

# THE

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# ARROW

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The Church Porch of the House of Prayer, Newark, reminds its readers that the clergy of the Parish have a supply of Holy Oil, which has been blessed by the Bishop for uses in anointing the sick; and also that the clergy are ready, whenever occasion requires, to administer this comfortable sacrament

We abridge from the *Church Review* (English) an account of the manner of administering Confirmation in England.

The Archbishop of York visited Christ Church, Doncaster. He was met at the west end of the church, where the procession was formed:—choir, church wardens crucifer, taper bearers, parochial clergy, chaplain, Archbishop. He was conducted to a canopied throne on the north side of the sanctuary near the high altar. The vicar read the exhortation, which was followed by the hymn—*Soldiers, who are Christ's below*. From the pulpit the Archbishop in a very earnest address explained the meaning of Confirmation. A *Litany of the Holy Ghost* and the hymn *Holy Spirit, Heavenly Dove*, were then sung. Confirmation was then administered. The Archbishop again ascended the pulpit, gave his final address and returned to the throne. Singing the hymn *The King of Love, my Shepherd is*, the procession returned to the west end of the church:—cross bearer, acolytes, chaplain, Archbishop, clergy and choir.

The Bishop of Southwark visited the Church of the Ascension, Lavender Hill, S. W., London. The clergy, choir and bishop entered the sanctuary. The service began with a hymn *Soldiers of Christ, Arise*. The preface was read by a priest. The Bishop delivered an address on Confirmation. The hymn *O Holy Spirit, Lord of Grace*, was sung. A procession was formed:—a priest in a cope, preceded by crucifer, acolytes and thurifer, and followed by the choir and clergy. Then came the Bishop's procession:—crucifix, acolytes, chaplain, Bishop. In this procession they sang the *Litany of the Holy Ghost*. The Bishop proceeded with the service at the chancel step. The *Veni Creator* was sung. The candidates were confirmed. The hymn *Thine Forever, God of Love*, was sung. The Episcopal benediction was given.

Our readers will notice in the above descriptions the free use of additions to the simple Prayer Book service. This seems to be an accepted custom in the Anglican Church. The introduction of hymns, addresses, litanies, and even processions is not accounted an extraordinary thing.

The combination of pious with impious sentiments directed by Roman editors against fellow editors, Roman bishops, and Anglicans is some-

times amusing. The blessings and cursings which issue simultaneously are ludicrous even when harrowing. Perhaps the most ridiculous exhibitions of ignorance and conceit have occurred in the various Roman attempts to answer the letter which the Archbishops of England have lately addressed to the whole body of bishops of the Catholic Church, on Anglican ordinations. An example before us is entitled "*The Halting Reply of the Anglican Bishops to Pope Leo's Decision*". It occurs in the editorial columns of a Roman paper edited by a priest. It begins:—"In the reply of the Anglican Bishops to the Pope's decision there are some glaring inconsistencies which puzzle one to understand how cultured men like them could have committed." Most Anglican readers will notice some glaring inconsistencies in this first sentence, which will suggest that the editor is not sufficiently "*cultured*" to proceed with his subject. If the editor of the *Christian Press* were a Dutchman, these inconsistencies might be accredited to his unfamiliarity with the English language. But probably this is an Hibernian attempt to bring the English language as well as the English Archbishops into disrepute, for the editor is one, Meagher; and, that name is not Dutch.

Catholic criticism in this country is a sorry affair. It is mere log-rolling. "Scratch me and I'll scratch you", is the basis on which it is built. It flourishes in full vigor at summer schools. Mediocrity there has its daily pæon of glory. There "*Catholic criticism*" exalts to the stars the little controlling cliques, each little birdie happy piping its little summer song to its tuneful fellow—a grove whence comes the harmonious strain: "We are the people".—*The Review* (Roman Catholic).

In the first two centuries of the Christian era the foundation of the Church of Rome was always ascribed to the two apostles Sts. Peter and Paul. During the third century the belief seems to have grown up that its foundation was due to St. Peter alone, and that he was the first bishop of the see. By the middle of the fourth century that belief was firmly established, and by the middle of the seventh century would not have been disputed. —*Wakeman, History of the Church of England*.

