



THE

ISSUED 
MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. I., No. 4.

NEW YORK, JANUARY, 1892.

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THE ARROW offers a New Year's greeting to each one whom it reaches, and grateful thanks to its supporters at home and abroad; and while for them it wishes every success and joy, it does not forget to say for itself that the New Year will become an Old Year more gracefully if its subscription lists are larger, its corps of writers and contributors greater, and its support in every way liberal to a degree.

It is not our intention to suggest, even, that we are limited in subscribers or earnest workers. Our substantial success, after three months of life, is of too cheerful a character, and we do but offer ourselves as one of the good things of the New Year to those who have not yet taken THE ARROW into their homes.

THE Church in Australia is agitating the question of Archbishoprics. The somewhat incomplete state of our own ecclesiastical organization is brought forcibly to mind, and the hope aroused that the approaching General Convention will deal in some effective way with the "Provincial System" question, which for years has attracted, without gaining, the real attention of that august body.

Our own position is unique in the history of the Church from the very earliest times, and is unlike the system in any other land, or indeed, within the Anglican Communion.

A single step across our borders into Canada brings us under a different governmental plan, and within the full Catholic system of organization. The Church in the United States is operative really as one Province and with her enormous growth has become unwieldy, therefore a logical and thorough development of the Provincial System is an urgent necessity.

In no part of the machinery of Parish Work is it so essential that the clergy should be supported by the personal aid of the laity as in the Sunday School. Here is the young life of a parish; here are to be fostered and cultivated the minds which shall later produce the active element, the people of the parish. In order that these people should be, not empty or careless, but spiritually minded,

well taught in the Faith and Truths of the Church, it is vitally necessary that this teaching should begin in early youth. The Sunday School offers the best opportunity for such teaching; but it is not intended that its instruction shall entirely absolve the parents from home guidance of the youthful minds. There is first taught veneration for holy things, reverence for God and His Church, and the school develops these ideas, teaches the reason why, and so brings the child to full understanding of the Christian Faith. In every parish, then, the Sunday School should express the life which is within its workings. The children should all be in the school; but not alone with the children must the responsibility rest, but with teachers as well, for theirs is the privilege, and theirs the responsibility of assisting the clergy in building, not for to-day, but for future years, the strength and usefulness of every parish as a bulwark in Christ's Church.

THE Church loses a faithful and devoted servant, in the death of Bishop Galleher, of Louisiana.

In several churches of the city, Art has found a footing in the decorations and furnishings. For long years there has been a plainness and severity, not in accord with the spirit of the early Church, and the presence of noble pictures, illustrative of scenes in Our Lord's life, or of other religious purport, give dignity to the walls and chancel of God's House, and it is especially fitting that these beautiful offerings of Art should find place within these sacred precincts.

ONE who was present says of the Consecration of St. Michael's Church which took place on Dec. 15th, that it was a most notable and stately function. The imposing assemblage of Bishops, Clergy and vested Choirs, the large concourse of people and the solemn rendering of the Office of Consecration were in grandeur and impressiveness equal to such services as may be seen in Continental Europe.

St. Michael's is situated at 10th Avenue and 99th Street; the Rev. Dr. Peters, Rector.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sunday—Low Mass, 7:30; Choral, 9; Morning Prayer, 10; High Mass, 10:45; Sunday School, 2:30; Vespers, 4.
Daily—Mass, 7:30; Evening Prayer, 5.
Wednesday, Friday and Holy-days, additional—Second Mass, 9:30.

Confessions—Fr. Brown, Friday, 2:30 to 5. Fr. Gamble, Friday, 8 to 9, and Saturday, 4 to 5.

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

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

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 6 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 from 4 to 5 p. m.

KALENDAR FOR JANUARY.

