



# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

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A Bishop writes: "At Sha-sze we were visited by robbers during the night. . . . The mandarins gave us little satisfaction when we applied for restitution of the things; but we hope to get them back in time. You know the police in China are so in league with the thieves that you can almost always recover lost articles *if you apply in time*. At any rate, they know where to put their fingers on them". This charge against "heathen" police is not unlike some charges against baptised "Christian" police.

"A Catalogue of the Episcopal Theological School, at Cambridge, Massachusetts, for the Academic Year, 1896-1897", has come to our desk. We notice that among the inducements held out to students is the proximity of Harvard University, where the students are "given the privilege of attending without fee many special courses of lectures and addresses. And sermons are preached in the University Chapel [Worship, Unitarian], on Sunday evenings, by many of the most distinguished preachers of our own Church, and of other communions".

Apparently each eminent sectarian minister of Cambridge and Boston, in turn, drops his sledgehammer from the pulpit of Appleton Chapel upon the soft metal below. Small wonder that the most characteristic quality of the graduates of the Episcopal Theological School is breadth! The school graduates and sends into the Church's ministry about fifteen young men each year.

The American Church League deserves the support of every churchman. It undertakes chiefly to defend the Church from attack and misrepresentation, and to give wider circulation in the press to matter favorable to the Church. Our readers should remember this and send promptly to the Secretary, clippings of any attacks upon the Church, and they should aid the work by contributions of one dollar a year. The Secretary is the Rev. William Wirt Mills, Kennett Square, Pa.

It is gratifying to learn of the complete success of the *Providence Loan Society*, 279 Fourth Avenue. This society was started two years ago under the direction of the Rev. Dr. Greer, of St Bartholomew's Church, New York, as a pawnbroking establishment, which should work upon such terms as would make it a real boon to those who are compelled to borrow money to tide over temporary distress. Those who took the stock of the company had no other motive than of engaging in philanthropic work; yet the organization now pays six per cent upon the capital of \$160 000 subscribed; and this with lending rates less than one-third those charged by pawnbrokers. The

society has demonstrated that pawnbroking can be a profitable business even when a low rate is charged, and every facility is given the borrower to redeem his property before it is forfeited. It is claimed that several pawnbrokers in this city have reduced their exorbitant charges as a result of the competition. Efforts are being made to organize similar establishments in other parts of New York, and in other cities.

A Consumers' League has been organized in New York, with the object of compelling the stores to treat their employees equitably. It fights for light, airy rooms, seats for the salespeople, reform in the system of fines, vacations with pay, and recompense for overtime. Such stores as live up to the principles set down by the Leaguers are put on the "White List". The members of the League do their shopping in the listed stores. This League has set forth what it calls a "Standard of a Fair House", as follows:

"A fair house is one in which equal pay is given for work of equal value, irrespective of sex. In the departments where women only are employed, in which the minimum wages are six dollars per week for experienced adult workers, and fall in few instances below eight dollars.

"In which wages are paid by the week.

"In which fines, if imposed, are paid into a fund for the benefit of employees.

"In which the minimum wages of cash girls are two dollars per week, with the same conditions regarding weekly payments and fines".

#### HOURS.

"A fair house is one in which the hours from 8 a. m. to 6 p. m. (with three quarters of an hour for lunch) constitute the working day, and a general half holiday is given on one day of each week during at least two summer months.

"In which a vacation of not less than one week, with pay, during the summer season is given.

"In which all overtime is compensated for".

#### PHYSICAL CONDITIONS.

"A fair house is one in which work, lunch, and retiring rooms are apart from each other, and conform in all respects to the present sanitary laws.

"In which the present law regarding the providing of seats for saleswomen is observed and the use of seats permitted".

#### OTHER CONDITIONS.

"A fair house is one in which humane and considerate behavior is the rule.

"In which fidelity and length of service meet with the consideration which is their due.

"In which no children under fourteen years of age are employed".

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

## SERVICES.

(For additional services in Lent see below.)

