



# THE

ISSUED  MONTHLY



# RROW

BY THE SONS OF  SAINT SEBASTIAN

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"LEST any root of bitterness springing up, thereby many be defiled." A modern instance is in the Diocese of Western New York, where Bishop Coxe's teaching with his Quixotic Romanophobia, has apparently bequeathed to his laymen none of his learning and all of his prejudice.

WHAT does *Our Church Work*, the "Official Paper of the Diocese of Western New York" mean by saying that "The consent of more than a majority of the Bishops has been given to the consecration of Bishop Walker." Of course, the Bishops have done no such thing. Bishop Walker was consecrated in 1883.

THE New York *Evening Telegram*, of November 19th, announces that the Rev. R. Heber Newton, D.D., Rector of the Protestant Episcopal Church of All Souls, is to take part in the services whereby the Rev. Minot J. Savage, D.D. will be installed as minister of the *Unitarian Church* of the Messiah

THE St James' Gazette (London), in the course of a leading article entitled, "*An Historic Moment*," says: "Lord Salisbury's great admission of the principle that the United States have the right to intervene in frontier disputes of the American powers and to compel the disputants to arbitrate, altogether transcends in importance the question of the Guiana boundary. It is a formal recognition of the hegemony of the United States on the American continent, and gives the President a position in the New World, which the mediæval Popes and Emperors tried vainly to claim in Europe."

IN Anglican Churches, the Ten Commandments are publicly read every Sunday, at Mass. A Roman paper, *The Ave Maria*, bears testimony to the value of the practice. It says, "We cannot help thinking that it was not a bad custom which a good old priest introduced of reading the Commandments of God, and the Precepts of the Church, on Sundays and holydays of obligation, before beginning his sermon. The divine law was known in that parish, and no doubt it was all the better observed for being so regularly announced. The sight of the venerable pastor solemnly reading the Commandments every Sunday, must have been an impressive one for old and young."

MANY of the Roman papers have been for months past giving prominence to the exposure of the devil worship of certain European branches of the Masonic fraternity, which Miss Diana Vaughan, a former "priestess" of the diabolic

rite has made public. The wonderful conversion of Miss Vaughan to the Catholic faith and her exposure of the obscenities of the Luciferian rites, has been dilated upon editorially, as well as in the news columns of most foreign and American Roman Catholic journals. *The Review of Chicago*, prints the last word upon the subject and comes to the conclusion that Miss Vaughan, whose conversion has been everywhere chronicled as a miracle of grace, is a myth; and that the whole of her revelations are a rehash of a fantastic book, published some time ago, entitled, "*Le Diable au xix. siècle*"

ONE of the most remarkable instances of the growth of Catholic principles among us, as well as evidences of the appreciation of these principles by the laity, is the list published in the *Angelus* of churches, in which special services for the dead were held, during the month of November. The list we know to be incomplete, many Masses for the dead have been said, which are not there recorded, but as it stands, it speaks volumes. In thirty-four churches, Vespers for the dead were publicly recited on the Eve of All Souls' Day; in sixty churches, Requiem Masses were celebrated on All Souls' Day; and for the month of November, 271 Masses for the dead were announced by the *Angelus*. When it is remembered that so recently as ten years ago, the use of the term "requiem mass" always drew a storm of violent words, the decline of prejudice against prayers for the dead, is very apparent.

THE Authorized English text of the Bull of Leo XIII. on Anglican Ordination, together with the three able editorials thereon by the Rev. John Fulton, D.D., LL.D., author of *Index Canonum*, etc., has been reprinted from *The Church Standard*, by E. & J. B. Young & Co. This pamphlet should be in the hands of each of our readers. No Catholic should let this latest papal utterance sink into oblivion until he has made himself thoroughly familiar with its contents. That the Pope proves the validity of Anglican Orders by the flaws in the arguments which he brings against them, is not the most valuable part of his bull. The erroneous statements of the Pope, his misquotations of authors, and his contradiction of the dogmatic utterances of his predecessors cannot fail to make the absurdity of the doctrine of papal infallibility apparent to all who have the grace to read the bull without fear. But Papists, of course, cannot examine this document candidly. True or false, they must swallow the bull whole, without changing countenance. To make a grimace, or otherwise to show signs of distress, would be to stultify their position. For, is not the Pope infallible!

