms 110, 113, 122.....Prentice
Vesper Hymn 455.....Concone
Magnificat.....Prout
Alleluia Hymn (295).....Wilson

SERMON.

Anthem from "The Last Judgment,".....Spohr
Hymn 240.....Herold
Hymn 393.....Messiter

Advent Sunday, November 29th.

HIGH MASS.

Troait, Hymn 398.....Dykes
Mass from "The Holy Supper of the Apostles,".....Wagner
Sequence, Hymn 48.....Monk
Offertory Anthem, "Hark a thrilling voice is sounding,".....Farmer
Post-Communion, Hymn 49.....Gregorian
Hymn 288.....Haynes

VESPERS.

Hymn 226.....Pearsall
Proper Psalms 96, 97.....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 45.....Groatorex
Anthem from "Requiem,".....Mozart
Hymn 54.....Dykes
Hymn 47.....Monk

CHOIR NOTES.

The Feast of St. Cecilia, November 22d, falls on Sunday this year and will be observed by the Choirs as their Anniversary. Before the Solemn High Mass there will be a Solemn Procession. Solemn Vespers of the Feast will be sung in the Evening at 8 o'clock, when the annual address to the Choirs will be given by the Rector. No tickets will be required for any of the Services. The Collection in the Evening will be for the benefit of the Choir-fund.

THE PARISH.

THOSE who desire to remember their dead on All Souls Day, November 2d, will please send the names sometime before All Saints Day. Blanks will be left in the Church, which can be filled out and sent to the Clergy.

DURING November, on week days, there will be a Requiem Mass at 8 a. m., except on Thanksgiving Day and St. Andrew's Day.

At all Requiem Masses during this month the offerings will be devoted to the poor.

FOLLOWING the Solemn Mass on All Souls Day the sermon will be preached by the Rev. Arthur Ritchie, Rector of St Ignatius' Church, New York

THE Requiem Masses this month will be in the Lady Chapel; other eight o'clock Masses in St. Elizabeth's Chapel.

THE Bible Class for women will resume its meetings in St Elizabeth's Hall on Sunday, Nov. 8th, the Octave of All Saints, at 3:30 p. m. The Class is open to all women, whether members of the Parish or not.

THE Industrial School resumed its sessions on Saturday, October 31st, at 10 a. m., in the Mission House.

THOSE who have clothes or other necessities which they can give to the poor are requested to send them to Sister Mary Maude, at the Mission House, No. 133 West 46th Street.

ST. MARY'S GUILD began its work for the season at the meeting in October. At the November meeting, on the fourth, there will be the annual election of officers. The amount of good work done and the money raised for the hospitals and work among the poor, was very creditable. We hope that all the members will enter into the work of this new year with their accustomed enthusiasm, and that throughout the congregation they will meet with cordial and increased co operation.

ONE of our most esteemed parishioners, Commander John Stark Newell, U. S. N., was called to his rest on September 3d, 1896, at Seattle, Washington. He was on his return from China, whither he had been sent to inquire into the massacres of American missionaries. The perils to which he was exposed in China by day and by night, and the lack of proper food broke him down. His mission, however, was a great success and of much importance to our Government and people. As a parishioner and churchman, he was faithful to his religious obligations. When he was in the city, he was most fervent in devotion, among the regular attendants at our Daily Mass. In all respects his character was lovely and merciful. He was a good christian and citizen and proved a wise Officer of our Government. At the Solemn Funeral Mass and Burial Service in our Church, his brother Officers and several hundred Marines and Sailors paid their tribute of respect and affection. It was a wonderful sight to see them fill the Church from the door to the chancel. We offer the prayer again, as that vast congregation offered it on that day, "Grant him, O Lord, eternal rest; and let light perpetual shine upon him. AMEN."

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to Oct. 1)	20,618 22
Amount still desired	\$19,381 78

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	800
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 1897, 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 Oct. 1)	1,148 23
Balance to be raised	\$12,746 77
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary under 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
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House	700 00
	\$7,000 00

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

Suitable for use in Catholic Churches.

