



THE

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ARROW

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It is evidence of the steady growth of the practice of praying for the dead in the Anglican Communion that during the month of November there were sent in to the Clergy of the Church of St. Mary the Virgin, New York, for remembrance at the Altar at the Requiem Masses, the names of 1 Archbishop, 31 Bishops, 78 Priests, 1 Deacon, 21 Sisters of Mercy, 977 men, and 1046 women; making a total of 2,155 souls remembered during the month.

THE Diocese of Springfield, in 1884, dropped out of the title page of its journal the words, "Protestant Episcopal," and in 1892 dropped them from its Constitution and Canons. The tide has turned in spite of some censures which were volunteered upon this action of Bishop Seymour and his faithful Clergy and Laity. We anticipate a strong following in the omission of "Protestant Episcopal" by many Dioceses, Milwaukee having taken the step in this year, 1897.

THE Rev. Dr. George H. Houghton, D.D., Rector of the Church of the Transfiguration, New York City, was called to rest very suddenly from the midst of his labors, on Wednesday, November 17th. On that day he had celebrated early Mass and Matins, a most worthy preparation for his departure. At the conclusion of Vespers one of his curates hastily called to his bedside, ministered to him and said the commendatory prayer. His body clad in Eucharistic vestments, with silver paten and chalice in his hands, surrounded by lights and flowers, lay in state on Friday in the chapel. On Saturday morning, the Bishop of New York, a number of clergy, the choristers and the vestry, proceeded with the body to the high altar of the church. The Bishop took the Committal Service, using again the commendatory prayer, after which the Rev. George C. Houghton, D.D., rector in succession, celebrated the Requiem Mass, using the Collect, Epistle and Gospel from the first Prayer Book of Edward VI. The Bishop alone received communion from the celebrant. The church was filled to overflowing.

Dr. Houghton had just completed the forty-ninth year of his rectorship, always a conscientious priest, an indefatigable worker, a loyal adviser to his late Bishop Horatio Potter, a wise officer of the diocese. His ministrations were without cessation towards God in the daily mass and offices, and towards his fellowmen in every way, especially in the confessional. He was a friend to the friendless, a comfort to penitents, a father to his people, an elder brother to the clergy—altogether an exemplar among men. May he rest in peace. Amen.

THE *Ave Maria* says that Catholics are often complained of as painfully wanting in sociability, and that people may kneel together in our churches for years without ever coming to know one another. "It is a curious fact," says our contemporary, "that a prominent Presbyterian divine has just stigmatized over sociability as the cause of the failure of the Protestant churches. 'The sooner we come back to the idea of the church as a place of religious worship, and not as a place for social recognition and mutual acquaintance,' says Dr. Witherspoon, 'the sooner will the non church-goers come to feel at home, and to come and go as they now do in business houses and places of popular amusement.'"

SOME knowledge of what our missionaries have to fight against in Africa, and what they are accomplishing there, may be gathered from the following paragraphs from the New York *Sun*:

"The Anglican Bishop of Sierre Leone, who accompanied the recent British Ashantee expedition as chaplain, is now in England, and has been making some interesting statements regarding the doings of King Prempeh. At Coomassie he came to a grove of silk cotton trees, which were the fetish of that country, and among the trees he saw the remains of hundreds of people who had been executed to please the king and the people. He believed it would bewitch the mark if he said he saw thousands of bodies lying there. Benin is not more than thirty miles from where steamers pass, and yet there this year they crucified and mutilated men, women and children.

The sacred burying place of the Kings of Coomassie was the treasure house where the gold dust was preserved. The Bishop says that every three months the king had to visit this burying place of his ancestors, and twenty slaves were sacrificed. A skewer was pushed through their cheeks so as to hold their tongues down, lest they should repeat the king's oath and be set free. Then, at a given signal from the king, their heads were struck off from behind and fell into a brass basin. This basin, the Bishop says, is now in London. King Prempeh, who was only twenty-four years of age, and revelled in all this blood-spilling, is, the Bishop says, now one of his congregation in Sierre Leone, and only shortly before he left he taught him, at his own request, the Lord's Prayer.

"This man," says the Bishop, "used as a nightly amusement to send for a slave and have her killed before him. Then, while his many wives gathered round him and flattered him by telling of his greatness, he warmed his feet in the victim's blood."

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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; Matins, 9 a. m.; Vespers, 5 p. m.

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

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7:30 a. m. to 5:30 p. m.

