



# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

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It is reported that the King's Chapel Unitarians, of Boston, are about to abandon the "*Chapel Liturgy*," and to submit to the dictation of a new order of worship from their new pastor. Even this emasculated form of the Book of Common Prayer is too orthodox for the new Unitarians, who are on the "down grade," indeed.

We have received from our courteous contemporary, the *Ave Maria* of Indiana, a handsomely gotten up invitation to attend the Exercises of the Golden Jubilee of the University of Notre Dame. We are sorry we are unable to accept the invitation. *The Ave Maria* is always a welcome visitor to our table, and well illustrates the fact that religious conviction need lose none of its intensity from uniform courtesy.

*The Advance* of Plainfield, N. J., is to be commended for publishing a list of Church books to be found in the Public Library. Other parish papers in small towns should follow this example. Many opportunities of making converts to the faith are lost through the inability to recommend suitable literature at the right moment.

GEORGE HODGES, the Dean of the Episcopal Theological School at Cambridge, says in an article entitled "Reasons for Being a Churchman," which we find, much to our surprise, printed in *The Advance*, which usually is orthodox:

"There are Episcopalians who are scarcely to be distinguished from Presbyterians, others who look like Roman Catholics, others who talk like Unitarians. Because these religious sects represent human temperaments they are deserving of a representation in a Christian church. It is the place of a Christian church to minister to every man that lives."

This is undoubtedly why we find so many heresies represented among the professors and students of the Cambridge Theological School. "Because these religious sects represent human temperaments they are deserving of a representation in a Christian church,"—and school—even though they deny our God and Saviour Jesus Christ.

We are glad to learn that another Catholic parish has been established in western Pennsylvania. St. Alban's, at Erie, though only a few weeks old, is full of life and energy. At Bishop Whitehead's late visitation, the Rector had the pleasure of presenting a number of well instructed candidates for the sacrament of Confirmation. The *Erie Evening News* says:

"In the course of the sermon the bishop commended the courage and faith of Father Mills; and urged upon the people the greatness and

value of the spiritual privileges offered them in St. Alban's, and the responsibility of those privileges."

Among those privileges may be mentioned daily mass, regular opportunities for confession, and choral services conducted with the proper ceremonial of the Church.

THE Rt. Rev. Dr. Nicholas, Missionary Bishop of the Russian Orthodox Church for the jurisdiction of Alaska and the United States, is at present making a visitation in this city with some idea of making it the See City and building a Cathedral.

A member of the Men's Guild of St. Mary the Virgin who was present at the Solemn Vespers in honor of the Czar's birthday was, after service, presented to the Bishop by the Vice Consul. The Bishop who received him very cordially said that he assured him as a member of the American Church, that he looked and hoped for the accomplishment of reunion between the two Churches.

THE Rev. Dr. Briggs, the Presbyterian heretic, whose teaching in regard to Holy Scripture has caused much damage to Christianity; lately acknowledged to a *Sun* reporter that he was accustomed to receive Holy Communion at St. Michael's Episcopal Church of which his old friend Dr. John P. Peters is the rector. Now Dr. Briggs is not confirmed or ready and desirous to be confirmed, for he said to the reporter, "I have no intention of joining the Episcopal Church." He therefore does not comply with the conditions the Prayer Book lays down as terms of Communion. It is a strange phase of the mind which leads a gentleman to present himself at the altar of a Church which he knows would deny him its privileges if its servants had the loyalty to place obedience to the Church before personal friendship. Dr. Briggs' natural delicacy would prevent him from intruding on a reception to which he was not invited, even though the butler bade him enter.

At a Meeting of the Nashotah League of New York, held Monday, May 27th, it was announced by the Treasurer that \$328.00 had been collected and expended during the last three months. As the expenses of the League were slight, nearly all of this sum had been forwarded to the Nashotah House for its current expenses. This is a good record, but it ought to be better. The fearless Catholic instruction which is given at the Nashotah Seminary ought to command the sympathy, and the cash of every Catholic Churchman. We trust that during the next quarter many more names will be added to the roll of the League. The Treasurer is Mr. David A. Storer, 145 Broadway, New York.

