

W. FISCHER '91.

THE

ISSUED  MONTHLY.



ARROW.

BY THE SONS OF  SAINT SEBASTIAN.

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The Review (Roman), of Chicago, says:

"It pains us to notice that the 'cut' of Savonarola which the Milwaukee *Catholic Citizen* used to 'run' as a likeness of Archbishop Kenrick, of St. Louis, has, by some inexplicable combination of circumstances, come into the possession of Dr. Michael Walsh, of the *Catholic Herald*, who is using it to represent diverse celebrities in the columns of his vigorous journal."

WOULDN'T it be well for some of our exchanges, which come to us tightly rolled into a long thin cylinder, about which the wrapping paper clings as if it were glued, to mail their valuable publications in some more readable form?

THE much-vaunted "Presbyterian polity" is after all mere Congregationalism, as is being illustrated frequently in the course of the disintegration of Presbyterianism. For example, the Presbytery of Monmouth (N. J.) deposed the Rev. Howard Widdemer, but the secular courts decided that he can occupy the church manse, preach in its pulpit and draw a salary so long as he can induce the congregation to be loyal to him rather than to a Presbytery.

A WONDERFUL new "Angelus" has been invented up in Janesville, Wis. Here it is: "First bell—Peter and John went up together into the Temple at the hour of prayer. Second bell—Upon the first day of the week the disciples came together to break bread. Third bell—Ye are the light of the world. Let your light shine." Surely the old is better

PROTESTANT preachers have to dredge hard for topics for sermons since they have cast aside the Bible. A Universalist preacher in Boston held forth on "Sacred Lessons from a Secular Contest,"—i. e. the yacht race.

THE *Southern Churchman* has found materials for its warfare on the Church's doctrine of the Blessed Sacrament in the publications of a deposed Priest. We fancy that the teachings of Pusey and Keble will not be overthrown.

A correspondent writes to the *English Churchman* anent the Pope's letter to the English people as follows: "I take it as nothing else but a lump of soft soap; and the backbone of us English working men and women are not going to wash our faces with it."

ANOTHER indication of the growth of heresy in the Church is found in the fact that this year's entering class at the Episcopal Theological School, Cambridge, is one-half as large again as

that of last year. This, in spite of the fact—we might more truly say on account of the fact—that during the past year the teaching of this school has been shown to be contrary to the very fundamental doctrines of Christianity. But any school will achieve popularity in these days which will instruct in the art of gaining the ministry of the Episcopal Church without binding the conscience to the Church's definite beliefs.

The *Catholic Herald* (Roman) reminds its readers "that Pope Pius IX. expressly taught that 'right does not consist in the mere material fact.' It is false to say that 'the Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism and with modern civilizations.' Such was the teaching of Pius IX., such is the teaching of Leo XIII., and such is the belief of all true Catholics."

THE Church of St. Mary the Virgin, San Francisco, is to be congratulated upon receiving, as a gift, a house for a rectory and the lot upon which it stands, together with land for a new church. The conditions accompanying the deed of gift indicate that Fr. Bolton has met with some success in teaching the Catholic faith on the Pacific Coast. These conditions are:

1. That the full ceremonial of the Anglican communion be constantly observed in the public worship conducted in St. Mary's.
2. That the seats be forever free and unappropriated, and the doors open every day from morn till eve for private prayers of the people.
3. That the land be never mortgaged.

THE death of Dr. Sadler has drawn the attention of non-conformists and Low Churchmen to the fact that his well-known book *Church Doctrine, Bible Truth*, has never been answered. This book has had an immense influence upon Dissenters, many of whom have read themselves into the Church by endeavoring to refute its arguments.

PART of the Chautauqua course consists of the answering of questions by some very learned man. Dr. J. M. Buckley, editor of the *Christian Advocate*, answered the questions this year. We quote two as samples:

Q. Who was Cain's wife? Ans. The woman he married.

Q. When a minister is called to visit and pray with the sick has he authority to anoint with oil? Ans. Only on one ground, that he is a fool or a fanatic, and then he gets his authority from his limitations.

St. James' Epistle does not appear to be one of the learned doctor's books of reference.