- 1 Fr. **Circumcision.** *Abstinence.* Confessions, afternoon and night.
- 2 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 3 **S. 2d after Christmas.** B. G. Office of the Dead, 5 p. m.
- 4 Mo. B. G. Monthly Mass, 8 a. m.
- 5 Tu. Sons of St. Sebastian. Chapter Meeting, 8 p. m. Guild of St. Mary of Presentation, Xmas Tree, 8 p. m.
- 6 We. **Epiphany.** St. Joseph's Guild, 4 and 7:45. Guild of St. Mary of the Cross, Xmas Tree, 8 p. m.
- 7 Th. Guild of St. Mary of the Annunciation, Xmas Tree, 8 p. m.
- 8 Fr. *St. Lucian.* *Abstinence.* Guild of St. Mary of the Angels, Xmas Tree, 4 p. m. Confessions, afternoon and night.
- 9 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 10 **S. 1st after Epiphany.**
- 11 Mo.
- 12 Tu. Sons of St. Sebastian, Conference 8 p. m.
- 13 We. *St. Hilary.* St. Joseph's Guild, 4 and 7:45.
- 14 Th.
- 15 Fr. *Abstinence.* Confessions, afternoon and night.
- 16 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 17 **S. 2d after Epiphany.**
- 18 Mo. *St. Francis.*
- 19 Tu. Sons of St. Sebastian, Conference, 8 p. m. St. Joseph's Guild, 4 and 7:45.
- 20 We. **St. Sebastian.** *St. Fabian.* Sons of St. Sebastian, Corporate Communion, 7 a. m.
- 21 Th. *St. Agnes.* C. B. S. Monthly Mass, 8 a. m.
- 22 Fr. *St. Vincent.* *Abstinence.* Confessions, afternoon and night.
- 23 Sa. Industrial School, 10 a. m. Confessions, afternoon.
- 24 **S. 3d after Epiphany.**
- 25 Mo. **Conversion of St. Paul.**
- 26 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 27 We. St. Joseph's Guild, Monthly Meeting, 7:45.
- 28 Th.
- 29 Fr. *Abstinence.* Confessions, afternoon and night. Bona Mors, after Evening Prayer.
- 30 Sa. Bona Mors, Monthly Mass, 7 a. m. Industrial School, 10 a. m. Confessions, afternoon.
- 31 **S. 4th after Epiphany.**

ORDER OF MUSIC.

Second Sunday after Christmas, January 3.

HIGH MASS.

Processional Hymn 482..... Monk
 Mass in E flat..... Guilmant
 Offertory, from "The First Christmas Mass,"..... Leslie
 Recessional Hymn 70..... Day

VESPERS.

Processional Hymn 58..... Gauntlett
 Psalms, 13th Selection..... Mozart
 Magnificat and Nunc Dimittis..... Mehul
 Vesper Hymn 57..... Mendelssohn
 Offertory—"O Sing to God,"..... Gounod
 Recessional Hymn 67..... Haydn

Sunday in Epiphany Octave, January 10.

SOLEMN HIGH MASS.

Processional Hymn—"Three Kings of Orient,"..... Ancient Carol
 Introit—"Rise, Crowned with Light,"..... Lovoff
 Mass No. 2..... Haydn
 Offertory, from "Christmas Eve,"..... Gade
 Recessional Hymn 97..... Dix

SOLEMN VESPERS.

Processional Hymn—"Three Kings of Orient,"..... Ancient Carol
 Psalms, 9th Selection..... Meyerbeer
 Magnificat and Nunc Dimittis..... " "
 Vesper Hymn 75..... Groatorex
 Offertory—"Brightest and Best,"..... Costa
 Recessional Hymn 76..... Monk

2d Sunday after Epiphany, January 17.

HIGH MASS.

Processional Hymn 219..... Mason
 Mass in E flat..... Prentice
 Offertory—"The Heavens are Telling" (The Creation)..... Haydn
 Recessional Hymn 78..... Tallis

VESPERS.

Processional Hymn 81..... Lassen
 Psalms, 19th Selection..... Bellini
 Magnificat..... " "
 Nunc Dimittis..... " "
 Vesper Hymn 38..... Gounod
 Offertory—"Triumphant Zion,"..... Schubert
 Recessional Hymn 79..... Dix

3d Sunday after Epiphany, January 24.

HIGH MASS.

Processional Hymn..... Hiles
 Mass No. 7..... Mozart
 Offertory—"Adore and Be Still,"..... Gounod
 Recessional Hymn 177..... Schumann

FIRST VESPERS. CONVERSION OF ST. PAUL.

Processional Hymn 405..... Balfe
 Psalms, 20th Selection..... Gounod
 Magnificat and Nunc Dimittis..... Zoellner
 Vesper Hymn 406..... Mason
 Offertory, from "St. Paul,"..... Mendelssohn
 Recessional Hymn 30..... Chaffin

4th Sunday after Epiphany, January 31.