# 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 and 8 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.  
**Wednesdays, Fridays and Holy Days**—Additional Low Mass, 9:30.  
**Confessions**—Fridays, 2:30 to 5:00; and 7:30 to 9 p. m.; Saturdays, 4 to 5 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 6 p. m.  
 The red light burning before the Altar signifies the Presence of the Blessed Sacrament.  
 The office hours of the Clergy (for consultation or business) are daily at the Church or Clergy House, from 10 a. m. to 12 m.  
 The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.  
 The Mission House is at 248 W. 45th St.

## CALENDAR FOR JUNE.

- 1 Sa. *St. Nicomede, M. O. V. B. V. M.*, Monthly Mass, 8 a. m. in the Church; Bona Mors Monthly Mass in the Chapel. Confessions, 4 to 5 p. m.
- 2 S. **Whitsunday.** Masses for Communion, 7, 8 and 9 a. m. Solemn Mass, 10:45 a. m.
- 3 Mo. **in Whitsun Week.**
- 4 Tu. **in Whitsun Week.**
- 5 We. **Ember Day.** *St. Boniface, Bp. and M. Abstinence.* St. Mary's Guild Monthly Mass, 9:30 a. m., and Meeting.
- 6 Th. **Ember Day.** *Abstinence.* Confessions, 2:30 to 5, and 7:30 to 9 p. m.
- 7 Fr. **Ember Day.** *Abstinence.* Confessions, 4 to 5 p. m.
- 8 Sa. **Trinity Sunday.** Octave. Burial Guild Monthly Meeting after Vespers.
- 9 S. **Trinity Sunday.** Octave. Burial Guild Monthly Meeting after Vespers.
- 10 Mo. Burial Guild Monthly Mass, 8 a. m.
- 11 Tu. **St. Barnabas, Ap.**
- 12 We. **Corpus Christi** Anniversary of the Confraternity of the Blessed Sacrament. Low Masses, 7, 7:30, and 8 a. m. Solemn Mass, 9:30 a. m.
- 13 Th. **Corpus Christi** Anniversary of the Confraternity of the Blessed Sacrament. Low Masses, 7, 7:30, and 8 a. m. Solemn Mass, 9:30 a. m.
- 14 Fr. **Abstinence.** Confessions, 2:30 to 5, and 7:30 to 9 p. m.
- 15 Sa. Confessions, 4 to 5 p. m.
- 16 S. **First after Trinity.** In Octave Corpus Christi.
- 17 Mo. *St. Alban, M.*
- 18 Tu. *Translation of St. Edward, K.*
- 19 We. *Abstinence.* Confessions, 2:30 to 5, and 7:30 to 9 p. m.
- 20 Th. **Second after Trinity.**
- 21 Fr. **Second after Trinity.**
- 22 Sa. **Nativity of St. John Baptist.**
- 23 S. **Nativity of St. John Baptist.**
- 24 Mo. Requiem Mass, 8 a. m.
- 25 Tu. Requiem Mass, 8 a. m.
- 26 We. Requiem Mass, 8 a. m.
- 27 Th. Requiem Mass, 8 a. m.
- 28 Fr. **Abstinence.** Bona Mors Devotions after Vespers, 5 p. m. Confessions, 2:30 to 5 and 7:30 to 9 p. m.
- 29 Sa. **St. Peter, Ap.** Bona Mors Monthly Mass, 8 a. m. Confessions, 4 to 5 p. m.
- 30 S. **Third after Trinity.**

## SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.—For the Children 9 a. m., weekly.  
 Monday.—Burial Guild, 8 a. m., first in month.  
 Tuesday.—Additional, 6:30 a. m.\*  
 Wednesday.—St. Mary's Guild, 9:30 a. m., first in month.\*  
 Thursday.—C. B. S., 8 a. m. Nearest middle of month.  
 Friday.—Additional, 9:30 a. m.\*  
 Saturday.—O. V. B. V. M., 8 a. m., first in month, in Church; other Saturdays in Mission House.  
 Bona Mors, 8 a. m., last in month.\*  
 Holy Days.—Additional, 9:30 a. m. After Trinity Sunday, also 6:30 a. m.