The *Parish Magazine* of the Church of the Annunciation, Philadelphia, says: "On Maundy Thursday the side Altar served as a very beautiful Repository for the Blessed Sacrament. It was separated by a curtain from the main Sanctuary and Choir, and adorned with many lights and flowers. During the day and evening and on the morning of Good Friday many came to offer worship to Him whose Passion and Death the Church was then commemorating".

# 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.

## CALENDAR FOR JUNE.

- 1 Tu. *In Octave. St. Nicomede, M.*
- 2 We. *In Octave. St. Mary's Guild Monthly Mass, 9:30 a.m.*
- 3 Th. *Octave of Ascension.*
- 4 Fr. *Abstinence. Additional Mass, 9:30 a.m. Confessions, 2:30 to 5 p.m.*
- 5 Sa. *St. Boniface, Bp. and v. O. V. B. V. M. Monthly Mass 8 a.m. Confessions, 4:30 to 5:30, and 7:30 to 9 p.m.*
- 6 S. **Whitsunday.** Masses, 7, 8, 9 and 10:45 a.m. Solemn Procession before High Mass. G. A. S. Meeting and Office after Vespers.
- 7 Mo. **In Whitsun Week.** *In Octave.* Masses, 6:30, 7:30, 8 and 9:30 a.m.
- 8 Tu. **In Whitsun Week.** *In Octave.* Masses, 6:30, 7:30, 8 and 9:30 a.m.
- 9 We. **Ember Day.** *In Octave. Abstinence.* Additional Mass, 9:30 a.m.
- 10 Th. *In Octave.*
- 11 Fr. **St. Barnabas, Ap. Ember Day.** *In Octave. Abstinence.* Masses, 6:30, 7:30, 8 and 9:30 a.m. Confessions, 2:30 to 5 p.m.
- 12 Sa. **Ember Day.** *In Octave. Abstinence.* Confessions, 4:30 to 5:30, and 7:30 to 9 p.m.
- 13 S. **Trinity Sunday.** *Octave.*
- 14 Mo. Requiem Mass 8 a.m.
- 15 Tu. Additional Mass, 9:30 a.m.
- 16 We. **Corpus Christi.** *St. Alban, M.* Masses, 6:30, 7:30, 8 and 9:30 a.m. *(Solemn) 9:30 a.m.*
- 17 Th. *In Octave. Abstinence.* Additional Mass, 9:30 a.m. Confessions, 2:30 to 5 p.m.
- 18 Fr. *In Octave. Abstinence.* Additional Mass, 9:30 a.m. Confessions, 2:30 to 5 p.m.
- 19 Sa. *In Octave. Confessions, 4:30 to 5:30, and 7:30 to 9 p.m.*
- 20 S. **First after Trinity.** *Translation of St. Edward, K. In Octave.*
- 21 Mo. *In Octave.*
- 22 Tu. *In Octave.*
- 23 We. *In Octave. Additional Mass, 9:30 a.m.*
- 24 Th. **Nativity of St. John the Baptist.** *Octave.* Masses, 6:30, 7:30, 8 and 9:30 a.m.
- 25 Fr. *Abstinence.* Additional Mass, 9:30 a.m. Confessions, 2:30 to 5 p.m. Bona Mors Devotions after Vespers. Confessions, 2:30 to 5 p.m.
- 26 Sa. Bona Mors Monthly Mass, 8 a.m. Confessions, 4:30 to 5:30, and 7:30 to 9 p.m.
- 27 S. **Second after Trinity.**
- 28 Mo. Requiem Mass, 8 a.m.
- 29 Tu. **St. Peter, Ap.** Masses, 6:30, 7:30, 8 and 9:30 a.m.
- 30 We. 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.  
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.\*  
St. John's Guild, 8 p. m., first in month.\*  
Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.\*  
Bona Mors Society, after Vespers, before last Saturday in month.  
St. Joseph's Guild, 7:30 p. m., weekly.\*  
Saturday.—Industrial School, 10 a.m., weekly.\*

\*Usually discontinued from the first of June until Michaelmas.

## ORDER OF MUSIC.

Whitsunday, June 6th.