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; 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.; Sundays, 4 to 5, and 7 to 8 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 12 m., and 4 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 Rectory, 226 W. 45th St., adjoins the Church.
 The Mission House is at 248 W. 45th St.

KALENDAR FOR OCTOBER.

1 Tu.	<i>St. Remigius, Bishop.</i>	
2 We.	<i>The Guardian Angels.</i>	2d Mass, 9:30 a. m.
3 Th.		
4 Fr.	<i>Abstinence.</i>	2d Mass, 9:30 a. m.
5 Sa.	<i>O. V. B. V. M.,</i>	Monthly Mass, 8 a. m.
6 S.	Seventeenth after Trinity. <i>St. Faith, Virgin, Martyr.</i>	
	Burial Guild Monthly Meeting and Office after Vespers.	
7 Mo.	Burial Guild Monthly Mass, 8 a. m.	
8 Tu.		
9 We.	<i>St. Denys, Bishop, Martyr.</i>	2d Mass, 9:30 a. m.
10 Th.		
11 Fr.	<i>Abstinence.</i>	2d Mass, 9:30 a. m.
12 Sa.		
13 S.	Eighteenth after Trinity. <i>Translation of St. Edward, King, Confessor.</i>	
	Requiem Mass, 8 a. m.	
14 Mo.		
15 Tu.		
16 We.	2d Mass, 9:30 a. m.	
17 Th.	C. B. S. Monthly Mass, 8 a. m.	
18 Fr.	St. Luke, Evangelist. <i>St. Etheldrida, Virgin.</i>	
	<i>Abstinence.</i> Additional Masses, 6:30 and 9:30 a. m.	
19 Sa.		
20 S.	Nineteenth after Trinity.	
21 Mo.	Requiem Mass, 8 a. m.	
22 Tu.		
23 We.	2d Mass, 9:30 a. m.	
24 Th.		
25 Fr.	<i>St. Crispin, Martyr.</i>	2d Mass, 9:30 a. m. Bona Mors
	Devotions after Vespers, 5 p. m.	
26 Sa.	Bona Mors Monthly Mass, 8 a. m.	
27 S.	Twentieth after Trinity.	
28 Mo.	St. Simon and St. Jude, Apostles. Additional	
	Masses, 6:30 and 9:30 a. m.	
29 Tu.	Requiem Mass, 8 a. m.	
30 We.	2d Mass, 9:30 a. m.	
31 Th.		

SPECIAL, VOTIVE, AND OTHER MASSES.

Sunday.—	For the Children 9 a. m., weekly.
Monday.—	Burial Guild, 8 a. m., first in month. Requiem 8 a. m., other Mondays.*
Wednesday.—	St. Mary's Guild, 9:30 a. m., first in month.*
Thursday.—	C. B. S., 8 a. m. Nearest middle of month.
Saturday.—	O. V. B. V. M., 8 a. m., first in month. Bona Mors, 8 a. m., last in month.

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.

St. Michael and All Angels, September 29. SOLEMN HIGH MASS.

Mass in A..... Kalliwoda
 Sequence, Hymn 617..... Gumbert
 Offertory Anthem..... Trowbridge
 "He shall give His angels charge over thee, to keep thee in all thy ways.
 "They shall bear thee in their hands, that thou hurt not thy foot against a stone."
 Post-Communion, Hymn 422..... Haydn

SOLEMN VESPERS.

Hymn 223..... Roe
 Psalms 34, 148..... Gounod
 Magnificat..... Wiegand
 Nunc Dimittis..... Gounod
 Vesper Hymn 423..... Smart
 Anthem..... Lucantoni

"God shall charge His Angel legions,
 watch and ward o'er thee to keep;
 Though thou walk thro' hostile regions,
 Though in desert wilds thou sleep."
 "On the lion vainly roaring,
 On his young thy foot shalt tread,
 And the dragon's den exploring,
 Thou shalt bruise the serpent's head."
 "Since with pure and firm affection
 Thou on God hast set thy love,
 With the wings of His protection
 He will shield thee from above."
 "Thou shalt call on Him in trouble,
 He will hearken, He will save;
 Here for grief reward thee double,
 Crown with life beyond the grave."