- No. 1.—THE FOURTEEN STATIONS OF THE CROSS. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?" pp. 2. 30 cts. per 100.
- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2. 30 cts. per 100.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3. 30 cts. per 100.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
- No. 5.—THE THIRTY-NINE ARTICLES. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?" pp. 3. 30 cts. per 100.
- No. 6.—PASSION SERVICE, LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3. 30 cts. per 100.
- No. 7.—ACTS OF FAITH, ETC., AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 1. 30 cts. per 100.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Out of print.
- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8. 50 cts. per 100.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
- No. 11.—Catholic Parish Blanks. (a) FAMILY. 30 cts. per 100 (b) BAPTISM. 20 cts. per 100. (c) MARRIAGE. 20 cts. per 100. (d) BURIAL. 20 cts. per 100. (e) "PRAY FOR ALL MEN." To be filled by those requesting prayers for the dead at Requiem Masses. 20 cts. per 100. (f) SUNDAY-SCHOOL Attendance Card. 80 cts. per 100.
- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
- No. 13.—REUNION WITH ROME. pp. 4. 30 cts. per 100.
- No. 14.—PARADISE AND PURGATORY. pp. 3. 30 cts. per 100. Sample set, post-paid, 20 cents. Price per 100, as above; postage or express charges extra. No. 11 in pads, 10 cents extra per pad. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

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
VANTO 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, NOVEMBER 1896.

ROMA CIRCUM-LOCUTA EST.

Since our last issue, we have received a copy of the letter upon Anglican Orders, which has been sent forth to the English speaking world with great confidence by His Holiness, Leo XIII, the Pope of the Roman Church. The pith of his letter is that the Edwardine Ordinal is defective and indefinite in "form," but sufficiently definite in "matter," and that this decision is not *his* decision, because "it must be *clear to everyone* that the controversy lately revived had been *already definitely settled by the Apostolic See.*" This alleged settlement is questioned and denied by learned men.

We propose to show that in the Roman Ordinal there is much indefiniteness as to the "matter" and the "form" of the Sacrament; and that there is remarkable directness and definiteness in the Anglican Ordinal, both as to "matter" and "form."

In a Sacrament, the outward visible sign, the act or thing, is called the "matter"; the words which are spoken simultaneously with the act are the "form." This principle is thoroughly sound, and is accepted on all hands without dispute. The "matter" of Holy Orders is the laying on of hands, and the Pope accepts the laying on of hands as the true "matter." He condemns part of the "form" as indefinite, "*Accipite Spiritum Sanctum,*" "Receive the Holy Ghost;" but these words are not the whole of the "form" in either the Roman or Anglican Ordinal.

The Pope makes special reference to the "*sacerdotium,*" which correctly translated is "priesthood." He asserts that this and the very idea of it is not only *not* in the English Ordinal, but that "every trace of it was deliberately removed and struck out." As a fact, the Roman Ordinal uses the words "priest" and "priesthood" very seldom, but the words "presbyter" and "presbyterate" very freely; and if there be any point in this, if the words "lend themselves to ambiguity," then there is great indefiniteness in the Roman Ordinal.

The form of the Roman Ordinal is entitled, "*De Ordinatione Presbyteri,*" The Ordination of a Presbyter. When the service has begun, the Archdeacon calls those who are to be ordained, saying, "*Accedant qui ordinandi sunt ad ordinem Presbyteratus,*" Let those who are to be ordained

to the order of the Presbyterate approach." Then the Archdeacon presents those who are to be ordained to the Bishop, saying, "Most Reverend Father, our Holy Mother, the Catholic Church, asks that you ordain these present deacons to the burden of the Presbyterate (*ad onus Presbyterii*)."

In his address to the clergy and people which then follows, the Bishop says, "Now, so far as I can judge, the conversation of these deacons who are with the assistance of the Lord, about to be ordained Presbyters (*in Presbyteros*) is approved," etc. Then the Bishop after a short pause addresses himself to those who are to be ordained and admonishes them, saying, "Dearly beloved children who are about to be consecrated to the Presbyterate (*in Presbyteratum*)," etc. The Litany said, the Bishop and Priests lay their hands, without any words, upon the heads of those who are to be ordained, and afterward hold their right hands extended over those to be ordained, while he says, "Let us, dearly beloved brethren, beseech God, the Father Almighty, to multiply His heavenly gifts upon these, his servants, whom He has chosen to the office of Presbyter (*ad Presbyterii munus*)," etc. In the *Vere dignum* which follows, the Bishop says, "Grant, we beseech Thee, Almighty Father, the dignity of the Presbyterate (*Presbyterii*) upon these Thy servants," etc. In a prayer which follows, after the vesting with the stole and chasuble, the Bishop says, "O God, the Author of all holiness, . . . pour upon these Thy servants, whom we dedicate to the dignity of the Presbyterate (*ad Presbyterii honorum*) the favour of Thy blessing," etc. After the *Veni Creator* and the anointing of their hands, those who are "to be ordained" answer "Amen." This is the last time that either in the rubrics or the text the candidates are spoken of as "those who are to be ordained (*ordinandi*)."