# 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.

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

## 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. 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, 9:45 a. m., weekly.  
Sunday School, Lessons, 2:30 p. m., weekly.  
Bible Class for Women, 3:30 p. m., weekly.  
Burial Guild, after Vespers; first in month.  
Monday.—St. John's Guild, 4 p. m., weekly.  
Tuesday.—Men's Guild, 7:45 p. m., weekly.  
Sons of St. Sebastian, second in month.  
League of St. Lawrence, as called.  
Wednesday.—St. Mary's Guild, 10 a. 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, 8:30 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.

## ORDER OF MUSIC.

### Second Sunday in Advent, December 6th.

#### HIGH MASS.

Entrance of the Procession, Hymn 52..... King  
Introit, Hymn 51..... Webbe  
Mass in C..... Silas  
Sequence, Hymn 48..... Monk  
Offertory Anthem from "Hymn of Praise"..... Mendelsohn  
Post-Communion, Hymn 49..... Gregorian  
Hymn 288..... Haynes

#### VESPERS.

Hymn 226..... Pearsall  
Psalms 96, 97..... Gounod  
Magnificat and Nunc Dimittis..... Gounod  
Vesper Hymn 45..... Grotorex  
Anthem from "Requiem"..... Mozart  
Hymn 54..... Dykes  
Hymn 47..... Monk

### Sunday in Octave of the Feast of the Conception, B. V. M.

#### Dedication Anniversary. Third Sunday in Advent, December 13th.

#### SOLEMN PROCESSION AND HIGH MASS.

Hymns for Procession, 215, 242, 545.....  
Mass in E flat..... Prentice  
Sequence, "Rise, crowned with light"..... Lovoff  
Offertory Anthem, from Psalm 24th..... Prentice  
Post-Communion, Hymn 228..... Ewing  
Hymn 450..... Dykes

#### SOLEMN VESPERS.

Hymn 395..... Balfé  
Psalms, 84, 122, 131..... Prentice  
Magnificat and Nunc Dimittis..... Zoellner  
Vesper Hymn 396, Part II..... Haydn  
Anthem, "How lovely are Thy dwellings"..... Spohr  
Hymn 455..... Concone  
Hymn 249..... Herold

### Fourth Sunday in Advent, December 20th.

#### HIGH MASS.

Entrance of the Procession, Hymn 52..... King  
Introit, Hymn 51..... Webbe  
Mass in C..... Silas  
Sequence, Hymn 47..... Monk  
Offertory Anthem from "St. Paul"..... Mendelsohn  
Post-Communion, Hymn 49..... Gregorian  
Hymn 288..... Haynes

#### VESPERS.

Hymn 226..... Pearsall  
Proper Psalms 96, 97..... Gounod  
Magnificat and Nunc Dimittis..... Gounod  
Vesper Hymn 45..... Grotorex  
Anthem, "Hark! a thrilling voice is sounding"..... Farmer  
Hymn 48..... Monk  
Hymn 53..... Gumbert

### CHRISTMAS SERVICES.

#### Christmas Eve. Thursday, December 24th

#### FIRST SOLEMN VESPERS.

Hymn 60..... Gaul  
Proper Psalms 89, 110, 132..... Prentice  
Magnificat and Nunc Dimittis..... Lambillotte  
Vesper Hymn 57..... Mendelssohn  
Anthem, "There were shepherds"..... Foster  
Hymns in Procession, 62, 58, 59.....  
Carol, "Holv Night".....  
Hymn, "Hail! Thou long expected Jesus"..... Clarke

#### Christmas Day, Friday, December 25th.

#### SOLEMN HIGH MASS.

Mass No. 6..... Haydn  
Sequence, Hymn 63..... Gounod  
Offertory Anthem from "The First Christmas Morn"..... Leslie  
Hymn of Adoration, 59 (Adeste Fideles)..... Reading  
Post-Communion, Hymn 482..... Smart  
Hymn 56..... Schumann

#### St. John's Day. Sunday in Christmas Octave, December 27th.

Solemn Procession before High Mass, Hymns 62, 58, 67.