Hymn 425, three verses..... Onseley

Seventeenth Sunday after Trinity, October 6.

HIGH MASS.

Mass in E flat..... Guilmant
 Offertory Anthem, "Ave Verum,"..... Gounod

"Jesu, Word of God Incarnate,
 Of the Virgin Mary born,
 On the Cross Thy Sacred Body
 For us men with nails was torn,
 Cleanse us by the Blood and Water
 Streaming from Thy pierced side,
 Feed us with Thy Body broken,
 Now and in death's agony.
 O Jesu, hear us! O Jesu, spare us!
 Jesu, Jesu, Son of Mary,
 O grant us Lord, Thy mercy." Amen.

Post-Communion, Hymn 309, (Part II)..... Webbe

VESPERS.

Hymn 179..... Monk
 Psalm 147, (Nineteenth Selection)..... Giorza
 Magnificat and Nunc Dimittis..... Giorza
 Vesper Hymn 23..... Tallis
 Anthem, "Protect Us,"..... Curschmann

"Protect us through the coming night, O! Father Mighty,
 Deliver us from every ill and grieve our slumber."

Hymn 455..... Concone

Eighteenth Sunday after Trinity, October 13.

HIGH MASS.

Mass in G..... Von Weber
 Offertory Anthem, "Tantum Ergo,"..... Faure
 Words of Hymn 309, Part II,
 Post-Communion, Hymn 311, (Part II)..... Uglov

VESPERS.

Hymn 305..... Oakley
 Psalm 77, (Fifth Selection)..... Mercadante
 Magnificat and Nunc Dimittis..... Mercadante
 Vesper Hymn 24..... Ritter
 Anthem from "95th Psalm,"..... Mendelssohn

"In His hands are all the corners of the earth, and the strength of the hills is also His.
 "O come let us worship, and kneel before the Lord."

Hymn 193, two verses..... Blumentha

Nineteenth Sunday after Trinity, October 20.

HIGH MASS.

Mass in A..... Kalliwoda
 Offertory Anthem, "O Salutaris,"..... Gounod

"O Saving Victim, slain for man,
 The gates of heav'n to us expand,
 Fierce wars assail, our foes draw nigh,
 Grant succor, give us victory."

Post-Communion, Hymn 312, first and last verses..... Hopkins

VESPERS.

Hymn 304..... Elvey
 Psalms 123, 124, 125, (Seventeenth Selection)..... Donizetti
 Magnificat and Nunc Dimittis..... Donizetti
 Vesper Hymn 27..... Monk
 Anthem, Evening Hymn..... Abt

Words of Hymn 25.

Hymn 240, two verses..... Herold

Twentieth Sunday after Trinity, October 27.

HIGH MASS.

Mass in E flat..... Prentice
 Offertory Anthem, "He that soweth little,"..... Dachauer
 Words from the Offertory sentences,
 Post-Communion, Hymn 318..... MacLagan

FIRST VESPERS (SS. SIMON AND JUDE).

Hymn 426	Haydn
Psalms 148, 149, 150, (Twentieth Selection)	Gounod
Magnificat and Nunc Dimittis	Prentice
Vesper Hymn 430	Schumann
Anthem from "The Redemption,"	Gounod
<p>"Lovely appear over the mountains the feet of them that preach and bring good news of peace. Ye mountains, ye perpetual 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."</p>	
Hymn 235	Monk

THE PARISH.

THE Members of the Ward are requested to attend the C.B.S. Monthly Mass on the 17th. and unite in intention for the defense and spread of the Faith by the General Convention, which will be in session in Minneapolis during October. Under the auspices of the C.B.S. two Masses will be said daily, in that city, whilst the Convention continues.

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

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

THE Men's Guild and the Guild of S. Alban are to meet in the guild-room, third story, over the sacristy, until further notice.

THE members of the Men's Guild who assembled to pack up the furniture, library, etc., for removal from the Clergy House, are hereby thanked for their energetic and effective assistance.