At this point the Bishop delivers into the hands of the ordinand, a chalice with wine and water, and a paten with a host, and says, "Receive power to offer sacrifice to God, and to celebrate Masses, as well for the living as for the dead. In the Name of the Lord. Amen." From this on, the rubrics refer to the candidates as if now ordained (*ordinati*). The Gospel is read by "one of the Deacons newly ordained (*Unus ex Diaconis noviter Ordinatis*)" The Bishop receives the *Offertorium* from all who have been ordained, (*ordinatis*) who approach him two by two, "first the Presbyters (*primo Presbyteri*)" Then the Bishop and "Presbyters now ordained, (*Presbyteri vero ordinati*) say all the rest of the Mass together," even the "words of consecration which are to be said at the same moment by those ordained, (*per ordinatos*), and by the Bishop." After the *Suscipiat Dominus*, "those ordained, (*Ordinati*)," say with the Bishop, "Amen." In the *Secreta* is a clause "for those ordained (*pro Ordinatis*)." In the *Ite igitur* there is a direction for a change of words which "those ordained (*Ordinati*)," say. After the *Pater Noster*, "the Presbyters ordained (*Presbyterii Ordinati*)" say, "Amen." The Bishop gives the Pax "to the first of those ordained, (*primo ex ordinatis*)" and each gives it to his neighbour "ordained. (*ordinato*)," unless the number "of the ordained (*ordinatorum*)" be small, etc. After the Bishop has communicated himself, "those ordained to the Presbyterate (*Ordinati ad Presbyteratum*)" come forward to receive "The Presbyters (*Presbyteri*)" say with the Bishop the *Quod ore*

sumpsimus. The Bishop turns himself "to the Presbyters ordained, (*ad Presbyteros ordinatos*)," who say the Apostles' Creed.

At this place the Bishop lays both his hands upon the head of each one, kneeling before him, saying at the same time. 'Receive the Holy Ghost, whose sins thou shalt remit, they are remitted unto them, and whose thou shalt retain, they are retained.' At the promise of reverence and obedience, the Bishop says "to each of the secular Presbyters, (*singulis Presbyteris secularibus*)," "Dost thou promise," etc. "The Presbyters still kneeling before him. (*Presbyteris coram eo adhuc genuflexis*," the Bishop gives them a blessing. He then continues the Mass "together with those Ordained to the Presbyterate (*una cum Ordinatis ad Presbyteratum*)" The Bishop then addresses all "ordained, (*Ordinatos*)" "Dearly Beloved Sons. . . . those ordained to the Presbyterate (*Ad Presbyteratum Ordinati*)" etc. The Bishop says the second Gospel "with those ordained to the Presbyterate (*cum ordinatis ad Presbyteratum*)." The Bishop is disrobed and "those ordained to the Presbyterate, (*ordinati ad Presbyteratum*)" lay aside their sacred vestments.

Here is confusion in the Roman Ordinal itself, for priests are called presbyters, (*presbyteri*), and the priesthood or *sacerdotium* called *presbyterium* and *presbyteratus*. The candidates for the priesthood are 'those who are to be ordained (*ordinandi*)' through the different ceremonies, down to the delivery of the paten and chalice. "Immediately after the delivery, they are described as those who *have been ordained* (*ordinati*)," down to the time when the Bishop lays his hands upon their heads and says "Receive the Holy Ghost," etc.

Consequently, if the delivery of the paten and chalice with the proper accompanying words convey the priesthood or *sacerdotium* to the candidates, then the Ordinal sustains the decree of Eugenius IV (1431-8), which is "that the matter of a Sacrament is the thing by the delivery of which an order is conveyed; thus the presbyterate (*presbyteratus*) is given by the offering (*porrectio*), of a chalice with wine and a paten with bread." But Leo XIII, who says that the laying on of hands is the "matter," is against both Eugenius and the Roman Ordinal.