HIGH MASS.

Processional Hymn 179..... Monk
 Mass No. 7..... Mozart
 Offertory—"Heaven and Earth Display,"..... Mendelssohn
 Recessional Hymn 178..... Earber

VESPERS.

Processional Hymn 393..... Monk
 Psalms, 7th Selection..... Giorza
 Magnificat..... " "
 Nunc Dimittis..... Barnby
 Vesper Hymn 31..... Dykes
 Offertory—"Protect Us Through the Coming Night,"..... Curschmann
 Recessional Hymn 223..... Roe

NOTE—The numbers are from *Hymns Ancient and Modern*.

THE PARISH.

THE Rector and his wife are at home every Friday evening, and will be glad to see the parishioners and other friends.

MR. William H. Robinson, for many years a faithful member of the choir, died at his mother's residence, at Springfield, Mass., on November 17, after a long illness. He entered the choir as a boy, singing soprano for a number of years. Returning later he rejoined the choir and sang bass until a recent period. His death deserves more than a passing notice, as it recalls the faithful services of his father, the late Edward C. Robinson, a trustee of the parish, and a valued member of the choir until his death; and the devoted labors of his mother, Clara Howard Robinson, who was for fifteen years the soprano soloist of the choir, and whose melodious voice coupled with the deep religious feeling manifested in her singing, are remembered with appreciative pleasure.

OUR thanks are due to Mr. Kenyon Cox for the gift of some handsome and artistically illustrated volumes—a most acceptable addition to the library of St. Joseph's Guild.

THE purpose of the gong or bell, which is used at the altar during Mass, is to indicate the most solemn part of the service, and it ought to be understood that there should be no moving about or other distraction in the church from the time it is first rung at the beginning of the Canon (*Sanctus*) till it is again rung at the end (*By Whom and with Whom, etc.*). Persons entering the church during any part of the Consecration should kneel near the door until the final bell has sounded, before passing to their seats. Under no circumstances, except positive illness, should anyone leave the church at this part of the service.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.
The Rev. H. L. GAMBLE, First Vice-President.
WILLETT BRONSON, Second Vice-President and Director.
W. LEE WARD, Third Vice-President.
W. LESLIE BROWER, Treasurer.
H. C. DAVIS, Secretary, 216 West 45th Street, New York.

ON December 11 the Local Council of the Brotherhood held its annual meeting and elected officers for the ensuing year. At this meeting our Chapter was represented by Mr. Daingerfield, who is its official representative in the Council.

A MATTER which we think should claim the attention of all the chapters here, is the lack of consideration shown to the smaller and weaker chapters in undertaking work. We do not mean to have it inferred that we think this lack of consideration is intentional, but that it is the result of excessive zeal. It is perfectly natural that the representatives of the larger, richer and more influential chapters should be the most prominent in the councils of the Brotherhood. Many times such men are inclined to undertake work that could very easily be accomplished were all chapters on a par with their own. This not being the case, the smaller and poorer chapters have such a call made upon their energy and finances as almost totally unfit them for carrying on their own more immediate work, and in accepting the obligations imposed upon them their own affairs are crippled. It is true that offers of financial aid are made, but it seems to us impossible for any chapter to accept such aid without great loss of independence, and ability to stand up free and untrammelled in the councils of the Brotherhood.

We hope that the action taken by the Council at its recent meeting may not become a precedent. Nothing should be undertaken by the Council without full and free discussion of the chapters in council, and when any important step involving the financial co-operation of the chapters is in contemplation, notice should be given to each chapter with the notice of the meeting. A "full and free discussion" is *not* a discussion on a question to which the Council has been previously pledged.

THE Chapter attended Mass at seven o'clock on the morning of St. Andrew's Day for their Corporate Communion. It was a matter of regret that some of our men were missing on that occasion.

St. Sebastian's Day, January 20, is one of the four appointments of this Chapter for Corporate Communion. While on each of these days members should make an earnest effort to be present at the Mass, it becomes a real duty on the part of each chapter man to remember the day of our Patron Saint. The presence and prayers of our friends and well-wishers will be a grateful help to the Chapter.

TUESDAY evening, December 15, Father Gamble gave an informal talk on the use of the Magnificat, explaining how it had come to be dropped from the American Prayer Book, together with

the causes which led to the differences between the American Prayer Book and that used by the Church in Scotland and in England.

