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MONTHLY



RROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. VIII, No. 1.
WHOLE No. 88.

NEW YORK, JANUARY, 1899.

SINGLE COPIES, 5 CENTS
50 CENTS PER ANNUM, IN ADVANCE

THE Right Rev. H. Saradjian, Bishop of the Armenians of the United States recently celebrated his first mass as Bishop in the chapel of Holy Trinity Church, Boston. The unusual occurrence brought together more than five hundred Armenians of this city and suburbs. The gathering was remarkable in that there were only twenty five women in the congregation.

THERE are some curious facts about the calendar. No century can begin on Wednesday, Friday or Sunday. The same calendars can be used every twenty years. October always begins on the same day of the week as January, April as July, September as December. February, March and November begin on the same days. May, June and August always begin on different days from each other and every month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is between days before and after February 29th.

THE Rev. T. E. Sherman, S. J., contributes an article to *The Messenger of the Sacred Heart*, in which he says: "Porto Rico is a Catholic country without religion"—that is to say, there is little practical Catholicity here and no pretended religion whatsoever. True, there is an Episcopal church in Ponce, but the congregation does not exceed a corporal's guard, though a Bishop in quaintest ecclesiastical attire and most venerable missionary beard officiates. There are fairly good churches in all the principal towns, the clergy are excellent gentlemen, but they do not seem to have any firm hold of the native people, nor have they any lively sympathy with Porto Ricans or Porto Rico. They are part of the Spanish establishment, wedded to the idea of the union of Church and State. The Spaniards here are Catholics. Some Porto Rican women are Catholics. The men are *legally* Catholic, which means that they are baptized, married and buried as Catholics. I believe that Spanish American priests from Colorado and Southern California could be of great assistance here, and new missions are imperatively demanded."

AN interesting little ray of sidelight upon the character of Spain's indebtedness appears in a circular just issued to the Roman Catholic prelates of that country by the Minister of Justice. In 1837, it appears, certain nuns in various convents were invested with State annuities for life. The youngest of these nuns was then seventeen years old, and the oldest was sixty-six. That was sixty-one years ago. And apparently not a single death has occurred in all that goodly company, for every one of them is still drawing her annuity. Or at any rate, the annuity of

each is still being paid, to some one or other. The youngest of them must now be seventy-eight, and the oldest a hundred and twenty-seven. At last, however, the Spanish Treasury has concluded that it is time to look into the matter and ascertain if such extraordinary longevity has really been attained by its pensioners, to whom it is paying some \$18,000 a year. So the Minister of Justice tells the prelates that the venerable nuns must furnish some proof that they are still alive, or else they will be reckoned dead and their annuities be cancelled. It is doubtful if much proof is forthcoming.

WE are glad to notice some change in the minds of men who have been led away by "positive"—i.e., by infidel teaching. A correspondent of the *New York Observer* says:

"The great novelist Zola, the master of the realists, easily the most powerful novelist in France to-day, has been for many years a promulgator of the Positivist philosophy. He has recently said that he is convinced that he has made a mistake. He says that he has seen great numbers of the French people falling away from religion, has seen them lapse into animalism, has noted the consequent degradation and deterioration, he is convinced that the only hope for the regeneration and renovation of France is in a revival of Christianity.

"Hegard, the professor of philosophy in Copenhagen, was, until a few years ago, the apostle of atheism in his country. Three or four years ago he published a second edition to one of his works, in the introduction to which he says: 'The experiences of life, its sufferings and griefs have shaken my soul, and have broken the foundations upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a secure refuge from all the contingencies of life. This illusion vanished when the tempest came which plunged me in sorrows, and the moorings, the cable of science, broke like thread. Then I seized upon that help which many before had hold of. I sought and found peace in God. Since then, I have certainly not abandoned science, but I have assigned to it another place in my life.'

"Paul Bourget, one of the leading younger novelists of France, has taken up the eulogy of religion. He does so from its practical side. He says that observation of the society in which he has lived, has shown him that the people who have given up religion, who are without Christianity, are engaged in a round of dissoluteness and vice; that Christians lead clean and useful lives; that the power that keeps from the one and leads to the other, has, to his mind, sufficiently approved its right to the homage of his soul, and the obedience of his life."