## GUILD MEETINGS, ETC.

- Sunday.—Singing School, 9:45 a. m., weekly.  
 Bible Class for Men, 10 a. m., weekly.\*  
 Sunday School, Lessons, 2:30 p. m., weekly.\*  
 Bible Class for Women, 3:30 p. m., weekly.\*  
 Burial Guild, after Vespers; first in month.\*  
 Monday.—St. John's Guild, 4 p. m., weekly.\*  
 Tuesday.—Men's Guild, 7:45 p. m. weekly.  
 Sons of St. Sebastian, second in month.  
 League of St. Lawrence, as called.  
 Wednesday.—St. Mary's Guild, 4 p. m., first in month.\*  
 Guild of St. Mary of the Cross, 8 p. m., weekly.\*  
 Guild of St. Alban, 8 p. m.  
 Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.\*  
 Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.\*  
 Bona Mors Society, after Vespers, last in month.  
 St. Joseph's Guild, 7:30 p. m., weekly.\*  
 Saturday.—Industrial School, 10 a. m., weekly.\*

\* NOTICE.—Usually omitted from Trinity to Michaelmas.

## ORDER OF MUSIC.

### Whitsunday, June 2d.

#### SOLEMN HIGH MASS.

Pr cessional, Hymn 152..... Balfe  
 Messe Militaire..... Cimarosa  
 Sequence, Hymn 150..... Webbe  
 Offertory Anthem, from "The Redemption,"..... Gounod

"Lovely appear over the mountains, the feet of them that preach and bring good news of peace.

Ye mountains, ye perpe ual hills, bow ye down. Over the barren wastes shall flowers now have possession  
 Dark shades of ancient days, full of hate and oppression,  
 In the brightness of joy fade away, and are gone.

In this age truly blest more than ages preceding,  
 Shall the corn never fail from the plentiful ground,  
 Under the shining sky shall the lambs gaily bound,  
 Void of fear, undisturbed, safely shall they be feeding;  
 Then the timorous birds, e'en the turtle-dove meek,  
 Shall not fear any more the hawk's merciless beak."

Post-Communion, Hymn 321, first and third verses..... Mason  
 Recessional, Hymn 154..... Este

#### SOLEMN VESPERS.

Processional, Hymn 152..... Balfe  
 Proper Psalms 114, 145..... Prentice  
 Magnificat and Nunc Dimittis..... Weninger  
 Vesper, Hymn 157..... Haydn  
 Anthem, "Come Holy Spirit,"..... Campana

"Come, Holy Spirit, Heavenly Dove,  
 With all Thy quick'ning powers  
 Kindle a flame of sacred love  
 In these cold hearts of ours."

"In vain we tune our lifeless songs,  
 In vain we strive to rise,  
 Hosannas languish on our tongues,  
 And our devotion dies."

"Come, Holy Spirit, Heavenly Dove,  
 With all Thy quick'ning power,  
 Come, shed abroad a Saviour's love,  
 And that shall kindle ours."

Hymn 207..... Dykes  
 Recessional, Hymn 508..... Tallis

### Trinty Sunday, June 9th.

#### SOLEMN HIGH MASS.

Processional, Hymn 160..... Dykes  
 Mass in E flat..... Guilmant  
 Sequence, Hymn 166..... Goudimel  
 Offertory, Anthem from "Athalie,"..... Mendelssohn

"Heaven and the earth display, His grandeur is unbounded,  
 They declare He is God, they resound His endless fame.  
 He was Lord over all ere the universe was founded,  
 O praise ye Him in song, His wondrous love proclaim,  
 No hostile force injustice raises can silence His elect,  
 Who bow and sing His praises, for everlasting is His name."