The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.

The Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR DECEMBER.

- 1 We. St. Mary's Guild Monthly Mass, 9:30 a. m.
- 2 Th. In Octave.
- 3 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 4 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 5 S. **Second in Advent.** G. A. S. Monthly Meeting and Office for the Dead, after Vespers.
- 6 Mo. *St. Nicholas, Bp.* G. A. S. Monthly Mass, 8 a. m.
- 7 Tu. In Octave.
- 8 We. **Conception of the Virgin Mary.** Masses, 6:30, 7:30, 8 and (Solemn) 9:30 a. m.
- 9 Th. In Octave.
- 10 Fr. In Octave. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 11 S. In Octave. Confessions, 4:30 to 5:30 and 7:30 to 9 p. m.
- 12 S. **Third in Advent.** In Octave. Procession before Solemn High Mass.
- 13 Mo. *St. Lucy, V. and M.* In Octave.
- 14 Tu. In Octave.
- 15 We. **Ember Day.** Octave. *Abstinence.* Additional Mass 9:30 a. m.
- 16 Th. C. B. S. Monthly Mass, 8 a. m.
- 17 Fr. **Ember Day.** *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 18 Sa. **Ember Day.** *Abstinence.* Bona Mors Annual Mass, 8 a. m. Confessions, 4:30 to 5:30 and 7:30 to 9:30 p. m.
- 19 S. **Fourth in Advent.**
- 20 Mo. Requiem Mass, 8 a. m.
- 21 Tu. **St. Thomas, Ap.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 22 We. Additional Mass, 9:30 a. m.
- 23 Th. In Octave.
- 24 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 10 to 12 a. m., 3 to 5 and 7 to 8:30 p. m. First Vespers of Christmas, and Procession, 8:30 p. m.
- 25 Sa. **Christmas Day.** Low Masses, 6, 7 and 8; High Mass, 9; Solemn High Mass, 10:45 a. m. Matins, 10 a. m. Vespers, 4 p. m.
- 26 S. **St. Stephen, Proto-Martyr.** In Octave. Low Masses, 7 and 8; High Mass, 9; Solemn High Mass, (with Procession), 10:45 a. m.
- 27 Mo. **St. John Evangelist, Ap.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 28 Tu. **The Holy Innocents, Mm.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 29 We. In Octave. Additional Mass, 9:30 a. m.
- 30 Th. In Octave.
- 31 Fr. *St. Silvester, Bp.* In Octave. *Abstinence.* Additional Mass, 9:30 a. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

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

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

- Sunday.—Singing School, 10 a. m., weekly.
Sunday School, Lessons, 2:30 p. m., weekly.
Guild of All Souls, after Vespers; before first Monday in month.
St. John's Guild, 8 p. m., after First Sunday.
- Monday.—Men's Guild, 7:45 p. m. weekly.
Sons of St. Sebastian, second in month.
League of St. Lawrence, as called.
- Wednesday.—St. Mary's Guild, 10 a. m., first in month.
Guild of St. Mary of the Cross, 8 p. m., weekly.
Guild of St. Alban the Martyr, 8 p. m.
- Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.
St. Joseph's Guild, 7:30 p. m., weekly.
- Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.
Bona Mors Society, after Vespers, before last Saturday in month.
- Saturday.—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Second Sunday in Advent, December 5th.

HIGH MASS.

Entrance of the Procession, Hymn 50..... Monk
Introit, Hymn 47..... Monk
Mass in C..... Silas
Sequence, Hymn 48..... Monk
Offertory Anthem from "The Last Judgement"..... Spohr
Post-Communion, Hymn 49..... Gregorian
Hymn 238..... Haynes

VESPERS.

Hymn 226..... Pearsall
Psalms 96, 97..... Gounod
Magnificat and Nunc Dimittis..... Gounod
Vesper Hymn 45..... Groatorex
Anthem from "Requiem"..... Mozart
Hymn 51..... Webbe
Hymn 203..... Dykes

Feast of the Conception, Blessed Virgin Mary.

Sunday in Octave. Third in Advent, December 12th.

SOLEMN PROCESSION AND HIGH MASS.

Hymns, 215, 242, 545..... Prentice
Mass in E flat..... Lovoff
Sequence, "Rise, Crowned with Light"..... Prentice
Offertory Anthem from Psalm 24th..... Dykes
Post-Communion Hymn 450..... Warp
Hymn, "O Mother dear Jerusalem"..... Warp

SOLEMN VESPERS.

