

# THE

ISSUED  MONTHLY



# RROW

BY THE SONS OF  SAINT SEBASTIAN

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WE rejoice that the pious custom of praying for the dead is rapidly growing among Church people. During the month of November, the clergy of the Church of St. Mary-the-Virgin have received written requests to pray at Requiem Masses for the repose of eleven hundred and fifteen souls. May like Christian charity be extended to us in the hour of our need.

THE month of December, containing, as it does, the two festivals of the English Church—the Conception of the Blessed Virgin Mary and the Nativity of our Lord—yearly brings to our devout consideration the mystery of the Incarnation; and we cannot begin to understand this most great fact of the goodness of God without coupling in one breath the two names, in all history the most sweet, *Jesus* and *Mary*. How startling to unaccustomed ears are the words, *Jesus, the Son of Man; Mary, the Mother of God*. Yet these words, dear to the heart of every Catholic, may truly be said to be the keystone of Christianity, the religion of the Incarnation.

WE most heartily congratulate Fr. Townsend, of Atlantic City, upon the completion of the building fund for his new Church. Catholic visitors to Atlantic City have the privilege not often to be found in seaside resorts of attending mass daily during their sojourn. Fr. Townsend will now have the well earned satisfaction of saying his mass daily in the new building of the Church of the Ascension entirely free from debt.

A controversy is started upon the propriety of using wine at the launching of a ship. The Woman's Christian Temperance Union has approached the President's wife and requested her to use a bottle of water. Press accounts report that she used a bottle of champagne, saying, "I christen thee, the Saint Louis." The report is voiced in giving her words, "I name thee, the Saint Louis." Had she used a bottle of water and said, "I christen thee," what about an irreverent approach to the form of Baptism? Would it not be wiser in all such cases, to say, "I name thee" and not "I christen thee," so as to avoid the appearance of a ceremony of religion? The Woman's Christian Temperance Union are said to be preparing a second remonstrance about the use of the wine. The cause of "Temperance" (?) seems to weigh with some heavier than the cause of reverence.

ON St. Cecilia's Day, the New York Catholic Club held its Annual Service and Sermon in the Church of St. Mary-the-Virgin. The Bishop of Fond-du-Lac delivered a stirring address to the large congregation of priests and laymen which filled the Church. The service, which was Solemn Vespers, concluded with benediction by the Bishop.

THE Vespers for the Dead were sung on All Saints' Night by a choir of men, who rendered the Gregorian music better than if there had been boys' voices also. The Solemn Mass for the Dead, on All Souls' Day, was concerted music by a quartet. Two such admirable services are not often heard.

The Rev. Alfred G. Mortimer, D.D., of St. Mark's Church, Philadelphia, preached the sermons—or, rather, the sermon—delivering the first part after Vespers and the conclusion at Mass. The Guild of All Souls is to be congratulated upon having heard such a clear Exposition of Catholic truth, and their publication of the sermon will do much towards teaching those who could not be present, as well as those who were and wish to preserve the words.

The congregation filled the Church at each service. This was the more remarkable on All Souls' Day, for it was a week-day, and the hour by no means convenient for the man of business. Many men were present.

WE quote the following from the *Beacon*, of St. Martin's Church, Brooklyn, where the boy choir has recently been given up, and the organ and singers placed in the west end gallery.

"St. Martin's has been through the boy choir fad, and is happily rid of it. They do look sweet, these boys do, particularly if they have long golden curls and beautiful faces, but their voices would scratch glass. In this country—the writer has never been nearer England than New London—the average native boy sings as if it hurt him, and he simply cannot learn expression. He puts apples in the big wooden pipes and rubs sardines on the organ keys; he makes Punch and Judy with his surplice and falls asleep and snores. If you compliment him he insults you; if you scold him he cries. If he is to sing a solo, he gets huffy about something. Oh, the boy choir is a lovely institution—somewhere else."

# CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

## SERVICES.

**Sundays.**—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.  
**Daily.**—Low Mass, 7:30 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.  
**Tuesdays.**—Additional Low Mass, 6:30.  
**Wednesdays, Fridays and Holy Days.**—Additional Low Mass, 9:30.  
**Confessions.**—Fridays, 2:30 to 5, and 7 to 8 p. m.; other times by appointment.  
**Baptism and Churching.**—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.  
**Confirmation.**—The names of those who desire to be confirmed will be received at any time by the Clergy.  
**Visitation of the Sick.**—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.  
**Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead** may be had, freely, by applying to the Clergy.  
**The Church** is open daily from 7:30 a. m. to 6 p. m.  
**The red light burning before the Altar** signifies the Presence of the Blessed Sacrament.  
**The office hours of the Clergy** (for consultation or business) are daily at the Church or Clergy House, from 10 a. m. to 12 m.  
**The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St.,** adjoin the Church.  
**The Mission House** is at 248 W. 45th St.

