



# THE

ISSUED   
MONTHLY



# RROW

BY THE SONS OF   
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FROM the reports of Christmas services we are glad to learn that in a number of parishes persons were encouraged to make their communions at the low masses on Christmas morning rather than at the solemn celebration at midnight. This is as it should be. Aside from practical considerations, the midnight mass of Christmas, according to Catholic usage, should be a solemn high celebration for the purpose of worship, and without communicants. Those who find themselves too fatigued after such a service to get back to church early to make their Christmas communion would do well to avoid mass at midnight.

CHURCHMEN are about to witness another Catholic triumph over bigotry and superstition in Kingston, New York, where an insignificant minority of the members of St. John's Parish are trying to prevent the devout majority from worshipping God in the beauty of holiness. There has never, since the first days of the Catholic movement, been a struggle engaged in which has not seated the church more firmly in her inheritance of the Catholic past. The verdict of the Commission appointed by the Bishop to receive testimony may be favorable to one side or the other, it matters not which. As well try to hide the smoke from a fire on the prairie as to smother the incense which will rise everywhere from hearts glowing fervently with love for the Blessed Sacrament. We congratulate Fathers Wattson and Hall that in entering this struggle the great body of their parishioners stand behind them devout, loyal, and united.

A DAILY says,—“Partiality shown. A Protestant fined, and a Roman Catholic acquitted. They each violate a board of health ordinance regarding the holding of services.” Owing to the prevalence of scarlet fever in the village of Huntington, the board of health passed an order that no public gatherings of any kind be held until the danger had passed. The order was made to include churches. All obeyed except two, the Baptist preacher and the Roman Catholic priest. The Baptist was first summoned and was fined fifty dollars. The Roman priest admitted the fact but was acquitted. The indignation of the inhabitants

over what they consider an outrage is voiced in the language of the town clerk to the effect that the board need not expect to have any of its orders obeyed in the future, and that it would be hard to enforce even the commonest rules. “God is good to the Irish!”

ON Thursday evening, January theseventeenth, an enthusiastic meeting was held at the Church Missions House, corner of Fourth Avenue and Forty-second Street, for the purpose of forming a New York “Nashotah League.” The meeting was called by Messrs. Ludlow Ogden, Beverly Chew, and David A. Storer, with the approval of the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac, and other trustees of the Nashotah Theological Seminary, for the purpose of rendering that training school of priests such financial aid as shall enable it to respond with suitable accommodations to its rapidly growing requirements. The present small endowment of the institution is insufficient to provide for the training of more than the forty-two students at present in residence. Three thousand dollars must be raised before May 1st to meet the current expenses of providing even for this number, while twenty applicants for admission, who wish to devote their life to the priesthood, are necessarily refused admission from lack of funds and accommodations. The laymen propose to change this deplorable state of affairs. As a result of the earnest and interesting address of the Rev. Dr. Gardner, President of the institution, a New York “Nashotah League” was formed and subscribed to by all present, clergy and laity. The work undertaken is to endeavor to provide \$3,000 for current expenses before May 1st, and eventually to raise the endowment from \$100,000 to \$250,000, in order that the Church may not bear the reproach of turning applicants for the ministry from its doors. Similar leagues have been or are to be formed in other large cities in the East.

WE are glad to notice in the January number of *The Record* that St. Andrew's Church, Baltimore, is to have a “brief” Children's Mass, to be sung every Sunday in the presence of the Morning Sunday School. Fr. Dyer deserves great praise for the spiritual opportunities he offers his people. In establishing this new privilege he writes, “We shall make the Children's Eucharist as bright and as brief as we can in accordance with the rubrics.”

# CHURCH OF ST. MARY THE VIRGIN, WEST 45TH 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 a. m.; Matins, 9 a. m.; Vespers, 5 p. m.  
**Tuesdays.**—Additional Low Mass, 6:30.  
**Wednesdays, Fridays and Holy Days.**—Additional Low Mass, 9:30.  
**Confessions.**—Fr. Brown, and Fr. Upjohn, Fridays, 2:30 to 5; Fr. Staunton, Fridays, 7:30 to 9 p. m.; Saturdays, 4 to 5 p. m. At other times by appointment.  
**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 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 at the Church or Clergy House, from 10 a. m. to 12 m.  
 The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.  
 The Mission House is at 248 W. 45th St.

## CALENDAR FOR FEBRUARY.

- 1 Fr. *Abstinence.*
- 2 Sa. **Purification of St. Mary the Virgin.**
- 3 S. In the Octave. **Fourth after Epiphany.** S. Blasius, Bp. and M.
- 4 Mo. In the Octave.
- 5 Tu. In the Octave. St. Agatha, V. and M.
- 6 We. In the Octave. St. Mary's Guild, Monthly Mass, 9:30 a. m., and Meeting.
- 7 Th. In the Octave.
- 8 Fr. In the Octave. *Abstinence.*
- 9 Sa. The Octave.
- 10 S. **Septuagesima.** Burial Guild Monthly Meeting and Office for the Dead, 5 p. m.
- 11 Mo. Burial Guild, Mass, 8 a. m.
- 12 Tu.
- 13 We.
- 14 Th. St. Valentine, Bp. and M. C. B. S., Monthly Mass, 8 a. m.
- 15 Fr. *Abstinence.*
- 16 Sa.
- 17 S. **Sexagesima.**
- 18 Mo. Requiem Mass, 8 a. m.
- 19 Tu.
- 20 We.
- 21 Th.
- 22 Fr. *Abstinence.* Bona Mors Devotions, after Vespers.
- 23 Sa. Bona Mors, Monthly Mass, 8 a. m.
- 24 S. **Quinquagesima.** St. Matthias, Ap.
- 25 Mo. Requiem Mass, 8 a. m.
- 26 Tu. **Shrove Tuesday.** Confessions, 10-12; 3-5; 8-9.
- 27 We. **Ash-Wednesday.** Solemn Fast. Masses, 7:30, 8, 9:30 (Solemn).
- 28 Th. *Abstinence.* C. B. S. Mass, 8 a. m.

## GUILD MEETINGS, ETC.

- Sunday.**—Children's Mass, 9 a. m., weekly.  
 Singing School, 9:45 a. m., weekly.  
 Bible Class for Men, 10 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. \*
- Tuesday.**—Men's Guild, 7:45 p. m. weekly.  
 Sons of St. Sebastian, first in month.  
 League of St. Lawrence, as called.
- Wednesday.**—St. Mary's Guild, 4 p. m., first in month. \*  
 Guild of St. Mary of the Cross, 8 p. m., weekly. \*  
 Society of St. Alban the Martyr, 8 p. m.
- Thursday.**—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly. \*  
**Friday.**—Guild of St. Mary of the Angels, 3:30 p. m., weekly. \*  
 Bona Mors Society, after Vespers, last in month.  
 St. Joseph's Guild, 7:30 p. m., weekly.
- Saturday.**—St. John's Guild, 9 a. m., weekly. \*  
 Industrial School, 10 a. m., weekly. \*
- \* NOTICE.—Usually from Trinity to Michaelmas these meetings, etc., are omitted.

## SERVICES IN LENT, 1895.

### Until Holy Week.

**Daily.**—Mass, 7:30, 8, 9:30 a. m.; Matins, 9 a. m.; Choral Vespers, 5 p. m.  
**Mondays.**—Requiem Mass, 8 a. m.  
**Tuesdays.**—Additional Mass, 6:30 a. m.  
**Wednesdays.**—Liturgy and Sermon, 8 p. m.  
**Thursdays.**—C. B. S., Mass, 8 a. m.; Confirmation Class, 4 and 8 p. m.  
**Fridays.**—Half-hour Instruction on the Inner Life, 4:15 p. m. Confessions, 2:30—4; 7—8 p. m. The Stations, 8 p. m.