Hymn 395..... Balfe
Psalms 84, 122, 131 (Twelfth Selection)..... Prentice
Magnificat and Nunc Dimittis..... Giorza
Vesper Hymn 396, Part II..... Haydn
Anthem, "How lovely are Thy Dwellings"..... Spohr
Hymn 455..... Concone
Hymn 240..... Herold

Fourth Sunday in Advent, December 19th.

HIGH MASS.

Entrance of the Procession, Hymn 50..... Monk
Introit, Hymn 47..... Monk
Mass in C..... Silas
Sequence, Hymn 48..... Monk
Offertory Anthem, from "St. Paul"..... Mendelssohn
Post-Communion, Hymn 49..... Gregorian
Hymn 238..... Haynes

VESPERS.

Hymn 226..... Pearsall
Psalms 96, 97..... Gounod
Magnificat and Nunc Dimittis..... Gounod
Vesper Hymn 45..... Groatorex
Anthem, "Hark! A Thrilling Voice is Sounding"..... Farmer
Hymn 51..... Webbe
Hymn 53..... Gumbert

CHRISTMAS, 1897.

Christmas Eve, Friday, December 24th.

FIRST SOLEMN VESPERS, WITH PROCESSION.

Prelude, "Peaceful night"..... Resch
Hymn 60..... Gaul
Proper Psalms 89, 110, 132..... Generali
Vesper Hymn 57..... Mendelssohn
Anthem, "The Holy Night"..... Lasser
Hymns in Procession, 62, 58, 59..... Ancient Melody
Carol, "Holy Night"..... Clarke
Hymn "Hail! Thou Long Expected Jesus"..... Abt
Postlude, March for Orchestra..... Abt

Christmas Day, Saturday, December 25th.

SOLEMN HIGH MASS.

Prelude, Andante from Violin Sonata..... Rubenstein
Mass in E flat..... Von Weber
Sequence, Hymn 60..... Gounod
Offertory Anthem, "The Shepherds of Bethlehem"..... Verdi
Hymn of Adoration, 59..... Reading
Post-Communion, Hymn 482..... Smart
Hymn 56..... Schumann
Postlude, Fest-Marsch (Orchestra)..... Bach

St. Stephen's Day. Sunday in the Octave of Christmas, December 26th.

SOLEMN PROCESSION AND HIGH MASS.

Hymns 62, 58, 60..... Macfarren
Sequence, Hymn 64.....
The rest same as at the Mass on Christmas Day.

SOLEMN VESPERS.

All as at Vespers on Christmas Eve, except the Procession and

Vesper Hymn 65..... Freylinghausen
Hymn, (Commemoration)..... Mason

THE PARISH.

ALL the masses on December 8th. Feast of the Conception of the Virgin Mary, are for communion; on Sunday, the 12th, at half-past seven and nine; on other days within the octave at half-past seven and eight; and the additional masses on Friday, the 10th, and Wednesday, the 15th.

THE twenty-seventh anniversary of the opening of the parish will be December 8th to 15th. The proper way to celebrate the feast is for each parishioner to receive the Blessed Sacrament, after due preparation, and to make very liberal offerings. The intention at the Solemn Mass, on the 8th, is for God's blessing on the parish, and on the Sunday within the octave for our benefactors living and departed.

THE ANNUAL MEETING OF THE MEN'S GUILD, will be held Tuesday evening, December 14th, 1897, at 7.45 p.m. Friends of the Guild are cordially invited to be present. A full attendance of members, active, associate and honorary, is requested, as officers will be elected for the ensuing year. The Rector will make his annual address; there will be vocal and instrumental music, an address by Prof. La Lande on "Anecdotes of French Authors." Collation.

FROM November 16th to December 23d, on the afternoons of Tuesdays, Thursdays and Saturdays, the ladies of St. Mary's Guild will hold a Sale of Fancy Articles, for the support of the Mission House of the parish. They will also serve tea on those Tuesday and Thursday afternoons. The Sale will be in the Guild Rooms of the Mission House, 133 West 46th Street, adjoining the Church.

At other times purchases of such articles can be made of Sister Mary Angela.

CONTRIBUTIONS of money or articles for the Sale will be welcome. Those who have collected or made things for the Sale will be kind enough to send them at once to Sister Mary Angela, and to interest their friends in this charitable object.