And if the laying on of hands—the "matter of the Sacrament, and the words "Receive the Holy Ghost," etc., convey the priesthood or *sacerdotium*, then this interpretation sustains the position of Leo XIII, in spite of the fact that the Roman Ordinal speaks of the candidates as those who *have been ordained* long before the laying on of hands, that is, from before the offertory until after the communion and ablutions.

But in addition to this dilemma, the Council of Trent has created another. On the 15th of July, 1563, the Twenty-third session passed Canon IV, "If any one saith . . . that vainly do the bishops say 'Receive ye the Holy Ghost,' . . . let him be anathema." Thus the delivery of the paten and chalice does not convey the priesthood to those whom the Roman Ordinal describes as thereby ordained. For the Canon sustains Leo XIII and condemns both Eugenius IV and the Roman Ordinal.

Without pursuing this complication any further, we see that there is confusion in the Roman Ordinal itself, confusion between Leo XIII and the Ordinal, confusion between Leo XIII and

Eugenius IV, confusion between Eugenius IV and the Canon of Trent, and confusion between the Canon of Trent and the Roman Ordinal. Where there is confusion there is indefiniteness, and where there is indefiniteness there is doubt of the Sacrament, which Pope Leo XIII officially calls invalidity.

We will now notice the remarkable directness and definiteness in the Anglican Ordinal both as to the *sacerdotium* or priesthood, and to the "matter" and "form."

There were two Prayer Books set forth during the reign of Edward VI, the first in 1549, the second in 1552. The Ordinal is the same in both. The Ordinal includes the Title page, the Preface, the Ordering of Deacons, [in which the Litany is printed,] the Ordering of Priests, and the Consecration of Archbishops or Bishops. Many times reference is made to the *Sacerdotium* or Priesthood. The words Presbyter, Presbytery and Presbyterate are not used at all.

The Title page reads, "The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests and Deacons." The last rubric in the Ordering of Deacons refers to the admission of the Deacon to "the Order of Priesthood." Next is the Title, "The Form of Ordering of Priests." A rubric directs the Archdeacon to present unto the Bishop "all them that shall receive the Order of Priesthood that day." The Archdeacon's words are, "Reverend Father in God, I present unto you these persons present to be admitted to the Order of Priesthood." The Bishop addresses the people, "Good people, these be they whom we purpose, God willing, to receive this day unto the Office of Priesthood." Then in the Collect is "Almighty God, giver of all good things, . . . mercifully uphold these Thy servants now called to the Office of Priesthood." The Bishop puts the question to those who are to be ordained, "Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ and the order of this Church of England, to the Ministry of Priesthood." And at the end of the Office, the rubric speaks of the Orders of Deacon and Priesthood, with certain directions, and twice concerning the Ordering and Order of Priests.

The Order of Priesthood is administered by the Bishop, who, with the other priests present, lays his hands upon the head of him who is to be ordained, the Bishop saying at the same time, "Receive the Holy Ghost: whose sins thou dost forgive they are forgiven and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments: In the Name of the Father and of the Son and of the Holy Ghost. Amen."

There is no confusion therefore in the Edwardine Ordinal about the *Sacerdotium* or Priesthood, because Priest and Priesthood are the only words used; which is direct and definite. The laying on of hands—the "matter"—with the accompanying words 'Receive the Holy Ghost,' etc.—the "form"—are also direct and definite.

The intention of the Reformers and of the Anglican Church is officially and sufficiently expressed in the words of the Edwardine Ordinal. First in the Preface, "These Orders of Ministers in Christ's Church, Bishops, Priests and Deacons, were evermore had in reverent estimation, and therefore to the intent these orders should be continued and reverently used and esteemed in

this Church of England, it is requisite that no man (not being at this present Bishop, *Priest* nor Deacon), shall execute any of them, except he be called, tried, examined and admitted according to the form hereafter following." And secondly, in the address of the Bishop to the people, "These be they whom we *purpose*, God willing, to receive this day unto the Office of *Priesthood*." This is very direct and definite, and it is "manifested *externally*." So then the *sacerdotium*, the matter, the form, and the intention are all expressed, direct and definite.

In order to show the animus of Leo XIII, which is either ignorant or malicious, we have shown that he has ignored the confusions and indefiniteness of the Roman Ordinal both as to the "matter" and "form" of the Sacrament; that he has suppressed the contradictions of Roman Ordinal, Council and Popes; and that he has written in this letter in regard to the Anglican Ordinal, "not only is there no clear mention of the '*sacerdotium*,' but every trace of it was deliberately removed and struck out," that, "it is clear that the necessary 'intention' is wanting to the Sacrament." He insinuates also that the words "Receive the Holy Ghost" is the *entire* "form" and fatally indefinite, although he concedes that the laying on of hands is the correct "matter."