## ORDER OF MUSIC.

**Sunday in Octave of the Purification B. V. M.,  
 Fourth Sunday after Epiphany, February 3d.**

### SOLEMN HIGH MASS.

Processional, Hymn 407.....Gumbert  
 Mass No. 3 (The Imperial).....Haydn  
 Sequence, Hymn 261.....Monk

Offertory Anthem, "Ave Maria".....Silas  
 "Ave Maria, Mother blest,  
 To whom caressing and caressed  
 Clings the Eternal Child,  
 Favoured beyond archangel's dream,  
 When first on thee with tenderest gleam  
 The new-born Saviour smiled.  
 Alleluia!"

Post Communion, Hymn 450.....Dykes  
 Recessional, Hymn 449.....Monk

### SOLEMN VESPERS.

Processional, Hymn 407.....Gumbert  
 Psalms 84, 113, 134.....Gounod  
 Magnificat and Nunc Dimittis.....Zoeilner  
 Vesper Hymn 449.....Monk  
 Anthem, "Ave Maria,".....Verdi

"Ave Maria, full of compassion  
 God the Lord is with thee  
 Thou art of all most blessed among women.  
 Blessed moreover thy holy offspring. Jesu our Lord."

Hymn 455.....Concone  
 Recessional, Hymn 82.....Dykes

### Septuagesima, February 10th.

#### HIGH MASS.

Processional, Hymn 254.....Baker  
 Introit, Hymn 83.....Monk  
 Mass in C.....Silas  
 Offertory Anthem, from Forty-Second Psalm.....Mendelssohn  
 "For my soul thirsteth for God, yea, for the Living God; When shall I come to appear before the presence of God?  
 Why my soul art thou so vexed, and why art thou cast down in me? Trust thou in God, for I will yet give Him great thanks for the help of His good countenance."

Post Communion, Hymn 311, Part I.....Willing  
 Recessional, Hymn 168.....Redhead

#### VESPERS.

Processional, Hymn 257.....Dykes  
 Psalm 77, (Tenth Selection).....Gounod  
 Magnificat.....Mine  
 Nunc Dimittis.....Barnby  
 Vesper Hymn 489.....Beethoven  
 Anthem, "The Shadow of the Cross".....Barri  
 "The cloudless noontide's golden rays  
 Shine gladly o'er the Holy Child,  
 Among the flowers he darts and plays  
 Before His Virgin Mother mild.  
 When lo, against the garden walls  
 And o'er the sun it roams  
 Where 'er He plays a shadow falls  
 The shadow of His Cross of doom.  
 "And still he plays in pure, sweet glee  
 And still her eyes with tears are dim  
 He knows no that she weeps to see  
 The shadow looming o'er Him  
 And so in glad and gloomy hours  
 Across our life's wide garden air,  
 Where 'er we go a shadow falls  
 The shadow of the Cross we bear."

"Hear us, O Lord, help us to see  
 Life's shadows changing to perfect light in Thee.  
 Hear us, O Lord, grant us to see  
 Heaven's glory round us, and to dwell with Thee."

Hymn 285.....Dykes  
 Recessional, Hymn 346.....Barnby

### Sexagesima, February 17th.

#### HIGH MASS.

Processional, Hymn 287.....Hopkins  
 Introit, Hymn 83.....Monk  
 Mass in E flat.....Prentice  
 Offertory, Anthem from Ninety-fifth Psalm.....Mendelssohn  
 "In His hands are all the corners of the earth, and the strength of the hills is also His. O come let us worship, and kneel before the Lord."

Post Communion, Hymn 318.....MacLagan  
 Recessional, Hymn 180.....Gauntlett

#### VESPERS.

Processional, Hymn 256.....Dykes  
 Psalms 77 (Tenth selection).....Gounod  
 Magnificat.....Wiegand  
 Nunc Dimittis.....Barnby  
 Vesper Hymn 489.....Beethoven  
 Anthem from "Elijah".....Mendelssohn

"Woe unto them who forsake Him! destruction shall fall upon them, for they have transgressed against Him. Though they are by Him redeemed, yet they have spoken falsely against Him."

"O man of God, help thy people: Among the idols of the Gentiles, are there any that can command the rain or cause the heavens to give their showers. The Lord our God alone can do these things."

"O Lord, Thou hast overthrown thine enemies and destroyed them. Look down on us from heaven, O Lord; regard the distress of Thy people; open the heavens and send us relief; help, help Thy servant now, O God!"

"Go up now, child, and look towards the sea. Hath my prayer been heard by the Lord?"

"There is nothing. The heavens are as brass above me. When the heavens are closed up because they have sinned against Thee, yet if they pray and confess Thy name and turn from their sins when Thou dost afflict them; then hear from heaven, and forgive the sin! Help! send Thy servant help, O God!"

"Hearest thou no sound of rain? Seest thou nothing arise from the deep?"

"No; there is nothing."

"Have respect to the prayer of Thy servant, O Lord, my God! Unto Thee will I cry; be not silent to me; and Thy great mercies remember Lord!"

"Behold a little cloud ariseth now from the waters; it is like a man's hand! The heavens are black with clouds and wind; the storm rusheth louder and louder."

"Thanks be to God, for He is gracious and His mercy endureth for evermore."

Hymn 285.....Dykes  
 Recessional, Hymn 193.....Blumenthal

### St. Matthias—Quinquagesima, February 24th.

#### HIGH MASS.

Processional, Hymn 436.....Gordigiani  
 Introit, Hymn 447.....Redhead  
 Mass No. 2.....Haydn

Offertory Anthem, from "The Redemption,".....Gounod  
 "Lovely appear over the mountains, the feet of them that preach and bring good news of peace. Ye mountains, ye perpetual hills, bow ye down. Over the barren wastes shall flowers now have possession. Dark shades of ancient days, full of hate and oppression. In the brightness of joy fade away and are gone."  
 Post Communion, Hymn 435 (two verses).....Franc  
 Recessional, Hymn 432.....Gauntlett

## VESPERS.

Processional, Hymn 439.....Whitney  
 Psalms 148, 149, 150 (Twentieth selection).....Gounod  
 Magnificat and Nunc Dimittis.....Weninger  
 Vesper Hymn 430.....Schumann  
 Anthem, from "The Transient and the Eternal,".....Romberg

"Their country is on high  
 There unclouded suns are shining  
 There the wicked cease from troubling, and the weary are at rest.

"There the tints of the morning fade not;  
 There Cherubim and Seraphim  
 All strike their celestial harps,  
 And with music fill the sky.

"There dwells on high our Lord and King  
 Th' Incarnate God, Who did redeem;  
 There angels sing in higher strains  
 How man his bliss regains.

"There swells the full hymn of angels praising God  
 And the boundless vault of heaven then echoes, Glory to God.  
 Let us then worship and adore Him  
 Who has promised such bliss for eternity  
 To the spirit still inclined to good."

Hymn 428 (two verses).....Stainer  
 Recessional, Hymn 30.....Chaffin

## THE PARISH.

A LECTURE upon France, Belgium and Germany, with stereoptican views, will be given by Mr. J. Perry Norden, before the Men's Guild, on Tuesday evening, February the 12th, at 8.30 o'clock, in the Clergy House. Members and friends are invited to attend.