**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. Special hours before feasts announced in Kalendar.

**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.

## CALENDAR FOR MARCH.

- 1 Mo. *St. David, Abp.* G. A. S. Monthly Mass, 8 a. m.
- 2 Tu. *Shrove Tuesday. St. Chad, Bp.* Confessions, 10 to 12 a. m., 3 to 5, and 8 to 9 p. m.
- 3 We. **Ash Wednesday. Solemn Fast.** Masses, 6.30, 7.30, 8 and (Solemn) 9.30 a. m. Litany and Address, 8 p. m.
- 4 Th. C. B. S. Mass, 8 a. m. Visit to Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 5 Fr. Confessions, 2.30 to 4.15 p. m. Instruction, 4.15 p. m. Stations, 8 p. m.
- 6 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 7 S. **First in Lent. St. Perpetua, M.**
- 8 Mo. Requiem Mass, 8 a. m.
- 9 Tu.
- 10 We. **Ember Day** Litany and Address, 8 p. m.
- 11 Th. C. B. S. Mass, 8 a. m. Visit to Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 12 Fr. **Ember Day. St. Gregory, M., Bp. C. Confessions, 2.30 to 4.15 p. m. Instruction, 4.15 p. m. Stations, 8 p. m.**
- 13 Sa. **Ember Day.** Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 14 S. **Second in Lent.**
- 15 Mo. Requiem Mass, 8 a. m.
- 16 Tu.
- 17 We. Litany and Address, 8 p. m.
- 18 Th. *St. Edward, K.* C. B. S. Monthly Mass, 8 a. m. Visit to Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 19 Fr. Confessions, 2.30 to 4.15 p. m. Instruction, 4.15 p. m. Stations, 8 p. m.
- 20 Sa. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 21 S. **Third in Lent. St. Benedict, Ab.**
- 22 Mo. Requiem Mass, 8 a. m.
- 23 Tu.
- 24 We. Litany and Address, 8 p. m.
- 25 Th. **Annunciation of B. V. Mary.** Masses, 6.30, 7.30, 8 and (Solemn) 9.30 a. m. Visit to the Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 26 Fr. Confessions, 2.30 to 4.15 p. m. Instruction, 4.15 p. m. Bona Mors Devotions after Vespers, 5 p. m. Stations, 8 p. m.
- 27 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4.30 to 5.30, and 7.30 to 9 p. m.
- 28 S. **Mid-Lent Sunday.**
- 29 Mo. Requiem Mass 8 a. m.
- 30 Tu.
- 31 We. Litany and Address, 8 p. m.

## ADDITIONAL SERVICES, ETC. IN LENT, 1897, UNTIL HOLY WEEK.

**Sunday**—Litany in Procession before High Mass, 10.45 a. m. Stations of the Cross, for Children, 2.30 p. m.

**Daily**—Abstinence. Masses, 7.30, 8, 9.30 a. m. Matins, 9 a. m. Choral Vespers, 5 p. m.

**Wednesdays**—Litany and Address, 8 p. m.

**Thursdays**—C. B. S. Mass, 8 a. m. Visit to the Blessed Sacrament and Address after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.

**Fridays**—Half-hour Instruction on the Inner Life, 4.15 p. m. Stations of the Cross, 8 p. m.

## SPECIAL, VOTIVE, AND OTHER MASSES.

**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, 10 a. m., weekly.  
Sunday School, Lessons, 2.30 p. m., weekly.  
Guild of All Souls, after Vespers; before first Monday 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, 10 a. 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.