A CONCERT will be given by the soloists, chorus and orchestra of the choirs of the Church, in aid of the mission work of the parish, in St. Joseph's Hall, on Wednesday evening, December 15th, 1897, at 8.30 o'clock. Tickets may be had from the members of the choir, the Sexton of the Church and others. On account of the worthy object of the concert, as well as the assured excellence of the music, it is hoped that all parishioners will take an active interest in its success.

CHRISTMAS Communion is one of the three required each year by Anglican rule. Parishioners will please see the hours of Masses for the Christmas Octave in another column.

THE Children's Christmas Tree will be held on Tuesday the 28th, in St. Joseph's Hall. Donations, etc., are earnestly requested, and should be sent to the clergy not later than the Sunday preceeding. The Guild Trees will be held on the nights of the Guild Meetings.

THE offerings must be most liberal to close the books of the Treasurer without a deficiency.

FUNDS are needed for Altar decorations at Christmas-tide—greens, trees for the schools and Guilds. They may be sent to the Clergy.

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN
THE OLD DEBT OF THE PARISH.

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	800
Carving Capitals of Columns, 20, 21, each	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1898, or in special cases, in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2 50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

Subscribed (to Oct. 15) for New Reredos	\$1,210 58
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary under Rose Window (exterior)	\$2,400 00
Tympanum, upper panel	600 00
middle "	600 00
lower "	1,200 00
Upper Statues on front, each	700 00
Statue of St. Joseph, front of Clergy House	700 00

LETTERS TO THE EDITOR.

DR. HARRIS AND THE ELECTION OF THE STANDING COMMITTEE.

To the Editor of the Arrow:

I have no desire to argue the legal question raised by your correspondent, in his letter published in your issue for November, and with reference to the fact that the names of the candidates at the late Convention were not duly posted and printed.

But, when I read these words: "It may be 'all right' for Dr. Harris to keep *his* place upon the Standing Committee, but how does his failure to do his duty to others place him in the eyes of his brethren?" I could not refrain from sending you my earnest protest against the cruel insinuation contained in that sentence. Anyone who heard Dr. Harris' explanation, made on the floor of the Convention ought surely to realize how deeply our Secretary was vexed by the omission. I will only add that no man who knows Dr. Harris, could possibly have written the cruel words contained in your correspondent's letter.

D. PARKER MORGAN.

To the Editor of The Arrow:

We read your letter in last month's issue from *A Member of the Convention* with great satisfaction. He has done well to bring the matter to public notice. It is not necessary for me to comment upon the fact that Dr. Harris did post his own name but not all the names that were in nomination. So many prominent clergy are disturbed by the error: so much so that there is a rumor abroad that there is an intention to rectify the fault, at least in connection with the delegates to the General Convention, by some action which will enable their election to be made regular.

ANOTHER MEMBER OF THE CONVENTION.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR [] SINGLE COPIES 5 CENTS:

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

THE LORD HATH MADE ME A POLISHED SHAFT [] 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. This request must be renewed at the beginning of each year.

NEW YORK, DECEMBER, 1897.

This number completes the sixth volume of THE ARROW. The Clergy and others who receive the paper free according to the notice above, will kindly renew their postal card applications for the same before the issue of the next number. We are obliged to insist upon this renewal of request each year, in order to keep our free list clear of false addresses. From the postal cards received a new list will immediately be prepared and the old list will be dropped.

THE DEAD IN CHRIST.

"God hath delivered my soul from the place of hell: for He shall receive me"—are words in the 49th Psalm of the Psalter, which by the translation in the Authorized Version read: "God will redeem my soul from the power of the grave: for He shall receive me." But, whichever word or words we take, there is a meaning literal and mystical, that in and after death the soul of a righteous man can be delivered from the place and power of the grave or hell. Without entering fully into the question of the "Last Things", as they are termed, Death, Judgment, Heaven and Hell, a few thoughts may help us either in renewing our own minds, or in teaching or correcting some misapprehensions that are popular. Popular ideas are not always Christian.

There are two judgments given to every soul. The Particular Judgment at the hour of death, when the soul departs from the body in which it has lived. This is the Individual Judgment—never to be reversed—either salvation or condemnation.

"Blessed are the dead who die in the Lord. Even so, saith the Spirit."