SOLEMN PROCESSION.

Hymn 152.....Day  
Hymn 154.....Este  
Hymn, "Hear us, Thou that broodest,".....Sullivan

SOLEMN HIGH MASS.

Messe Militaire.....Cimarosa  
Sequence, Hymn 156.....Webbe  
Offertory Anthem from "The Redemption,".....Gounod  
Hymn of Adoration 208.....Tallis  
Post-Communion, Hymn 321.....Mason  
Hymn 210.....Stainer

SOLEMN VESPERS.

Hymn 152.....Balfe  
Proper Psalms 104, 145.....Prentice  
Magnificat and Nunc Dimittis.....Weninger  
Vesper Hymn, 157.....Haydn  
Anthem, "Come, Holy Spirit,".....Mallard  
Hymn 207.....Dykes  
Hymn 508.....Tallis

After Whitsunday the Gallery Choir will be discontinued for the Summer months and the music of the Mass and Vespers will be rendered by a reduced Choir in the Chancel.

## THE PARISH.

THE Associates O. V. B. V. M. give notice that they have decided to hold a sale of fancy and useful articles in November and December, the proceeds of which are to be devoted to the support of the Mission house. They request their friends to work in the meantime for this sale and to secure all the contributions possible, as it will be held a short time before Christmas for people to purchase holiday gifts.

IN response to the appeal which has been issued for contributions to complete the Fresh Air Fund, we acknowledge the receipt of many kind and liberal gifts. We trust that others will be charitably inclined to contribute, and complete the necessary amount of \$500.

THE Rt. Rev. Joseph Blount Cheshire, Jr., D.D., Bishop of North Carolina, acting for the Bishop of New York, administered Confirmation in this parish on the night of May 20th to forty two persons. There were candidates from the parishes of Zion and St. Timothy, and St. Ignatius. The church was nearly full of friends, and the service, which was the Confirmation alone, was bright and hearty. Those confirmed received their first Communion at a special Mass on Sunday, May 23d.

THE annual procession of all the Guilds and Organizations of the Parish occurred on Sunday afternoon within the octave of Ascension after Vespers. It has been decided that hereafter this procession, which concludes the work of the busy season, shall be on the Sunday nearest the end of May.

ON Corpus Christi the Confraternity of the Blessed Sacrament will celebrate First Vespers of the Feast in St. Martin's Church, President Street, Brooklyn, N. Y., at 8 p.m., Wednesday, June 16th, and High Mass in the Church of the Holy Cross, Avenue C and 4th Street New York, at 10:30 a.m., Thursday, June 17th, to be followed by the Annual Conference. There will also be High Mass at 9:30 a.m., the same day, in the Church of St. Mary the Virgin, New York.



The 18) Exchanges regularly received by THE ARROW, are kept on file in the Men's Guild Rooms. The following new exchanges are acknowledged: *Calvary Evangel*, New York; *The Hesperian*, St. Louis, Mo.; *Episcopal Recorder*, Philadelphia, Pa.; *St. Mark's Chimes*, Hoosic Falls, N. Y.

### 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, 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.

Subscribed (to May 1) for New Reredos.....	\$1,205 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
Statue of St. George and the Dragon (subscribed)	
Upper Statues on front, each .....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

