



THE

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MONTHLY.



ARROW

BY THE: SONS OF 
 SAINT SEBASTIAN

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At the recent triennial session of the Church in Canada the following resolution was passed: "The Church, having in view her highest interests, should, as soon as possible, wherever practicable, secure the establishment of her own schools."

The Ave Maria (Roman) has these good words for one whose faith and Christian character were developed by the English Church:

"The example no less than the word of that stalwart old Christian, Mr. Gladstone, has done much to stiffen those weak-kneed people who keep up a continual lament for the 'inroads of science upon Christianity,' and whose solicitude for the future of the Church seems to be in inverse proportion to their faith. Mr. Gladstone, who has observed the world from a point of vantage for over three-score years, has no such fears.

"Mr. Gladstone's faith shows the same robustness as his intellect, and his spiritual vision is remarkably clear. In view of his great learning, noble character, and eminent position in the world, the influence of his example is invaluable."

The Church Times says: "If their lordships will recognize the growing desire for Reservation, make the necessary regulations, and draw up a proper form of administering the Reserved Sacrament, they will receive the thanks and gratitude of all decent clergy and laity. If they decline the responsibility, the work will be done without their sanction, and, perhaps, many mistakes made in the doing; from the accusation of *anomia* and other certain risks the Bishops can deliver the clergy if they will."

ELSEWHERE in this issue we print the resolutions recently adopted by the Bishop and clergy of Atlanta guaranteeing three services daily in the Cathedral. It is gratifying that one so often reads of spiritual advance in the diocese of Georgia. The lethargy of some of the See cities in the North offers a most pitiable contrast. For instance, we are told that in Syracuse, the See city of Central New York, in not a single one of our churches is the Holy Eucharist celebrated every Sunday, to say nothing of daily. But God be thanked, such dark spots in our Church are rapidly disappearing.

WE have been interested to see an extended letter from the Secretary of the General Convention describing, at considerable length, a magnificent gift of fraternal esteem, "*in Christo*," from the English Church to the American Church, valued at \$10,000; and mentioning another, a gift in return. And what are they? In each

case, a gold alms basin. The mind naturally asks, why not a chalice? It is a fine example of the unconscious irony of acts. As an "outward and visible sign" of the source of the Churchmanship of the "High and Dry," and the variability of their opinions, it is too disgustingly true; for the very men who raise their hands in Pharasaic horror at the idea of lifting up our Lord between His people and their God, concentrate their ritual upon the elevation of the cash, and consider its instrument the best expression of the two churches' mutual esteem, and, possibly, source of power. Our Lord said nothing about lifting up the cash, but on the contrary, "Ye cannot serve God and Mammon."

BAR-KEEPERS pay an average of \$2 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and at ten cents a drink the poor man pays \$6.50 per gallon for his whiskey. In other words he pays \$2 for the whiskey, and \$4.50 to the man for handing it over the bar. Make your wife your bar-keeper. Lend her two dollars to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon she will have \$6.50, or enough money to refund the \$2 borrowed of you, pay for another gallon of liquor, and have a balance of \$2.50. She will be able to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough money to keep you until you get ready to fill a drunkard's grave.—*The Sentinel*.

WE wish especially to call to the attention of our readers the Sale of Christmas Articles, in aid of the Church of the Redeemer, which is to be held on the 3rd, 4th and 5th of December, at Broadway and 42nd Street.

Anyone who is acquainted with the adverse struggles with which this Church has had to contend for six or seven years must also know the self-denial the Clergy has been called upon to practice. In fact, the Church has been sustained during the past three years entirely at the expense of the Clergy. This fair, therefore, is planned to remedy the existing state of things, and the proceeds will be devoted exclusively to the establishment of a fund sufficient to insure a living to the Clergy during the ensuing year. A feature of the fair will be the maintenance of separate booths by persons connected with various parishes in the City. An earnest appeal is made for assistance in gifts either of money or saleable articles, which may be sent to Henry B. Ely, at 23 West 26th Street, 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; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.