The following words of Cardinal Belamine should never be forgotten, "There is no need to intend to do what the *Roman* Church does, but what the true Church does, whichever it may be, or else what Christ instituted, or else what Christians practice—for all these are the same thing. You will ask, what if anyone intends to do what some particular Church, even a false one does, which he thinks true, *e g*, the Church of Geneva; and does not intend to do what the *Roman* Church does? I answer, even this is sufficient. For he intends to do what such a Church does, because he thinks it is a part of the one true Church, although in this he is mistaken, not knowing what the true Church is. But the *error* of the minister does not hinder the efficacy of the Sacrament, but his *lack* of intention."

ARCHBISHOP OF CANTERBURY.

THE Right Honorable the Most Reverend Edward White Benson, D.D., D.C.L., Archbishop of Canterbury, Primate of All England and Metropolitan, died suddenly on Sunday, October 11th, 1896, during Divine Service in the Hawarden Parish Church. He was on his return from a visit to Ireland where he had been to attend a meeting with the Archbishops of Armagh and Dublin, and had stopped to make a visit to the Honorable Mr Gladstone. On that morning he had been to the early Mass and had received the Sacrament, and returned to the later service, at the beginning of which he was stricken with apoplexy, and never regained consciousness. He was 67 years old. He was graduated from Trinity College, Cambridge, with distinguished honors in 1852. He was in turn Master at Rugby, Head Master at Wellington College, Canon of Lincoln, Chaplain to the Queen, and when the Bishopric of Truro was founded he was consecrated to it in 1877. He gathered most of the funds and and nearly completed the fine new Cathedral. From Truro he was translated in 1883, to the Archbishopric of Canterbury, a promotion very

unusual because it has been customary to translate to that Archbishopric, Bishops of more important Sees. He was the 94th Archbishop of Canterbury, in the line of St. Augustine. Well educated, of great ability, a leader in his work, his services to the Church as well as his personal character will always be recognized amongst the most eminent of that long line of Archbishops. At this time when he had almost completed the preparations for the next Pan Anglican Synod, which is to meet in 1897, he had made able and thorough preparations for the great Conference, at which about two hundred Bishops are to meet. It would seem to us that this loss to the Church is most severe. But it should teach us how the Church in her continuity of life is divinely governed and energized by God Himself.

Apart from all his other great services to the Church as a Statesman and Prelate, he will be known as the Archbishop under whom the Catholic revival has been strengthened by the decision of his Court. The Rt. Rev. Edward King, D.D., the 60th Bishop of Lincoln, was cited to appear upon charges which alleged the violation of rubrics by excess of ceremony. After the most critical, learned and exhaustive investigation into the meaning of the rubrics and the manner of conducting the ceremonies of the Church, the decision came forth which established this principle, that the rubrics of the Book of Common Prayer are not intended for minute but for general directions, that the carrying out of the rubrics involves many actions that are not specified. This decision and interpretation of the law is accepted and will remain as authority throughout the Anglican Communion. In this respect Archbishop Benson will be honored as the one who protected the Catholic minded Priesthood from the assaults of the Puritan invaders. Had such a spirit pervaded the Courts which sat for the trials of "Ritualistic" Priests, there could not have been the persecutions, penalties, suspensions and imprisonments which were so uniformly imposed upon the accused clergy.

When we look at the wonderful career of the Archbishop and the troubles of the times during which he administered his high office, we feel that even though there were faults to criticise, they are unworthy of mention at such a time as this. We regard him as a man providentially called to a work for the Church at a period when such a man would be the most effective.

There were Burial Services at Hawarden, and at a later day in Canterbury Cathedral he was laid to rest in the Crypt. At the Requiem Mass in the earlier morning Canon Farrar was the Celebrant, in the presence of the body which was surrounded by burning tapers and covered by a Pall resplendent with white and gold. After an interval the Burial Service was chanted, and a great gathering of Ecclesiastics, Nobles, State Officers and Laity paid their tribute.

The whole Anglican Communion will pray for their deceased Primate that he may have eternal rest and the illumination of perpetual light. May he rest in peace. AMEN.