THE annual meeting of the Sons of St. Sebastian was held on St. Andrew's Day, November 30, too late to announce the result of the election of officers of the Chapter in the December number of THE ARROW. No change in the board was made, except that Mr. Elliott Daingerfield was elected delegate to the Local Council. The full list of officers will be found at the head of this column.

FROM THE LIFE OF ST. SEBASTIAN.

Two brothers, Marcus and Marcellianus, had been accused of being Christians, and were expecting execution in prison, when their friends, admitted to see them, implored them with tears to save their lives by apostasy. They seemed to waver; they promised to deliberate. Sebastian heard of this, and rushed to save them. He was too well known to be refused admittance, and he entered their gloomy prison as an angel of light.

Tranquillinus, the father of the two youths, had obtained from the prefect of the city a respite of thirty days for them, to try their constancy.

Sebastian's was a bold and perilous office. Besides the two Christian captives, there were gathered in the same place sixteen heathen prisoners; there were the parents of the unfortunate youths weeping over them, to allure them from their threatened fate; and there was the magistrate, Nicostratus, with his wife Zoe, drawn thither by the compassionate wish of seeing the youths snatched from their fate. Could Sebastian hope that of this crowd not one would be found whom a sense of official duty, or a hope of pardon, or hatred of Christianity, might impel to betray him, if he avowed himself a Christian?

The room was illumined only by an opening in the roof, and Sebastian, anxious to be seen by all, stood in the ray which shot through it; strong and brilliant where it beat, but leaving the rest of the apartment dark. It broke against the gold and jewels of his rich tribune's armour, and as he moved, scattered itself in brilliant reflections into the darkest recesses of the gloom; while it beamed with serene steadiness on his uncovered head.

"O most happy soldiers of Christ, valiant warriors in the fight! are ye now, after having undergone so much that ye touch the palm, are ye now, I ask, about to withdraw from the fight and lay aside the crown, overcome by these blandishments?" Words of reproach and threatening and promise poured from his lips.

The scene that followed baffles description. All were moved; all wept. Marcus and Marcellianus were ashamed of their late hesitation. Tranquillinus and his wife were convinced; the prisoners joined in the tumult of these new affections; and Sebastian saw himself surrounded by a group of men and women smitten by grace, softened by its influences, and subdued by its power.

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THE EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1891.

THE LORD HATH MADE ME A POLISHED SHAF^T IN HIS QUIVER:
HATH HE HID ME AND SAID UNTO ME: THOU ART MY SER-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

NEW YORK, JANUARY, 1892.

WORSHIPPING AND HEARING.

In every aspiration of the heart there is an appeal; an effort for something higher; a seeking for that dim light which has, as it were, looked into the soul, and brightened the dark spots of self and earthly purpose. The mind reaches out, touches the material, and is not satisfied; too readily it is understood, recognized; but the Soul looking higher comes into the presence of qualities outside and above its understanding, and ever, as development goes on, these qualities remain beyond the loftiest reach.

Men say it is the Ideal, others that it is Nature; the savage fashions his bit of wood or stone into some gross form, unlike all things about him, and bows down before it, not recognizing the image of his own imagination. The Christian mind, or soul, says at once—Creator, Infinite God,—and worships. All about him the Presence is felt, but never understood.

All Beauty is of God; God is All Beautiful. And ever the wish comes to us to know Him nearer, to in some way do Him homage, express our gratitude for our being, our humbleness in the midst of Creation. And so we dedicate to Him, holy places, sacred altars, and kneeling there the soul pours out its offering of love and prayer, mindful ever of the Gracious Promise, "Lo, I am with you alway:" and the Incense, the Lights, the chosen words of Prayer, hallowed through long ages and sacred to His service, all plead the soul's worship, and the spirit lifts itself higher and higher, putting away its earthly cloakings, knowing by God's own command that His service shall be of all that is best and purest, that His altars shall be of silver and gold and precious stones, that His Priests shall do His service in raiment of purple and fine linen.

Under these influences the soul expands, becomes purified, is fitted for the indwelling of the Holy Spirit. Worship, then, is the active expression of religious life, bringing man into near communion with his Creator.