SHROVE TUESDAY will be February 26th. Confessions will be heard from 10—12 A. M., 3—5 and 8—9 P. M.

NOTICE of sermons, lectures, instructions, etc., for Lent will be given in the March ARROW.

THE Bishop has appointed Friday night, April 26th, for confirmation in this Parish. Persons are requested to send in their names, who desire to be presented. The classes for instruction will be on Thursdays during Lent, 4 and 8 o'clock P. M.

THE Stations, or Way of the Cross, will be said, on Friday nights during Lent, except Holy Week, at 8 o'clock, under the charge of the Men's Guild.

IN this number is some account of the ceremonies of the XXIVth Anniversary of the Opening of the Church, which are commended to the attention of parishioners and friends.

A large picture of the Interior of the New Church is placed in the nave, together with a list of such parts and ornaments which are to be included in the building, and which must be completed by our offerings. Already very important liberal subscriptions have been made. Every one should make an effort to help forward the work, according to this scheme.

EXCHANGES. The 143 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new exchanges are acknowledged:

*St. Michael's Parish Record*, Boise, Idaho;  
*Helena Churchman*, Helena, Mon.; *Columbian Banner*, Kansas City, Mo.; *Association Herald*, New York; *Rector's Assistant*, Cheshire, Conn.; *Diocesan Record*, Scranton, Pa.

## MEN'S GUILD QUESTION BOX.

In reply to the query "What works giving the Lives of the Saints have been published besides that by Baring Gould," we would state first that by Saint is understood a name which was applied, by ecclesiastical usage, in early times to all those who were remarkable for personal virtues and eminent services to the cause of Christian Religion and who might be divided as follows:

First, Apostles and Evangelists.

Second, Martyrs.

Third, Confessors (a name applied in early times to those who devoutly stood for the Faith with courage and constancy but without the crown of martyrdom).

Fourth, Doctors or men eminent for the sake of learning.

Fifth, Virgins.

Sixth, Matrons and Widows distinguished for great piety.

While this is a field of literature, rich with learning and research and by writers of the Catholic Church in the different countries, France being the leader in biographies of this kind, the whole is covered in English by the great work of Alban Butler's on "The Lives of the Saints." It is thoroughly Roman in its style and character and is more or less given to a tendency to fill up with much that might be considered fiction with regard to the lives of Saints more or less obscure; nevertheless it must be acknowledged as a great contribution and authority on the subject. While we have many separate biographies written by devout and learned men of the Church of England, taking up the lives of some of the greatest Saints from the Apostolic times to later date, we will not stop to enumerate them but note a work, now out of print, which is very beautiful and worthy of the attention and careful reading of any who may have the opportunity. I refer to "The Lives of the Saints on the English Kalendar," edited and largely written by John Henry Newman in the early days of the Catholic Revival of the Church of England.

His style is rich with devotion and learning, and this talent, put to such a subject, has produced a work which he may well be proud of.

In languages other than English.

A monumental work of this kind was begun by Monks of the 17th Century ["Bollandist Fathers"] in France, and has been continued by the Jesuits though not yet complete. There are 200 folio volumes in Latin.

The Standard work in France on the Lives of the Saints is called "La Petite Bordelaise," and is published in about twenty volumes.

## ADORATION.

I love my God, but with no love of mine,  
 For I have none to give;  
 I love Thee, Lord, but all the love is Thine,  
 For by Thy life I live.  
 I am as nothing, and rejoice to be  
 Emptied, and lost, and swallowed up in Thee.

Thou, Lord, alone, art all Thy children need,  
 And there is none beside;  
 From Thee the streams of blessedness proceed,  
 In Thee the blest abide,—  
 Fountain of life, and all abounding grace,  
 Our source, our center, and our dwelling-place.

—Mme. Guyon.



## A TRUE PASTORAL.

THE Pastoral Letter which was written by a committee of the bishops in council in New York on St. Luke's Day last is considered a very masterly treatise; we have nothing but the highest praise for its timely issue and the theological exactness of its language upon the two great subjects selected. First, the Incarnation of our Lord Jesus Christ, His conception by the Holy Ghost of Mary-the-Virgin; second, the Inspiration of the Holy Scriptures, as a postulate of faith, and not a corollary of criticism.

We have been particularly interested in noticing the criticism of a leading New York paper. It calls the issuance of this pastoral a signal success at last scored by Bishop Seymour after two years of able and persistent warfare on his part, and thinks that it is difficult to see how any clergyman, who is in doubt as to these doctrines, can any longer remain in the Episcopal Church. It charges that the authority under which the bishops thus assume to act is in effect the same as that which the Pope claims to exercise. It alleges that this letter, which becomes the voice of the whole bench of bishops, could not have better expressed the contentions of Bishop Seymour if he had written it himself, and that it is a great triumph for him.

We commend to everybody's attention that the presiding Bishop Williams, Bishop Doane and Bishop Potter have been credited with voting for the consecration of Bishop Brooks, concerning whose theological status Bishop Seymour made the most direct charges of heresy; and yet they sign their names to this pastoral letter, and set it forth. Of Bishop Huntington, Bishop McLaren, and Bishop Seymour there have been no such rumors. Bishop Seymour has thus secured a new salvatory position for the three first mentioned bishops. The world will wonder how they could approve of Bishop Brooks' heresies, and now father this pastoral letter; and it will ask "have we a Janus among us?" But we would suggest that men have a right to review their position, and that a last utterance would be held to define their more mature belief. Even the great St. Peter reconsidered his denial of Christ.

## FALSE TESTIMONY.

WE have before us a copy of the Journal of the Convention of the Diocese of Massachusetts, 1893, in which is printed, under the invocation of the Holy Trinity, the "Testimony from the Members of the Convention of the Diocese of Massachusetts, Recommending the Reverend William Lawrence, D.D., for Consecration." We think that in view of the criticism recently expressed against Bishop Lawrence for his willingness to ordain the two heretical candidates who rejected the Virgin Birth, it is well to print this testimonial and to refer our readers to pages 117, 118 and 119 of the

Convention Journal for a few of the clerical signatures attached. The names will open their eyes. It is small merit to close the stable door when the horse has been stolen; and many of those who signed Bishop Lawrence's testimonial knew, we are sure, his false position on more than one doctrine of the faith long before he was elected to the office of Bishop. Standing, as he did, at the head of a seminary noted for its heretical professors and students, his tenets and sympathies could not be hid from the church at large, and even less from the members of the Diocese of Massachusetts. To do Dr. Lawrence justice, he never attempted to conceal the sympathy he felt with the ultra-Broad Church School; and several years before he was elected bishop extracts from one of his addresses had been printed which showed that he largely, if not entirely, rejected the miraculous element in the Old Testament Scriptures. To our certain knowledge this evidence was brought to the attention of priests in Massachusetts who are rated as Catholics, who are now condemning the bishop for his heresy lately expressed, but who weakly signed the testimonial which allowed him to become a Bishop. Honest shame ought to close the mouths of those priests who have helped Bishop Lawrence to the Episcopate, unless their first words should be *mea culpa, mea maxima culpa*.

In the NAME of the FATHER, and of the SON, and of the HOLY GHOST, *Amen*.

TESTIMONY FROM THE MEMBERS OF THE CONVENTION OF THE DIOCESE OF MASSACHUSETTS, RECOMMENDING THE REVEREND WILLIAM LAWRENCE, D.D., FOR CONSECRATION.