Post-Communion, Hymn 163..... Monk  
 Recessional, Hymn 162..... Barber

#### SOLEMN VESPERS.

Processional, Hymn 160..... Dykes  
 Proper Psalms 93, 97, 150..... Gounod  
 Magnificat and Nunc Dimittis..... Gounod  
 Vesper, Hymn 14..... Schumann  
 Anthem..... Wagner

"With glory clad with strength arrayed,  
 The Lord that o'er all nature reigns,  
 The world's foundation strongly laid,  
 And the vast fabric still sustains."

"The floods, O Lord, lift up their voice,  
 And toss the troubled waves on high;  
 But God above can still their noise,  
 And make the angry sea comply."

"Thy promise Lord is ever sure,  
 And they that in Thy house would dwell,  
 That happy station to secure,  
 Must still in holiness excel."

Laudate Dominum..... Parisian Tone  
 Recessional, Hymn 343..... Monk

## THE PARISH.

### SUMMER OUTINGS.

#### DEAR FRIENDS:

Another Summer is here, and we must remember, before we leave town for our own comfort, to provide the means for an outing for our fellow parishioners—the young and mothers with their little children.



We need some \$500. as soon as possible. When we know how much we can count upon—either from donations sent or promised—we can engage board. This must be done before many days.

Commending every one to God's care and kind providence,

I am your Pastor,

Affectionately in Christ,

T. MCK. BROWN.

*Church of St. Mary the Virgin,  
New York, Whitsuntide, 1895.*

THE removal of our Marble Altar to the new church and its reconstruction will entail much expense. The Reredos will have to be remodelled because it will stand below an arch in the Apsidal Chancel. The back must be ornamental because it will be visible. Contributions are requested—already a promise of \$800. has been given. Will not every one who has received the Blessed Sacrament from this Altar contribute something—even a small amount, to this necessary alteration?

PHOTOGRAPHS have been taken of the Old Church of St. Mary the Virgin and may be obtained from the Sexton or at the Clergy House. There are thirteen views; price 50 cents each.

THE Anniversary C. B. S. will be observed with interest and enthusiasm in Chicago on Corpus Christi, Thursday, June 13th. High Mass and the Conference are to be in the Church of the Ascension.

In this parish there will be Low Masses at 7, 7:30 and 8 o'clock on Corpus Christi; Solemn Mass at 9:30. Associates, parishioners and friends are hereby reminded.

AFTER Trinity Sunday the 6:30 mass on Tuesdays will be discontinued. This mass was started a year and a half ago for the purpose of asking God's blessing upon work among men. We feel sure that the present vigor of the men's organizations of the parish is due to the constant intention of this mass more than to any other cause. The Holy Sacrifice is never offered in vain. In dropping the Tuesday Mass, the intention, so far from being discontinued, will be presented more frequently. After Trinity Sunday there will be an additional mass at 6:30 on every Prayer Book Holy Day except Sunday. This change makes it possible for all to fulfill the obligation of attending mass on Holy Days before going to work.

THE Parish Guild known as *The Sons of Sebastian* at a recent meeting voted to withdraw from membership in *The Brotherhood of St. Andrew* by surrendering its charter. It was further resolved that the parish guild should dissolve and transfer its property, and the work of publishing THE ARROW, to a Publishing Committee of the *Men's Guild* which should assume its name. *The Sons of St. Sebastian* The Men's Guild having endorsed the formation of such a committee, and the members having been appointed by the superior, simultaneous action was taken on the evening of Monday, May 20th, and the transfer effected. THE ARROW is now published by the *Men's Guild of the Church of St. Mary the Virgin* through a publishing committee of twelve members known as the *Sons of St. Sebastian*.

THE publishers of THE ARROW commend to the subscribers and readers of this paper all who advertise in its columns.

THE reserve stock of last December's ARROW was soon exhausted owing to the demand for the article entitled PARADISE AND PURGATORY, *some notes from a sermon . . . by the Rev. A. G. Mortimer, D.D.* We have received so many requests for this article that we print it again in this issue. *The League of St. Lawrence* has added the *Notes* to its series of tracts, and will send the unabridged *Sermon* post paid upon receipt of 5 cents in stamps.