As there cannot be an active without a passive, so the opposite of Worship is Hearing. The mind craves knowledge, and through teaching this comes; he who hears with heart as well as ears learns truth, but the effect is personal and preparative. 'Twere vain indeed to sit daily under the sublimest teaching if no active use is made of the knowledge gained, and the soul is helped only just so far as it really uses its learning, by pouring out its treasure in worship and thanksgiving to Him from Whom all knowledge comes. We are enjoined to be hearers of the word, but not "hearers only." More is demanded of mankind; the offering of mind and heart and strength, our bodies a willing sacrifice unto Him, in union with the one great Sacrifice of His Only Begotten Son. The sacrificial offering is the highest act of worship. Hearing then is helpful and needful, but weak in effect unless followed by that great devotion which the Creator demands of His creatures; "Worship the Lord in the beauty of holiness."

BEING AND DOING.

BY MARY A. BRINKMAN, M.D.

"It is folks and not things that we most need," said an old "Auntie" to a Christian lady who visited her in her poverty and loneliness. May it not be true that "Auntie" had struck the keynote to giving, and that in our Church organizations and plans for spreading the Gospel there may be too much of the spirit of substituting 'things' for 'folks.' "I am come that ye might have life, and have it more abundantly." The personal living contact was the spring from which has flowed the stream of Divine Love and Wisdom into the hearts of men for nearly nineteen centuries. Creed and ritual embody and give expression to our Faith. The Word made Flesh, the Babe born in a manger, the Life personified in Christ; this is what humanity craves. It is the warm, loving pulse of a living force which is the power of the Gospel. 'Folks' rather than 'things' is the cry that goes up from human hearts to-day, and perhaps this want is nowhere more forcibly felt than in the Church itself.

In our great metropolis hundreds worship together under one roof, who go in and out from week to week as strangers in a strange land. It is these seemingly trivial things of life that make up the sum of human happiness, and the hearty grasp of a friendly hand gives the seal to prayer and praise, and to many who worship in our great city churches, far from the dear home circle, may be that the cheerful greeting of Christian fellowship will brighten and gladden the whole week. A refined and cultivated man who cannot seek diversion in the common places of good cheer, which abound in cities, or affiliate with the base and low, feels that in God's House he will sur-

find a home and the voice and touch of human friendliness, but week after week he leaves the altar and no friendly hand is extended, no eye brightens for him, no man calls him brother. St. Paul enjoined the giving of alms, "to do good and to distribute forget not," and Christ taught us to give ourselves; and the Cross of Calvary is but the emblem and type of the highest expression of love. In our work for the extension of Christ's kingdom on earth is there not danger that we may put too much stress upon doing and not enough upon being? Work done from a sense of duty may be good, but when love is the spring of action the quickening power of life flows through it and makes it truly effective. To give of our abundance when it includes the gift of time, talents and the graces and social qualities which we possess, is the highest form of giving. The highways and byways are teeming with human life hungry for God as He may be expressed through men. From the life forces beating in unison with the great loving Heart of the Father will flow the desire and the power to do as naturally and spontaneously as flows the river to the ocean. "Love is the fulfilling of the law," and the old "Auntie" expressed the common want when she said, "It is folks rather than things that we most need."

HISTORICAL SKETCH OF THE CHURCH OF ST. MARY THE VIRGIN, NEW YORK.

PART II.

In the beginning of Lent 1868, Father Brown took the position of assistant priest to Dr. Ewer the Pastor of Christ Church, corner of Fifth Avenue and 35th Street, New York, with the understanding that he was to hold such place until the Parish of St. Mary-the-Virgin should be established: at that time, however, St. Mary's had neither money nor land and its establishment was a work of faith. Father Brown's desire was to locate a parish on the east side of the city, in the tenement house region. He was however advised by the Bishop to seek for a position on the west side, and in the, then, upper portion of the city. Following his Bishop's advice, but without the slightest knowledge as to where the money could be looked for to buy the lots, he walked one day with a layman friend, now deceased, along Eighth Avenue from Twenty-fourth Street to Fifty-ninth Street. As they were crossing by or near Forty-fifth Street his friend suggested that possibly Mr. John Jacob Astor, who owned a large tract of land in that vicinity might, if asked, give two lots for a church. The request was accordingly made, and Mr. Astor answered by giving not only two, but three lots for that purpose; so the church had the lots, but as yet no money. It was owing, however, to God's Providence, to Mr. William Scott that the money was obtained. A man of winning personality and possessed of many friends, almost