## ORDER OF MUSIC.

### First Sunday in Lent, March 7th.

#### THE LITANY IN PROCESSION.

#### HIGH MASS.

Introit, Hymn 254..... Baker  
Mass in D minor..... Lejeal  
Sequence, Hymn 92..... Monk  
Offertory Anthem, "Hear my prayer", (Part I)..... Mendelssohn  
Hymn of Adoration 322..... Monk  
Post-Communion, Hymn 309 (Part II)..... Webbe  
Hymn 269..... Monk

#### VESPERS.

Hymn 91..... Dykes  
Psalms 32, 139, 121 (Sixth Selection)..... Gounod  
Magnificat..... Wagner  
Nunc Dimittis..... Gregorian  
Vesper Hymn 85..... Mason  
Anthem, "Hear my prayer", (Part II)..... Mendelssohn  
Miserere..... Stainer  
Hymn 17..... Le Jeune

### Second Sunday in Lent, March 14th.

#### THE LITANY IN PROCESSION.

#### HIGH MASS.

Introit, Hymn 162..... Redhead  
Mass in B flat..... Hummel  
Sequence, Hymn 94..... Monk  
Offertory Anthem, "O quam tristis" (Stabat Mater)..... De Grandval  
Hymn of Adoration 322..... Monk  
Post-Communion, Hymn 311 (Part II)..... Uglov  
Hymn 257..... Dykes

#### VESPERS.

Hymn 97..... Dykes  
Psalms 26, 43, 141 (Fifth Selection)..... Roma  
Magnificat..... Lejeal  
Nunc Dimittis..... Gregorian  
Vesper Hymn 87..... Oliver  
Anthem "Pro Peccatis" (Stabat Mater)..... De Grandval  
Miserere..... Stainer  
Hymn 95..... Monk

### Third Sunday in Lent, March 21st.

#### THE LITANY IN PROCESSION.

#### HIGH MASS.

Introit, Hymn 89..... Pleyel  
Mass in A..... Kalliwooda  
Sequence, Hymn 280..... Von Weber  
Offertory Anthem, "O quam tristis" (Stabat Mater)..... Haydn  
Hymn of Adoration 322..... Monk  
Post-Communion, Hymn 318..... MacLagan  
Hymn 240..... Howard

#### VESPERS.

Hymn 287..... Hopkins  
Psalms 32, 139, 121 (Sixth Selection)..... Gounod  
Magnificat..... Gounod  
Nunc Dimittis..... Gregorian  
Vesper Hymn 85..... Mason  
Anthem, "Pro Peccatis" and "Quis est homo" (Stabat Mater)..... Haydn  
Miserere..... Stainer  
Hymn 346..... Barnby

### Mid-Lent Sunday, March 28th.

#### THE LITANY IN PROCESSION.

#### HIGH MASS.

Introit, Hymn 180..... Gauntlett  
Mass in C..... Silas  
Sequence, Hymn 197..... Baker  
Offertory Anthem, "Quis est homo" (Stabat Mater)..... Gordigiani  
Hymn of Adoration 322..... Monk  
Post-Communion, Hymn 312..... Hopkins  
Hymn 252..... Hewlett

#### VESPERS.

Hymn 256..... Dykes  
Psalms 26, 43, 141 (Fifth Selection)..... Roma  
Magnificat..... Prentice  
Nunc Dimittis..... Gregorian  
Vesper Hymn 87..... Oliver  
Anthem, "Stabat Mater", First Chorus..... Gordigiani  
Miserere..... Stainer  
Hymn 223..... Roe



**SPECIAL.**

Passion Sunday Evening, April 4th.  
 Twenty-second Annual Recitation of Passion Music  
 BY THE  
 CHOIRS OF THE CHURCH WITH ORCHESTRA.

**ORDER OF MUSIC.**

Prelude, "Marcia Funebre" from Sonata, Opus 26.....	Beethoven
The Seven Words of our Saviour on the Cross.....	Mercadante
1. Introduction.....	Soli and Chorus
2. First Word.....	Soprano Solo
3. Second Word.....	Soli and Chorus
4. Third Word.....	Tenor and Bass Duet
5. Fourth Word.....	Chorus
6. Fifth Word.....	Tenor Solo
7. Sixth Word.....	Bass Solo and Chorus
8. Seventh Word.....	Soli and Chorus
Meditation upon the Ancient Melody of the "Stabat Mater".....	Guilmant Orchestra and Organ.
Gallia.....	Gounod
1. Solitary lieth the City.....	Chorus
2. Zion's ways do languish.....	Soprano Solo
3. Is it nothing.....	Soprano and Chorus
4. Now behold, O Lord.....	Chorus
5. Jerusalem.....	Soprano and Chorus
Postlude, "Marche Funebre,".....	Chopin

Tickets of admission are not required.