### LEAGUE OF ST. LAWRENCE PUBLICATIONS.

#### Suitable for use in Catholic Churches.

- 1.—THE FOURTEEN STATIONS OF THE CROSS. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?" pp. 2. 30 cts. per 100.
- 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2. 30 cts. per 100.
- 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3. 30 cts. per 100.
- 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
- 5.—THE THIRTY-NINE ARTICLES. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?" pp. 3. 30 cts. per 100.
- 6.—PASSION SERVICE. LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3. 30 cts. per 100.
- 7.—ACTS OF FAITH, HOPE, LOVE AND CONTRITION, AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 3, Prayer Book size. 30 cts. per 100.
- 8.—SWEDISH ORDERS INVALID. pp. 4. Out of print.
- 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8. 50 cts. per 100.
- 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
- 11.—Catholic Parish Blanks. (a) FAMILY. 30 cts. per 100 (b) BAPTISM. 20 cts. per 100. (c) MARRIAGE. 20 cts. per 100. (d) BURIAL. 20 cts. per 100. (e) "PRAY FOR ALL MEN." To be filled by those requesting prayers for the dead at Requiem Masses. 20 cts. per 100. (f) SUNDAY-SCHOOL Attendance Card. 80 cts. per 100. No. 11 in pads, 10 cents extra per pad.
- 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
- 13.—REUNION WITH ROME. pp. 4. 30 cts. per 100.
- 14.—PARADISE AND PURGATORY. pp. 3. 30 cts. per 100.
- 15.—RECONCILED BY PENANCE. pp. 4. 30 cts. per 100.
- 16.—PALM SUNDAY PROCESSIONAL HYMN. Sullivan. Words and music. For distribution in the congregation. 50 cts. per 100.

No. 17.—CONFIRMATION. The hymn, *Come, Holy Ghost*, and *The Order of Confirmation* from the Prayer Book. Pp. 4. \$1 per 100.

Sample set, post-paid, 25 cents. Price per 100, as above. If ordered by mail add one-tenth total price for postage. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

The following Catholic publications will also be sent by THE LEAGUE OF ST. LAWRENCE upon receipt of price:

- THE BLESSED SAINTS AND THE HOLY DEAD. By Alfred G. Mortimer, D.D. pp. 14. Price, 5 cents.
- THE DOCTRINE OF THE HOLY EUCHARIST. By Henry R. Percival, D.D. Pp. 35. Price, 5 cents.
- THE BULL OF LEO XIII. ON ANGLICAN ORDINATIONS critically examined by John Fulton, D.D., LL.D. With authorized English text of the Bull *Apostolica Curae*. pp. 43. Price, 5 cents.
- RESPONSE OF THE ARCHBISHOPS OF ENGLAND to the Apostolic Letter of Pope Leo XIII. on Anglican Ordinations. English and Latin Text. pp. 64. Price, 5 cents.

### THE ALLEGED INCREASE OF ROMAN CATHOLICISM IN ENGLAND.

To the Editor of the *Church Times*, London.

SIR:—With reference to the recent statement in a Roman periodical, that their adherents are increasing in numbers very largely, there is one method from which the true facts of the case can be inferred with a considerable degree of certainty which seems to have been overlooked.

Marriage with the service of the Roman Church is the only form of that ceremony which is recognized amongst Roman Catholics, and the Registrar General's returns of Roman Catholic marriages are, therefore, a proof as to the increase or decrease in this vital element in the Roman Church.

Taking these returns at intervals for the last twenty years the results are as follows:

Year	Total Marriages	Roman Catholic Marriages	Number per 1,000 Marriages
1875.....	201,312.....	8,411.....	4.11
1880.....	191,965.....	8,210.....	4.27
1885.....	197,745.....	8,162.....	4.14
1890.....	223,028.....	9,596.....	4.22
1894.....	226,449.....	9,453.....	4.11

It is quite clear by the test of marriage, there is no sign whatever of an increase in the number of adherents to the Roman Church up to 1894—the last year for which a return has been issued—the proportion remaining precisely what it was twenty years ago.

J. R. BROUGHTON.

Oake Rectory, Taunton.

"Yankee Doodle" is claimed by many nations. It was known in England as "Nankee Doodle" in the time of Charles I. The Hollanders had an old song to this air called "Yanker Dudel". It is said to be also an old French vintage song, a native Hungarian air, and the ancient music of the sword dance of the Biscayans. In June, 1755, Dr. Richard Schuckburgh, regimental surgeon under General Braddock, thought to play a joke on the ragged, tattered Continentals by palming off the "Nankee Doodle" of the time of Cromwell upon the Colonial soldiers as the latest martial music. It at once became popular, but a quarter of a century later the joke seemed turned when the Continental bands played this same "Yankee Doodle" as Lord Cornwallis marched out after surrendering his army, his sword, and the English Colonies in America to the Yankees.—*W. G. Jordan, in Ladies' Home Journal.*

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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 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, JUNE, 1897.