#### SOLEMN HIGH MASS.

Music the same as on Christmas Day, except  
Post-Communion, Hymn 66..... Derby

#### SOLEMN VESPERS.

Music the same as on Christmas Eve, except  
Vesper Hymn 430..... Mendelssohn  
Hymn 68 (Commemoration, The Holy Innocents)..... Oliver

MR PATMORE maintains that the manuals of devotion compiled since the Council of Trent are enough to drive a sensible Christian crazy by their extravagance and unreality. A comparison of the prayers composed in modern times with the old liturgical prayers, which our forefathers loved, will convince any one that there has been a great falling off in eloquence as well as unction.

—Ave Maria.



## THE PARISH.

THE Annual Meeting of the Men's Guild of St. Mary-the Virgin, will be held in the Guild rooms, on Tuesday, the 8th of December, the Feast of the Conception of the Virgin-Mary, at 7.45 P.M. The officers will be elected for the new year. A Collation will be served and the meeting made one of special entertainment.

THE last Friday in December will this year be Christmas Day, and hence, it is not to be observed with abstinence. The Prayer Book rule is that "All the *Fridays* in the year, except *Christmas Day*, are days of Fasting."

THE clergy will hear Confessions before Christmas, at the hours stated in the Kalendar, except that the Rector will not be in the Church for Confessions on Thursday evening, and the Curates will not be in the Church on Thursday morning.

CHRISTMAS services will begin with first Vespers Christmas Eve, Thursday, December the 24th. After Vespers there will be a Solemn Procession. On Christmas Day, there will be Low Masses at 6, 7 and 8 o'clock; High Mass at 9; Solemn High Mass at 10.45; Vespers at 4 P.M.

HOLY Communion will be given at the 6, 7, 8 and 9 o'clock Masses. This is one of the chief feasts at which the Church requests everyone to receive Communion.

THE Children's Christmas Tree will be held on Tuesday the 29th, 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 Guilds of St. Mary of the Cross (for women), St. Mary of the Annunciation (for girls), and St. Mary of the Angels (for children) will hold their regular Christmas Festivals in the first week of January. Donations for the Christmas Trees are most earnestly requested, as there are many women and girls to be provided for. Sister Mary Maude will gladly give information as to our special requirements.

ON New Year's Day, the Feast of the Circumcision and the Octave of Christmas, there will be Low Masses, at 6.30, 7.30, 8.00 and 9.30.

THE Class for ecclesiastical embroidery, meets at the Mission House, on Monday afternoons, at 2.30 P.M. Ladies interested in the work, are requested to make application to Sister Mary Maude, either during the session of the class, or on any afternoon in the week.

THE following is the summary of the names of faithful departed, who have been remembered by request, at the Requiem Masses during November: 1 Archbishop, 34 Bishops, 51 secular Priests, 3 Religious, 1 Deacon, 15 Sisters, 730 Men, 731 Women; total, 1,566.

THE Guild of St. Alban the Martyr, gave an entertainment for the benefit of the Gymnasium Fund, in St. Joseph's Hall, on Wednesday evening, November 18th. The members desire to express their thanks to their friends in the Parish, for their generous response. The receipts amounted to \$112 00

On the eleventh and twelfth of November a very successful Fair was conducted by the graduates and friends of St. Mary's School for Young Ladies, in St. Joseph's Hall. The money raised, which we understand was a considerable amount, was devoted to the building fund of the school.