## KALENDAR FOR DECEMBER.

- 1 Sa. **Advent Sunday.** Burial Guild, Vespers and Meeting.
- 2 S. Burial Guild, Monthly Mass, 8 a.m.
- 3 Mo.
- 4 Tu.
- 5 We. St. Mary's Guild, Monthly Mass, 9:30 a.m.
- 6 Th. *St. Nicholas.*
- 7 Fri. Abstinence.
- 8 Sa. **Conception B.V. Mary.** XXIVth Anniversary.
- 9 S. **Second in Advent.** In Octave.
- 10 Mo.
- 11 Tu.
- 12 We.
- 13 Th. *St. Lucy.* C.B.S., Monthly Mass, 8 a.m.
- 14 Fri. Abstinence.
- 15 Sa.
- 16 S. **Third in Advent.** *O Sapientia.*
- 17 Mo.
- 18 Tu.
- 19 We. **Ember Day.** Abstinence.
- 20 Th.
- 21 Fr. **St. Thomas, Ap.** *Ember Day.* Abstinence. Bona Mors devotions, after Vespers.
- 22 Sa. **Ember Day.** Abstinence. Bona Mors, Annual Mass, 8 a.m.
- 23 S. **Fourth in Advent.**
- 24 Mo. 1st Vespers, 8:30 p.m.
- 25 Tu. **Christmas Day.** Masses 6, 7, 8, 9, 11 a.m. (Solemn); Matins, 10: Vespers, 4 p.m.
- 26 We. **St. Stephen, Proto-Martyr.**
- 27 Th. **St. John, Ap. and Evan,**
- 28 Fr. **The Innocents, Martyrs.** Abstinence.
- 29 Sa.
- 30 S. **After Christmas.** In Octave.
- 31 Mo. *St. Silvester.*

## GUILD MEETINGS, ETC.

- Sunday.**—Children's Mass, 9 a. m., weekly.  
 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.**—Society of St. Alban the Martyr, 8 p. m., second and fourth in month.  
**Tuesday.**—Men's Guild, 7:45 p. m. weekly.  
 Sons of St. Sebastian, first in month.  
 League of St. Lawrence, as called.  
**Wednesday.**—St. Mary's Guild, 4 p. m., first in month. \*  
 Guild of St. Mary of the Cross, 8 p. m., weekly. \*  
**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.**—St. John's Guild, 9 a. m., weekly. \*  
 Industrial School, 10 a. m., weekly. \*

\* NOTICE.—Usually from Trinity to Michaelmas these meetings, etc., are omitted.

## ORDER OF MUSIC.

### Advent Sunday, December 2.

#### HIGH MASS.

Processional Hymn 52..... King  
 Mass, from "The Holy Supper of the Apostles"..... Wagner  
 Offertory, Hymn 308..... Dykes  
 Post Communion Hymn 49, two verses..... Gregorian  
 Recessional Hymn 288..... Haynes

#### VESPERS.

Processional Hymn 226..... Pearsall  
 Proper Psalms 96, 97..... Gounod  
 Magnificat..... Lejeal  
 Nunc Dimittis..... Gregorian  
 Vesper Hymn 45..... Groatorex  
 Anthem, from "Requiem"..... Verdi

"Hark, the trumpet sounds appalling,  
 Earth's sepulch'd dead uncalling,  
 Round the Lord's throne prostrate falling.

Death with wonder is enchained,  
 When man from his grasp regained,  
 Stands before the Judge arraigned.

"Now the record shall be cited  
 Wherein all things stand indicted  
 Whence the world shall be required,—  
 When to judgment all are bidden  
 N' thing longer shall be hidden  
 Not a trespass go unsmitten."

Hymn 203..... Dykes  
 Recessional Hymn 47..... Monk

### Sunday in Octave of the Feast of the Conception B.V.M. Twenty-fourth Anniversary of the Dedication of the Church, Second Sunday in Advent, December 9.

#### SOLEMN HIGH MASS.

Processional Hymn 215..... Wesley  
 Introit, "Rise, crowned with light"..... Lovoff  
 Mass in B flat..... Neukomm  
 Offertory Anthem, "How lovely are Thy Dwellings"..... Spohr  
 "How lovely are Thy dwellings fair  
 O Lord of Hosts, how dear, how dear,  
 The pleasant tabernacles are  
 Where Thou dost dwell so near—  
 My soul doth long and almost die  
 Thy Courts, O, Lord, to see  
 Thy heart and flesh aloud doth cry  
 O living God, for Thee, for thee  
 Toward Thee, my King, my God."

Post-Communion Hymn 450..... Dykes  
 Recessional Hymn 242..... Jenner

#### SOLEMN VESPERS.

Processional Hymn 545..... Haydn  
 Psalms 84, 122, 134, (Twelfth Selection)..... Prentice  
 Magnificat and Nunc Dimittis, Service in D..... Prentice  
 Vesper Hymn 396, Part 2d..... Haydn  
 Anthem, "Ave Maria," from "Joan of Arc"..... Gaul  
 "Ave Maria! Glad our thanks arise  
 While on our heads a beam through cloud is breaking;  
 Oh! for the seraph wings of yonder skies  
 To upward bear our song in joy awaking.  
 Ave Maria.  
 "Oh! bliss to know how blessings wait us near,  
 How balm for woe, kind mercy's still bestowing.  
 The heart that knows how goodness guides us here  
 Will ever be with joy and praise o'erflowing.  
 Ave Maria."