## MISSIONARY WORK IN CHINA.

Two very interesting and suggestive editorials have lately appeared in successive numbers of the *Church in China*. The one is entitled *Missionary Criticism*, and the other *The Native Christian as an Evangelist*. We, at home, scarcely appreciate the evil which a word of undeserved censure of missionaries and their methods may do, either by diverting funds and sympathy from the work, or by acting as a discouragement to the missionary. One common and thoughtless method of criticism is to attribute all failures and lack of success in a difficult field to a lack of energy or efficiency upon the part of the missionary. Credit, the missionary never gets, be the work never so promising; criticism, he receives, be the conditions of the enterprise never so impossible.

One writer lately says in an English missionary journal: "Native Christians are few in number and in bad repute; the missionaries are giving up evangelistic work in despair". . . . "If they wish to succeed, they must lead more ascetic lives", etc. The word which comes back from China in reply to this is to the point. To live an ascetic life is to live with less of the comforts and conveniences enjoyed by those with whom one is associated. Everything is relative, and the most austere monk in European communities would be living in comparative luxury were he to transfer the scene of his "austerities" to China, where there are millions who live (and from their point of view live fairly well) on a little more than one dollar per month per individual. To influence a Chinese community by the force of an ascetic example means that the European must confine himself to a regimen which will reduce him to the condition of an invalid, and will render work an impossibility.

In regard to the marriage of clergy engaged in evangelistic work, which is also criticized by married men at home, those who know the conditions through acquaintance with the field assert that while in unsettled communities or during periods of excitement and unrest, the single missionary may do the better work, still the married clergy is preferable and, indeed, almost a necessity, if they are to contend with the deep distrust which the Chinese feel both for foreigners and for celibates; a distrust based upon the

knowledge of their own weaknesses, and the low level of morality of the native priests, who are all celibates.

In reply to the charge that the native converts to Christianity make comparatively few other converts from among their heathen neighbors, that they show little zeal to propagate the faith, and that they are content to live under the benefits of the Gospel without actively preaching it, the editor of the *Church in China* admits the truth of the charge, but denies that the cause of the failure is to be laid at the door of the missionary. It is rather to be found in various conditions which are inseparable from the Chinese as a race.

Critics of missionary enterprise among the Chinese claim that Christ should be accepted as widely in China, and with as much devotion and fervor, as when the Gospel was first preached to the Jews and Gentiles in apostolic times, or else the missionary has not been truly apostolic in his labors. But such a comparison is not just, for the Chinese as a nation resemble neither the Jews who had been for generations worshipping one God and looking for the Messiah; nor do they resemble the Romans, with their elaborate system of law equitably administered; nor do they resemble the Greeks with their high ideals and ardent love of beauty. The Chinese as a nation have confined themselves to looking after the practical everyday needs of the physical man, and have left almost untouched the great sphere of spiritual existence with its aspirations and great thoughts. They have followed the teaching of Confucius until it is second nature with them "to give one's self earnestly to the duties due to men, and while reverencing the demons and gods to keep them at a distance". What wonder then if the Chinese show a reluctance to acquire an intimate and detailed knowledge of the Christian's God, even after they have embraced Christianity. With such an inertia to work against it is small wonder that native Christians show little energy in propagating a knowledge of a God whom their neighbors think it would be safer to keep at a distance.

Again the heathen nations which swept over Europe, and after causing the downfall of the Roman Empire, finally accepted its faith, saw an entirely different aspect of Christianity from that which appears to the Chinaman to-day. It is a lamentable fact, and one which the missionary can in no wise be held accountable for, that the greater the number of representatives of Christian nations are gathered together on Chinese territory, the greater the confusion in the Chinese mind as to what Christianity really is, and the weaker his impression of Christianity as a moral force. The vicious influences fostered by nominal Christians in the sea ports of China, render evangelization of the natives there difficult in the extreme. The Chinaman naturally associates the vices of foreigners with the religion they are supposed to profess. The barbarians who conquered Rome saw a united church in the midst of a civilization superior to their own; but the Chinese distrust our civilization, see no united church, and find that many of those whom they consider representatives of the Christian religion are more immoral than themselves.