No matter how little grace a soul may then have, if it have any, Christ claims it against the demands of Satan. "The smoking flax will He not quench." But as life here is a state of probation or trial, when death comes the cause is ended. Whilst here the soul is to make its calling and election sure. Therefore, in the language of the Prayer Book, at death the soul is to pass into "an endless and unchangeable state." Probation is ended, the time has passed: for time is not endless. This is the Individual Judgment.

But the General Judgment, at the second coming of Christ,—that will be when all that are in

the graves shall hear His voice and come forth; some to the resurrection of life, others to the resurrection of condemnation. That is, in the language of the Catholic Creed—"He shall come again with glory, to judge both the quick and the dead, and of His kingdom there shall be no end." In common language this is called the Last Day, the Day of Judgment. Those living at that time shall be changed. The dead shall come from where they have been, to re-enter into their risen bodies: "the earth and the sea shall give up their dead." The happiness of all that are to be happy shall be increased, the glory of God, Father, Son and Holy Ghost, shall shine in the accomplishment of redemption. Christ's mediatorial work shall be refulgent in the completeness of His labors. The angels shall rejoice in glory—they who have so often had joy in heaven as each sinner showed repentance. The saints who accompany Christ from heaven, who have prayed for those on earth, and welcomed them into the spiritual courts when they left the earth, shall increase their own happiness in the resurrection. The countless multitudes who have been before the throne—all shall receive that increased happiness and glory which is to be when the "corruptible shall put on incorruption," and the "mortal immortality:" at that identical moment, as revealed—and not before—death shall be swallowed up in victory.

The consensus of the whole Catholic Church is briefly this:

Life here for probation, the soul living in the body:

Life after death, after the separation of the soul from the body, after the Individual Judgment:

Life after resurrection of the body and reunion with the soul, after the General Judgment and day of open reward, the consummation of all things throughout eternity.

However, there has been a difference in dogmatic language, in different parts of the Catholic Church, concerning the condition of those who are to be saved, who have passed away from earth in an imperfect condition. It is not concerning those who have been so pre-eminent in virtues that their merits have been recognized at once, after their death. They, with one consent, have been called Saints. It has always been held that they reign with Christ in glory, in heaven, perfect before His face. Likewise they have been accounted as clear from fault at the moment of their Individual Judgment, having had time for true repentance, having judged themselves, so that in one sense they were not judged of the Lord, or having had no opportunity to sin after they had received the laver of regeneration—the new birth unto righteousness.

There has been no difference in the opinion of the Fathers and Doctors of the whole Church concerning them. They hold, and have held, that the saints and those who die without the commission of sin after Baptism, go directly into God's sacred presence, and there remain. They have always termed this place Heaven.

In the Scriptural account, "Christ Jesus is a priest forever after the order of Melchisedech: because He continueth ever He hath an unchangeable priesthood: Such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, made higher than the heavens. He is set down at the right hand of the throne of the majesty in the heavens. Christ is entered into

Heaven itself now to appear in the presence of God for us." Thus it is written of Christ.

And of those perfect ones with Him: "they are come unto Mount Zion, unto the City of the Living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the First born which are written (enrolled) in Heaven, to God the Judge of all, to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant." There has been no varying opinion of the whole Church concerning this revelation of Christ and His Saints in Heaven—those "spirits of just men made perfect."

Nor has there been any difference concerning the souls that have been imperfect and have done insufficient penance for their sins, that are in pain until they have paid the penalty, that are detained awhile, that are prayed for by the Church, that are remembered in private and public prayers and especially at the august sacrifice of the altar. There has been full consent and without any difference that we may pray for their speedy deliverance into rest and light, for their liberation from that detention which is not to last forever. And there has been no difference concerning the truth that at the Individual Judgment the soul is made aware fully that it is to be in glory eventually, and is, therefore, able to bear its purification with a patience and a satisfaction unspeakable, as a man suffers during an operation in the knowledge that he is to have perfect health eventually.

But between the Eastern and Western parts of the Church the tradition has been at variance in this way: The Eastern or Greek Christians have held that there were but two places beyond—Heaven and Hell,—and that the souls who have passed away from earth imperfect, and yet compelled to do complete penance for their sins, are purified in hell, the place of the lost, and from thence are delivered and enter into Heaven thereupon.

The Western or European Christians have held that there are three places beyond,—Heaven, Purgatory and Hell. That those who are lost do not enter into the place of purification; for at death they had their Individual Judgment, and were found wanting, and did not die in the Lord, but entered into the endless and unchangeable state for loss. Western theological tradition teaches that the place of purification or purification is where venial sins are cleansed, where imperfect souls undergo that punishment for sin, which they escaped on earth—for each sin has its due punishment follow on earth or beyond the grave. The forgiveness of guilt does not do away with the inevitable consequences of guilt. They must work themselves out.