St. Cecilia's Day, the Choir Anniversary of the Parish, occurring on Sunday this year, was observed with appropriate ceremonies and music. The special choir Vespers were sung in the evening, and this service, as well as the other services of the day, was largely attended.

H. L. R.—The practice you mention is very common, and one against which no reasonable objection can be urged. It has not been the custom in the Church to confine such ministrations to those who are in Holy Orders, though men have sometimes been set apart for the purpose by a particular form of service. We have lay readers, licensed by the Bishop, who perform some of the functions of the old "minor orders."

## NEW CHURCH FUND.

|  |             |
|--|-------------|
| Amount to be raised (equivalent to paying the old debts) | \$40,000 00 |
| Amount subscribed (to Oct. 1)                            | 20,618 22   |
| Amount still desired                                     | \$19,381 78 |

### SUGGESTIONS FOR GIFTS TO COVER THIS:

|   |          |
|---|----------|
| 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, 19, 20, 21, 22, each | 100      |

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1897, 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.

|   |             |
|---|-------------|
| New Reredos                                 | \$13,895 00 |
| Subscribed (to Oct. 1)                      | 1,148 23    |
| Balance to be raised                        | \$12,746 77 |
| 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    |
| Statue of St. George and the Dragon         | 800 00      |
| Upper Statues on front, each                | 700 00      |
| Statue of St. Joseph, front of Clergy House | 700 00      |

# THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46<sup>TH</sup> 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 SE-  
VANT 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, sem- inarians, 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 1896.

This number completes the fifth volume of THE ARROW. The Clergy and others who receive the paper free, according to the notice on the editorial page, 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.

WE would remind our subscribers that a large number of their subscriptions expired with the October issue of the paper. It will avoid the necessity of sending out bills, if the renewals are sent promptly to the Treasurer, W. Leslie Brower, at the Clergy House, 145 West 46th Street, New York. Subscriptions should be enclosed in envelopes marked "For The Arrow" and may be handed to the ushers on Sunday, or left during the week with Mr. Tiedgens, the Sexton.

## CHRISTMAS.

In its inception and history, the United States has been a Christian nation. As a matter of fact, it has always been ranked among Christian nations. Men are judged by the company they select, and they should not object to the established customs of that company. The recent protest of certain Hebrew rabbis against President Cleveland's proclamation for the observance of this last Thanksgiving Day, on the ground that he calls the American people to pray in the name of Him who taught us to pray, has attracted attention to the undoubted fact that the United States is really a Christian nation. However imperfect or undogmatic the belief of individuals among the people of this country may be, and however defective their practice; a nation which, as a whole, throughout the length and breadth of its territory, observes with rejoicing the day of the nativity of the founder of the Christian religion must be acknowledged to be a Christian nation. Any objection to the reverent mention of Christ by the President of our country simply draws attention to the fact that the

country, as a whole, is Christian. And it would be as wicked to concede, in deference to the wishes of an insignificant minority, that Christ's name should never be mentioned by the chief executive in his official declarations; as it would be to remove the motto "In God we trust," from the coins of the United States, in deference to the wishes of another minority, which is undoubtedly atheistic. This nation is prosperous because it does as a whole, trust in God and because it is Christian.

A child must obey a parent whom it does not choose for itself. The same obligation compels us to obey God as our Father and to accept Christ as our Saviour. In the very fact of their existence and our existence, the obligation consists. We did not create the relationship, but it existed before we chose it for ourselves. In reality, we have no choice in the matter. But just as the love of a child for its parent may grow stronger as years increase, so we may have an increasing knowledge of our obligation to love God; and we may progressively show it. So it is with this nation; Christ is the Saviour of every soul in this country; and, under a more or less ignorant or indefinite idea of His nature and person, the whole country will celebrate Christmas as the day on which our Saviour was born. In ways more or less imperfect all, except a very small minority, will join in honouring His name.