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

### Third Sunday in Advent, December 16.

#### HIGH MASS.

Processional Hymn 52..... King  
 Mass in C..... Silas  
 Offertory Anthem, from "Requiem"..... Verdi  
 "From the accursed and rejected,  
 Doom'd to fiery flames convicted  
 Call me forth with Thine elected;  
 Lo! I pray a suppliant sighing  
 Dark remorse my heart updryng,  
 Heed me at the hour of dying."

Post Communion Hymn 49, two verses..... Gregorian  
 Recessional Hymn 288..... Haynes

#### VESPERS.

Processional Hymn 226..... Pearsall  
 Psalms 96, 97..... Gounod  
 Magnificat..... Lejeal  
 Nunc Dimittis..... Gregorian  
 Vesper Hymn 45..... Groatorex  
 Anthem, from "Requiem"..... Mozart  
 "Lo! th' Archangel's trumpet flingeth,  
 Through sepulchral vaults it ringeth  
 Al! before the throne it bringeth,  
 Death is struck and nature quaking,  
 All creation is awakin'  
 To its Judge an answer making.  
 Lo! the book so justly worded,  
 Wherein all hath been recorded  
 Thence shall judgment be awarded,  
 When the Judge His seat attaineth  
 And each act and deed arraigneth.  
 Nothing unavenged remaineth.  
 Let Thy pardoning voice be pleading,  
 Lord for me be interceding,  
 For my sighing heart is bleeding.

Hymn 203..... Dykes  
 Recessional Hymn 47..... Monk

### Fourth Sunday in Advent, December 23.

#### HIGH MASS.

Processional Hymn 50..... Crassellus  
 Mass in C..... Silas  
 Offertory Anthem, from "St. Paul"..... Mendelssohn  
 "But the Lord is mindful of His own, He remembers his children, Bow down  
 before Him, ye mighty, for the Lord is near us"  
 "Sleepers wake, a voice is calling,  
 It is the watchman on the walls  
 Thou City of Jerusalem,  
 For lo, the Bridegroom comes,  
 Arise, and take your lamps, Hallelujah!  
 Awake! His kingdom is at hand,  
 Go forth to meet your Lord."

Post-Communion Hymn 49, two verses..... Gregorian  
 Recessional Hymn 44..... Monk

#### VESPERS.

Processional Hymn 48..... Monk  
 Psalm 96, 97..... Gounod  
 Magnificat..... Prentice  
 Nunc Dimittis..... Gregorian  
 Vesper Hymn 45..... Groatorex  
 Anthem, from "The Messiah"..... Handel  
 "Comfort ye, comfort ye, my people saith your God. Speak ye comfortably to  
 Jerusalem; and cry unto her, that her warfare is accomplished, and her iniquity is  
 pardoned."  
 "The voice of him that crieth in the wilderness; Prepare ye the way of the  
 Lord; make straight in the desert a highway for our God."  
 Hymn 203..... Dykes  
 Recessional Hymn 53..... Gumbert

## CHRISTMAS SERVICES.

### Christmas Eve, Monday, December 24.

#### FIRST SOLEMN VESPERS.

Processional Hymn 60..... Gaul



*Psalms 89, 110, 132*.....Prentice  
Magnificat and Nunc Dimittis.....Leprevost  
Vesper Hymn 57.....Mendelssohn  
Anthem, "There were shepherds".....Foster

"There were shepherds abiding in the field, keeping watch over their flocks by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Glory to God in the highest, and on earth, peace, good will toward men.

"Shepherds in the field abiding,  
Watching o'er your flocks by night;  
God with men is now residing.  
Yonder shines the Heav'nly light!  
Come and worship,  
Worship Christ, the new born King.

Saints and angels join in praising  
Thee, The Father, Spirit, Son—  
Evermore their voices raising  
To th' Eternal Three in One  
Come and worship,  
Worship Christ, the new born King.

Hymn 59 (Adeste Fideles).....Reading  
Recessional Hymn, "Hail, Thou long expected Jesus".....Clarke

### Christmas Day, December 25.

#### SOLEMN HIGH MASS.

Prelude, Adagio Religioso.....Vieuxtemps  
Processional Hymn 60.....Gounod  
Messe Solennelle.....Ambrose Thomas

Soli, Chorus, Orchestra, Harp and Organ.

Offertory Anthem, "Noel".....Gounod

"O sing to God your hymns of gladness,  
Ye loving hearts your tribute pay;  
Your Lord is born this happy day.  
Then pierce the sky with songs of glad-  
ness,  
Disperse the shades of gloom and sad-  
ness,  
Your Lord is born this happy day."

"O Word of God, for us incarnate  
By faith we hear Thine angels sing  
Their hymns of praise to Thee, their King  
We join with them in adoration,  
We pour to Thee our supplication  
That Thou would'st grant us, Lord, salvation."

Hymn of Adoration 59 (Adeste Fideles).....Reading  
Post-Communion Hymn 482, two vers. ....Smart  
Recessional Hymn 56.....Schumann  
Postlude, Fest-Marsch.....Bach

## THE PARISH.

### MIDNIGHT MASS.

#### MY DEAR BRETHREN:

With the experience of years to guide, and after much deliberation over the matter, I have been forced to the decision that it will be wiser for us all to give up the public celebration of the Christmas Midnight Mass.