WE, whose names are underwritten, fully sensible how important it is that the Sacred Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of ALMIGHTY GOD, testify that the Reverend WILLIAM LAWRENCE, Doctor of Divinity, Dean of the Episcopal Theological School, Cambridge, in the Diocese of Massachusetts, is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that Holy Office.

We do, moreover, jointly and severally declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honor of GOD, and the edifying of His Church, and to be a wholesome example to the flock of CHRIST.

SIGNED at the One Hundred and Eighth Annual Meeting of the Convention of the PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF MASSACHUSETTS, held in the Chapel of Trinity Church, in the City of Boston, on the Second day of the Session, Thursday, May the Fourth, in the year of our LORD One Thousand Eight Hundred and Ninety Three.

## A QUERY AND ANSWER.

THE two following paragraphs from the *Southern Churchman* of January 17th are mutually explanatory. When the House of Bishops promulgates Catholic doctrine, no wonder the Protestant journals go under.

"*Southern Churchman* in former days had to help on evangelical thoughts and work, the *Christian Witness*, of Boston; the *Protestant Churchman*, of New York; the *Episcopal Recorder*, of Philadelphia; the *Western Churchman*, of Chicago, and a monthly in Charleston, edited by Rev. J. A. Shanklin, but they having ceased, this paper is left without their aid to battle for the truth which our Reformers held dearer than life."

"Will not some of the readers of the *Southern Churchman* say why, in their opinion, the above-named papers have 'ceased,' and how much longer



the *Southern Churchman*, now practically alone, may be expected to survive them?"

"We have received a copy of the 'Pastoral Letter' of the House of Bishops, signed for them by Bishops Williams, Doane, Huntington, McLaren, Seymour and Potter.

"It deals with 'The Incarnation of our Lord Jesus Christ, and 'concerning the inspiration of the Holy Scriptures by sure and certain warrant of which the Catholic faith is proved.' The letter is good; the Bishops no doubt thought there was need to address this Church on both these most important subjects; but not a word did the Bishops utter about the Romanizers and their requiem masses!"

### THE INERRANT SCRIPTURES.

"If there is such a thing as the Church Universal, to which Christ has promised His presence and His Spirit; if there are such words as the following in the New Testament, 'Lo, I am with you alway, even unto the end of the world,' 'The Comforter shall teach you all things, and guide you into all the truth,' 'The Church of the Living God, the pillar and ground of the truth;' if Christ has given us the Holy Scriptures by the Inspiration of the Holy Ghost, and if He has delivered Scriptures to the keeping of the Church Universal, and appointed her to be its Guardian and Interpreter; if he has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect, that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of writings delivered by them"

*Bishop Chr. Wordsworth.*

"I HAVE learnt, I confess, to pay such deference to the Books of Scripture, and to them alone, that I most firmly believe that none of their writers has ever fallen into any error in writing. And if I meet with anything in them, which seems to me to be contrary to truth, I doubt not that either the manuscript is in fault, or that the translator has missed the sense, or that I myself have not rightly apprehended it. I read the books of *other* writers in such a spirit, as not to deem a thing true, because they think so, however holy and learned they may be; but because they are able to persuade me of its truth by the authority of scripture, or by probable inference from it. Nor do I imagine, my dear brother, that you differ from me in this, or desire your own books to be so read, as if they were writings of Prophets and Apostles; to doubt concerning which, whether they are altogether free from error, is impiety."

—*S. Augustine., Ep. ad Hieron., lxxxii.*

### CONCLUSIVE EVIDENCE.

THE Rev. S. DeLancey Townsend, Ph.D., the associate rector of All Angels' Church, yesterday morning preached a sermon from the text: "When the Son of Man cometh, shall he find faith on the earth?" He undertook to solve the

questions as to whether the coming man was to be religious, and whether religion was on the decline. In answer to the first question he said that men were tired of the continual threshing of old straw by the preachers. "They must have wide-awake, modern sermons," he said, "and I read and do not hesitate to recommend to you the sermons that are published every Sunday in the *Herald*. They are phenomena that illustrate the fact that just such literature is needed. They furnish a proof that mankind is essentially religious." As to the other question, he said, "We have the deserted churches of New England, and the undeniable fact that everywhere the churches are emptying against us; but nevertheless I am convinced that the coming man will be religious just as surely as that he will be a normal man in full possession of his normal faculties."

—*Church Standard.*

"When the Son of Man cometh, shall he find faith on the earth?" Yes! see the *Sunday Herald*! "When the Son of Man cometh, shall he find faith on the earth?" Yes! because the normal man shall be in full possession of his normal faculties. No sin! No fall! No tendency to evil!

### THE COURSE OF HERESY.

A story was told to Mr. Aubrey De Vere by Sir William Rowan Hamilton.

"That little boy," he once said pointing to a boy of about five or six years old, "ran up to me the other day and cross-questioned me about the mysteries in the doctrine of the Trinity. 'How,' he demanded, 'can there be three and yet only one?' I answered 'you are too young for such matters: go back to your top.' He flogged it about the passages a score of times and then returned to me and said: 'I have found it all out—this is the explanation,' and propounded his theory. 'You are wrong,' I answered; 'you are too young to understand the matter; go and play.' He returned three times more successively and each time propounded a new explanation and received the same answer. But now listen! His four explanations of the mystery were the four great heresies of the first four centuries! He discovered them all for himself. I did not give him the slightest assistance. What an intellect!"

That is to say the boy of six, the descendant of a long line of Christians, occupied the same intellectual plane as the scholar of the early centuries, reared among heathen influences. The tale is curious, but only because of the theorist's youth. The ordinary Protestant college student often passes through the whole cycle of heresies in four years to the mingled amusement and consternation of his professors.—*The Monitor.*

### A MONTH'S MIND.

A Solemn Requiem Mass for the repose of the soul of the Rev. Francis J. Clayton, Priest, was sung in the Church of St. Mary-the-Virgin, New York, on Saturday, Jan. 26th. The Rev. John Keller preached the sermon, reviewing the life and work of the Rev. Fr. Clayton. The commemoration was under the auspices of the Catholic Club of New York. The Rev. Fr. Clayton was the first member of this club to be called hence. May he rest in peace. Amen.

# THE ARROW:




ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET, NEW YORK:

50 CENTS PER YEAR  SINGLE COPIES 10 CENTS:

**THE LAYING OF THE CORNERSTONE**

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1892

THE LORD HATH MADE ME A POLISHED SHAFT  IN HIS QUIVER;  
HATH HE HID ME  AND SAID UNTO ME: THOU ART MY SE-  
VANTO 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.

NEW YORK, FEBRUARY, 1895.

## THE LAYING OF THE CORNERSTONE OF THE CHURCH OF SAINT MARY THE VIRGIN.

PROGRAMME of Events at the Twenty-fourth Anniversary of the Parish of S. Mary the Virgin, being the Feast of the Conception of the Blessed Virgin Mary, and its Octave, 1894:—

Friday, Dec. 7th, First Vespers, 5 P. M.

Saturday, Dec. 8th, Low Mass, 7.30 and 8 A. M.;  
Solemn High Mass, 9.30 A. M.; Laying of  
Corner-stone, 3 P. M.; Second Vespers, 5 P. M.;  
Presentation and Benediction of gifts to the  
Rector, 8 P. M.; Reception from 9—11 P. M.

Sunday, Dec. 9th, Low Mass, 7.30, Missa Can-  
tata, 9, Matins, 10, Solemn High Mass,  
10.45 A. M.; Anniversary Sermon by the  
Rector, Solemn Vespers, 4 P. M.