THE leading article of last month's ARROW, entitled *Reunion with Rome*, has been reprinted as Tract 13. Address *The League of St. Lawrence*, 232 West 45th St., New York. Price 30 cents per 100.

EXCHANGES.—The 227 exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new exchanges received since last month are acknowledged:

*The Visitor*, St. Johns, Mich.; *Church Record* Anoka, Minn.; *Church Tidings*, Newberry, Mich.; *Kansas Freemason*, St. John, Kan.; *Parish Record*, Norwalk, Conn.; *Our Messenger*, Beaver Falls, Pa.; *Church Chronicle*, Old Town, Me.; *Praeco Latinus*, Philadelphia, Pa.; *Calvary Leaflet*, Chicago, Ill.; *Reformed Church Herald*, St. Joseph, Mo.; *St. Andrew's Bells*, Tampa, Fla.; *Niagara Rainbow*, Niagara Falls, Ont.; *Church Herald*, Sault Ste. Marie, Mich.; *The Rector's Assistant*, Cheshire, Conn.; *Belleville Parish Visitor*, Newburyport, Mass.; *The Flight*, Baltimore, Md.

#### "ITS ONENESS IN ITS HEAD."

IN commenting upon the leading article in last month's ARROW, the *Church Progress* (Roman), of St. Louis, says: "The oneness of the Church comes from its oneness in its head, and the harmony of its members comes from the same unity." Very good. Let another Roman paper of St. Louis illustrate the harmony of the members of the Roman Church. The *Western Watchman* says: "We are free to say that if the *Watchman* had taken sides with the bishops in their warfare with Mgr. Satolli, we should have no apostolic delegation in the United States at this time." Bishops, delegate, editors, all at "warfare"! We think we understand what the *Church Progress* means by "its oneness in its head."

#### TIME IS MONEY.

IT seems that it is sometimes economical to be wasteful. In explanation of this apparent Hibernianism a recent writer has demonstrated in figures that if a carpenter drops a nail it is cheaper to let it alone than to stop and pick it up; more than this—he shows that at the rate of pay per minute which the mechanic receives it would entail a positive loss if he were to stop to pick up a bunch of ten nails which had fallen to the ground—assuming that to recover them would take ten seconds of time. We are leaving the economies of *Poor Richard* very far behind.

—Churchman.

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50 CENTS PER YEAR [ ] SINGLE COPIES 10 CENTS:  
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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, JUNE, 1895.

## A REVIVAL OF THE HERESY OF POPE JOHN XXII.

Dr. Andrew Grey, in his pugnacious little paper *The Church Advocate*, does not call things by their right names. He says in regard to the *Invocation of Saints*,—"we cannot reconcile it with the Catholic doctrine of the condition of the faithful departed, between death and the resurrection, as being in Paradise but not in Heaven" "The Catholic doctrine as we understand it, is that all, including even the Blessed Virgin, are in an imperfect intermediate state of rest and refreshment, and we pray that they may speedily have 'their perfect consummation and bliss both in body and soul.'" Elsewhere the editor tries "to distinguish between purgatory and the Catholic doctrine of the intermediate state."

It would be hard to put more false teaching in the same space of paper. If the Reverend Doctor, having invented his theories, had called them "Anglican" it would have been bad enough; but he calls them "Catholic." We wonder what book of Catholic theology the Doctor has read. Catholic theology, it ought not to be necessary to remind him, is that universally accepted by the Church before the Reformation, not the varying tenets of Anglican writers since. To Catholic theology, the Anglican Church appeals, not to books written by Englishmen during the last three hundred years.