all of whom however were Low Churchmen or Presbyterians, Mr. Scott who never before had any difficulty in raising funds for Church purposes found even his powers taxed to the utmost in getting subscriptions for a typical High Church parish. Rumors of St. Mary's future ritual were in the air; our Rector steadfastly refused to make any concessions in matters he conceived to be his duty, as a return for the sought for subscriptions; and the title "St. Mary-the Virgin" was a stumbling block to many a kindly disposed Low Churchman who had not been in the habit of attending church on the Feast of "The Purification of St. Mary the Virgin." However, the necessary money was finally obtained and in many cases, as suggested above, from Low Churchmen and Presbyterians. May they all be blessed. They are yearly prayed for at St. Mary's Altar.

The ground was first broken for this church in the early part of 1868. Some twelve or fifteen lay persons were present and the services were performed by Dr. Ewer, assisted by Father Brown. In offering this service Dr. Ewer stood upon the ground directly underneath where the altar now stands. It is one of the privileges of this parish that it had its early connection with, and its sympathizing interest from, Dr. Ferdinand C. Ewer, that protagonist in the Catholic Revival, learned doctor, faithful pastor, saintly in his life and blessed in his death. We know that St. Mary's is ever remembered in his prayers. He was attended at his death bed by Father Brown, who said over him when dying the "Nunc Dimittis." In him the parishes of St. Ignatius and St. Mary-the-Virgin have a bond in common. W. B.

TWENTY YEARS OF CHOIR WORK.

PART I.

To those who each successive Sunday listen to the choir of St. Mary-the-Virgin, and who may have been aided thereby in their efforts towards a higher spiritual life, a few words regarding the work of the choir, and its early history may be of interest.

The choir was organized upon the completion of the church in 1870, and numbered twenty-five voices under the direction of the organist, Mr. William N. Webbe; the first choir-master being Mr. W. C. Rhodes. The simpler English Church services were sung. The soprano and alto soloists were boys, and many will recall with pleasure the melodious voice of Joseph Kraesal, the leading chorister.

Mr. Webbe was succeeded in April, 1870, by Mr. George B. Prentice who has ever since labored diligently for the success of the choir. To his energetic efforts—which have always received the hearty support of the Rector—together with those of a few enthusiastic co-workers, during a period of over twenty years, is due whatever measure of success the choir has achieved. A graduate of Trinity College and educated for the ministry, his opinions on the part music should perform in the services of our Church were intelligent and decided. A change was made in the character of the music rendered. The easier masses, set to English text, replaced the English services, and more elaborate hymns and anthems were sung. Boy soloists were replaced by female voices, the change being in every way satisfactory. In later years an auxiliary choir of female voices has assisted at all services. St. Mary's was the first

vested choir to employ such soloists—and it was not without criticism—but the course has been fully vindicated, for to-day in many of the prominent vested choirs in this and other large cities, female soloists have superseded boys. On Passion Sunday evening, April 2nd, 1876, the choir gave their first Lenten Recitation, singing Rossini's *Stabat Mater*. One or more of the standard *Stabat Maters* have been rendered each Lenten season since, the principal settings being those of Haydn, DeGrandval, and Gordigiani. An Advent Recitation, at which a miscellaneous programme has been sung, has also been a feature for many years, and the Sunday within the octave of St. Cecilia has been especially marked as the anniversary of the choirs, Gounod's *Messe Solennelle* being rendered at the Solemn Celebration, and a special Festival Vesper Service being sung in the evening. On these occasions the choirs have had the valuable assistance of many ex-members, who, although unable to continue regular members, hold St. Mary's in affectionate remembrance, and are ever ready to lift up their voices in its chancel.

The choir has been especially fortunate in securing a complement of tenors and basses, men whose love for their Church and its music, has prompted them to give years of arduous labor without compensation. The character and variety of the music rendered has had much to do with this, but none the less do they deserve the hearty commendation of the parish.

It would require much space and be almost impossible to mention all these loyal members by name. Many of them are doing good work in choirs in other cities, where the experience gained at St. Mary's has been demonstrated in various reforms tending to the improvement of the musical services. Some have been laid at rest, and many continue faithful members.