During the Octave, Dec. 10th to 15th, Low Mass,  
7.30, 8, 9.30 A. M.; Matins, 9 A. M.; Vespers,  
5 P. M.

The cornerstone of the New Church of S. Mary the Virgin was laid by the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac, representing Bishop Potter, on the Feast of the Conception of the Blessed Virgin Mary, Saturday, Dec. 8, 1894. This was a red-letter day for S. Mary's, as it was the twenty-fourth anniversary of the opening of the present Church. The parish was organized in 1868, by the Rev. Thomas McKee Brown, M. A., and some of his friends, among whom was William Scott of New York City, his father-in-law. Mr. Scott became the first President of the Board of Trustees, to hold office for life. John Jacob Astor gave to the church in 1868 the three lots of land on which stand the present church building, rectory, clergy, choir and guild rooms. The cornerstone was laid in the Autumn of 1868. On the Feast of the Conception of the Blessed Virgin Mary, Dec. 8, 1870, the church building was opened for divine worship, with a high celebration at 7 o'clock in the morning, the Rev. Father Brown

celebrant. A second high celebration was held on the same day by Bishop Horatio Southgate, who also preached, assisted by the Rev. Father Brown and the Rev. Father Noyes, as deacon and sub-deacon. Bishop Southgate represented the Right Rev. Dr. Horatio Potter, who was absent from the city.

Memorials have been given from time to time to the church, notably the white marble high altar, the statues, the chancel windows, the sedilia and priests' stalls, the three oaken figures of Christ, St. Mary, and St. John, on the Rood Beam; the seven metal lamps, silver and brass; the sanctuary lamp before the tabernacle, and the altar lights. The marble pulpit, the first of its kind in any Episcopal Church in this city, the figure of St. Paul, the founder of the British Church, on the sounding board, the large oaken crucifix nearby, the fourteen Stations of the Cross around the church, the baptistery and the Caen stone font are memorials. The rectory was built in 1879, and the clergy rooms in 1882.

The mission house at 248 West Forty-fifth Street was given as a memorial of Mrs. Eleanor M. Cook by her husband, Charles T. Cook, and is used as a residence for Sisters of Mercy and for work among the women and girls of the parish. The clergy house, adjoining the church, at 232 West Forty-fifth Street, was given by Mrs. C. McW. B. Noyes, and is used as a residence for the assistant clergy and for work among the men and boys of the parish.

At this time there are connected with the church, the rector the Rev. Father Brown, and the Rev. Arthur Mason, the Rev. John A. Staunton, Jr., the Rev. Richard R. Upjohn, assistant priests, together with twelve Acolytes, who serve the altar.

The present Board of Trustees consists of the Rev. Father Brown, President; Beverly Chew, Secretary; Haley Fiske, Treasurer; Edward H. Clarke, B. Whiting Pierson, and William H. Lane. George B. Prentice is the organist and choir-master, and Thomas M. Prentice the conductor. There are forty choristers, men, boys, and women. Other members of the choir regularly play upon the violin, tympani, and the voices are often led by the cornet.

In commemoration of the twenty-fourth anniversary of the first service in the old Church, Solemn High Mass was sung on Saturday the Feast of the Conception, at 9.30 A. M., Rev. Father Brown celebrant, Father Staunton Deacon, Father Upjohn, sub-deacon. Shortly after 3 P. M., the procession of the clergy left the building opposite the new location, for the service of the laying of the cornerstone. The crucifer, accompanied by two acolytes, was followed by the choir; then came the visiting clergy and the parish clergy. The procession of the Bishop and his acolytes at the same time approached from another house, the crucifer and his acolytes attired in scarlet and white, the Bishop vested in cope and mitre, of white and gold. The Bishop began the short service; the Rector read a list of the deposits placed in the stone and, after the singing of the hymn, "Christ is made the sure Foundation," Bishop Grafton, with a mallet made for the occasion, laid the stone with the words: "I lay this cornerstone of a house to be here builded for



a house of God, and to be hereafter consecrated as the Church of St. Mary the Virgin, and so set apart forever from profane and common uses and devoted to the glory of God, in the communion of the Holy Catholic and Apostolic Church, and according to the doctrine, discipline, rites and usages of the same, as received by the bishops, clergy and laity of the Protestant Episcopal Church in the United States of America." The concluding prayers were followed by the hymn, "Glorious things of thee are spoken."

The bishop and guests were entertained at an informal reception in a new building across the street. The seven lots on which the church will be built were purchased with the funds left the church by Miss Sara Louie Cooke, who died in 1892. The main entrance to the church is on Forty-sixth Street, where there is a frontage of 125 feet. The church will be 60 feet wide and 180 feet long. Its architectural design is French Gothic of the thirteenth century, from the plans of N. Le Brun & Sons. It will be faced with light buff Indiana limestone. Its height to the top of the cross over the main gable will be 130 feet; the height of the nave will be 80 feet and width 46 feet. The aisles will be 26 feet high and 6 feet 6 inches wide. Twenty-two piers of clustered stone columns separate the nave from the aisles, and support the walls of the lofty clerestory, from which the church is lighted. The church terminates in a five sided apse; the chancel is 48 feet deep. The principal organ is over the main entrance. The church seats 720 people, and is connected through arcaded openings with the baptistry, lady chapel and rear entrance. The seating capacity of the chapels will be 350. There are several of these chapels, including two "Chapels of the Catechism," and a "Mortuary Chapel." The clergy house and the mission house are on either side of the church on Forty-sixth Street.

The clergy house is 39 feet by 95 feet. The first two stories contain the Chapel of the Catechism for men and boys and the choir vestries. The third story is devoted to guild rooms, young men's club rooms, assembly room and library. The suites of chambers for the resident clergy are on the fourth floor, the janitor's apartments on the fifth. The sexton's office is at the entrance; the steam heating apparatus for all the buildings is in the basement; with a gymnasium in the rear.

The mission house is 25 feet by 85 feet. Its first and second floors contain two chapels, a reception room, and an office for the Mother Superior. The third story is occupied by guild rooms; the fourth by an infirmary, a community room, and the sisters' sleeping apartments; the fifth has the kitchen, refectory and sleeping rooms. In the rear, on Forty-seventh Street, are the Lady Chapel, the rectory and the priests' vestry. All the buildings except the church are in light Roman brick, stone and terra-cotta.

A superb communion service was presented by the congregation in commemoration of the twenty-fifth anniversary of the church. Parishioners and friends were invited to the service of presentation, which took place in the church on Saturday evening at 8 P. M. Father Brown accepted the gifts (which were presented by Mr. Beverly Chew) with an address, in which he expressed deep affection for his church and people. The benediction of the gifts followed.

The following is the address by Mr. Chew:—

*"Reverend Father Brown, and Fellow Parishioners of S. Mary's:*

The occasion that brings us together this evening forms a fitting close to a day that has been of the deepest interest to the members of this parish.

We have just laid the cornerstone of the new Church and other parish buildings, and there entered upon a new era of enlarged work and more extended activity. It is therefore right that we should mark emphatically this point of departure, and meet together in honor of one who from the first has been the main spring of our corporate life.

On December 8th, 1870, at 7 o'clock in the morning, a little band of sixty gathered in this building—then for the first time used for Divine Service,—and inaugurated the first of those Daily Celebrations, which for some time this parish alone in this Diocese maintained in the face of discouragement and hostile criticism.