Holy Days—Additional Low Mass, 6:30 and 9:30.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 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 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, 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 NOVEMBER.

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

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.
- N.B.—During November, Requiem Mass 8 a. m. daily except Sundays, All Saints', Thanksgiving Day and St. Andrew's Day
- Thanksgiving Day, additional Mass 6:30 a. m., High Mass, 9:30 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. * 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.—Omitted until further notice.

ORDER OF MUSIC.

Sunday in Octave of "All Saints," November 3d.
Twenty-first Sunday after Trinity.

SOLEMN HIGH MASS.

Mass in B flat.....Neukomm
Sequence, Hymn 437.....Barnby
Offertory Anthem, from "A Song of Destiny".....Brahms
"Far in yon regions of light, where pleasures fail not, wander the
Spirits blest; breathed on by airs of glory, bright and divine; like a
harp when a master-hand wakes it from silence. Free from care, like
a babe that is sleeping, are they in heaven that dwell; pure and lowly
as half opened blossoms in those fields of light they ever bloom; and
in bliss are their eyes still gazing on clearness, calm and eternal."

Post-Communion, Hymn 435.....Franc

SOLEMN VESPERS.

Hymn 439.....Sullivan
Proper Psalms 112, 121, 149.....Prentice
Magnificat and Nunc Dimittis.....Meyerbeer
Vesper Hymn 427.....Monk
Anthem, from "The Holy City,".....Gaul

"No shadows yonder!
All light and song!
Each day I wonder,
And say, 'How long
Shall time me sunder,
From that dear throng?'"

"No wedding yonder,
All fled away
Where here I wander
Each weary day,
And sigh as I ponder,
My long, long stay."

"No partings yonder,
Time and space never
Again shall sunder.
Hearts cannot sever
Dearer and fonder,
Hands clasp forever."

"None wanting yonder,
Bought by the Lamb,
All gathered under
The ever-green palm,
Loud as night's thunder,
Ascends the glad psalm."

Hymn 428.....Stainer

Twenty-second Sunday after Trinity, November 10th.

HIGH MASS.

Mass in E flat.....Guilmant
Offertory Anthem, from "The Holy City,".....Gaul

"These are they which came out of great tribulation and have
washed their robes, and made them white in the blood of the Lamb;
therefore are they before the throne of God, and serve Him day and
night in His temple. And they shall shine as the brightness of the
firmament, and as the stars forever and ever."

Post-Communion, Hymn 447.....Hopkins

VESPERS.

Hymn 232.....Dykes
Psalms 148, 149, 150, (Twentieth Selection).....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 228.....Ewing
Anthem, from "The Last Judgment,".....Spohr

"And lo! a mighty host of all nations and people stood before the
throne and the Lamb. Of spotless white was every garment; in
every hand a palm was borne. They fell before the throne of God
with holy fear."

"These who passed through heavy tribulation have washed their
robes and made them white in the blood of the Lamb. They stand
before God's throne and serve Him day and night; and the Lamb
shall lead them to the fountains of living waters, and God shall wipe
away all tears from their eyes."

"Blest are the departed who in the Lord are sleeping from hence-
forth for evermore: they rest from their labors and their works follow
them."

Hymn 428.....Stainer

Twenty-third Sunday after Trinity, November 17th.

HIGH MASS.

Mass in A.....Kalliwoda
Offertory Anthem, from "The Transient and the Eternal,".....Romberg

"Their country is on high,
There unclouded suns are shining,
There the wicked cease from troubling, and the weary are at rest.
There the tints of the morning fade not;
There Cherubim and Seraphim
All strike their celestial harps,
And with music fill the sky.
There dwells on high our Lord and King
Th' Incarnate God, Who did redeem;
There angels sing in higher strains
How man his bliss regains.
There swells the full hymn of angels praising God,
And the boundless vault of heaven then echoes, Glory to God.
Let us then worship and adore Him,
Who has promised such bliss for eternity,
To the spirit still inclined to good."