Liberal contributions are asked for the Choir-fund at the collection  
 to be taken at this Service.

Prelude at five minutes to eight o'clock.

**THE PARISH.**

THE Men's Guild of St. Mary-the-Virgin were very enjoyably entertained by the Men's Guild of St. Ignatius, on Wednesday evening, February 24th.

CLASSES for Confirmation are held on Thursdays; afternoons at 4 o'clock, evenings at 8 o'clock.

THE Guild of St. Barnabas for Nurses held a special service on Monday evening, February 15th, in the Church of St. Mary-the Virgin. The music was led by the choirs of the church. The sermon was by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Wyoming and Idaho. After the service a business meeting was held in St. Joseph's Hall, adjoining the church. A social meeting with refreshments concluded the evening.

DR. PERCEVAL's new pamphlet of 35 pages, entitled, *The Doctrine of the Holy Eucharist*, is the most complete and clear popular exposition of the belief in the Real Presence, Transubstantiation, and the Eucharistic Sacrifice of which we have any knowledge. We have ordered a quantity of these pamphlets from the publishers, and will send them, postpaid, for 5 cents apiece. Address, *League of St. Lawrence*, 145 West 46th Street, New York.

THE 224 Exchanges regularly received by THE ARROW are kept on file in the Men's Guild Rooms. The following new exchanges are acknowledged:

*The Crusader*, Brooklyn, N. Y.; *Calvary Evangel*, New York; *High School Gazette*, Lynn, Mass.; *The Visitor*, Trenton, N. J.; *Hoffmann's Catholic Directory*, Milwaukee, Wis.; *St. Mark's News*, Waupaca, Wis.; *S. V. C. Student*, Los Angeles, Cal.; *Mission Monitor*, Omaha, Neb.; *Flaming Sword*, Chicago, Ill.; *Trinity Church Record*, Bayonne, N. J.; *The Gem*, Springfield, Mass.; *The Child*, New York; *Red, White, and Blue*, Chicago, Ill.; *Ascension News*, Philadelphia, Pa.; *Shepherd's Crook*, Scranton, Pa.; *Parish Messenger*, Greenville S. C.; *Church Work*, Middle Sackville, N. S.; *The Advent*, New York; *Catholic Sun*, Syracuse, N. Y.; *St. Clement's Magazine*, Philadelphia, Pa.; *The Illustrated Church News* is sent us every week in exchange, by a friend in England.

**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

# THE MUTUAL LIFE

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# THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46<sup>TH</sup> STREET NEW YORK:

50 CENTS PER YEAR [S] 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 [S] IN HIS QUIVER.  
HATH HE HID ME [S] AND SAID UNTO ME THOU ART MY SERVANT  
O ISRAEL IN WHOM I WILL BE GLORIFIED: [S]

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, MARCH 1897.

## "RECONCILED BY PENANCE."

THE Language of the Anglican Church, in the Prayer Books, is more than strong concerning the condition of persons who live in "deadly sin". In the English of the time when the Book was translated, mortal or deadly sin is called (weighty matter) grievous crime, which is one way of stating that a person has or may have heaviness on the conscience, a heavy conscience, a conscience weighed down by grievous (gravis) faults or sins: he is called a "grievous sinner", "sore punishment hangeth over his head". The condition of such a person is "condemnation". There is no escape but by "accusing and condemning himself for his own faults", or he will be "accused and condemned in the fearful judgment". It is a "vain and presumptuous expectation of God's favor to say within himself, Peace, peace, when there is no peace". And to presume to use the mysteries of religion whilst he is in "condemnation" and has shown no repentance, doth nothing else but "increase his condemnation".