This, I hold, was a great gain for the cause of Catholic truth, and if nothing more had ever been accomplished by this parish, would entitle it to the highest honors in the annals of the Church.

The example set by us in this respect has already borne abundant fruit, and at no less than fifteen altars in this city is the Daily Sacrifice offered, and among them eight in Parish Churches.

This is not the time to rehearse the history of this parish. The opposition, the uncharitable criticism, the alarm that was expressed by those who either could not or would not understand our real position can be suffered to remain in oblivion. Thank God, we have lived long enough to show the futility of the direful predictions so freely made, neither can I more than allude to the discouragements and distresses that came upon us from our weak financial condition, nor the hard struggle that for a period of five or six years was forced upon us to maintain the very roof over our heads. All this and more will in due time be treated by one more fitted than I am,—one who from the first has been devoted, heart and soul, to the development of the parish, and to the spread of the Catholic Faith,—the beloved Rector of this parish.

S. Mary's has from its foundation been a marked parish. It has been watched and commented on by persons all over the land. Its influence has been widespread; far beyond parochial boundaries, its example has been felt and followed. Can we then fail to rejoice when we see all around us the gradual but general turning to the type of ritual that has obtained in this parish, and even more important, to the teaching of the Catholic doctrine which it has always been our privilege to enjoy? The position of S. Mary's compels us to consider all the more seriously our future obligations in the new and enlarged opportunities, that will be offered us in the new Church. We as parishioners must resolve on greater devotion, on more extended liberality, on more cordial co-operation with the Rector and our other clergy. At a time when the progress of the parish seemed about to suffer through want of space for growth, God put it into the heart of one of His servants to provide us means for enlarging our material facilities. I feel sure this gift has impressed us all with the need of such



cordial support of the Rector as will result in a quickening of all the vital forces of the parish.

While we rejoice in this day and occasion, we cannot fail to hold in most loving remembrance those who in times past were our fellow workers, who worshipped with us at this Altar, and received from the hands of our priests the Bread of Life. I cannot fail to recall to you the Rev. Father Noyes, who for so many years ministered at this Altar, whose strong and logical sermons, so full of Catholic truth, will long be remembered by those who were privileged to hear them;—William Scott, the venerable first President of our Board of Trustees, to whose liberality and exertions we in fact owe this building, that for twenty-four years has sheltered us;—Edward C. Robinson, firm in the faith, ever ready both in the Choir and in the Board, to aid in all ways possible the welfare of the parish;—James Burt, the wise and faithful Treasurer, a warm friend, a devoted supporter, and most careful financial manager, whose death we shall ever deplore and whose presence we shall ever miss;—Sara L. Cooke, to whose love for Catholic truth and devotion to the Faith, we owe the new Church and the great opportunities it offers us;—and George W. Sutton, who has just been taken from us, ever firm and constant in the Faith; he hoped to see this day and join in our rejoicing.

These and many others, faithful members of this parish, whose names you will recall, we miss at this time; but we feel confident that their interest in us is still alive and active, and that in the Paradise of God their prayers are now offered for us that still remain, and for the work we have yet to do, even as we pray, "Grant them, O Lord, Eternal Rest, and may Light perpetual shine upon them."

Reverend Father:—I take it as a great honor that I have been selected by the women of this parish to present to you these sacred vessels. It seems to me most fitting and appropriate that the offering from your parishioners should take this form. For twenty-four years you have ministered at this Altar. You have gone in and out among us exercising the duties of your priestly office, bearing to the sick the Bread of Life, ministering to the dying, burying our dead, and consoling those who were stricken with affliction. In all the varied duties of your holy calling you have ever been the patient and loving friend. No obstacles have caused you to falter, no discouragements have overcome your zeal. We feel that your faith inspired you to found this parish, and afterwards carried it on to success in the face of every kind of discouragement and opposition. We feel that, under God, all that S. Mary's has been, all that it shall be, is your work. To see such evident results of hard work is a privilege accorded to very few, and we congratulate you upon it, and rejoice that it finds you not a man well stricken in years and worn out by hard labor, but, with God's blessing, still strong and well furnished for even greater exertions in the future.

May I then, without further words, present to you these emblems of your priestly office, with the love, devotion and congratulations of all your parishioners."

#### DESCRIPTION OF THE GIFTS.

The communion service was purchased of Messrs. Tiffany & Co., and consists of seven pieces—a chalice, a paten, two cruets, tray,

lavabo dish and cruet. The cruets are of fine crystal with silver-gilt mountings, set with semi-precious stones. The other pieces are of solid silver, richly gilt, with semi-precious stones embedded in the mountings.

The chalice, the principal piece of this beautiful service, is an example of the possibilities of ecclesiastical enamel work. The decorations are Florentine, in repoussé and appliqué. Around the bowl of the chalice are enamelled medallions representing "The Last Supper," "The Entombment," and "The Resurrection." Upon the four knobs on the centre of the stem are enamelled miniatures of the four evangelical symbols—Matthew, the man; Mark, the lion; Luke, the ox; John, the eagle. The foot of the chalice is quatrefoil, with enamelled representations of the following Biblical scenes in the four compartments:

"Moses striking the rock from which gushed forth water."

"Israelites directed to look to the brazen serpent for healing."

"The two spies, bearing on a pole between them the grapes of Eschol."

"The Institution of the Feast of the Passover, represented by the slaying of the lamb and the sprinkling of the blood on the lintel."

Springing from the stem and dividing the compartments are four griffins.

The chalice, ten inches high in addition to other decorations, is studded with cut carbuncles, symbolic of wine. Under its base is engraved the following inscription:

"Presented to the Rev. Thomas McKee Brown, priest, on the Feast of the Conception of the Blessed Virgin Mary, 1894 A.D., by his loving parishioners, in commemoration of the twenty-fifth anniversary of the organization of the parish of St. Mary the Virgin, New York."

The paten is of silver and richly gilt. On the under side is a panel enamelled in red and blue of the Paschal Lamb, the nimbus around its head, to the right the flag and the Latin cross. From the Lamb's side flows its life-blood into a chalice. Forming a border about the picture are the words "Panis Vivus" and "Agnus Dei."

There is a handsome oval tray for the two crystal cruets, of silver, richly chased and gilt and studded with chrysoprases. In the quatrefoil corners are four medallions in blue enamel, representing the prophets, Isaiah, Jeremiah, Ezekiel and Daniel, with the name of each inscribed.

The cruets have griffins for handles. The base is hexagonal in shape and set with aquamarines. Upon the cover of one, around the dome, are the letters A Q U A, with an aquamarine set in the knob. In the knob of the other cruet, is a garnet, symbolizing wine, and round the cover are the letters V I N U M.

In addition to these pieces, there are a lavabo and cruet, both of silver-gilt, to match the other pieces, but not enamelled or studded with stones.

#### ANNIVERSARY SERMON.

From the Sermon, preached by Father Brown, on the Sunday of the 24th Anniversary of the Opening of the Church, December 9th, 1894.

DEARLY BELOVED: We end this year and begin the next under totally different circumstances from any preceding Anniversary. A quarter of a century is a long time, not vouchsafed to many

pastors, and not enjoyed by a congregation with the same personality. The Pastor may live; but the Congregation every year is marked by death, by removal, by the addition of new parishioners,—so that the Congregation is always changing. I wish it were possible for me to greet all who have been ministered to from this Altar.