There are difficulties which attend it in a large city which are not to be ignored.

The lateness of the hour, the exposure of women who have no male escort, the temptations which are present to men upon the streets, the disturbing intrusion of persons, who are drawn by curiosity or the novelty of the occasion, the uncertainty whether persons unknown to us are making a fasting communion, are amongst the evident difficulties.

Even if we have enjoyed refreshing communions at this Sacred Service, and have complied with the Church's devotional preparation—penance and fasting—it will be better for us to forego the pleasure of the sentiment which marks the midnight hour—so sweetly associated with the Birth of our most Holy Redeemer. We can deny ourselves for the sake of reverence to Him in the Blessed Sacrament, and for the sake of those who might drawn near in a less prepared state of soul and body. Commending this decision to your charitable consideration, I am your affectionate Pastor.

T. MCKEE BROWN.

St. Mary the Virgin.

Feast of the Conception, 1894.

Contributions for Christmas greens, for the altar, for the Christmas Trees and for the Guild and School Festivals, should be made the middle of the month.

OFFERINGS for the poor, clothing of all descriptions, should be made liberally. Times are hard and many are out of work and in need.

THERE will be a Requiem Mass every Monday, at 8 o'clock, until further notice.

CHRISTMAS Communion can be made at 6, 7, 8, 9 A. M. N. B.—There will be no public celebration of Midnight Mass.

ON the Anniversary, December 8th, or during the Octave, we should all receive Communion. The Intention at Mass on the Day is for the good Estate of the Parish: on the Sunday within the Octave, for our Benefactors, living and departed.

THE corner stone of the new Church will be laid on the Feast of the Conception B.V.M., the Parish Anniversary, being Saturday, December 8th, at 3 P. M. The location is West 46th Street, between 6th Avenue and Broadway.

We hope that everybody may be able to come and assist at the service.

THE Bona Mors, will remember the Advent obligations, viz: Rule iii.—Annually to receive Holy Communion, with special reference to the first object, on or about the Fourth Sunday in Advent, (object i., to pray for a good death;) recommendation iii. to observe Advent with special devotion for the the objects of the Society.

EXCHANGES. The 127 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new exchanges are acknowledged:

*Berkeley Bulletin*, New York City; *Cripple News*, Brooklyn, N. Y.; *St. James' Herald*, New Bedford, Mass.; *St. Mary's Parish Record*, Brooklyn, N. Y.; *Parish Helper*, Springfield, Mo.; *Spokane Churchman*, Spokane, Wash.; *St. Paul's Parish Record*, Washington, D. C.; *Epiphany Chimes*, Bay Mills, Mich.; *Angelus*, Chicago, Ill.; *Grace Church Visitor*, Chicago, Ill.; *Grace Church News*, Lockport, N. Y.; *St. Barnabas Guide*, Philadelphia, Pa.

### THE FOOTPRINT.

As once towards Heaven my face was set,  
I came unto a place where two ways met;  
One led to Paradise, and one away,  
And fearful of myself lest I should stray,  
I paused, that I might know  
Which was the way wherein I ought to go.  
The first was one my weary eyes to please,  
Winding along through pleasant fields of ease,  
Beneath the Shadows of fair branching trees.  
"This path of Calm and Solitude  
Surely must lead to heaven," I cried,

In joyous mood;  
"Yon rugged one, so rough for weary feet,  
The footpath of the world's too busy street,  
Lying amid the haunts of human strife,  
Can never be the narrow way of life."  
But at that moment I thereon espied  
A footprint bearing trace of having led,  
And knew it for the Christ's, so bowed my head,  
And followed where He led.

A. E. HAMILTON.

# THE ARROW:

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EDITH DANGERFIELD, EDITOR

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

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

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

NEW YORK, DECEMBER, 1894.

## THE REV MR. POPE'S DEFENCE OF THE VALIDITY OF SWEDISH ORDERS.

We write with the very highest regard for the integrity of Mr. Pope, and are quite sure that in every case he intended to set forth only that which was strictly true, but, nevertheless, he has misunderstood or been misinformed on every matter to which his letter refers so far at least as it touches the real controversy.

We have the pleasure of the acquaintance of Mr. Hammarskoeld, and feel quite sure that he is incapable of giving false information upon the subject; the other two gentlemen, whom we do not know personally, no doubt are likewise entirely trustworthy, and in what we are about saying we have no intention of questioning the honesty or pure motives of those who seem to be opposed to us in this matter.