There are those who would keep Church festivals far from secular merry making, but the custom of giving presents at Christmas has had a very large share in keeping before the community the birthday of Christ, and the influence of Christianity. The observance of the day has not been limited to services in the Church. Church holy days should be secular holidays, and it is well when there is some thoroughly popular custom which serves to emphasize a holy day from a secular standpoint. Under cover of this popular enthusiasm the Church can do her work, and bring the religious side of the day to the attention and acceptance of many who otherwise could never be reached. For example, independent of any obligation to rest on the first day of the week, the religious observance of Sunday gains rather than loses by the suspension of business. And the more intimately the pleasure and enjoyments of the people are associated with their religious duties and privileges, the more firmly knit will be the ties which bind the people to the church. Because in the ages of persecution, necessary suffering united Christians in their church, is no reason why to-day the pleasures of life should not be allowed to cement the same bonds. Certainly an artificial gloominess, which some seek to manufacture to accompany religion to day, because, forsooth, in other ages, Christians had so much to endure, is not calculated to make thinking men believe in the adaptability of Christianity to all conditions and circumstances. Sometimes it is pain, but oftentimes it is pleasure which draws whole communities into an active relationship to Christ and the Church. The enthusiastic Christian fetes observed by the peasantry of Europe illustrate the usefulness of pleasure in religion. We believe it to be true that wherever the attempt has been made to banish innocent pleasure arbitrarily from religion, the result has been to banish religion from pleasure, and eventually to permit pleasure to become vicious.



Christmas will come on a Friday this year, and the suppression of the Friday fast, according to the rule of the Prayer Book, illustrates the intent of the Church that the happy side should prevail. It is possible to emphasize the suffering side of Christianity too much. If the crucifix were the sole sculptured representation of our Lord, Christianity would be distorted. But, each in its place, the Church exalts the statue of Christ the Infant in His mother's arms, Christ the Teacher and Healer in the midst of suffering humanity, Christ the Judge and King on His throne with His saints. The Church has its crib for Christmas, and its regal Christ, as well as its cavalry for Good Friday.

Christmas, as a popular feast, is celebrated universally. On that day all try, according to their ability, to give presents to those around them; and this custom, which perhaps may be called secular, is evidence of the strong hold Christianity has upon the heart of the people. If one should try to abolish Christmas, those who were never suspected of being religious would give the Christian reason why the observance of the day should be retained. The multitude may be unread in theology and indifferent to truths which are undoubtedly important; but this has always been the case, even in Christian nations. It is of some importance that on the Birthday of Christ, the day on which God gave His precious Gift to mankind, they like true children, imitate the Parent by giving something to others. It is their testimony that God is their Father. Christmas is a time when we all drop our selfishness, so far as we can, and try to make others happy by presenting them gifts. Since we can say that this nation celebrates the birthday of the founder of Christianity in so Christlike a spirit, we can also affirm that this nation does not reject Christ. However imperfectly Christ's religion be understood, the Christian spirit has triumphed.

The Protestant world attempted to drop the religious observance of Christmas as superstitious; but the constant secular observance of the day has tided over the assault, and gradually drawn back the English speaking Protestants to a recognition of the religious value of the day. Christians have found it impossible to rejoice without also giving thanks. It is not an unusual event now a-days to hear of Protestant Churches which are open for public service on Christmas Day. In like manner, we may confidently expect that in time the constant reiteration of the Catholic word "Christmas" will bring back the Christian world to the Catholic observance of the feast, the celebration of "the Christ Mass." For the Eucharist, celebrated year by year on the feast of Christ's Nativity, is mankind's continual acceptance of God's Christmas gift to the world. God gave His Son on the first Christmas morning for all mankind; dead, living and yet to be born; and as each generation is born it advances to receive the heavenly gift. That Christmas is peculiarly the feast loved by children is full of significance.