Post-Communion, Hymn 547.....Pleyel

VESPERS.

Hymn 233.....Steggall
Psalms 123, 124, 125, (Seventeenth Selection).....Donizetti
Magnificat and Nunc Dimittis.....Donizetti
Vesper Hymn 234.....Smart
Anthem, from "Elijah,".....Mendelssohn

"Then shall the righteous shine forth as the sun in their Heavenly
Father's realm. Joy on their head shall be for everlasting, and all
sorrow and mourning shall flee away forever."

Hymn 428.....Stainer

Sunday in St. Cecilia's Octave, November 24th.
Sunday next before Advent.

SOLEMN HIGH MASS OF ST. CECILIA.

Prelude, Hymn to St. Cecilia.....Gounod
Mass, "St. Cecilia,".....Gounod
Soli, Chorus, Orchestra, Harp and Organ.
Sequence, Hymn 436.....Gordigiani

Offertory Anthem, from "The Holy City,".....Gaul
 "List! the Cherubic Host in thousand choirs
 Touch their immortal harps of golden wires,
 With those just spirits who wear victor ous crowns,
 Singing everlasting y devout and holy psalms."
 "And I heard the voice of harpers, harping with their harps; and
 they sang as it were a new song before the throne: and no man
 could learn that song, but they which were redeemed."

Post-Communion, Hymn 316.....Haydn
 Postlude, "Marche Religieuse,".....Gounod

VESPERS OF THE SUNDAY NEXT BEFORE ADVENT.

Hymn 343.....Monk
 Psalm 77, (Tenth Selection).....Prentice
 Magnificat.....Prentice
 Nunc Dimit is.....Bunnett
 Vesper Hymn 28, three verses.....Monk
 Anthem, "The Hour of Prayer,".....Speranza

"It is the hour of prayer, forget all earthly care.
 Father Almighty, we are but dust,
 In Thy great mercy we put our trust,
 Thou art our Father, Thou art our Lord,
 By men and angels Thou art adored."

Hymn 280.....Von Weber

SPECIAL.

Festival Vesper Service, Sunday Evening, November 24th.

Prelude, from Symphony No. 5.....Haydn
 Hymn 439.....Whitney
 Gloria Patri.....Prentice
 Psalms 110, 113, 122.....Prentice
 Vesper Hymn 455.....Concone
 Magnificat.....Leprevost
 Anthems, a "Let the Bright Seraphim,".....Handel
 b "Ave Maria,".....Gaul
 c "Hymn to St. Cecilia,".....Prentice

SERMON.

Solemn Te Deum.....Lambillotte
 Hymn 437.....Barnby
 Postlude, "Coronation March,".....Eilenberg

MUSICAL NOTES.

The Feast of St. Cecilia, the Choir Anniversary, will be observed on the Sunday within the Octave, November 24th, by a Solemn Mass with a Sermon by the Rector in the morning, and Solemn Vespers with a Sermon by the Rev. Father Batterson, D.D., Mus.Doc., in the evening.

TICKETS are required for the Special Service at night, and will be ready for distribution on and after Sunday, November 10th.

THESE tickets are freely given to any who apply; the only return expected is, that whoever uses a ticket shall liberally remember the Choir Fund at the collection taken on that evening

THE PARISH.

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

DURING November, on week days, there will be a Requiem Mass at 8 a m., except on All Saints', 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.

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.

It was decided at the September meeting of the *Sons of St. Sebastian* to allow Volume IV of THE ARROW to run to fifteen numbers, and to close with the publication of the issue for December. Volume V will begin with the issue for January, 1896. The annual meeting of

the *Sons of St. Sebastian* will thus fall within the octave of the parish feast of the Conception of the Blessed Virgin Mary, and a single annual report of the financial condition of the paper will be prepared for presentation to the *Men's Guild*, and to its committee, the *Sons of St. Sebastian*.