We proceed now to consider each one of Mr. Pope's points separately:

1. That the persons he styles "adjuncts," are the third order of the Ministry, may be news indeed to the average Swedish Minister, and an order of Deacons, of all and everyone of whom it is true (as Mr. Pope informs us,) that they "are not permitted to proceed to the priesthood," would be a curious novelty in the Church of God, in which while there have always been Deacons who have never attained to the next grade, yet under normal circumstances, the Priest must be Deacon first. The Diaconate is not necessary for the validity of the Apostolical succession, and, therefore, the matter is not vital to the present discussion, but we can only repeat, that it is a mere matter of fact, familiar to every student of the subject, that the Swedish State Church neither has nor claims to have the three-fold Ministry of Bishops, Priests, and Deacons, and while there are and have been individuals in her fold, who, from English affiliations, or from other causes, have wished that such were the case, yet there is no statement to that effect by the Church herself, nor has any such idea been usually entertained by her Ministry or people. If the Swedish Lutheran Church has ever declared that she has "three orders of the Ministry, Bishops, Priests, and Deacons," let those who say she has produce the statement with due references.

2. Mr. Pope prints a form of absolution which, he tells us, "the rubric directs that the Priest shall pronounce." We can find no such form in the copies of the Service Book to which we have access. But we can quote, from an authority which Mr. Pope will not think of questioning, what was the form a few years ago. We refer to the Rev. A. Nicholson, D. D., of Leamington, the defender *par excellence* of Swedish orders. We quote his letter *verbatim et literatim*.

"The office of 'Public Confession' (*Skriftermal*) is appointed for the preparation of all persons for the Blessed Sacrament. During the Introit the Priest proceeds to the Altar (*presten gar till altaret*), he delivers a charge to the penitents, which is followed by the General Confession of sin. Then, the Priest pronounces the Absolution (*aflosning*), in the words following:

'So this your confession be true, your amendment sincere, and your faith right, I certify you, as the servant of Jesus Christ, that God, of his grace, for Christ's sake, hath forgiven you all your sins. And I pronounce unto you the forgiveness of your sins, in the name of God, the Father, the Son, and the Holy Ghost. Amen.'

This is not even an absolution in form, but only a declaration that at some past time God has forgiven the sin; that is to say, it is directly the opposite of the Catholic doctrine of the Priesthood, which is that the sacraments confer the grace signified, and not merely set forth and give assurance of a grace already received. This form is bad enough, but again we quote Dr. Nicholson.

"There is another office, entitled 'Private Confession and Absolution.' This takes place in the sacristy, in the presence of two or three witnesses. The penitent kneels, and makes his confession in reply to prescribed questions. If satisfied, the Priest pronounces absolution thus:

'Whereas thou hast, in the presence of God and His congregation, confessed and entreated forgiveness, and hast also promised amendment of life, I declare and pronounce (*frokunnar och tilsager*) unto thee, that thou art received back again into the congregation of our Lord Jesus Christ, and thou hast likewise access unto all His glorious privileges. May the Lord vouchsafe His grace unto thee, to use them to the saving of thy soul. etc.'

Now it is perfectly evident that this is not what the Church understands by priestly absolution. If the Swedes have learned better since, we are sincerely glad to hear it.

3. We never denied that the Swedish Ministers were often called "Priests"; indeed the new title did not appear in their Service book until quite recently. The principle of the Swedish Reformation, as is recognised by all their great historians, was to trick a Catholic people into Protestantism for political reasons. For this end all the old names were retained, "Priest," "Bishop," "Consecration," "Ordination," even "High Mass"; also the Sacred Vestments were kept in use, and a certain similarity in general appearances to the old religion was retained. But as everyone knows the Swedish State Church became Lutheran by its own deliberate vote. We shall quote from Mr. Pope's little treatise on the subject, lately published, the account of this transaction. At the Council of Upsala, which met on February the 25th, 1593, a Liturgy was presented which Mr. Pope tells us was the outgrowth of a study



of the Fathers. When, however, this "(King John's) Liturgy was brought up for examination, no one arose in its defence" (p. 35), but instead the Lutheran religion was adopted. Again we quote Mr. Pope: "After the reading of the Augsburg Confession, Petrus Jonæ asked if they were willing to receive it. All arose and unanimously declared that they would not deviate therefrom, but in its defence be ready to lay down their lives" (p. 35).

After the acceptance of the Augsburg Confession, it seems absurd to affirm that "the Church of Sweden cannot be understood if looked at through Lutheran spectacles." Surely they are the only kind of spectacles to look at it through. It would be absurd to look at it through Protestant Episcopal spectacles.

4. That Ministers not even pretending to have Episcopal ordination have officiated and do officiate in Swedish Churches is a mere matter of history, despite the canons of 1686; and so many instances have already been given it would be useless to repeat them here.

5. That *prediko-embetet* does mean the office-of-preaching is perfectly clear to anyone who knows what the two words, of which it is a compound, mean. Of course, it is true, that it denotes "the Ministry," for it is the only "Ministry" the Swedish Church possesses. A Provost or Bishop belongs to this Ministry and only differs from the rest in having been "installed" into a position of higher trust. Nor is there any difficulty in understanding why the old word office-of-Priest (*prestembetet*) was changed. The change was made quite recently, and in accordance with the well understood doctrine of the Church of Sweden from the very beginning. I again quote Mr. Pope's interesting pamphlet. When the King proposed twelve questions to be answered by Dr. Galle for the old religion, and by Olof Petri for the new, the second was as follows:

"Whether to the clergy was given any power beyond that of preaching, Galle answered in the affirmation, Olof in the negative" (p. 15). This seems pretty clear doctrine, and the name of the Ministry was, very naturally, made to fit the doctrine.