It would be amusing, were it not so serious, to observe the exceeding reluctance to receive the whole Catholic faith which is exhibited by men who are gradually emerging from the darkness of Protestantism. They remind us of men climbing to the surface from the depths of a mine. Self may appear magnificent when compared with the limitations of a hole in the ground, but will shrink into insignificance when the view broadens at the top. The editor of *The Church Advocate*, having reached in the process of climb-

ing a platform in the shaft just wide enough for himself, looks down with a "whoop":—if he should look up he would be silent. Far above him through the mouth of the shaft he would see the stars shining even at midday. The Blessed Virgin, glorious in the light of her Son! Catholic doctrine teaches us that in Paradise or Heaven the Saints are now reigning with Christ, and that in Purgatory, the faithful departed rejoice that they are "saved, yet so as by fire."

Heresy has one blessing, however,—it brings out the truth; and with this thought in mind we reprint the following article.

## 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 shalt 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 judge and 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), though 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" (II 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 un-Scriptural 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 (II Cor. v, 8), "We are confident . . . and willing rather to be absent from the body, and to be 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 Nazianzen, 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 of 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.

### *Some Purposes of Paradise.*

An Essay on the Life of the Soul between Death and the Resurrection, by the Rev. Walker Gwynne, Rector of Calvary Church, Summit, N.J. New York: James Pott & Co. pp. 80.

There is such an evident effort on the part of the author of "Some Purposes of Paradise" to teach Catholic doctrine, that it aggravates the misfortune of his following blind leaders into the ways of error. He is Catholic in that he recognizes clearly the need of a place of preparation for the final enjoyment of Heaven (p. 15), the fact of there being a particular judgment at the moment of death (p. 16), and that there is no second probation (p. 17); and he rightly maintains that there is "a place of spiritual purification" (p. 13), in which there is rest from the labors of this life (p. 20-22), progressive development (p. 23-29), increasing knowledge (p. 30-36), and purification (p. 37-40); but here he shrinks at the idea of pain, and steers so far away from what he calls "Rome's gross materializing of the soul's discipline," that he seems to forget altogether the plain statements of Holy Scripture, the process of purification by which the soul "shall be saved, yet so as by fire" (1 Cor. III, 15), "the refiner's fire" (Matt. III, 3), and "the baptism of fire" (Matt. III, 16-17). It is popular now-a-days to try to get rid of the idea of pain and to explain away what is revealed about the cleansing fires of purgatory. While the motive is good-natured enough, the fact remains, even if Anglican theologians do perform the acrobatic feat of leaping clear over the texts of Holy Scripture which tell of the pains of purgatory.

The real mischief of the book is a serious error which runs all through it—a thread of Anglican cotton woven in with the Catholic wool, and spoiling the whole cloth. It begins with the title, where he calls purgatory, paradise, in defiance of the usage of St. Paul (2 Cor XII, 2-4) and of St. John (Rev. II, 7), and of the whole Church. It would be just as accurate to write a book on Philadelphia and call it New York, as to

write a book on Purgatory and call it Paradise. In either case the public would pity, but not excuse, the author's blunder. This leads him into a clearly false statement: "Rome made *Paradise* a place of physical or semi physical torture, 'an abbreviated hell'" (p. 13). It is needless to remark that Rome never did anything of the kind, for Rome has always held that Paradise is Heaven, the abode of the blessed saints and of the holy angels. The author comes out more clearly with the error, which he may have borrowed from poor Pope John XXII, when he says, Heaven with its 'final consummation of bliss in body and soul,' is not yet attained" (p. 19), and the "true heaven is not reached until the Resurrection and the Judgment" (p. 28). This is un-Scriptural un-Catholic and untrue, for those who sing the new song in Heaven before the Resurrection and the Judgment are men, for they sing to the Lamb, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. v. 9). That this is the doctrine of the Anglican Church is witnessed in the Burial of the Dead—"Almighty God, with whom *do live* the spirits, etc." On this question one cannot do better than read the admirable essay of Dr. Percival on the "The Saints in Heaven and the Souls Expectant," in his "Digest of Theology." [McVey: Philadelphia.]