THE Rt. Hon Rt. Rev. Frederick Temple, D.D., Bishop of London, has been appointed Archbishop of Canterbury, Primate of all England. He was born in 1821. He was graduated from Balliol College of Oxford, in 1842. He was consecrated

Bishop of Exeter in 1869. In 1885, he was translated to the Bishopric of London. Although he has been known as a Broad Churchman, he has proven to be more Catholic-minded in the discharge of his important duties. Amongst other things, he quashed the attempt under the name of law, to despoil the beautiful reredos of St. Paul's Cathedral, London. May he prove to be the right man for the Archdiocese.

THE Clergy will rejoice in the appearance shortly of an able and Catholic manual of instruction for Confirmation and First Communion—a scientific and yet popular treatise of dogmatic theology so far as it concerns the laity—by the Rev. Dr. Mortimer, of St. Mark's, Philadelphia. It will be published by Longmans under the title of "Catholic Faith and Practice," and will be a book of 350 pages, with convenient marginal analysis.

JUST PUBLISHED.

THE PILGRIM'S PATH.

A BOOK OF PRAYERS FOR BUSY PEOPLE.
WITH INSTRUCTIONS AND ILLUSTRATIONS.
Compiled by FREDERIC E. MORTIMER, Rector of
St. Mark's Church, Jersey City.
Price per copy 15c. net; postage 2c. Price, per 100 copies, \$12.00 net.
CROTHERS & KORTH,
246 FOURTH AVENUE, NEW YORK CITY.

FREDERICK C. MARTIN

UPHOLSTERER AND DECORATOR.

DEALER IN FURNITURE AND WALL PAPERS. FURNITURE
COVERED, FRESCOING, PAINTING & PAPER HANGING.
FIRST-CLASS WORK AT REASONABLE PRICES.
1488 BROADWAY, BET. 42D AND 43D STREETS.
ESTIMATES AND DESIGNS FURNISHED.

BOHMFALK & PRITTING,

CHEMISTS AND DRUGGISTS.

ESTABLISHED 1868.

PRICES MODERATE.

OUR DRUGS AND CHEMICALS ARE RELIABLE

EIGHTH AVENUE AND 45TH STREET.

P. WINDELER,

Successor to Dohrman.

MANUFACTURER OF FINE CANDIES,
FRUIT ICE CREAM AND ICES.

No. 725 EIGHTH AVENUE.

Bet. 45th & 46th Streets.

Families, Parties and Churches Supplied.

Historical and Biographical Souvenirs of Washington, Lincoln, Grant, Memorial Day, Independence Day, Star Spangled Banner, may be had on application, or on receipt of two-cent stamp.

PUSEY & TROXELL,

123 West 42d Street,

PRINTERS,

New York.

Flowers
for
the Home.

JOHN A. SEMON

FLORIST

694 EIGHTH AVENUE,

NEAR 44TH STREET,

Flowers
for
Churches.

NEW YORK.

THE MUTUAL LIFE

INSURANCE COMPANY OF NEW YORK

NASSAU, CEDAR AND LIBERTY STREETS.

RICHARD A. McCURDY, - - President.

STATEMENT

For the year ending December 31st, 1895.

Assets,	-	-	-	-	\$221,213 721.33
Liabilities,	-	-	-	-	194,347,157.58
Surplus,	-	-	-	-	\$26,866,563.75
Total Income,	-	-	-	-	\$48,597,430 51
Total Paid Policy-holders in 1895,	-	-	-	-	\$23,126,728.45
Insurance and Annuities in force,	-	-	-	-	\$899,074,453.78
Net Gain in 1895,	-	-	-	-	\$61,647,645 36

NOTE.—Insurance merely *written* is discarded from this Statement as wholly misleading, and only insurance actually issued and paid for in cash is included.

F. W. DEVOE & CO.

ARTISTS' MATERIALS

OF

EVERY DESCRIPTION,

WHOLESALE AND RETAIL.

FULTON STREET, COR. WILLIAM,

NEW YORK.

GROCERS AND MEAT MARKET.

J. & H. VON RUNNEN,

691 SIXTH AVENUE,

Bet. 39th and 40th Streets.

PLUMBING, FURNACES, RANGES, ROOFING AND
HOUSE FURNISHING.

THOMAS HINDLEY & SON,

JOHN H. HINDLEY, Proprietor,

819 SIXTH AVENUE, near 46th Street,

Telephone Call 38th St. 55.

NEW YORK.

BOARD.