In addition to those already mentioned should be added the names of Mrs. Clara Howard Robinson, who for fifteen years filled most acceptably the position of soprano soloist; Mr. John E. Atkins and Mr. F. M. Frobisher, both of whom sang at the laying of the corner stone of the church, and remained faithful members of the choir for eighteen years; Mr. W. C. Rhodes, and Mr. H. T. Duffield, who served as choir-masters long and faithfully; Mr. William Ratcliffe, for over twelve years a devoted friend and member of the choir; Mr. Edward C. Robinson, whose ten years of service were marked by many kind words of encouragement to his associates; and Mr. H. T. Tislington, whose faithful services during the earlier years of the choir did much to strengthen and support it. Nor are these all of the loyal friends who deserve a page in the annals of the choir, but only those whose services were possibly the most conspicuous in its past history. The present devoted members—and they are many—need not be mentioned by name. Their faces are familiar to the worshippers at St. Mary's, and their faithful work needs no eulogy. T.M.P.

To comprehend a man's life it is necessary to know not merely what he does, but what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who from among the things he can do well, chooses and resolutely follows the best.—*Selected.*

TO-DAY.

Build a little fence of Trust around To-day,
Fill the space with loving work and therein stay;
Peer not through the sheltering bars at To-morrow,
For God will give the strength to bear what comes of joy or sorrow.
—*Selected.*

NOTES AND QUERIES.

At a recent Conference Meeting of the Sons of St. Sebastian the question was introduced, "*What is merit?*" In effect it was asked, *Are our acts ever meritorious? Must we not ascribe all merit to God?* The following is an attempt to answer these questions as briefly as possible:

If a person is justified and made a living member of Christ his good works can properly be called meritorious; while at the same time he ought to ascribe all merit to God. For, being a member of Christ's mystical Body, a branch of the Vine, he is so perfectly joined to Our Lord that grace, virtue, and merit are infused into him from the Source of all goodness and become inherent, a veritable gift from God. Hence merit is our own, not as *from ourselves* but as *from God*. Acting through the grace of God and the merit of Christ, we can thereby increase our good gifts and actually deserve everlasting life; for Christ's grace within us is "a well of water springing up into everlasting life." Take a homely illustration: A kind father gives his little son an allowance of money. Now while the little son and all that he has properly belong to the father, he is allowed to have the money for his own as a gift. He uses it, say, to further the comfort and happiness of some poor unfortunate. This is certainly meritorious. He might have wasted it or spent it upon himself. His delighted father, recognizing the merit, at once doubles his allowance; but the more lavishly he is endowed the more bountiful are the child's loving gifts to others less fortunate. None can deny that his acts as such are truly and properly meritorious; but he, in the true spirit of humility, ascribes their merit to his good father. "I have done nothing! All that I have is my father's gift!" So let us Christians, when we use Christ's grace meritoriously, humbly ascribe the merit to God, and say, "I am an unprofitable servant. God deserves all glory; for He it is Who after giving me life, gave me Himself and the grace that enabled even me to do meritorious acts, well-pleasing in His sight." Let our Lord Himself declare our merit when He shall say, "Well done, good and faithful servant."

1. *Is it right to invoke the Saints?* 2. *Have we any reason to believe that they hear us?* G. P. B.

1. We invoke the Saints for the same reason as you ask the prayers of your priest or of any good man. Prayer is a most effective means for obtaining God's blessings; and especially potent and acceptable to God are the pure prayers of the Saints. Says St. Jerome: "If the Apostles and Martyrs while yet placed in the flesh can yet pray for others while they must still be anxious for themselves, how much more after their crowns, victories, triumphs!"

2. We have most undoubtedly a reason for believing that the Saints hear us when we say, "Pray for us." Holy Scripture and all the great Catholic theologians teach that the Blessed Virgin, the Apostles, and certain Martyrs and other Saints

