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. The Bishop's body was conveyed to his private room, and the clergy and curates hastily called to his bedside, ministered to him and said the commendatory prayer. His parting words to his clerical brethren were, "My friends, I have been very happy in my work in this diocese, and I can now see the laborer receive his wages." His last words to his family were, "Farewell, my dear ones, I have done my best, and I now go to my Maker." He was a man of prayer, always reciting the Ave Maria before going to bed, and he was also a man of peace, always striving to make the world a better place.

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 be within 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 skrewer 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.'
KALENDAR FOR DECEMBER.

1. We. St. Mary's Guild Monthly Mass, 9.30 a.m.
2. Th.
3. Fr. Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
4. Sa. Christmas Day, Low Mass, 8 a.m., Confessions, 4.30 to 5.30, and 7.30 to 9 p.m.
7. We. Conception of the Virgin Mary. Masses, 6.15, 7.30, and (Solemn) 9 a.m.
8. Th. In Octave, Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
9. S. In Octave, Confessions, 4.30 to 5.30, and 7.30 to 9 p.m.
10. Mo.
11. T. S. In Octave, Confessions, 4.30 to 5.30, and 7.30 to 9 p.m.
12. Tu.
14. Th.
15. Fr. Abstinence. Additional Mass, 9.30 a.m. Confessions, 2.30 to 5 p.m.
19. S. Fourth in Advent.
20. Mo.
21. Tu.
22. We.
23. Th.
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.
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. John the Baptist. In Octave, Low Masses, 7 and 8; High Mass, 9; So emn High Mass, (with Procession), 10 a.m.
29. We. In Octave, Christmas Mass, 9.30 a.m.
30. Th. In Octave.

SPECIAL VOTIVE, AND OTHER MassES.

Sunday,— For the Children, 9 a.m., weekly.
Monday— G. A. S., 8 a.m., first in month. Requiem 8.45 a.m., other Mondays.
Wednesday.— St. Mary's Guild, 9.30 a.m. in month.
Thursday.— C. B. S., 8 a.m. Nearest middle of month.
Saturday.— O. Y. R. M. L., 8 a.m. first in month. In Mission House Saturday.
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.
Monday.— St. John's Guild, 8.30 a.m., before First Sunday.
Tuesday.— St. Mary's Guild, 7.45 p.m., weekly. Sons of St. Sebastian, second in month.
Wednesday.— St. Mary's Guild, 10 a.m., first in month.
Thursday.— Guild of St. Mary of the Assumption, 8 a.m., weekly. Guild of St. Alban the Martyr, 8 p.m.
Friday.— Guild of St. Mary of the Angels, 3.30 p.m., weekly.
Saturday.— Industrial School, 10 a.m., weekly.
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 choir 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 Communions are 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 preceding. 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 ................................... 8,000
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.

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 were 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 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.

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 refugient 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 consecration 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 part "Heavenward.

In the Scriptural account, "Christ 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, 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. Here, 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 there 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 lost. The 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. 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, stagger's them, calls 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
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—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.

The ARROW.

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 part of the Office usually marked for communion is intended by the Church to be recited solely 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-

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 reason with, but divinely merciful, 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 soul to have undergone may require excursions, 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, 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 reverenced, 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 purification 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 of words of interest expressed concerning some darling soul, by the same mouth and almost 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 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, 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 reverenced, of cherished memory—why may they not be already among that multitude?
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.]
F. W. DeVOE & CO.

ARTISTS' MATERIALS
OF EVERY DESCRIPTION,
WHOLESALE AND RETAIL.

FULTON STREET, COR. WILLIAM,
NEW YORK.

PLUMBING, FURNACES, RANGES, ROOFING AND HOUSE FURNISHING.

THOMAS HINDLEY & SON,
JOHN H. HINDLEY, Proprietors,
119 SIXTH AVENUE, near 46th Street,
NEW YORK.

FREDERICK C. MARTIN
UPHOLSTERER AND DECORATOR,
DEALER IN FURNITURE AND WALL PAPERS, FURNITURE COVERED, FRESCOING, PAINTING & PAPER HANGING.
FIRST-CLASS WORK AT REASONABLE PRICES.
148 BROADWAY, BET. 410 AND 430 STREETS.
ESTIMATES AND DESIGNS FURNISHED.
JUST PUBLISHED.
THE PILGRIM'S PATH.
A BOOK OF PRAYERS FOR BUSY PEOPLE.
Compiled by FREDERIC E. MORTIMER, Rector of THE PILGRIM'S PATH.
FREDERICK C. MARTIN

HENRY TIEDGENS
FUNERAL DIRECTOR AND EMBALMING.

HENRY TIEDGENS
STENOGRAPHER AND REMINGTON TYPEWRITIST
PROMPTLY DONE AT REASONABLE RATES.

E. O. THOMPSON
245 BROADWAY
NEAR THE POST OFFICE.

SIXTH AVENUE, near 46th Street, NEW YORK.

PLUMBING, FURNACES, RANGES, ROOFING AND HOUSE FURNISHING.

A BOOK OF PRAYERS FOR BUSY PEOPLE.

JUST PUBLISHED.

Vindication of Anglican Orders.

BY ARTHUR LOWNDER, D.D., 2 VOLUMES, 250 PAGES, PRICE $6.00.

This great work, undertaken long before the Archbishops answered to Leo XII, and worked out on thoroughly independent lines, may be considered as the reply of the American Church to Leo XIII. Every sentence of the Bull *Apostolicae Curae* has been carefully examined, and all the arguments for and against the Roman position honestly and fairly stated. The first part deals with the Historical Review, and such valuable and new information has been brought to bear on the argument. The second part deals with the Liturgical Review, and the Roman position is shown to be defective throughout, even on the very ground they have hitherto considered as impenetrable. At every point it is shown that the Anglican Church has the True Sacramentum, and that all the powers entrusted to it by Christ are bestowed on the Anglican Priest at his ordination. The whole of the argument is on Catholic lines and completely vindicates the Anglican Ordinal from all Italian usurpations.

There has been no work since the Reformation that has so boldly met the Roman challenge on its own ground, and none which has gone into such fulness of detail in its treatment. Another singular merit of the work is, that there has been no appeal to modern Anglican writers to prove the Catholic position, but the appeal throughout has been to the Anglican Fathers of the sixteenth century. A very full chapter has been devoted to the faith and practice of the Orthodox Eastern Churches, and in the Appendix almost every document of any weight bearing on the subject has been included.

The recent semi-official defence of *Apostolicae Curae* by Salvatore Brandi, which received special Papal approbation, has been mercilessly analyzed, and its flaws and contradictions pointed out.

A copious Index completes the work.

JAMES POTT & CO., Publishers,
Fourth Avenue and 23rd Street.

MONTAGUE & CO.

W. LESLIE BROWER
31 BROAD STREET
GEORGE ZWICK,
TAILOR,
269 WEST 43RD ST., NEAR 8TH AVE.
MEN'S TAILORING, CLEANING AND REPAIRING WELL AND PROMPTLY DONE AT REASONABLE RATES.

KATHRENE L. LANE
STENOGRAPHER AND REMINGTON TYPEWRITIST

PUSEY & TROXELL,
ENGRAVERS, PRINTERS, STATIONERS,
123 WEST 42ND STREET, N. Y.

Send two cent stamp for 'Red Book' of Fine Writing Papers, Price List of Engravings, Etc.

Printers of "The Arrow."