In dealing with people, the Church has a chief duty to reconcile them unto God and bring them into communion with Him. This is her mission in Christ's name, as it was His mission when He was sent by the Father. Until she has brought each person to Baptism, and after Baptism to the Holy Communion, she has not dealt fully with that soul. If that soul have fallen away and returned to sin—either in single acts or habit, she fulfils her mission by a faithful seeking after that soul, reconciling by "penance" when repentance has begun its work, and restoring it again to the blessedness of Holy Communion. In her exhortations the Church recognizes the fearful fact that human weakness is prevalent, not exceptional. She is true to her obligation in pushing to the front the absolute necessity of frequent communions and the equally true necessity of communions "with a full trust in God's mercy and with a quiet conscience".

She recognizes the truth that there are sins which can be put away without Sacramental Confession,—which theologians recognize. For the Scriptural outline is in S. John's words: "If any man see his brother sin a sin not unto death, he shall ask, and He shall give him life for them

that sin not unto death". But she also recognizes the truth that there are persons who sin beyond the limits of Venial Sin, who indulge in "grievous crime". She declares that where the means of self examination, repentance, restitution, satisfaction, prayer for pardon—all of them effective for venial sins repented of,—where this means fails to produce a quiet conscience, then, because the deadly sins require further comfort or counsel for the still burdened soul, that soul must come to some Priest, "open his grief (*grievous* fault), that by the ministry of God's Holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruples and doubtfulness". The Church teaches that no man should come to the Holy Communion....but with a *quiet* conscience: that the sacrament of the Lord's Supper is *necessary* to salvation: that if one be a "blasphemer of God, an adulterer, or in malice, or envy, or in any *other* grievous crime ('deadly sin'), he must repent of those sins or else come not to that holy table". "Repentance" means Contrition, Confession, Satisfaction. "Quiet Conscience" means a conscience that has been restored to its purity by the means that are proper to the kind of sin that has been committed, venial or deadly. "There is a sin not unto death. There is a sin unto death".

It is not a question of a Canon which requires confession. A Canon is established to regulate the time and manner of a confession. Christians practiced Sacramental Confession before the Canons of the middle ages,—in earliest times without Canons. One's evil life rather decides how often confession should be made. The obligation to receive Absolution from deadly sin arises with the committal of the sin, from the nature of the sin, and its deadening effect upon the soul.

The Prayer Book provides the exhortation, which is based upon Theological Truth, to be read as a solemn "warning". It is to be read to the congregation generally.

Besides, there are directions for discipline in *individual* cases, more explicit as to how deadly sin shall be dealt with. Gross sins; by which the Church or congregation are offended or scandalized, by an open and notorious evil liver, or by one who has done any wrong to his neighbor by word or deed. Before such can be admitted to Holy Communion, he must make public confession,—"openly declare himself to have truly repented and amended his former evil life, that the *congregation* may thereby be satisfied; and that he hath *recompensed* the parties to whom he hath done wrong, or at least declare himself to be in full purpose to do so", etc. Personal quarrels; where malice and hatred reign, the Priest must "*know* them to be reconciled", or not suffer them to partake of the Lord's Table; or where one may be willing to make peace and the other remain still in his frowardness and malice, the Priest ought to admit the penitent to the Holy Communion, and not him that is obstinate.

There is a similar duty in an *individual* case, when a deadly sin is officially known and proven upon a person. When a person has committed murder and is under sentence of death, the Church uses not only persuasive but also decided language.

"You are shortly to suffer death". "You are soon to be removed by a violent death". "We



come to you in the bowels of compassion". "You should avoid presumption....and despair... in the wretchedness of your condition". "God shutteth not up His mercies for ever in displeasure: but if we confess our sins, He is faithful and just to forgive us our sins". "Since, therefore, you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I *require* you strictly to examine yourself...let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction....(in order) that you may find mercy...and not be condemned in the dreadful day of judgment". After a confession of his faith, he is examined as to his sins, and exhorted to a *particular* confession of the sin for which he is condemned; upon confession, the Priest instructs him about satisfaction. After confession the Priest declares the Absolution in the form which is used in the Communion Service. Then, and not until then, is the Communion celebrated for him and given him.