THE Guilds will re-assemble for the season, as follows: Wednesdays, at 8 p.m., S. Mary of the Cross; Thursdays at 7.45 p.m., S. Mary of the Annunciation; Fridays, at 3 p.m., S. Mary of the Angels.

THE afternoon sessions of the Sunday School are resumed in the Church, at 2.30 p.m. The teachers are requested to meet with their classes. Persons are invited to offer themselves as teachers.

ON account of lack of space it has been decided not to resume the meeting of the Men's Bible Class and the Women's Bible Class until we enter the new Church.

MEMBERS of the Congregation who wish to have seats assigned them in the new Church are requested to apply in writing to the Rector, and the Committee on seats, and indicate their desire concerning the location of such seats.

IN preparation for All Souls' Day, the attention of the Clergy is called to the blank entitled "Pray for All Men," published by the *League of St. Lawrence*. These blanks are to be filled by persons requesting prayers for the dead at Requiem Masses, and will be found useful both on All Souls' Day and throughout the year.

FOR All Souls' Day, also, the League of St. Lawrence tract, *Paradise and Purgatory*, will be useful. It is "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." The unabridged sermon may also be had from the *League of St. Lawrence*, for 5 cents per copy.

FOUR new blanks for *Family, Baptism Marriage*, and *Burial* have recently been added to the series of *League of St. Lawrence* publications. We believe these blanks cannot be excelled for the orderly arrangement of such facts as in Catholic parishes it is wished to record. We have placed their price at cost to insure introduction. When once known our orders will be large.

EXCHANGES.—The 222 exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new Exchanges received since July 1st, are acknowledged:

Calvary Leaflet, Chicago, Ill.; *Salve Regina*, New Orleans, La.; *The Index*, Haverhill, Mass.; *Good Tidings*, Long Branch, N. J.; *Church Notes*, New York; *The Sower*, Philadelphia, Pa.; *The Opinion*, Hudson, Wis.; *Church Recorder*, Nelson, New Zealand; *Gethsemane Parish Visitor*, Minneapolis, Minn.; *Teacher and Organist*, Cincinnati, O.; *Young Catholic Messenger*, Dayton, O.; *The Cycle*, Rochester, Pa.; *The Sentinel*, Janesville, Wis.; *Le Defenseur*, Holyoke, Mass.; *Southern Chimes*, Birmingham, Ala.; *The Sentry*, San Francisco, Cal.; *The Sentinel and Bayly School Messenger*, Morristown, N. J.; *The Evangel*, Plainfield, N. J.; *Pro-Cathedral Record*, New York; *Pacific Calendar and Catholic Church Bulletin*, San Francisco, Cal.; *The Calendar*, Church of St. Paul the Apostle, New York; *Louisiana Amateur*, New Orleans, La.; *Church and Sunday School*, Philadelphia, Pa.

PANTHEISM.

THE essence of the new theology now, unfortunately, so insidiously taught by many church clergymen in Massachusetts, is the assertion that the soul of man is consubstantial with God. It is reached in some such way as this: There is an eternal "begotten not made" Image of God—the Logos—and man is but a finite image of that infinite Image. He is made *into* that one pantheistic Image, and thus the Father sees in all humanity, though most perfectly in Christ, His own self.

IF anyone wishes to know what pantheism is when logically developed let him read the following extract from the letter of one who is preaching Christ in India.

"The people here are the densest, hardest idolaters I have ever met. I went into a village and a crowd of women with a few men gathered. After explaining the truth, one woman said, 'Cow dung is God, and it is my god, and I do not want any other.' So likewise said they all. They have a ceremony in which they make little images of Pilleiyar of cowdung, and prostrate themselves before them in worship, and then throw them on the fire."




THE ARROW:

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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, missionaries, religious, and to Church Institutions upon the receipt of a postal card giving proper address.

NEW YORK, OCTOBER, 1895.

FRENCH CUSTOM AND COURTESY.