Let us digress a moment. There are some who have been brought up to avoid the use of the theological name Purgatory, who never hear it without thinking of Romanism, and the fanciful picturings of mediæval purgatory. The Anglican Church condemns the Romish doctrine of purgatory—a view, theory, unfortunate idea which the Western Church, as an Institution, has not taught. In itself the word means a place of purification by fire. *Pur* is the Greek word for fire. The declaration that a person or thing shall suffer by fire, is intended to convey the thought of benefit as well as destruction.

For example, St. Paul says, Christ Jesus is the only foundation: If any man build upon this

foundation, gold, silver, precious stones, wood, hay, stubble, his work shall be made manifest: it shall be revealed by fire: the fire shall try every man's work of what sort it is: If any man's work abide he shall receive a reward: if any man's work be burned he shall suffer loss—but he himself shall be saved yet so as by fire. It is sufficient to say that purification clears away all dross, leaves precious metal, only benefits, proves gold to be gold. And that we may even further assure ourselves of the value and truth of this theological phrase, let us recall that our clergy in commending the souls of our people to God at the hour of their death pray for the soul.

"O Almighty God, with whom do live the spirits of just men made perfect after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in Thy sight. Wash it in the Blood of that Immaculate Lamb that was slain to take away the sins of the world: that whatever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee.

Taking this prayer of our Prayer Book, as an exponent of Catholic truth, does it not convey to the mind of a well-instructed Churchman the same truth that is held in the whole Church? "With, or in the presence of God, do live the spirits of just men made perfect"—the saints in glory. May this departing soul "be precious in Thy sight,"—the Individual Judgment. "Wash it in the Blood of the Spotless Lamb of God, Jesus Christ," "purge and do away whatsoever defilements it may have contracted"—the purification by purgation: "present it pure and without spot before Thee,"—in Heaven.

What disturbs some people about the theology of the Church seems to be like this: They accept and grasp the existence of the saints who reign in glory before God's face. They accept, likewise, that there have been many enlightened souls who should in justice be in receipt of a great reward rather than in continual pain. They cannot but believe that ordinary and even extraordinary lives need purification before, at, and after death—for they know that the purity of God and of those round about Him, is far beyond attainment in this life. They know that even at death, not all thought of earth and temptation has been entirely removed, nor all consequences of life's struggles done away with—even if guilt has been forgiven by absolution. But they are grieved at the idea that some soul whom they have loved for years, is to be in a state or process of purification during all the centuries which roll on between the hour of death and the Day of Judgment. That is their difficulty: That worries them, staggers them, halts them: Over that they stumble; and, resisting the idea that some soul, whose comparative purity they feel sure of, whose sorrows in life here were a purifying fire, should for hundreds of years undergo pains of further purification, they cover their faces with their hands and say to themselves that God in His love cannot require such an ordeal or a belief in so terrible an experience. But how if they have jumped at a wrong conclusion? How

if they have invented a theory to themselves which the Church has not taught or required them to accept? How if they in some way have arrived at a decision which is not only hard to reconcile with divine mercy, but has never been taught by the Church in the Divine Name? For indeed, the Church has not dogmatized upon the duration of those purifying fires and pains. No particular length of time has been determined. But only this:—that the best and purest of souls need purification—that purification must be complete—for “Nothing that defileth can enter into the Kingdom of Heaven,”—that purification may have been in process during earthly life—that souls who have undergone sorrows, persecutions, and misfortunes as their earthly lot, have indeed been chastened of the Lord, before death, that in a moment or in the twinkling of an eye, the ecstasy of purification can be accomplished and God satisfied. And thus reasoning and believing, they embrace the faith of the Church; that the atoning Blood of Jesus conquers the temporary failures of souls, and that the spirits of righteous men are in the presence of Jesus—saints and martyrs—great and small, rich and poor, young and old, of all nations, kindreds and tongues—the multitude that no man can number are before the Eternal Throne. Why may, and are not those whom we have loved and revered, of cherished memory—why may they not be already among that multitude?