6. We are told that the Swedish Church does not style herself "Lutheran." After accepting the Augsburg Confession as her faith it would hardly seem necessary that she should do so, but we have before us as we write, an official letter given in 1881 by the Pastor of Söderala to a family coming to this country, in which occurs the expression "Swedish Evangelical Lutheran," and numerous other examples could be found. To deny that the Swedish Church calls herself Lutheran, would be very much like denying that the disestablished Irish Church has called herself Protestant, but more so, because this latter on one occasion did resent the name and insist upon its being changed.

7. We are well aware that some Swedish writers of the present day hold that the Book of Concord and the Smalkald Articles are not any longer (if they ever were) binding upon the clergy of the Swedish Church. But possibly Mr. Pope did not know when he wrote, that this form of the oath he quotes only dates from 1829, when it was changed so as to conform to the oath which the king takes as "Summus Episcopus," according to the Statute Law passed in 1809.

Our readers will remember that we must study

the matter not only in this present time and century, but through the past, back to the Reformation, if the subject is to be rightly understood.

8. Mr. Pope quotes the rubric before the service for installing a Bishop as calling the service a "consecration." Now, what it does call it is an "*invigning*," and the service for installing a Rector (or Church Pastor) into office is called in the corresponding rubric by the same name! Are both services ordinations? In each the Bishop lays on his hands, in each he says the same words, each is called an "*invigning*." Mr. Pope can draw from this the conclusion he thinks just. Possibly he does not know that the Swedish word is a perfectly general one and is used for the opening of a new railway and the like.

9. Mr. Pope has written quite truly on the next point. The "installing" of a Bishop in Sweden is exactly equivalent to "the installing of a noble Duke." But does anyone suppose this installment makes the man a Duke? He is a Duke, either by birth or by letters patent before he is installed. So exactly with a Swedish Bishop, he is made Bishop by the appointment of the crown, and Mr. Pope does not deny that he is so styled by the office book.

10. Mr. Pope errs in thinking the clergyman is not considered a Bishop before his installation. He is not an installed Bishop; just as with us in England a man is a Bishop after his consecration, but he is not an enthroned Bishop until he has been put by enthronization in bodily possession of his See. What the Archbishop commits to "the Bishop" is not the Episcopate, but "the office of Bishop in N. diocese," and he commits it "according to the authority given"—yes, but by whom? "By the congregation!"

From all this it is evident that the Swedish Church has no intention of consecrating a Bishop as we understand that expression. We have shown that each one of Mr. Pope's statements spring from a misapprehension of the subject (no doubt owing in part to his imperfect acquaintance with the language), and, therefore, up to the present time, every statement of our Tract stands untouched and unharmed by his criticism.

But even were it all as he says, it still would remain indisputable that the Swedish Service Books do not profess to provide any form for consecrating a Bishop, and that the Swedish Church uses exactly the same ceremony and says exactly the same words, whether she ordains to the office of Preaching, or installs into the Church Pastor's or Bishop's office! These circumstances alone must be fatal to any claim for valid orders on the principles of the Anglican Church.

#### PARADISE AND PURGATORY.

Some notes from a sermon preached in the Church of St. Mary-the-Virgin, N. Y., before the Guild of All Souls, on All Souls Eve, by the Rev. A. G. Mortimer, D.D., Rector of St. Mark's Church Philadelphia, Pa.

"*Though I walk in the midst of trouble, yet shall thou refresh me.*" Ps. cxxxviii. 7.

In keeping All Souls' Day as distinct from All Saints' Day we should remember that the mind of our church in regard to "the Holy Souls" is shown in the collect for All Saints' Day, written for the first Prayer Book of Edward VI, 1549. That collect recognizes two classes, the Elect, who are "knit together in one communion and fellowship in the mystical body of Christ;" and the Blessed Saints, who are mentioned as a class by themselves.

There are three possible views as to the condition of the souls of the departed. There is (1st) the Protestant view that after death they go at once either to Heaven or to Hell; there is (2d) the Catholic view that they go to Heaven or Hell, or into an intermediate state of purification or Purgation; and there is (3d) the view, which, denying that any souls pass into Heaven, that is to say into the Beatific Vision, before the Day of Judgment, calls the Intermediate State Paradise, and in it locates all the Faithful Dead, both Saints, and those who are barely saved.

This later view is not a modern error, there are traces of it in almost all ages, but Pope John XXII was the first to promulgate it as a doctrine. On All Saints' Day, 1331, he preached a sermon in which he said that the Saints would not enjoy the Beatific Vision of the Holy Trinity until after the last judgment. The doctrine was condemned by the Doctors of Sorbonne, opposed by the Dominicans, while the Italian Cardinals threatened to bring him before a General Council. At length on his death bed, John retracted all that he had taught on this point.

Those who hold the heretical tenet of Pope John XXII in this matter generally object to the Catholic doctrine that the saints are now enjoying the Beatific Vision, on three grounds. First, that the soul without the body cannot enter Heaven. It is a sufficient answer to this that St John (Rev. iv. 4. *et seq.*) describing Heaven before the day of judgment tells us that he saw "four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold," that they "sung a new song saying thou . . . hast redeemed us to God by thy blood." And again (Rev. vi. 9-11.) "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying. How long, O Lord holy and true, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them." Here then are the souls of the Martyrs and Saints in Heaven before the Day of Judgment after which body and soul will again be united.