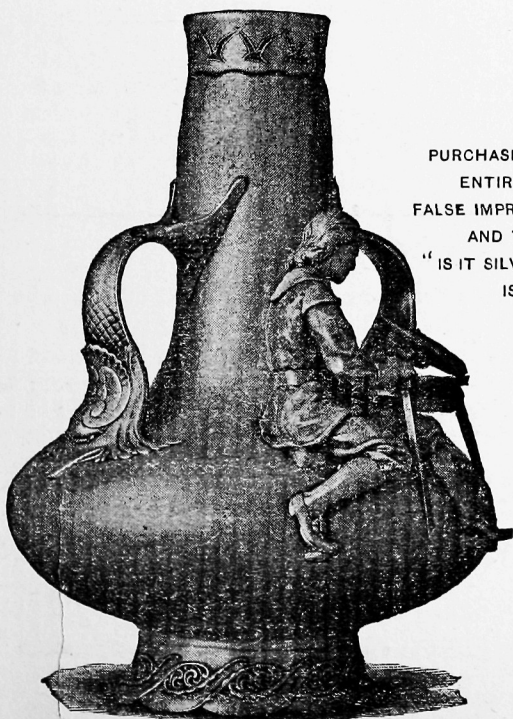
are in heaven reigning together with Christ and enjoying the Vision of God. As an instance of this teaching see Rev. xx, 4, 5, where the Blessed Martyrs are shown to be reigning with Christ for a thousand years (*i. e.*, till the day of Judgment) while the rest of the dead have no part in the first resurrection. Of course we are not taught that *the bodies* of all the Saints are now in heaven; but there are certain "spirits of just men made perfect," as St. Paul teaches (Heb. xii, 23), and these spirits are with Christ in heaven. For, being made perfect, there is nothing to keep them from their Lord; absence from His Presence would imply imperfection. Furthermore, Holy Scripture tells us that the redeemed in heaven are like the Angels. Now, as the Angels are deeply interested in us (St. Matt. xviii, 10) so are the Saints equally interested, praying for us and offering our prayers before the Lamb of God (Rev. v, 8). There is more joy in the presence of the Angels of God over one sinner that repenteth than over ninety and nine just persons who need no repentance. What, then, must be the joy of our fellow men who have gone to heaven before us? They hated sin while on earth, and now, as theologians teach, intercede for us that we too may be victorious and share their joy. They *witness our struggles* as a "great cloud of witnesses" (Heb. xii, 1). We are "compassed about" by them just as athletes among the Greeks and Romans used to be compassed about by eager throngs of spectators. "Let us run with patience the race that is set before us;" for actually compassing us about the Saints must perceive all our acts, good or bad; our *thoughts, words, and deeds*. The Saints, then, hear us because they are like the Angels, who care for us, and because they compass us about. Even in the body we are able to converse with people in India and the farthest parts of the earth by means of the electric telegraph. Why, then, should it be unreasonable that pure spirits, free from sin and all the weak-

nesses of the flesh, should perceive our acts and prayers when directed to them. They always see God, and it seems most reasonable that this knowledge should be imparted to them reflected, as it were, in His Countenance.

Let us conclude with a few quotations from some of the greatest defenders of the Faith. You take the opinions and arguments of these men in defending the doctrine of the Holy Trinity, the Incarnation, etc., and surely cannot well afford to despise their belief in the Communion of Saints and their practice in regard to that article of Faith, especially as their practice is sanctioned by the Catholic Church, both West and East.

St. Gregory of Nyssa invokes the Martyr St. Theodore: "Intercede with our common King for our country. . . . As a soldier fight for us, as a martyr use boldness of speech for thy fellow-servants," etc. St. Gregory of Nazianzum invokes St. Cyprian: "Do thou look down on us propitiously from above, and direct our speech and life, and shepherd or co-shepherd this holy flock," etc. St. Ambrose says: "Angels are to be besought for us, who were given to us as a guard; Martyrs are to be besought, whose patronage we seem to claim for ourselves by the pledge of the body. They can ask for our sins. . . . For they are God's Martyrs, our presiders, the surveyors of our life and actions. Be not ashamed to employ them as intercessors," etc. St. Chrysostom is especially zealous in his devotion to the Saints. St. Jerome prays St. Paula: "Help with thy prayers the extreme old age of thy devotee" St. Augustine is glad when people bury their dead at the "Memorials" of the Saints, because the living, "recollecting where are the bodies of those whom they love, may commend them to the same Saints or Patrons."

Let us, then, seek to revive this most Catholic custom of Invocation, and in our efforts may Blessed Mary, ever Virgin, St. Andrew and St. Sebastian aid us with their prayers.



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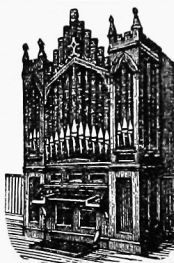
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