At Christmas, the altar in every church will represent the place of Christ's birth. Christians will prepare gifts which, in love and charity, they will present to their fellow men; but in order to sanctify these gifts, the Christian must first present himself to Christ. The altars will be thronged by prostrate multitudes, who will extend their hands to receive divine grace. They

will clasp the Babe of Bethlehem in their hearts full of love. Their love will rise and turn to others. It will behold in those around them the image of their Christ. In peace and benevolence they will make glad the children of their Father. In giving glory to God in the highest, they will magnify peace and good will towards men on earth.

#### HANNAH MARY MAILES.

THE October number of THE SPIRIT OF MISSIONS recorded the death of Miss Mailes, for twelve years past connected with the Japan mission. From the same magazine for November we take the following account of Miss Mailes, life and work. Her death followed an illness of long duration and latterly of intense suffering, and she peacefully fell asleep on the 2d of September at her mother's home in Everett, Massachusetts. The devotion of Miss Mailes's life, unconsciously heroic in its simplicity, makes fitting more than a passing mention.

She was born at St. John's, Newfoundland, in September, 1857. Reared in the Church, a missionary life had always been her ideal. This found its first expression in city mission work in the Parish of the good Shepherd in Boston. She offered herself to the Board of Missions in 1883, and asked to be sent wherever they might determine, China having been her own thought. It was, however for Japan that she was destined. She set forth early in 1884 after a farewell service on the Feast of the Annunciation, held in the Church of St. John the Evangelist, Boston, then in charge of the present Bishop of Vermont.

For seven years Miss Mailes labored in Osaka with unflagging zeal and marked efficiency, a striking illustration of the Holy Spirit's use of a willing instrument. She laid the foundations of a valuable form of Christian work among the common people. She visited from house to house, making herself first acceptable and then in simple ways of her own devising bringing home to the minds of women and children the truths of the Gospel. This kind of work characterized her trips into the interior of the country, where she still more completely adopted the Japanese mode of life with the hardship and suffering involved.

Miss Mailes early established her own domestic life in Osaka outside of the Concession, a house having been built for her use by gifts from American friends of the mission, into which she brought young women to reside with her, first as catechumens to be trained and then to go out as catechists among the people. These pupils were drawn from the better class of the Japanese. "My Girls," as with deep affection she was wont to speak of them, were bound to her by strongest love. This part of her work seems to have received the especial appreciation of her Bishop and Priests.

Never of robust physical health, the climate and Japanese habits of life, combined with the constant inward suffering of great loneliness, wore upon Miss Mailes extremely. Intense devotion, loyalty, and faithfulness were her characteristics, and through Christ she was strengthened.

In 1892 Miss Mailes returned to America to enjoy a sabbatical year.

The remainder of this record is taken from the *Quarterly Leaflet* of St. Stephen's Parish, Boston, with which Miss Mailes was connected at the time of her death, the Priests of which ministered to her during the last months: "With great fortitude she once more, in 1893, set her face toward Japan. It is almost easy on the crest of a wave of inspiration to go to the far mission field for a first term; all then in *couleur de rose*; but to set out once again with cheerfulness and resolution, knowing all the weariness, the loneliness, the difficulties, that lie before, without any romance to relieve the hardness, this calls for Christian heroism. And this is what Miss Mailes did. Her work was new and difficult. It was among the *Etas*—the pariahs of Japan—in Tokyo. But her health steadily failed, and she was sent back to America.