But we would speak of the loved ones who have gone hence with perfected remembrance, confident of their prayers for us who remain, believing that they continue to help in this work. Their prayers are a power. Their memory of the Altar from which they received the Grace of God, whilst they were in the flesh, can serve but as a stimulus to make their prayer more fervent. . . . Bowing to God's wisdom and His purpose in having called them, we offer the prayer for them all: May God grant them eternal rest and may perpetual light shine upon them. Amen.

It has been a very busy year in all parts of our parochial life. There has been ceaseless activity. Not only have we been busy, but more of us have become interested in this busy parish life. Of our many Guilds, we have to notice the establishment of "The Men's Guild," which meets with regularity in the Clergy House, at whose meetings there has been a large attendance. Interest has been kept up and continues to be created. We believe that the future of the work done by the men of the parish will be very great. It has been a long time before the men of the parish were organized as they are now organized. We believe that the basis of their union is a very sensible one.

Where one can secure much room or accommodations, it does not take long to put them all into use. Beginning with the present church only and adding buildings one by one, we find ourselves cramped for space. We are about to go into a new building for worship, into another for the work of the Sisters of Mercy, another for the Clergy and Choirs. The Guild Rooms of those buildings, we predict, will be just as crowded as these. What seems to us now the limit of our accommodations and work, will be surpassed in those more commodious halls. We have heard no dissenting voice about our future. Every soul is full of hope. Every heart is warmed up. We all regard the greater growth of the parish as a certainty. With keen enthusiasm we look toward the coming years and greet them. There is always pleasure in enthusiasm; and where there is pleasure there is strength—either active or ready for great activity. Whatever may be the inconveniences, the duties, the struggles of this next year, we believe that we shall close it in far better condition than we begin it.

We shall see on the new land which we have purchased a splendid pile of buildings arise, of which the corner-stone was laid yesterday. They are to be constructed out of the magnificent legacy bequeathed by Miss Cooke. At the same time we cannot but express the fear that very exaggerated notions of the wealth of the parish have gotten abroad in the community and have even affected our own congregation, and that expressions have been heard to the effect that we have a plenty of money now. These notions imply, either an ignorance of the needs and expenditures of a city parish, or are held without the consideration of what is involved in the construction of parish buildings, and without appreciation of what is necessary to maintain a parish in this city.

We must notice the wisdom which was displayed by our benefactor in giving a large sum of money to our church, instead of scattering her charity amongst various parishes or institutions. Not that other parishes or institutions do not need money, nor that much good might not have been done by gifts to them from her bounty. But evidently it was her idea that the peculiar character of the Parish of Saint-Mary-the-Virgin, its unique position among the churches in America, the fact that it has always been a pioneer church in the exemplification in practice of the Catholic professions of the American Church, made it desirable that this parish should have not only a suitable place of worship and suitable buildings for the carrying on of parish and mission work, but that there should be an additional sum placed at its disposal, to guarantee in some measure the permanence of its operations and the maintenance of its distinctive character among the churches of the country, free from financial embarrassment.

The Trustees have therefore felt it to be their duty to set aside the sum of \$200,000 as an Endowment Fund. In fixing this sum they have felt that it would not conduce to the best interests of the parish to make the endowment so large as to check the active coöperation of the members of the parish in Church work. They have felt that a large endowment fund is often a drawback to active Christian work; that giving is even more the duty of a Christian man than receiving the benefits which flow from active parish work. It has been felt, however, that the magnificence of the legacy should not be used to pay the debts of the parish, and that we can well afford to raise enough to cancel the indebtedness of the Church, which we have had to carry during past years.

We should raise \$40,000, and devote ourselves to it for the next year. Towards this a member of the parish has already subscribed an amount which is sufficient to complete the Lady Chapel, \$8,000.

The handsome legacy left by Mr. George W. Sutton, late a Trustee of the Church, amounting to \$5,000, will when received be devoted to the cost of the removal of the present organ, the construction of necessary additions, and the building of a new chancel organ. This will remain as a memorial of Mr. Sutton's generosity.

A legacy left by Miss Ella M. Smith, a former member of the choir, amounting to \$500, will when received be used in some constructive work as a memorial to her.

Any gift which shall be made towards the reduction of this sum (\$40,000) may be put in memorial form, if the donor so desire it. In making these gifts, of course cash payment in subscriptions in whole or in part would be the more satisfactory form of contribution; at the same time, cash subscriptions are not essential. Payments may be deferred for months or even for a year, may take the form of yearly installments.

These are suggestions for gifts:—

Clergy House Chapel of the Catechism	-	\$15,000
Lady Chapel	-	8,000
Organ	-	5,000
New Pews	-	4,000
Stone for Clerestory, instead of brick (exterior)	-	3,000
Mission House Chapel of the Catechism	-	3,000
Wrought-iron Grille around the Chancel	-	3,000
Paving of Choir and Sanctuary	-	3,000



Paving of Central Passage and Ambulatory - - - - -	2,750
Mortuary Chapel - - - - -	2,000
Baptistery - - - - -	750
Two Confessionals, each - - - - -	500
Carving 22 Capitals of Columns, each - - - - -	100

If we were not to do something ourselves towards the completion, furnishing, and even the decoration of the new structures, it would be most remarkable. We should be recipients of the bounty of other persons, not only in the creation of the parish but also in its present, wonderful, signal, step forward. The world would criticize us, almost as if we were sponging pensioners upon someone else's liberality; and that we never could bear, never will. Our pride, self-respect, would never permit it. What each one can do, he will. If such do not prove to be the case, we shall have to acknowledge that the characteristics of the individual members of the Church of Saint-Mary-the-Virgin have undergone some change.

At the laying of the corner-stone yesterday, the spectacle of a bishop, clergy, acolytes, choristers, trustees, guilds of men, women, boys and girls, was witnessed by a large company whose interest may not end with that scene. It was a missionary service in its character. It will encourage other parishes and fellow-churchmen in their work. Yesterday evening, your gathering together in good will and affection, to present me as your pastor of over 25 years, was a very important feature of these anniversary services. There is something far beyond the providing of a gift and the receiving it. There is the use of it. Whilst I acknowledge that I appreciate the tender thought which suggested it, and assure you again of the heartfelt willingness with which I accepted it, yet the use of that gift means that every one of us values the presence of the Priest in the Church of God, who stands at the Altar and celebrates the Blessed Sacrament—necessary to our salvation, and administers it to others. By this gift you have provided more fitting utensils to contain the Body and Blood of our Saviour, than we have ever possessed. You have provided, not only for your own souls, but also for the health of the many souls who are to come after us. My sincerest, most affectionate thanks and appreciation, I offer you again. We must all regard these sacred gifts as a pledge that our love for ourselves and for others shall continue, and as a pledge of the goodwill which our Lord JESUS CHRIST brought to men when He came from Heaven in the First Advent.

And may I conclude with just a reference to the pleasant fulfilment of the illustration which CHRIST Himself drew for the members of His Church. "Ye are a city set upon a hill, whose light cannot be hid." More light has shone from this parish, in consequence of our devotion to the Catholic Faith and Worship in this Church, than we may all be aware of. Our own happiness is great. Our mutual congratulations are sincere and fervent. But from others, who live far away and near by, who are high in authority and strong in influence as well as humble in station, I have received letters of congratulation which are written in words of gold. From Bishops, Priests, Laymen and Laywomen; from Members of Religious Communities; the most affectionate congratulations upon our prosperity, assurance of the most fervent prayers for the continued

blessings of God upon us, have been received. They recognize the marvellous opportunity which has come, they hope for the fulfilment of our increased obligations. Their approving words, their hearty hopes have come, all unasked and unexpected. They are overwhelming to the soul which knows its own unworthiness. They compel us to say, now and again, "Not unto us, but unto the Name of the Lord give the praise." We are as nothing, are nothing. The whole world is held in the hollow of God's Hand. We come and go as dust before the wind. He alone remains, almighty, all wise, all provident.