At a recent meeting of the Men's Guild, it was resolved that: \$166 having been already subscribed out of the \$200 guaranteed by the Men's Guild towards carving the Capitals of two Pillars in the new Church (which leaves a balance of \$34 to be raised), a notice be published in the November issue of THE ARROW requesting those Members, both Active and Associate, who wish to contribute towards making up the deficiency, to do so during the month of November.

MRS DANIEL MEECH PRENTICE died at Southport, Conn., on August 2nd last. She was born at Guilford, Conn., and resided for many years at Norwich. The funeral services at Christ Church, in the latter city, were conducted by Fr Brown, assisted by Dr Nelson, the rector.

Mrs Prentice was a devoted member of this parish, and, despite advanced years, a regular attendant at all services.

MR. WILLIAM RATCLIFFE died at his residence at Swaren, N. J., on July 22nd last, after a lingering illness. The funeral services were from this church, Fr. Brown officiating, the interment being at Boston, his native city. Mr. Ratcliffe was a staunch churchman and a devoted attendant at St. Mary's. He was a faithful member of the choir for thirteen years, occupying the position of bass soloist during most of this period.

During the early stage of his illness he was obliged to retire from active vocal work, but the loss of his voice, although keenly felt, was accepted with cheerful resignation.

He enjoyed the respect and loyal friendship of his associates in the choirs, who mourn the loss of a sincere friend. "May he rest in peace."

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.


EXCHANGES:—The 228 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:

Child Life, Denver, Col.; *Church Herald*, Hamilton, O.; *S. Martin's Cloak*, Brooklyn, N. Y.; *S. Andrew's Church Messenger*, Dayton, O.; *Christ Church Chronicle*, New Haven, Conn; *Parish Gazette*, Passaic, N. J.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET · NEW YORK:

50 CENTS PER YEAR  SINGLE COPIES 5 CENTS:

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1895

THE LORD HATH MADE ME A POLISHED SHAFT  IN HIS QUIVER.
HATH HE HID ME  AND SAID UNTO ME: THOU ART MY SERVANT
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, NOVEMBER, 1895.

PASTORAL LETTER.

DEARLY BELOVED:—

It is with the thought that our last month of services in the old church should be most sacred and profitable to our souls, that I address you a few words of affection.

One quarter of a century together has done much to further interest in spiritual things. Such a long time in our lives has been for the better, and has formed us for the future.

Do we not appreciate this? If we account those blessed, who accompanied with our Saviour during the three years of His Sacred Ministry when He was on the earth, do we not value most highly the long years which we have spent with Him in the Sacramental Life, which has been ours during these twenty-five years?

In the providence of God, we are to renew parochial life under far more favorable circumstances than is usual. We shall indeed take with us, into an improved home and Sanctuary, ourselves and our fondest hopes. Stronger in every way, we must prove ourselves in the years to come, still stronger, more masterful. Already we have begun to entwine our affections around and within the new church. Memorials are there, uniting our hearts with the new House of God and with our loved ones. There will be a familiar home feeling and heart rest at once, when we kneel before the old altar in the new Sanctuary.

However, with all our hopes and coming joys, there is an Association in this month's privileges which we should strengthen, even more than we have done. In our love for those who have left us in the hope of Paradise, we have gathered, year by year, to remember them, to commend them again to God, to commune with them, to prove to them our abiding love. Again our annual and daily Requiems will be offered. Now we are to implore the mercies of God, and renew every morning our prayer of faith. In these last days in the quiet of our old and cherished Sanctuary, our lips will speak their names and our thankfulness for this accomplishment of God's elect.

How shall our fervent zeal not burn, enkindled with true devotion. How shall we not press towards our altar upon these November days, where we plead the merits of our Crucified JESUS—

who tasted death for us all. Was not the sanctified separation from His fond Mother an earnest of the love that should abide between the quick and the dead?

Moreover, the church teaches that our alms are blessed when we offer them for the departed. Each year we have given freely in their name. In blessing others, we have helped to bless them. The Prayer Book urges us all "to be liberal to the poor." We shall not know whilst we are upon earth, how many souls we have helped, but we shall know that by our sincere remembrance and willing alms, we have saved many a soul from death, and brightened many a poor wearied heart.