Few customs give greater evidence of the growing belief of people that the Anglican clergy are priests indeed, than the now happily frequent custom of addressing priests as "Father." Yet some Catholics are opposed to this use, and would lay more stress upon the strict observance of certain real or imaginary French habits of speech, than upon the use of the title "Father;" which, whether Irish or not, indicates a peculiar affection towards the clergy; directly aids in inculcating reverence for the faith; and has, in one form or another, been in all ages an approved method of addressing the clergy, both secular and religious. But the strange part of the matter is that the priests who are opposed to the custom are bent upon enforcing their fad. Courtesy, it would seem, should decide the question whether we are to call our secular priests "Father," or to limit this appellation to the professed religious. What a man wishes to be called is usually conceded to him, even to the pronunciation of his name, and we are sure that any priest who wishes to be called "Mister," will cheerfully be granted this colorless title, even by a "Father." But it is passing strange that sticklers for ecclesiastical etiquette if introduced to "Father —," will at once pointedly address him, "I'm pleased to meet you *Mister —*," which is hardly French courtesy.

COMMON PRAYER.

The Church Review (London) says: "There is nowadays too much running-down, not to say contempt, for the Prayer Book. For pretty well thirty years we have taken the keenest interest in the study of liturgiology, and we are not ignorant of other liturgies than our own. We are fully conscious, and deeply feel the loss, of those liturgical enrichments which our Reformers in the sixteenth and seventeenth centuries thought it desirable to do without. But we are convinced that for the people of England as a whole, at any rate until the majority are converted to Catholicism, the Prayer Book as it stands is complete in all essentials. We will go further, and say that for practical purposes there never was a liturgy in Christendom so capable of leading people to take their part in liturgical worship as our Book of Common Prayer. In the Roman communion

the people take no part whatever in the prayers said by the priest at Mass—they only join in his intention. The only office they ever hear is Vespers. That is not a popular service with them: they don't understand the Latin Psalms and *Magnificat*. There is nothing in Roman Catholic services at all comparable to our devotional choral Evensong. Indeed, a vert recently wrote an article in one of their magazines in which he deplored the loss he had sustained by his change of religion, in that there was no congregational singing in Roman Catholic churches. We do not, of course, object to the pointing out of instances in which our Prayer Book lacks liturgical richness, but we do very strongly deprecate, as disloyal to the Church of England, any expression of contempt for the Prayer Book."

IN-TOLERANCE.

THE diocese of Massachusetts is still in evidence. Not long since, three of the prominent rectors of Cambridge undertook the publication of a joint parochial paper called *The Cambridge Churchman*. The first number contained a declaration that the paper would stand for definite, sound Church principles, and the slogan was sounded against the prevalent Broad heresies. The paper also contained a fearless plain-spoken article by one of the editors on Church Unity, and he proceeded to show that the Broads, with the Bishop of Massachusetts at the head of them, were doing an immense amount of damage to Church Unity by their "New Theology" and kindred fads. The article was a stinger and no mistake. Well, the Bishop promptly demanded the suppression of the issue, and brought all his authority to bear to enforce his demand. And *The Cambridge Churchman* was suppressed. The copies were withdrawn from the mail and destroyed. All copies on hand were burned or otherwise made away with, and so completely was the work done that few copies are in existence, and very few people in the West have seen the paper and the article I have mentioned. Yet there was nothing said or written that was not true. Herein was the offence—it was too true altogether. But the Bishop has not acted wisely in his censorship of even so humble a member of the press as *The Cambridge Churchman*. That article will probably be republished with comments, and this little act of Episcopal tyranny will appear in its true light.

—*Church Times*.

BOOK NOTICES.

Lightly Regarding Sin, or the Neglect of Public Worship.

By the Rev. M. M. Moore, Rector of St. John's Church, Springfield, Mo.

A very vigorous tract on the violation of our duty towards God, by neglecting His worship. The author draws attention to the fact that sins increase in gravity according to the dignity of their direct object, following the category of St. Thomas Aquinas, "Sin against man is greater than the sin which concerns external things—homicide is more serious than theft. Still greater is the sin which is committed immediately against God, as infidelity and blasphemy." We recognize the same distinction in our dealing with crimes in the civil order. The people are patient

and even tolerant—too tolerant—of sins against our fellowman, and against the individual himself; but when the sin is against a public officer who represents the State, the country rises in wrath and exacts the severest penalties. How much more heinous is crime insulting the King of Kings?—and how much more condign and certain shall be the punishment? Men regard far too lightly, because the Judge is now impassive, the sins of blasphemy, scorn, infidelity and neglect. In a Christian country, those who know their duty to God and do it not, by reason of indifference and presumption, “these have no cloak for their sins.” The writer would do well to set forth more definitely in his tract the detail of our duty to God; attendance at the Holy Sacrifice, daily prayers, the duty of church support, and cultivating a reverent heart and tongue. The tract in its setting forth of the general principle of the heinousness of sin against God is very strong.