We call attention to the position of the Church upon the enormity of all sin and especially deadly sin. Persons ask sometimes how they are to know when they should call their sins deadly. The Church says, "deadly sin *willingly* committed". When one *thinks* an act is wrong, or *knows* that it is wrong, and *willingly* commits it, he is guilty of grievous deadly sin. This is a sufficient answer. There is no refinement of the question. Any attempt to do so is perilous to the soul.

In one sense, the language which the Church addresses to the murderer condemned to death is true for all of us. *His* hour is set! He is *soon* to pass into an endless and unchangeable state. His future happiness or misery *depends* upon the few moments which are left him. His part and duty is humbly to confess and bewail his great and manifold offences and to repent him truly. But *our* hour is not set by an earthly decree. A Divine Father knows when we are to be called hence. It is a deadly sin of presumption to ignore that our own death is approaching: to continue on willfully in sin, as if we were sure that either we will repent or will have warning of death in time to repent. It is a very deadly sin to presume that our conscience will not harden in the pursuit of deadly sin.

The mercy of God, the Passion, Death, Sacrifice of Christ, the pleadings of the Holy Ghost, should bring to each of us the spirit of true repentance, the abhorrence and avoidance of sin, the Sacrament of Penance (where it is necessary from the nature of our sins), the Most Holy Communion which is the highest form of intercourse between man and God.

## CHAPTER XVIII.

WE confess to a considerable sense of disappointment in reading Dr. Mortimer's new book *Catholic Faith and Practice*,\* for we had made up our minds that in this publication we would have at last a much needed popular manual of theology, which we could unhesitatingly place in the hands of any inquirer. We felt that we

were justified in assuming that a work by this author, under the title he had chosen, could safely be loaned without warning the reader against the author's treatment of any particular subject. We are disappointed in the book, and we are doubly disappointed in an author from whom we felt that we had a right to expect so much.

In his preface Dr. Mortimer deprecates the publication of such books as "are spoiled by fads and pet heresies", and he execrates as "worst of all" books "whose authors think themselves specially raised up to readjust the theology of the Church to the thought of the XIX. century." Yet it is this very fault, as it seems to us, which the author of *Catholic Faith and Practice* has committed in that part of his book which treats of the Liturgy of the Church. He has endeavored to reclassify the parts of the Mass in such a manner as to incorporate into the service, as organic parts of the whole, forms which bear no proper relation to the offering of the sacrifice; forms which Catholic scholarship perfectly accounts for as fulfilling another function important in itself. He has urged this novelty even though he avers in his preface that it has been his endeavor "to avoid opinions which, though probably tenable, are comparatively modern, and lack Catholic consent".

The author sets himself a high ideal. He gives us a true sketch of the principles which should be consistently followed by a writer if he is to produce a work of real value to the Catholic clergy and laity; and then, immediately dropping from his ideal, he gives us the latest speculations of those Anglican theologians who think that their mission is to readjust and to simplify. His chapter xviii, entitled *The Liturgy*, is worse than erroneous, it is also pernicious, and it will go far to neutralize the good things which the book elsewhere contains. In his preface the author insists that "it is of supreme importance that we should have a thorough understanding of the doctrine of the church in regard to this great sacrament",—the Holy Eucharist. He then proceeds to do violence to the principles which underlie the service of this great sacrament; principles which are common to both the Prayer Book and the Liturgies of the West. To distort the service is to distort the doctrine underlying the service, and Dr. Mortimer falls under his own condemnation.