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45. Vespers, 4.
Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.
Holy Days—Additional Low Mass, 6:30 and 9:30 a. m.
Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.
Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.
Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.
Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.
Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
The Church is open daily from 7:30 a. m. to 5:30 p. m.
The red light burning before the Altar signifies the Presence of the Blessed Sacrament.
The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.
The Church is No. 139 W. 46th St.
The Mission House, No. 133 W. 46th St.
The Clergy House, No. 145 W. 46th St.
The Rectory, No. 144 W. 47th St.

KALENDAR FOR JANUARY.

- 1 S. **Circumcision.** Octave of Christmas. Masses, 7:30 and 9 a. m. for Communion. G. A. S. Monthly Meeting and Office for the Dead.
- 2 Mo. Octave of St. Stephen. G. A. S. Monthly Mass, 8 a. m.
- 3 Tu. Octave of St. John.
- 4 We. Octave of Holy Innocents. S. Mary's Guild Monthly Mass, 9:30 a. m.
- 5 Th.
- 6 Fr. **Epiphany.** Abstinence. Masses, 6:30, 7:30, 8 and (High) 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 7 Sa. In Octave. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 8 S. **First After Epiphany.** In Octave. *St. Lucian Pr. and M.*
- 9 Mo. In Octave.
- 10 Tu. In Octave.
- 11 We. In Octave. Additional Mass, 9:30 a. m.
- 12 Th. In Octave. C. B. S. Monthly Mass, 8 a. m.
- 13 Fr. Octave. Abstinence. Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 14 Sa. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 15 S. **Second After Epiphany.**
- 16 Mo. Requiem Mass, 8 a. m.
- 17 Tu. Solemn High Requiem Mass, 9:30 a. m.
- 18 We. *St. Prisca, V. and M.* Additional Mass, 9:30 a. m.
- 19 Th.
- 20 Fr. *St. Fabian, Bp. and M.* Abstinence. Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 21 Sa. *St. Agnes, V. and M.* Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 22 S. **Third After Epiphany.** *St. Vincent, Dea. and M.*
- 23 Mo. Requiem Mass, 8 a. m.
- 24 Tu.
- 25 We. **Conversion of St. Paul, Ap** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 26 Th.
- 27 Fr. Abstinence. Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 28 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 29 S. **Septuagesima.**
- 30 Mo. Requiem Mass, 8 a. m.
- 31 Tu.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children, 9 a. m., weekly.
Monday.— G. A. S., 8 a. m., first in month. Requiem 8 a. m., other Mondays.
Wednesday.— St. Mary's Guild, 9:30 a. m., first in month.
Thursday.— C. B. S., 8 a. m., Nearest middle of month.
Saturday.— O. V. B. V. M., 8 a. m., first in month. In Mission House other Saturdays.
Bona Mors, 8 a. m., last in month.

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

- Sunday.— Singing School, 10 a. m., weekly.
Sunday School, Lessons, 2:30 p. m., weekly.
Guild of All Souls, after Vespers; before first Monday in month.
Monday.— St. John's Guild, 8 p. m., after First Sunday.
St. Joseph's Guild, 7:30 p. m., weekly.
Tuesday.— Men's Guild, 8 p. m., weekly.
Sons of St. Sebastian, second in month.
League of St. Lawrence, as called.
Guild of St. Alban the Martyr, 8 p. m.
Wednesday.— St. Mary's Guild, 10 a. m., first in month.
Guild of St. Mary of the Annunciation, Junior, 3 p. m., weekly.
Guild of St. Mary of the Cross, 8 p. m., weekly.
Guild of St. Mary of the Annunciation, Senior, 7:45 p. m., weekly.
Thursday.— Guild of St. Mary of the Angels, 3:30 p. m., weekly.
Friday.— Bona Mors Society, after Vespers, before last Saturday in month.
Saturday.— Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Feast of the Circumcision, Octave of Christmas, Sunday,
January 1st, 1899.

Music the same as on Christmas Day.

Sunday in Epiphany Octave, January 8th.