LETTERS TO THE EDITOR.

To the Editor of The Arrow :

My attention has only lately been called to an article in your June issue on my little book, “Some Purposes of Paradise.” Though not in the habit of defending myself against criticisms of any of my publications, I must ask you in this case to give me a brief space in your paper.

It is only fair to your readers to point out that the whole article is avowedly based on the assumption, that there is no theology on this question, and there are no theologians worth considering except that of the Roman obedience. “Anglican,” is assumed to be the opposite of “Catholic;” “Roman,” its equivalent. Indeed the coolness of assumption and assertion in this short article makes it difficult to deal with except in this general way.

Some of the particular statements are simply amazing. The distinct assertion of our Prayer Book concerning the “final consummation of bliss in body and soul” is classed with “the error of poor Pope John XXII!” “with whom do live the Spirits” is twisted into an argument for “with whom do live the eternal abode of *body* and spirit” etc.

The oneness of “Latin [*i. e.* Roman] and Greek theology” in the question of purgatory, which the writer says, I “completely ignore,” is taken for granted, whereas every tyro knows they are almost wholly opposed. The somewhat contemptuous reference to “the author’s weakness” in Greek can well be borne in such company as that of Professor Thayer, of Harvard, (See his New Testament Lexicon s. v. *nun*), and such an accomplished Greek scholar as the late Bp. Wordsworth, of Lincoln, who takes the very aorist objected to (Acts ii. 34) as proving beyond a question that David “is not [yet] ascended into the heavens.”

If, as your reviewer says, “Rome has always held that Paradise is Heaven, then it is certainly all the worse for Rome, in view (to go no further) of the distinct and unmistakable assertion of our Lord, *after His return from Paradise*, “I have not yet ascended.” Nothing can be more certain, moreover, than the fact that the idea of Purgatory, as being a distinct place apart from

Paradise, is a purely Roman invention (“development”) opposed alike to early Latin theology, and Oriental, both early and late, as well as to our own. The same is true in regard to its character, “the doctrine of the Fathers and of the early Church,” writes Wm. Palmer “of the present Greek or ‘Orthodox’ Church, and of all the other separated Eastern Churches is this, that generally speaking, and upon the whole, the state of the faithful departed is a state of light, and rest, and peace, and refreshment of happiness far greater than any belonging to this life, yet inferior to that which shall be enjoyed after the Resurrection and the final Judgment. The doctrine of the Latins, on the other hand, is this, that generally speaking, and upon the whole, the state of the faithful departed is a state of penal torment, differing from that of hell only in the certainty of the future deliverance (“Eastern Catholic Communion,” pp. 124, 125).

If then, this doctrine be “Anglican wool,” it is a comfort to think it is also good Greek and primitive “wool” as well, and so much more likely to be Scriptural and Catholic and true. Let me add that so far from denying the purification by “fire” which your reviewer attributes to me I have contended in my essay that there is indeed a *spiritual* purification for the faithful departed in the middle state, and I have even quoted Dante and Cardinal Newman, as being in substantial agreement with this view. But such a contention does not require the adoption of the purely Roman theory that this place of purification is apart from Paradise, and akin to Gehenna or the final Hell, a place whose pains, to quote Hooker’s summing up of Aquinas teaching, “are in nothing different from those very infernal torments which the souls of castaways together with damned spirits do endure, save only in this that there is an appointed term to the one, to the other none.” (Pusey’s “Eirenicon,” pp. 179, 180)

Is this latter the kind of teaching which you, Mr. Editor, desire to have Anglicans accept as Catholics. What would Pusey, Keble, Littledale, Liddon say to such an attempt? Or has it come to this that the profound Catholic erudition of these men is also to be sneered at as mere “Anglican wool?”