157 WEST 46TH STREET,

Five doors from the Church of St. Mary-the-Virgin. Furnished rooms, with
excellent table board. References exchanged.

FUNERAL DIRECTOR
AND EMBALMING.

HENRY TIEDGENS

SEXTON OF THE
CHURCH OF
ST. MARY THE VIRGIN.



No. 131 WEST 46th STREET,
ADJOINING
THE NEW CHURCH.

GLASS STAINERS AND DECORATORS

ARNOLD & LOCKE

OFFICE, SHOW ROOM AND FACTORY,

250 AND 252 FULTON STREET,

OVINGTON BUILDING,

EDWARD S. ARNOLD
ALEX. S. LOCKE,
EDWARD TIDDEN.

BROOKLYN, N. Y.

CATECHISING—Bishop Dupanloup's Method.

Just out. Fourth edition. By the Rev. SPENCER JONES, M.A.
With Preface by the Rev. CANON BODY, D.D.

THE CLERGY AND THE CATECHISM.

Being an Adaptation of the *Methode de St. Sulpice* to the ways
and wants of the English Church, 12mo, cloth. Price, \$1.00 net;
by post, \$1.10.

"We hope to find this book circulating by thousands."

—The Church Times.

By the Same Author. Just out. Price, 25 cts. net.; postage, 5 cts.

625 QUESTIONS AND ANSWERS

For Catechisms and Classes; on Dogma, Morals, and Worship.

"Of remarkably deep and wide interest."—London Guardian.

ALSO

OXFORD SUNDAY-SCHOOL REWARD CARDS.

Containing twelve cards, 4 3/4 by 4 inches. Phototype illustrations.
Designs after Overbeck. Red borders. Text on back. 20 cts.
per packet; post free. Just published.

SUBJECT OF PICTURES—The Annunciation. The Adoration of the Magi.
The Presentation. With the Doctors in the Temple. The Home at Nazareth.
The Marriage at Cana. The Saviour and the Little Child. The Raising of
Lazarus. Healing the Sick. Preaching on the Shore. The Entry to Jeru-
salem. The Way of Sorrows.

JAMES POTT & CO., Publishers,

Fourth Ave. and 22d St., New York.

MONTAGUE & CO.

CHARLES L. MONTAGUE,

WILLIAM D. MITCHELL.

Gold, Silver,
Copper,
Brass and
Nickel.

PLATING AND BRONZING.

Statuary;
French,
Japanese,
Antique
and Modern

REPAIRING AND FINISHING.

240 WEST 27TH STREET,

NEW YORK.

WM. H. JACKSON & CO.,

MANTELS, OPEN FIRE PLACES,

GRATES, FENDERS, TILES AND MANTELS.

ARTISTIC WROUGHT METAL WORK FOR INTERIORS, ETC.

860 BROADWAY, (UNION SQUARE),

Cor. 18th STREET.

ESTABLISHED NEARLY 70 YEARS.

GEORGE ZWICK,

TAILOR,

269 WEST 45TH ST., NEAR 8TH AVE.

MEN'S TAILORING, CLEANING AND REPAIRING WELL AND
PROMPTLY DONE AT REASONABLE RATES.

Refers to members of the Men's Guild.

KATHRENE L. LANE.

STENOGRAPHER AND REMINGTON TYPEWRITIST.

NOTARY PUBLIC. COPYING OF ALL KINDS ACCURATELY
DONE. DICTATION TAKEN DIRECT ON THE TYPEWRITER OR
IN SHORTHAND. ENVELOPES AND WRAPPERS ADDRESSED BY
THE THOUSAND. OFFICE HOURS, 9:30 A.M. TO 5 P.M. DAILY, AT
THE GRAND UNION HOTEL, PARK AVENUE AND 42D STREET.

Just Issued!

Send 2c. Stamp for a Copy.

Our New Red Book,

CONTAINING SAMPLES OF
FINE STATIONERY,
PRICE LIST OF
ENGRAVING,
ETC.

HEADQUARTERS
FOR
FINE STATIONERY.

CARD
ETIQUETTE
EXPOUNDED

Wedding Invitations, Announcements Visiting Cards Engraved
at Moderate Prices. Monograms and Address Dies Engraved
and Embossed in a First-Class Manner.

PUSEY & TROXELL,

ENGRAVERS, PRINTERS, STATIONERS,

Printers of "THE ARROW,"

123 WEST 42D STREET