It will be very well remembered by our readers that in August, 1894, certain of the Philadelphia clergy and others—nineteen in all—put forth "a Declaration" intended to discredit the teaching and practice of certain of their brethren in this city and elsewhere, who were giving their people to understand that in our Liturgy two services were combined—the *Sacrifice of the Mass* and the *Order of Communion*. Those who were faulted by this declaration were gently leading their own people in lines entirely in accord with Catholic tradition. They taught that of these two associated services the Mass was by all means the more important, for its forms were more ancient, they could be traced back into the very earliest days of Christianity, and they contained parallels in every ancient liturgy; while the *Order of Communion* was simply a very modern devotional office for the immediate preparation of those who intended to communicate at Mass. It was well known that the set forms of this preparatory office could not be traced in

\* *Catholic Faith and Practice*. A Manual of Theological Instruction for Confirmation and First Communion. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. New York, Longmans, Green & Co., 1897: pp. XLV + 340. Price, \$2.00.

liturgical writings earlier than the Middle Ages, and that, though they are a product of the un-reformed church, they are not even to-day printed within the covers of the Latin missal. It was not denied that the *Order of Communion* is a valuable office when it is allowed to fulfil its own function; but it is purely mediæval in its origin, and Catholic interpretation has not made, and, indeed, cannot make it a part of the Mass.

Our Liturgy to-day, owing to the troublous times it has past through, contains the parts of these two offices, which are of such unequal antiquity and importance, mixed together until, to the ordinary person unacquainted with the history of the Prayer Book, they may seem to be a single service. By a consideration, however, of the wording of the various parts, and the rubrics which precede them; or by a comparison of the office as a whole with the Latin Mass and *Ordo Administrandi Sacram Communionem*, any one will be able to know to just which of the offices each form in our liturgy belongs. And if it is wished to verify the conclusion, it is very easy to turn to the Prayer Book of 1549, where the parts of the *Order of Communion* are printed consecutively after the prayer of consecration. A year further back, in 1548, the separate nature of the two services was still further indicated by the use of English for the *Order of Communion* at Masses said in Latin. No doubt the value of the *Order of Communion* is somewhat impaired when its unity is broken, as in our present Prayer Book office, but this is no reason why an Anglican should endeavor to conceal the separate parts under the names of parts of the Mass. By this treatment the *Order of Communion* not only loses its entire significance as a service of preparation for communicants, but its fragments distort the service of the Mass with forms foreign to the purpose and history of its parts. It is obvious, then, that if we are to hold to the old Catholic faith, and to practice it to-day, we cannot ignore the distinction between Mass and *Order of Communion*. If we are to train our people in the life which is developed by the use of ancient Catholic worship we must insist upon the distinction of the liturgical elements which make up our Lord's own service from these which are simply parts of a mediæval popular preparation for the reception of Communion.

Without going into the detail of a subject which was thoroughly discussed more than two years ago in Church magazines, papers and pamphlets, and which, in brief form, is to-day to be had in print, it may be well to illustrate by a table how the two offices are associated in our Prayer Book. We will print the *Order of Communion*, first, as it stands in our present American book; and, second, as it doubtless will stand in a future revision—after the Church shall have again taken up the good work of Prayer Book revision on Catholic lines. It is, of course, within the range of possibility that in the future revision the forms of our *Order* will be set aside for the more terse parallel forms which might be derived from a direct translation of the Latin. Even forms of the Mass may be changed; but that is aside from the purpose of our table. We begin the table with the Offertory of the Mass for no form belonging to the *Order of Communion* has been intruded earlier in the service. The parts of the Mass are printed in large type, and those of the *Order of Communion* in small.

PRESENT BOOK.	FUTURE REVISION.
Offertory.	Offertory.
“Let us pray”, etc.	“Let us pray”, etc.
Prayer for Church.	Prayer for Church.
Exhortation.	
Confession.	
Absolution.	
“Comfortable Words”.	
<i>Sursum corda</i> .	<i>Sursum corda</i> .
Preface and Proper.	Preface and Proper.
<i>Sanctus</i> .	<i>Sanctus</i> .
“We do not presume”, etc.	
Consecration.	Consecration.
Hymn, ( <i>Agnus Dei</i> ).	Lord's Prayer.
Words of Administration.	<i>Agnus Dei</i> .
Lord's Prayer.	
	Exhortation.
	Confession.
	Absolution.
	“Comfortable Words”.
	“We do not presume”, etc.
	Words of Administration.
	Prayer of Thanksgiving.
Prayer of Thanksgiving.	
Hymn, ( <i>Communion</i> ).	<i>Communion</i> .
Post Communion Col- lects.	<i>Post-Communion</i> .
Blessing.	Blessing.