The second objection is, that if the Saints are in Heaven it renders the General Judgment purposeless. But in our Lord's parable, the Rich Man is now in the torments of Hell and between him and Lazarus "there is a great gulf fixed, which cannot be passed," a condition which would not be true of any view of Purgatory. If the wicked are in Hell now, why not the Saints in Heaven? The Particular Judgment at the moment of death settles man's destiny, the General Judgment will manifest God's justice to all the world.

The final objection to the Catholic doctrine is that Paradise must be the intermediate state, because our Lord said to the Penitent Thief "to-day shalt thou be with me in paradise," (St Luke XXIII. 43.) through He did not ascend into heaven until forty three days later. But St Paul speaks of being caught up to the "Third Heaven" and to "Paradise" (Cor. XII. 2. 4) using the terms as synonymous; and since our Lord's promise to the Thief was not merely "thou shalt be in paradise," but "thou shalt be *with Me* in Paradise," surely Paradise is to be with Christ.

The scriptural authority for the Catholic doctrine is in marked contrast to the above unscriptural objections. It is *de fide* that our Lord is locally sitting at the right hand of God the Father

in Heaven, and is locally there only; so when St. Paul says (2. Cor. v. 8.) "We are confident . . . and willing rather to be absent from the body and present with the Lord;" and elsewhere. "Having a desire to depart and be with Christ, which is far better," (Phil. i. 23.) by "with the Lord" and "with Christ" he must mean in Heaven.

Again; in several texts, written by different Apostles, the three-fold division of the Church, Triumphant in Heaven, Militant on earth, and Expectant under the earth, is affirmed in so many words. (*e. g.* Phil. II. 10.; Rev. v. 13.)

If we turn now from the testimony of the Bible to that of the Fathers of the Church the evidence is overwhelming. Only four, of whom one held that the Holy dead waited in the Garden of Eden, one a heretic and the other two unlearned, can be cited against the long array of Saints and scholars including Ignatius, Justin Martyr, Athanasius, Gregory of Nyssa and Nazianzin, Basil, Ambrose, Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, Epiphanius, Theodoret, Eusebius, St. John Damascene, Theophylact, Cyprian, Hilary, Jerome, Augustine, Leo the Great, Anselm and St. Bernard, who expressly state the Catholic doctrine.

In conclusion, it is somewhat inconsistent for those who would make Paradise to be the same as Purgatory to sing the beautiful and popular hymns from our Authorized Hymnal which so strongly embody the Catholic doctrine. *e. g.* Hymn 179:

"Now they reign in heavenly glory, now they walk in golden light  
Now they drink, as from a river, holy bliss and infinite;  
Love and peace they taste for ever, and all truth and knowledge see  
In the Beatific Vision of the Blessed Trinity."

And again Hymn 394:

"O Paradise! O Paradise!  
Who doth not crave for rest?  
Who would not seek the happy land  
Where they that loved are blest;  
Where loyal hearts and true  
Stand ever in the light,  
All rapture through and through  
In God's most holy sight?"

We may sum up, then, our examination of the theory by saying, it is not the teaching of the English Church, nor of the Roman Church, nor of the Greek Church, nor of the Protestant schismatics, but only a comparatively small body of men, headed by Pope John XXII.

As to the souls of the Faithful Departed, then, theology divides them into two classes; first, the Blessed Saints, who have been made perfect and have reached the Beatific Vision; secondly the Holy Souls who having died in grace but not yet being made perfect are in a state of purification, or Purgation; or, to use a word of exactly the same meaning, in Purgatory.

## BOOK NOTICES.

### *The Holy Warfare.*

By the author of "Our Family Ways" and "The New Creation." Milwaukee, Wis.; Young Churchman Co. 1894. pp. 94. Price, 50 cents.

As the introduction of this charming handbook is dated from the "HOUSE OF THE HOLY NATIVITY, PROVIDENCE, R. I." we recognize that its author is a Sister of the Community of that name. The introduction, which is written for the consideration of more mature minds, very forcibly sets forth that the usual method of teaching the Bible in Sunday Schools is largely hap-hazard; that children are told those grand accounts of God's dealing with His chosen people as entertaining stories with small system



and connection, and without the preliminary foundation of the knowledge of His wide plan of Creation, Redemption, Sanctification and Restoration. As a consequence, when children grow older, not having the key to apply all their own needs, the Bible falls upon them, and their souls are dull and even incredulous if the Divine Plan is put before them for the first time in their years of doubting. In too many cases, we have to teach our holy religion twice over—in childhood, and again in manhood—because we do not begin at the right end.