Let me commend the prayers and alms which we have offered in past years. Let our last month of a happy year together, be memorable in its pure devotion, its helpful alms, its integrity of our own lives, its charity towards one another.

Affectionately,

THOS. MCKEE BROWN.

Church of St. Mary the Virgin,
New York, All Saints 1895.

ALL SAINTS AND ALL SOULS.

Do we ever think, as we walk about this beautiful earth which God has given us to live in, as we enjoy our health and strength which the very air itself seems to yield us, that it is death after all which gives us our greatest blessings? Yet such is the fact. Individual life in nature never yet has been continuous, but is interrupted by death; and all forms of life grow and flourish in greater luxuriance upon the death of the living beings which have preceded them. Where would be the thick green grass were it not nourished by the dark mould which has been formed year by year through the decay of just such grass as at present grows with so vigorous a life? The butterfly, which is often used as a type of immortal life, comes from the burial of the worm in its silken shroud. The air we breathe is charged with death, the death of millions of cells of organic nature, which die to enable some other organic form of nature to absorb again and feed upon that carbonic acid which is its life. The very sun is dying, gradually losing its vital heat, and in its death the warmth which it sheds is giving life to the myriads of creatures which must either have sunlight or perish.

We start from nature, from what we see on every side around us, from the beauty which is so constantly before our eyes, that, though we forget it often, we are of necessity held in its enchantment. We start from nature, from the beauty of the light that fades, of the ice that melts, of the leaves that fall, and we find beyond nature in the realm of faith that the same law holds. Death is life! We do not need to ask for the supreme example of the working of this law. Christ died for us. He who ever liveth died to give us life. Upon the Cross the Son of God Himself yielded the ghost, that upon His Church might descend the Holy Ghost the

Comforter. God yields! gives way to death! allows the triumph of those base feelings which animate the heart of fallen man; and in future he who would gain his life, with Christ must lose it.

From the first moment of our existence we must die to live. At the font we die as we enter into life; our death unto sin is our new birth unto righteousness. In the confessional our corrupt nature is made living by mortification. At the altar we receive with faith the Bread of Life. Natural faculties and senses have left us for the moment as Jesus enters into us discerned by faith. Space and time even, at that moment, are annihilated, and by an act of entire surrender we find ourselves imbibing Life at the throne of God. Strange contradiction, too, those words which usher in a King, "Lord I am not worthy."

But this life is not all. The life of the Blessed Saints in Heaven was gained through death. Their prayers for us are of greater value because they have known what it is to suffer and to die. To some, martyrdom has come abruptly, and the cross, the stake, the wheel, the sword, which were the instruments of their death on earth we make the symbol of their life in heaven. In many a pictured window, light shines on us through the dark red color of blood. And there are other Blessed Saints of Christ who though they have never shed the blood of martyrdom have chosen a death with Christ in the darkness of the obscurity of this life, which only one who loves our Saviour much, knows how to find. Aside from the glare of the gay world around them, many a soul lies hidden from all but the angels, in the darkness which both hid and revealed the Son of God upon the Cross. Quiet souls are these, full of humility, full of love, who live with Christ each moment of the day. They live the life of heaven while here on earth, because they are already dead to pleasures of the world. For these we know the Church's prayer is heard, and at their death the angels gather them at once to that sweet Paradise of God, where blessed martyrs and All Saints are reigning now with Christ. Blessed Saints! ye who have loved Christ with such singleness of heart that even now ye are permitted to see Him face to face, cease not to intercede for us; pray for us, that we may spend eternity with you in Christ.