The writer, we think, proves his point, which is that it is thoroughly unjust to attribute meagre results in our Chinese missions to the inefficiency of the missionary. Our missionaries in China



have worked with success, where conditions are considered; and if any one is responsible for "failure" of what might be, it is that "Christian" who from his comfortable home in this country or in England finds fault with our missionaries, instead of making his own personal enthusiasm at home an element in their success.

### BIRD PROTECTION.

The Department of Agriculture at Washington has recently proposed that another holiday, to be known as "Bird Day," be granted to the Public School children of the United States; and several cities have already adopted the suggestion. "Bird Day" is designed to cultivate an interest in, and an affection for the native birds of this country on the part of the children; just as "Arbor Day" has in so many places developed a knowledge of trees, flowers and plants.

Any movement designed to encourage children to take an interest in nature in any of its forms is of the utmost importance. The pursuit of Natural History offers a corrective to the hard materialistic view of life, which is so easily developed by present systems of education; and it ought to develop the artistic side of one's nature as well. It certainly will enable one to find pleasure in after years in nature's treasure house from which even the very poorest can never be debarred by the rich; for the poor are always free to enter the park systems and reservations of common lands, which a wise public policy is continually extending even in the heart of our cities. The poor are free to enter indeed, but without some knowledge of nature their enjoyment is greatly curtailed. The man who can walk through Central Park, and recognize the trees and the birds as old acquaintances need not be friendless even though all his human associates have given him the cold shoulder. The desolation of a tenement lodging can be endured if there are real pleasures within easy reach. The study of Natural History has shortened many an hour which without this pursuit would have been weary enough. Association with true "friends in feathers and fur" has before now saved many a person from despondency and despair. Companionship with the wild animals, so far from being a mark of degeneracy and neglect of a higher life, has frequently led men to love the Creator of the creatures they love. Legend and history have many accounts of monks and hermits who, living in secluded places, have been on the best of terms with the birds and beasts. True love of God has sometimes seemed to develop such gentleness in man that even beasts have recognized it, and have not feared to approach beings whom they usually shun; and there is no good reason why man and most animals should not always be friends rather than enemies.

But while "Bird Day" would have an elevating influence upon both the child and the man, this is not the sole reason why the establishment of such a holiday generally throughout the country is desirable. The song-birds of America are rapidly disappearing. The fable of the man who killed the goose to get the golden egg is being illustrated to-day by a rapacious greed for money at the expense of bird life. Milliners and others are buying each year vast quantities of whole bird skins, tail feathers, and wings wherewith to trim the hats of callous women, who set no

consideration higher than their vanity; and of careless women, who on no account would wear these trophies of barbarity should they once see a bird actually killed or wounded in order to supply their finery. Then, birds skins are also being used in large numbers for other "decorative" purposes; and the more beautiful the bird's plumage, the greater the demand for it, and the more rapidly the species is disappearing. "Freak" taxidermy which mounts birds with wings reversed, and in other monstrous attitudes, for ladies' fans, light screens, wall panels, and the like is responsible for much bird slaughter. Not many years ago the flocks of wild pigeons in this country seemed inexhaustible; but now they are almost extinct. They were shot, and snared, and netted with such persistency that a wild pigeon is now a rare sight indeed in localities where formerly they nested by thousands. The barbarous pigeon shooting from traps has been largely responsible for the practical extermination of this species.

Large wild fowl which are useful for food, such as the wild duck, goose, turkey, grouse, quail, etc. will always be sufficiently protected by law to prevent their extermination; and the song-birds are also protected in a measure; but the law is not efficiently enforced in many communities, and as affording protection against the song-birds' worst enemy it might as well be a dead letter. We refer to the small boy with his passion to kill and to destroy. Throughout the length and breadth of the land, armed with shot gun or sling shot, he hunts birds at every season of the year; and in the spring time he hunts for nests with eggs. He kills the birds, ruthlessly tears off their wings and tail feathers and tacks them to the barn door, as evidence of his good marksmanship. He robs nests of their eggs, without pity; likely as not he breaks the eggs before he gets them home. We have known an urchin to rob a golden-winged woodpecker's nest daily until the bird stopped laying. He obtained sixteen eggs in all from this one nest. The small boy not only robs nests, but he shoots parent birds in nesting time, leaving the young in the undiscovered nest to die of exposure and starvation. He even, at times, kills the young ones in the nest. We once saw a boy of twelve crush the life out of a brood of young nut hatches with his foot. He had broken the decayed limb in which the nest was built from the tree, in his search for eggs, and not finding them he completed his destruction. He was not a vicious boy either; but, on this subject, his conscience had never been awakened.