"The Holy Warfare," between good angels and bad, is set forth in simple words: God's overflowing love in creating the Angelic host, the rebellion of Lucifer, his consequent antagonism; the creation and fall of man; the further outpouring of Divine Love in the coming of the Redeemer; His fight and triumph over Satan; His return in glory to His throne above, and the precious gifts He has left us in His Sacraments to build up His Life within our souls and to aid us in our warfare. The work is most practical in applying all to the child's own life and necessities in a most pleasing manner. It will be found very useful at home in the parental duty of teaching little children, and most suggestive to Sunday School teachers, both the body of the book and the introduction.

#### *Biscuits and Dried Beef—A Panacea.*

By L. H. M., Milwaukee Young Churchman Co., 1894.

This is a well intentioned essay to provide a sure cure for a vestry's running behind with the salary of a protestant minister. He has piously made a rule not to make any bills; and when his salary is a month in arrears, he invites half a dozen of his wealthy parishioners to tea and offers them what there is in the house. *Menu*, as per title. We very much doubt if the remedy would cure the disease. To many clergy a month's arrearage would be a mere bagatelle to their own experience; and the thought of its being so simply made up is an infantile fiction, not even plausible enough to lay before the budding minds of Sunday School children. It would be more business-like to take a change of scene, and try a lawsuit.

#### *Altar Servers' Manual.*

By the Rev. Wm. Writ Mills, New York: 300 East 4th Street. To be obtained from the author. pp. 88. Price, 75 cents.

We have very much enjoyed looking over the advance sheets of an Altar Servers' Manual, by the Rev. Fr. Mills. The book which will be ready by December 5th, will contain directions for all the chief public services for the Church. While intended primarily for servers, the clergy will find it not only a great help in training their boys, but a reliable book to refer to upon doubtful points of ritual. We are sure that no greater praise can be bestowed upon the book in the mind of many of our readers, than to say that it is not eclectic, but follows throughout the current Western ritual without doing violence to the forms and rubrics of the Prayer Book. We anticipate a large sale for this book.

#### LETTERS TO THE EDITOR.

##### MACDUFF OF FLINT WRITES "ROT."

We have lately received a second anonymous communication from an individual whom we happen to know, through no fault of his, to be the Reverend R. E. Macduff, of Flint, Michigan.

Complying with his request we gladly print the choleric combination of mixed metaphor, peculiar punctuation, and swear words in blank, with which the reverend writer relieves his "apostolic" mind. The following are his words:

"By your 'Lay on Macduff &c', you very aptly class yourself Macbeth—a betrayer. Macbeth used a dagger, you your — Arrow? shot from under a priestly oath taken to defend the Church you stab. will you kindly print this and tell your readers if you think the 'Lay on of Macduff' rendered Macbeth the Justice which his traitorous acts deserved? R. E. M. for the *Apostolic Church*, not medieval rot."

EXTRA.—As we go to press, we learn that our erst-while anonymous correspondent is so taken with the facetiousness of what he has written that he has copied it and is circulating the repartee at his own expense among the clergy. He evidently courts notoriety.

Spare thyself Macduff of Flint  
We shoot our Arrows without stint,  
And,—if the target's big enough—  
They'll pass through Flint and hit Macduff.

#### ANSWERS TO CORRESPONDENTS.

SUITABLE questions sent to THE ARROW by subscribers or non-subscribers will be answered in this column if they reach the Editor by the fifteenth of the month. Questions will be printed without signature if desired, but no anonymous communications will be noticed.

*Is there liturgical precedent for the use of the Collect, Epistle and Gospel for Christmas Day added to the Prayer Book at the last revision?*

CELEBRANT.

Yes. All three forms are found in the *Missale Romanum* where the Collect is appointed for the Vigil of the Nativity, and the Epistle and Gospel to be used at the first Christmas Mass, *in nocte*. The Prayer Book is following ancient as well as modern liturgical practice in inserting this Mass, and suggesting that it "be used at the first Communion."

UPON the occasion of two new lights being placed upon the altar of Holy Trinity Church, West Chester, Pa., (the Rev. G. Heathcote Hills, Rector,) *The Chimes*, the paper of the parish says: "The use of the two Eucharistic lights is at the present time the common thing in most of the Cathedrals and Churches of England, every Cathedral and every Parish Church save one, of more than a score visited by the writer during the past summer, having the two lights burning upon the altar at the offering of the Eucharistic Sacrifice."

THE essential immorality at the basis of Protestantism is illustrated in a recent number of *The English Churchman*, the foremost Low Church paper, published by a nominal member of the Church of England. This scurrilous sheet finds cause for satisfaction in a telegram which has reached it from Italy to the effect that "a pretty young nun has run away with her lover!" With ill-concealed satisfaction it prints the details of the elopement." The state of purity of the minds, hearts and homes of the subscribers to this "Protestant Family Journal," can be argued from the contents of a paper which makes the violation of woman's vows the subject of satisfaction.

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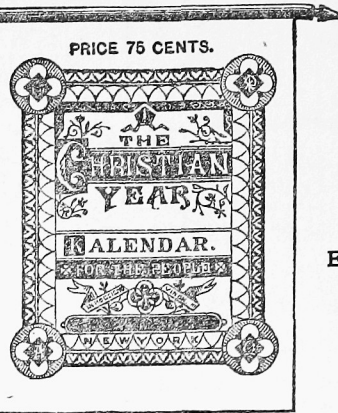
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