WALKER GWYNNE.

August 21st, 1895.

WE do not wonder that the author of “Some Purposes of Paradise” finds it “difficult” to deal with the ARROW review of his book, and necessary to avoid the main argument, for the evidence of Scripture and the witness of Greek and Roman and Anglican tradition are clearly against his confusion of Paradise with Purgatory, as he practically admits by his avoidance of the evidence. His answer reminds us of the defence of an Irishman. Three witnesses swore that they saw Michael poaching; but Michael brought some witnesses who swore that they didn’t see him poaching. So we have the positive witness of the whole Church to the Catholic doctrine of the state of the departed and Fr. Gwynne and a few others say they don’t see it, and therefore it is not true. But the Court accepted the testimony of the three who did see it, and we will accept the evidence of the Bible and of the whole Church, Fr. G. to the contrary notwithstanding.

Fr. Gwynne's difficulty is that he cannot grasp the fact that the clothing of the soul with its body is not essential to beatification. According to the Scriptures and the Prayer Book and the whole Church, disembodied spirits are now in Heaven.

The points raised by Fr. Gwynne have been sufficiently answered by Dr. Mortimer in his sermons before the Guild of All Souls, in 1894, and by Dr. Percival, in "Digest of Theology," and there is no longer the excuse that there once was for falling into error with the regard to the state of the departed, and perverting the teaching of the Greeks to justify a novelty of doctrine. Dr. Percival has clearly shown the real agreement of East and West on this subject. When Fr. Gwynne says that "the idea of Purgatory being a distinct place apart from Paradise is opposed to Oriental theology," he gives us a sample of his accuracy. It is Purgatory and Hell which are confused in Eastern theology, and the East is clearer than day on the identity of Paradise and Heaven.

REVIEWER.

ANSWERS TO CORRESPONDENTS.

ALABAMA.—*Is there any larger Church paper in this country which is as outspoken as THE ARROW in the defense of the faith? If so, would you kindly send me the name and office of publication*

"*Catholic Champion*," 56 West 40th St., New York, is the best church paper published in this country. It is fearless in tone, accurate in theology, and very ably edited. The subscription price is only one dollar. Every Catholic not only should subscribe to it, but help to enlarge its circulation.

H A. M.—Your criticism is just. We had prepared an article upon the subject, but as the organization in question is deserving of so much commendation for its recent action in another serious matter, we have decided not to print it.

THE NEW CHURCH.

A large framed picture of the interior of the New Church is placed in the nave, together with a List of such parts and ornaments as are to be included in the building, and which must be completed by our offerings. Already very important liberal subscriptions have been made. Every one should make an effort to help forward the work, according to this scheme. The picture can be purchased of a committee of St. Mary's Guild, (Mrs. Canfield and Mrs. Wilson), for \$1, or framed for \$2.50.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying old debts of the Church).....	\$40,000 00
Amount subscribed as below.....	17,450 00
Amount still desired.....	\$22,550 00

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These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions, payable any time in 1895, will be received. In special cases, subscriptions, payable in annual installments over a series of years, will be accepted.

As the time approaches for opening the new Church, the urgency increases of raising in some way the \$22,000 still unsubscribed, as shown above. Will not the members of the parish bestir themselves and see to it, that we begin work in the new Church, freed from this balance of the old debt?

Other suggested donations are the cost of a new reredos, the carving of the tympanum over the west door, and the placing of the Calvary and statues of St. Mary and St. John in their places under the rose window.

A subscription of \$800 towards a new reredos has been made. Mr. Rhind, the sculptor, has offered the statue of the Blessed Virgin and Child, for the exterior, and has begun the work.

Daily Prayer for the Building of our new Church:

O God, Who didst put into the hearts of Thy servants, David and Solomon, to build a House to the glory of Thy Name, mercifully grant that we who desire to raise a Church in Thine honor, may be blessed in our endeavor, and enabled to bring it to perfection. Through Jesus Christ our Lord. Amen.

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