That blessings may come upon them; that we may be more worthy than it seems even possible to be; that we may be counted as faithful servants, guarding and trusting, and confessing our own impotence in the vast work which we have to do, is the prayer which arises from my heart; and I believe that it is mutual. Amen.

### A CAPUCHIN CONSCIENCE.

A Spanish soldier, who was leaving a tavern, met a Capuchin, a stalwart man and vigorous, but who was following his road with the utmost composure, his eyes on the ground, never looking at anyone. The soldier taking it into his head to insult him, put himself directly into his path.

"Father," he began, "I want you to smoke a cigar."

"Permit me to pass, my son."

"You'll have to smoke."

"I can't."

"You'll make me angry."

"I am aware of it, but bear in mind that I am forbidden to smoke."

"Will you smoke?"

"No."

"Then take that;" and suiting the action to the word, he dealt the poor Capuchin the finest blow on the cheek that ever a drunken soldier gave a friar.

"God commands me to pardon thee," said the Capuchin, humbly, "and I pardon thee."

"Ha! ha! a man as strong as you are to do this!" answered the soldier, breaking into a hoarse laugh.

"Nay, more; God commands me to offer the other cheek, and here it is."

"Ah!" exclaimed the soldier, "then take another;" and he delivered a blow, twin-sister to the first, on the cheek that the priest was holding to him.

"God be my aid," said the friar, as he threw off his cowl and rolled up his sleeves.

"And now what does God command you?" ironically inquired the ruffianly soldier.

"He commands nothing. He leaves me at liberty."

And with this he flew at the soldier like fury, felled him as if he was a straw man, and let fall on him such a hail of buffets and bruises that left him half dead.

Then he covered his head again with his hood and tranquilly pursued his way, saying:

"The Gospel says, 'If one strike thee on the right cheek turn to him also the other,' and further than this it commands nothing. Well, then, when the law speaks one must obey; when it is silent, common sense is law."

—*Northwestern Chronicle.*



## A LITTLE BIT RUSTY PAULIST.

THE following extract is taken from a letter to the Editor of the *Pulpit of the Cross*, relating the oft-told narrative of *A trip to Rome and back*. The 'vert catchers in Fifty-ninth street apparently should rub up their history somewhat.

"I speak feelingly and from experience, for I was a parishioner of the Church of — at the time of Fr. —'s defection, and know what disastrous effects resulted therefrom. I was myself received into the Church of Rome on S. Cecilia's day about three years ago by Fr. R—— of the Paulist Fathers. No doubt of the validity of Anglican orders sent me thither, for I had been over the entire subject, and had studied my ecclesiastical histories too thoroughly to have the slightest doubt on that score, but I was chagrined and disheartened by the election and consecration of Philips Brooks, and by the failure to silence —. To show you with what widely opened eyes I entered 'Rome,' let me give you as nearly as I can an extract or two from preliminary conversation with Fr. R——: 'Tell me, Fr., does not Lingard, one of the most prominent of your Church historians, explicitly admit the validity of Anglican orders?' 'Well, it is some time since I have read Lingard, and possibly he does, but what then? Lingard does not express the mind of the Church, still less that of the Pope, and I have never heard that he laid claim to infallibility;' and again—'Father, is it not true that in the reign of Charles I, the then reigning pontiff offered the cardinal's hat (not once, but twice) to Laud, Abp. of Canterbury?' To this query the substance of the answer I received was that the father was '*a little bit rusty*' on that point; an answer which was the reverse of satisfactory \* \* \* \*. I remained seven months with Rome, and then returned to my own Church, dear and lovely in spite of her imperfections and shortcomings, made my confession and was absolved and received.

In conclusion, I again pray God, dear and Rev. Father, to bless and prosper you, and I pray your benediction upon myself, a sinner.

Faithfully Your Obt. Svt.

N. Y. City, Dec. 8, 1894.

## PARADISE AND PURGATORY.

"So with *Paradise*. What did people understand by the term up to the time that a few people got by themselves in a corner of Christendom and invented a new language? Paradise, it meant Heaven. So Catholic doctors used the word, and so used it the unlearned of Catholic Christians. So did and does the divine Scripture, for it is far easier to explain St. Luke, 23:43, with St. Thomas Aquinas (*ubi Jesus ibi Paradisus*) than to make 2 Cor., 12:4, and Rev., 2:7, identical with the intermediate state. And it is far easier to believe that the editor and certain patron saints of his school are mistaken in their definition of this term, than to suppose that the great hymn writers of the Church have misapplied it.

Well! Somebody else does not find where *Purgatory* occurs in the Book of Common Prayer. It is always a pleasure to communicate information to seekers after truth, and we at once point our inquirer to the commendatory prayer of the Visitation Office. The *story* of *Purgatory* is there; the soul that has contracted the

defilements of this world must be washed of the stains that they may be "*purged* and done away," ere the soul can be "presented pure and without spot before" the all-holy God. The term itself has been used and misused for centuries, and some in these days have come to understand that the abuse does not take away the use."

—*Holy Cross Magazine*.

## ANSWERS TO CORRESPONDENTS.

SUITABLE questions sent to THE ARROW by subscribers or non-subscribers will be answered in this column if they reach the Editor by the fifteenth of the month. Questions will be printed without signature if desired, but no anonymous communications will be noticed.

*If our probation ends in this life, why celebrate Requiem Masses for the dead?*

"There is no hope beyond the grave" for those who die reprobate and impenitent, and Requiem Masses are not offered for the soul of any person concerning whose possible salvation we cannot entertain even a charitable hope. If a man at the close of his earthly probation is rejected of God, ten thousand masses would not prevail to help his soul into heaven. But what about the innumerable company of souls, who at the moment of death are unfit to be translated at once to heaven, and yet are saved by faith in Jesus Christ? Such souls must be detained in some intermediate state or place until "whatsoever defilements (they) may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being *purged* and done away, (they) may be presented pure and without spot" before God. See Prayer Book p. 315). Hence arises the name Purgatory, or place where souls are purged; i. e., made "pure and without spot" and fit for the presence of God. Just as souls on earth are helped by the prayers of their fellow Christians, so also do the suffrages of the faithful in union with the holy sacrifice of the Eucharist help souls in their progress through the intermediate state to heaven.—*Pulpit of the Cross*.

*When there are persons to receive Communion at a Solemn High Mass with Deacon and Sub-deacon, should the confiteor be said or sung? If said, should it be in a loud or in a low tone of voice?*

HENRY O'R.

When Communion is given at Solemn High Mass the *confiteor* is to be "either sung or said *alta voce*." See *O'Kane on the Rubrics*, p. 292, § 719.

## BOOK NOTICES.

*Living Church Quarterly, 1895.*

Milwaukee, Wis. *The Young Churchman Co.*

The *Living Church Quarterly* for 1895, is quite up to its usual standard of usefulness, as an Almanac and Kalendar. As a special feature, it has an excellent series of articles upon American Cathedrals, made up of short essays, written by the Bishop, the Dean or some qualified person. From these it is clear that some of our Bishops appreciate the working advantages of a real Cathedral. The *Quarterly* has many illustrations of American Cathedrals, and "Cathedral" Parish Churches.

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