And then, in the name of Charity, why should any one select the case of some soul whom he has loved and still loves, and assume that God will keep that particular soul in the pains of purgation until long years have passed or until the Judgment Day? Is it not rather an assumption thus to single out? Is it not an unkind judgment of that soul's condition, of God's love also? Is it not an egotistical state of mind that one set himself up as judge of what a soul may need or not need? Indeed, when hearts are so warped that they assume to say how little of discipline the soul whom they love may require according to God's mind, they are very prone to be warped also towards souls in whom they are but little interested, or, perhaps, are antagonistic towards, and either indifferent towards their future experience or possibly quite inimical. At least we have heard words of interest expressed concerning some darling soul, by the same mouth and almost in the same breath, which had none but words of contempt or hateful spite towards some one who has been a degraded villain up to his last hour.

There are some who venture to make a theory to themselves that the righteous dead are none of them in Heaven, and will not be until after the General Judgment. Others, who invent that they are in purgation until prayed out by masses, or payed out by alms: still others, who assert that there is no purgation or progress after death, no suffering after the eyelids are closed, but that at that last moment a miraculous act of God admits to highest heaven and ends all consequences of sin, even though the person seemed to become unconscious in acts of sin.

There are persons who think that pain and consolation do not or cannot exist together at the same time. And yet how many of us can testify to having witnessed Christians full of faith and peace, lying in beds of agony, uncomplaining, in deepest depths of suffering.

Those who grasp more fully how great is the enormity of sin, see no difficulty in the Catholic truth that pain is disciplinary, that sin and pain—and a righteous use of life's sorrows and agonies are a wise feature in our redemption and our probation here on earth or wherever God may chasten us before or after death. The unbeliever or scoffer who belittles God's truth, logical or revealed truth, refuses to accept this part of the Christian verities: but he also refuses to believe that Jesus Christ is the Son of God—his Creator—his Redeemer—his Judge either now or at the Last Day. But the believer who does not pick and steal and choose from the Faith, who accepts humbly all the Faith, and—where he cannot see—asks for the Light of the World; he knows that pain and suffering are purifying at all times, both to the great sinner and to the tender innocent. He knows that by the sufferings of the One Innocent—the Greatest—whoever was, or ever shall be on this earth, has the most glorious painless happiness been obtained:

“We see Jesus, Who was made a little lower than the angels, by the suffering of death crowned with glory and honor: that He, by the grace of God, should taste death for every man. For it became Him for Whom are all things, and by Whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through suffering.”

LETTERS.—CONTINUED.

To the Editor of the Arrow:

Will you kindly enlighten one who is puzzled. The rubric before the Confession in the Communion Office directs the latter to be said “by those who are minded to receive the Holy Communion,” and “Shortened Mass” has always appealed to one's common sense on the theory that certain parts belong to communicants exclusively. Yet in Catholic Churches, at Low Mass, one hears almost the entire congregation, regardless of the matter of reception, repeating the Confession; and certain Catholics teach it as the proper thing to do. Why omit it at a late mass then, or why disobey the rubric at any time? Please inform me if the congregation should say it at every mass, and the reasons for so doing.

CATHOLIC.

[Our correspondent is correct. We urged this matter several years ago in a reprint from THE ARROW, entitled *The Integrity of “Shortened” Mass*. In this tract, still in circulation, we show, what indeed, is sufficiently apparent, “that the parts of the service plainly marked for communion are intended by the Church to be used solely by or in the name of communicants:” and, further, we advise “all churchmen, in order to keep before their minds the plain teachings of the Church, to underscore in their Prayer Books the following words—‘those who come to receive’—‘all those who are minded to receive’—‘in the name of all those who shall receive’—‘us who have duly received’.” Our tract has had a large circulation and influence. We believe that even in churches where “Shortened” Mass is not the regular rule, an increasing number of the laity, when they attend mass without intending to receive the Blessed Sacrament, use private devotions during the recitation of those parts of the service which relate solely to communicants, (viz: the Exhor-

tation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, Administration of the Blessed Sacrament, and the Prayer of Thanksgiving). But it requires time to overcome the inertia of long habit. Only a few years ago non-communicating attendance was decried, now it is everywhere practiced. Formerly non-communicants went out after the prayer of the Church Militant, and took no part whatsoever in the offering of the Lord's Supper; now they very properly remain, but they sometimes make the mistake of joining in those parts of the service which apply only to communicants. Of course, "Shortened" Mass, as the natural and necessary sequel to the practice of non-communicating attendance, is bound to prevail.

[Editor of THE ARROW.]

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