Now there is but one law which will reach these marauders—the law of love. Teach the children to love the birds as they love the family dog or the cat, their chickens or their rabbits. To accomplish this, bird protection societies can do much, but the proposed "Bird Day" can do more; for it will reach all the children, instead of only a few. It is not proposed that the day be spent in idleness, but in bird studies, out of doors or in doors, in museums or in the parks; in short in any place, or in any form of entertainment which will make children more familiar with birds and their habits. If each successive generation of children can be made to know and to love their native birds, instead of regarding them as their natural prey, the problem of how to protect our song birds will have been solved. In another generation, if "Bird Day" becomes a

fact, there will be little difficulty in passing stringent laws against the wanton destruction of birds, and of ensuring their enforcement; for the law making body will have had its training, and the children themselves will have become the game constables.

Another most effective means of developing a love of birds in children and adults, is that adopted by the Nature Study Publishing Company, of Chicago, Illinois. This Company began in January last to publish a beautiful monthly entitled "Birds," at a temptingly low price.\* Ten plates of birds superbly reproduced in colour by a photographic process and sixteen pages of reading matter are issued each month. No coloured bird plates we have seen can approach these in accuracy or beauty. The text which accompanies the plates provides very simple accounts of each bird and its habits for younger children, together with a more detailed description for older children and adults. The wide circulation of this educational "Bird" magazine will do much to hasten the day when song-birds will have nothing to fear from man.

\* If desired, the Editor of THE ARROW will gladly forward subscriptions to the publishers of this magazine. The price is \$1.50 per year. Twelve numbers.

#### ROMAN CATHOLIC CHARITY AS ILLUSTRATED BY ITS OWN PRESS.

"Miss Isabel F. Hapgood is translating the Russo-Greek service-books into English, in the interest of the Ritualistic scheme of bringing about closer relations between those Protestant sects calling themselves Anglican and those separated Oriental churches calling themselves Orthodox.

"Good! The more these two groups of sectaries learn of each other the more rapidly will their several illusions be dispelled. None of the Protestant Episcopalian sects can affiliate with the Orthodox Schismatic churches without betraying Protestantism; and none of the Orthodox Schismatic churches can affiliate with the Episcopalians without betraying Orthodoxy.

"The only possible bond of unity between these utterly dissimilar groups is fellowship in crime. Both the Protestant and the Orthodox State churches began their career by selling Jesus Christ to Cæsar for worldly considerations—playing the part of high-priced Judases. The Ritualists are double-dyed traitors; for after having sold their Master they are trying to impersonate Him; after betraying Catholicity for thirty pieces of silver they do not blush to betray Protestantism for a little ecclesiastical millinery.

"But it is hard to tell which will be most disgusted when the Schismatics learn that Episcopalianism is a mixture of all existing heresies, and when the Episcopalians learn that the Schismatics are submerged in dense ignorance and remain separate from Rome only for the sake of practising unproved the most horrible immoralities or flattering the most irresponsible of autocrats. At any rate we would suggest to those who dream of uniting the fossil ecclesiasticism of the Orient with the harlequin ecclesiasticism of the Anglomaniacs that it is improper to yoke together an Ox and an Ass!"—*From an R.C. weekly called Church Progress.*

#### BOOK NOTICES

##### *Leo XIII. and Anglican Orders.* Richey.

Last month our printer took the liberty of dropping from our review of Dr. Richey's book two lines which had appeared in the proof, and thereby destroyed the meaning of the following paragraph:

"For, by this act, the Church of England intended more than merely to drop those ceremonies which were unnecessary, as not affecting consecration; she intended to repudiate once and for all that mediæval theory which had forced out from "Holy Orders" the Bishop, ordained with the laying on of hands, and had introduced into "Holy Orders" the "Minor Order" of sub-deacon, ordained with the delivery of the instruments."