Fr. Gwynne argues (p. 28) that "*nun*" in Heb. XI, 16, shows that the saints of the Old Covenant are *now* (in this present time) still detained in the place of purification and desiring heaven, but he manifestly misses the force of the Greek, for there is a contrast with verse 15—if they had been mindful of Egypt, they might have returned, but now (*i e* having received the promises) they desire a better country; that is, an heavenly. A little "*nun*" put in to show the logical connection ought not to make a theologian trip on an historical present. Curiously enough the author shows the same weakness in Greek in his effort to make S. Peter testify that David is not yet in Heaven. He seems to forget that in dealing with past time the aorist has the force of the pluperfect—David had not ascended in the Heavens, but he said, etc.

We hardly wonder that the author has gone so far astray when we find that he gets his ideas of Paradise from Xenophon (p. 21), and that he completely ignores both Latin and Greek theology. If our writers would test Anglican opinions in the crucible of Catholic consent, we would have fewer of these curious misadventures into theology and the minds of the faithful would be less disquieted by novelties of doctrine.

#### NO PROBATION AFTER DEATH.

THOSE who know nothing of the Episcopal Liturgy, except the prayers they have heard at occasional public services, do not realize how completely the Book of Common Prayer contradicts both the letter and the spirit of modern liberalism. For instance, eternal punishment is usually the first doctrine rejected by those who are dissatisfied with the teachings of evangelical Christianity. Episcopalians are probably the only churchgoers in America who at nearly all public services pray to be delivered from "eternal death" or "everlasting damnation." In the daily morning prayer for family worship, they ask to be kept in mind of that great day on which they will "be eternally rewarded or punished by him whom thou hast appointed the

Judge of the quick and the dead." Throughout the entire Liturgy happiness or misery after death is presented as an eternal issue. It is impossible to make statements on this subject more unmistakable and uncompromising. Take for example the form of prayer "for persons under sentence of death." In the preceding exhortation, the minister urges the criminal to make the best use of his time, in view of his being about to appear before the Judge, "who as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels." As the minister continues, he says: "Since, therefore you are soon to pass into an *endless and unchangeable state, and your future happiness or misery depends on the few moments which are left you, I require you, etc.*"—*New York Observer*.

#### 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.

J. N M. Received Thanks. We had seen the review, which, by the way, was clipped without credit from the *Ave Maria*, of Notre Dame, Indiana. Bishop Hall lately wrote to the *Ave Maria* correcting the erroneous impression conveyed by his words. He wrote: 'By the 'vulgar idea of Transubstantiation' I meant the *popular* as distinct from the theological conception of the word. To have used the word 'vulgar' of the doctrine as defined and held by Roman Catholic divines would certainly have been 'offensive.'

C. H V. We have read your sermon.

A. G. F. Thanks for clipping.

R. E. F. Too late for this number.

J. S. Received, thanks.

CANON LAW. *Is there any English Church Law which requires fasting communion?*

"Let no man take the Housel after he hath broke his fast except it be on account of extreme sickness"—(36th Canon of Edgar's reign, A. D. 960.)

Or turn to Lyndwood, whose gloss is admittedly of equal authority with the text. The Canon is the sixth constitution of Archbishop Langton, A. D. 1222. "After the priest has received the Lord's Body and Blood at the Altar, if he be obliged to celebrate Mass a second time on the same day, let him not presume to drink the wine poured into the chalice or that poured over his fingers"—*i e*, the Ablutions at the first Mass. On this Lyndwood writes:—"The reason is that if he should do so he would not be fasting, and Mass may not be celebrated except fasting. So much so that it is unlawful to celebrate after taking medicine, nor may the Body of Christ be received before the food has been digested. Wherefore even the reception of a little drop of water, hot or cold, prevents from celebrating; and this abstinence should be from midnight, when the day begins." What could be clearer? And though it adds nothing to the obligation, yet it is a curious fact that by 25 Hen. viii, c. 19, these canons are also part of the statute law of England. Fasting communion is, therefore, the law of the land as well as the law of the Church.—*Church Eclectic*.



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the statue of the Blessed Virgin and Child, for for the exterior, and has begun the work.

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