Now, Dr. Mortimer was one of the signers of that ill-starred Declaration against so called “Shortened Mass”, (*i.e.*, Mass said, and *Order of Communion* omitted when no one in the congregation intends to receive). In violation of every principle of liturgical propriety, and ignoring the plain derivation of our liturgical forms, and in plain repudiation of the principles, which, in his preface, he says, should govern the theological writer, he uses his book to exploit that particular “fad” which lies at the basis of the Declaration of the XIX. He makes an entirely novel division of the Eucharistic office—*i.e.*, novel if we accept Catholic usage. He maintains an absolute silence about the fact that two services are mixed in our Liturgy. He says (p. 274) that the Exhortation, Confession, Absolution and Comfortable Words belong to the Ordinary of the Mass, and that they may properly be classed as part of the Offertory. He passes over the present Western use of the terms *Communion* and *Post-Communion*; and ignoring the fact that the priest's communion with the accompanying devotions belonged to the Mass in the old Missals, while the devotions for the communion of the people did not; he classes both as a part of the Canon of the Mass, under the term “the Communion”. Our Thanksgiving Prayer he calls “the Post-Communion”.

When Dr. Mortimer thus designates the *Order of Communion* as part of the Ordinary and Canon of the Mass, he deliberately destroys the analogy between the Prayer Book and all Latin Missals, ancient and modern. For, as he says elsewhere (p. 171), when he is not referring to the Prayer Book: “Even now the Confession and Absolution of the people have no place in the Missal or Liturgy, being found only in the *Rituals* with directions that they are to be used when Communion is given to the people either *extra* or *intra* Missam. That is to say, they have no connection with the Liturgy.\*\*\* They are used only just before the Communion of the people, whether it be, as we have said, at the time of Mass, or, as is the case in many



countries, entirely distinct from the service of the Holy Eucharist."

Dr. Mortimer does not stop with classification in his endeavor to incorporate and identify the two offices. He goes on, in the following pages, to weave a mystical meaning, of course of his own invention, into his new classification of the Liturgy. He endeavors to make this designedly Protestant sequence of 1552 bear a "Catholic" mystical meaning; in order that we may meditate on it, as he points out, "when we are present at the Mass, not to make our Communion, but for the purpose of offering the Holy Sacrifice". But Catholics, we are sure, rather than clothe a Protestant monstrosity with the mysteries of the faith, will distinguish instead two beautiful and Catholic services, each with a significance of its own. The Sacrifice of the Mass by itself will provide a Catholic with a sufficient basis for a meditation on the mystery of the redemption; and the *Order of Communion* will be to him, not as Dr. Mortimer says, a part of the Mass "peculiar to the Anglican Liturgy", but what it always has been in English, Latin, and other languages, a popular, a personal, and an immediate office of

preparation for "all them that shall receive the communion".

May it not be that Dr. Mortimer, in this part of his book, is pleading with a purpose? May he not be attempting to exploit the particular "fad" of a very small clique of the Catholic clergy? Is he not trying to fasten permanently upon the Anglican church a liturgy which is *sui generis*, by encouraging the idea that many portions of our Liturgy cannot be accounted for on traditional lines? May he not, moreover, be trying to justify the Declaration which he signed two years and a half ago against his brother priests? That Declaration of the XIX cannot be justified, for it was a cowardly attack from behind, upon friends; but it can be condoned, for it has led many clergy, and even some of those who signed it, to see the logic of "Shortened" Mass.

It remains to be seen whether "Chapter XVIII" of *Catholic Faith and Practice* will be more effective than the Declaration. We believe that it will not; but we regret that it has been allowed to mar a book which in many other respects is excellent.

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