##### *Sermons Preached in his Diocese.*

By the late Rt. Rev. W. B. W. Howe D.D., Bishop of South Carolina. New York: James Pott & Co., Fourth Avenue and 22d Street, 1897. pp. xvii and 344. Price, \$2.00.

In harmony with the exalted position of the author, the style and diction of these sermons are very beautiful and attractive, making them very interesting reading. As we should expect also for the same reason, the subject matter is instructive and clear in statement. In these later days of unhappy vacillation and vagueness upon the fundamental facts of Christianity, even in high places, it is refreshing to read doctrinal statements of our Lord's perfect Godhead so clearly put, and so frankly expressed without a suspicion of any less belief being tolerable. The old fashioned orthodoxy, than which nothing is simpler nor more frankly in accord with the revelation of the Word of God, comes out honestly in every page of the book. The great central fact of our holy Religion—the Incarnation—needs no restatement, no adaptation, no reconsideration whatever, at this late day from those who should have well studied it in their youth.

Yet, because one man cannot be without his limitations, there unfortunately remains something to criticise. It is a pity that the author's experience with individuals had not reached the point where he could appreciate the necessities of a soul which, in the ambiguous phrase of the Exhortation, "cannot quiet his own conscience." Had he been so trained, he could not have described those who desire the help of the absolution offered in the Prayer Book as having "morbid and weak consciences." Truth to say, the wrong is in the paltering and redundant teaching insinuated in the Exhortations by the timeserving Cranmer. They tell us substantially, "the Church can absolve you, but you are morbid if you come." A spiritual mother needs to be more sympathetic and attractive. It was in appreciation, no doubt, of their cold and repellant spirit that in the revision many of these intrusions were laid away by permission to disuse. The younger generation of almost all schools in the Church are glad to be rid of them.

##### *Why and Wherefore?*

Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. By the Rev. H. Wilson, M.A., Vicar of St. Augustine's, Stepney. Adapted to the use and Customs of the American Church. Milwaukee, Wis.: The Young Churchman Co. pp. 72, boards. Price, 25 cents.

This neat little hand-book comes from the Young Churchman Co., very compact, and well made up in form. It is full of useful information concisely stated upon Christian Symbols. The Sign of the Cross, the Sanctus Bell, Incense, Lights, Festivals, the word "Mass"; answering



questions which are constantly put to Catholics, giving the authority, the symbolic meaning, and interesting bits of history regarding Catholic practices. People could not refer their inquiring friends to a book more useful and attractive.

*Manual of the Sodality of the Blessed Virgin Mary.*

With Offices, Prayers, Devotions and Hymns for the use of Sodalities. Compiled from Authentic Sources, *Permissu Superiorum*. Apostleship of Prayer, New York. pp. 316

The Sodality of the Blessed Virgin Mary is an organization of the Roman Church in charge of the Jesuits, by which order it was founded. The object of the Sodality is to promote love for the Blessed Mother of God. The new *Manual* which has been sent us is intended for the use of the members of the Sodality. It treats of the Sodality, its statutes and rules, and contains offices which are to be recited on ordinary and

special occasions by the members. Certain directions which the book contains in regard to the organization and work of devotional societies might be found useful by priests of our own communion.

"Marching Through Georgia", the favorite of military bands, and sometimes called "The American Marsellaise", was written in Chicago, in 1865, by Henry C. Work, a remarkable song writer. He was a printer, and often composed the words of a song at the "case" as he set up the type, and then if he had access to music type he would also compose in his mind and set up the music, these pieces seldom requiring more than two or three alterations. "Marching Through Georgia" was thus composed without ever being put in manuscript.—W. G. Jordan, in *Ladies' Home Journal*.

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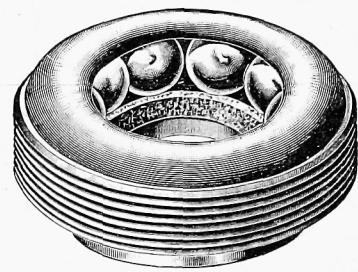
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