But it is not alone the Saints whose death has given them life. There are souls, Holy Souls, in Purgatory, who though cleansed from guilt by the Precious Blood of Christ in the hour of death, have died regretting, like the repentant thief, that their lives have not been spent in single-hearted service of Him whom now they love with all their heart. For these we pray, and offer mass of requiem. These are living these are loving, but these are suffering for the deeds done in the body. The time was too short to make reparation, when they asked forgiveness and received it. The

opportunity which they longed for of bearing the punishment due their sin is given them in Purgatory; and oh how sweet to them those blessed pains and sufferings are, which they joyfully endure as their defilements are purged and done away, that they may be presented pure and without spot before the throne of God.

Yes, death—death in Christ—is life, even though Purgatory must intervene for most of us between earth and heaven. And as on All Saints' Day we ask the Blessed Saints in heaven to pray for us, on All Souls' Day we pray with equal fervour for those more lowly souls of Christ's, who need our prayers as we shall need the prayers of others in Heaven and earth when our death shall—please God—mark for us our entrance into life.

BOOK NOTICES.

Modern Roman Claims,

Considered in the light of Scripture and History and found to be groundless assumptions. By Andrew Gray, D.D. Boston, Mass. 1895.

A very clever and readable contribution to the controversial literature of the Roman question. The author shortly dissipates the claim that Rome was the first church; and that S. Peter was its founder. Certainly S. Paul would not have written the Epistle to the Romans, A. D. 60, and have spoken of "imparting to them an establishing spiritual gift," if they had already been eighteen years under the diocesan care of the Apostle of the Circumcision. Nor was S. Peter apparently in Rome when S. Paul arrived in A. D. 63, or mention would have been made of it. S. Paul would not have assumed charge; for his boast was that he had "strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." The tradition that SS Peter and Paul both died in Rome is probably true; but it is tolerably certain that the Apostle to the Gentiles founded the Roman Church, and that it was, as all are, a daughter of Jerusalem.

He also makes a happy point in mystical interpretation of texts. Referring to the exaggerated expansion of mystical meanings to the texts, "Thou art Peter" and "Feed my sheep," he asks us to call to mind how immensely the position of S. Peter would have been elevated to that of chief intercessor of the church, if the word from the cross had been said to him instead of to S. John, "Behold thy Mother." And in the writer's own words, "Yet again, on that terrible night, when S. Paul and his fellow passengers were so 'tossed with tempest, and driven up and down in Adria,' the great Apostle declared 'there shall be no loss of any man's life among you but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee'—(Acts xxvii, 22-24.) Imagine the use that would have been made of the final words in this quotation by Roman theologians, had the words been addressed to S. Peter. S. Peter was certainly not the only Apostle to whom words were addressed on which supremacy might be built.

The book is compact, terse in style, easily readable in a busy man's time, and for a popular handbook goes over the ground very clearly and vigorously.

ANSWERS TO CORRESPONDENTS.

DOUBTFUL.—*Should women in choir be vested? If not, what are the reasons? If necessary to have women in a choir, how could it be arranged properly?*

There is no good reason why women should not sing in church, but there is very good reason why women in church should not wear men's clothes. Now, the cassock and cotta, as Bishop Doane has recently said, are "as much articles of male attire as coats and trousers are." "Nothing is clearer," says Bishop Nicholson, of Milwaukee, "than that the cassock and cotta all along the ages has been a recognized part of ecclesiastical male attire, and nothing else. Our judgment, therefore, would be that females appearing in this acknowledged male attire in our public worship are liable to arrest, and could be arrested. They might just as well, and just as lawfully, and just as reasonably, appear in pantaloons, cutaways and plug hats, parading the public streets." The Archbishop of Paris has recently instructed his clergy to refuse to communicate women presenting themselves at the altar in bloomers. It might be well if our Bishops were similarly to refuse the sacraments to women dressed in cassock and cotta. While it is true that a woman's voice may be heard with equal propriety in either spoken responses or singing, there is a difference between women *in choir* and women *in a choir*. The former is not to our liking, even though women's costumes be worn; but a woman behind a screen or in a gallery, is not technically *in choir*, although her voice may blend with the choir. Under these circumstances it may be well for the women to wear some modest head-dress, such as a veil, for decency and uniformity.

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