"The fatal character of the disease which was to end her life was not known until last spring, although for a year or more she had been treated by prominent physicians. An operation revealed the fact that she had a cancer of long growth which could not be removed. Up to the time that she knew her days were numbered, she talked hopefully of returning to Japan, or, if this could not be, she planned at least to undertake mission work in this country; but soon came the beginning of the intense pain that was not to leave her until death ended it. With it came the knowledge that she must die. There was no murmuring. Sweet Christian patience marked her closing days. Those who watched about her sick-bed, and ministered to her, cannot easily forget the calmness and quiet joy that possessed her and made a perpetual smile dwell on her lips. At the very last, while she was waiting for her Lord to come, the cup of pain was filled to overflowing. The canopy over her head took fire and her hands and arms were severely burned before she could be rescued. She lingered on for nearly a week more. Then came the end and her soul went its way into the world of refreshment and cleansing. *Requiescat in pace.*

Boston, Vigil of St. Luke, 1896.

#### BISHOPS AND ARCHBISHOPS.

Writing to the *New York Tribune*, Ex-Attache, in the course of a sketch of the late Archbishop of Canterbury, gives this interesting outline of the favorite sports of some of the English Bishops:

"Another feature of the Archbishop's character and which tended to bring him into close touch with society was his love of horseflesh. The Archbishop was an excellent equestrian and seldom allowed a day to pass without a good canter across the river and around Hyde Park. He rode with a light hand, and, true to his sacred calling, never used either whip or spur. His favorite mount was a mare called *Serena*, for which he paid \$3,000, and he taught her all kinds of tricks, which he was fond of showing off to his friends. She would trot alone from the stables to the entrance of the palace at Lambeth as soon as she saw the Archbishop waiting for her there, and before he mounted she would

invariably nose all around his pockets in search of sugar. He was not the only father of the Church who rode. Dr. Temple, the Bishop of London, whose see is shortly to be transformed into an archbishopric, rides a white horse and is a conspicuous figure in Rotten Row during the fashionable hours, while the late Bishop of Winchester, Dr. Samuel Wilberforce, was killed while cantering over the Epsom Downs on a Sunday morning. Nearly every one of the prelates of the Church of England may be said to manifest more or less of a taste, peculiarly Anglo Saxon, for sport of one kind or another. Thus the old Bishop of Chichester, Dr. Durnford, who died the other day at the age of ninety-four, could be seen up to within a few months of his death flying about his large diocese on a tricycle. The Bishop of Ripon plays football with as much zest as a schoolboy, while the Bishop of Exeter is an excellent cricket player. The Archbishop of York, the second ecclesiastical dignitary of the realm, who has to content himself with a stipend of \$60,000 per annum and two palaces thrown in, is more quiet in his tastes and goes in for photography. He may be seen tramping through the chalk districts of England with a photographic outfit placed in a two-wheeled cart, drawn by a small jackass. The Bishop of St. Albans, in spite of his age, has distinguished himself as a fancy skater on the ice, while the Lord Bishop of Manchester not only keeps bull terriers for sporting purposes, but is also an adept with the gloves."

ANOTHER interesting paragraph in Ex-Attache's letter is that in which he mentions some of the fees which an Archbishop has to pay upon entering his office, to all kinds of government, ecclesiastical and court officials.

"Relics of a bygone age, these fees amount in the case of an archbishop to nearly \$10,000, and comprise among other extraordinary items a sum of \$200 for gloves to the members of the Chapter of the Cathedral of Canterbury, \$30 for the sovereign's gentlemen-of-the-cellar, \$20 to the sovereign's chief cook, and \$10 to the "sovereign's barber." When it is only a bishop instead of an archbishop who is appointed, the titular barber of the sovereign contents himself with a fee of merely \$5. What is so tiresome about these fees is that they are mostly extorted in the shape of small sums, which gives the unfortunate prelate the impression that he has paid even more than has really been the case, and it is not astonishing that under the circumstances when the late Dr. Magee was consecrated Archbishop of York he took as a text for the first sermon which he preached as an archbishop in the Minster of York the verse of the New Testament which describes how 'a certain man went down from Jerusalem to Jericho and fell among thieves.' It was this same Archbishop of York who on being received in audience by the Queen to pay his homage remarked to Her Majesty, 'Ma'am, you're the only official person I have seen since my nomination who has not asked me for a fee.'"



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