SOLEMN HIGH MASS.

Messe Solennelle in B flat.....Neukomm
Sequence, "Rise, crowned with light".....Lovoff
Offertory Anthem from "The Holy Night".....Gade
Hymn of Adoration 59.....Reading
Post Communion, 422.....Smart
Hymn 79.....Dix

SOLEMN VESPERS.

Carol, "Three Kings of Orient".....Hopkins
Psalms 72, 117, 135.....Mozart
Magnificat and Nunc Dimittis.....Leprevost
Vesper Hymn 75.....Schumann
Anthem, "Triumphant Zion,".....Schubert
Hymn 210.....Mason
Hymn, "Brightest and Best,".....T. M. Prentice

Second Sunday after the Epiphany, January 15th.

HIGH MASS.

Mass in E flat.....Prentice
Sequence, Hymn "Blessing, honor, thanks and praise".....Monk
Offertory Anthem, "No Shadows Vonder," (Holy City).....Gaul
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 311, Part II.....Uglow
Hymn 222.....Dykes

VESPERS.

Hymn 170.....Haydn
Psalm 147 (Nineteenth Selection).....Prentice
Magnificat and Nunc Dimittis.....Weninger
Vesper Hymn 23.....Tallis
Anthem, "The repose of the Holy Family,".....Berlioz
Hymn 16.....Redhead
Hymn 346.....Barnby

Third Sunday after the Epiphany, January 22d.

HIGH MASS.

Mass No. 16.....Haydn
Sequence, Hymn 78.....Tallis
Offertory Anthem, "He that soweth little,".....Dachauer
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 318.....MacLagan
Hymn 297.....Dykes

VESPERS.

Hymn 280.....Dykes
Psalm 147 (Nineteenth Selection).....Giorza
Magnificat and Nunc Dimittis.....Giorza
Vesper Hymn 24.....Ritter
Anthem, "Spirit Immortal,".....Verdi
Hymn 21.....Monk
Hymn 82.....Dykes

Septuagesima Sunday, January 29th.

HIGH MASS.

Hymn 256.....Dykes
Introit Hymn 254.....Bal er
Mass in C.....Silas
Sequence, Hymn 168.....Redhead
Offertory Anthem, from 42d Psalm.....Mendelssohn
Hymn of Adoration.....Reinagle
Post-Communion, Hymn 312.....Hopkins
Hymn 180.....Gauntlett

VESPERS.

Hymn 257.....Dykes
Psalms 77, (Tenth Selection).....Gounod
Magnificat and Nunc Dimittis.....Mehul
Vesper Hymn 83.....Monk
Anthem, "From the Depths,".....Campana
Hymn 285.....Dykes
Hymn 193.....Blumenthal

PHOTOGRAPHS of Father Brown may be obtained from the Sexton and from Mrs. Garrigues, 149 W. 47th Street. The price is one dollar. Six different styles can be seen in the Sexton's office.

THE PARISH.

THE Feast of the Purification, February 2d, will this year fall on Thursday. Masses at 6:30, 7:30 and 8; and Solemn Mass at 9:30.

THERE will be a Solemn High Mass of Requiem on Thursday, January 19th, at 9:30 a.m., being the Month's Mind of the death of the late Rector—the founder of this parish.

ALL Solemn Processions will be omitted for the present.

GUILD parties and children's entertainments are postponed till the end of January.

SEPTUAGESIMA Sunday will fall upon the 29th of January—the beginning of the penitential services which precede Lent.

THE Trustees have invited the following special preachers at the High Mass on Sundays in January:

- Jan. 1. The Rev. Thomas Richey, D.D.
- Jan. 8. The Rev. Theodore Riley, D.D.
- Jan. 15. The Rev. J. J. McCook, D.D.
- (A Memorial Sermon of the late Rector).
- Jan. 22. The Rev. Thomas Richey, D.D.
- Jan. 29. The Rev. Arthur Ritchie.

THE MEN'S GUILD.

THE annual meeting was held on Tuesday, the 13th of December, under the most favorable auspices. The rooms were made most attractive by the Committee and a very large number were in attendance.

The President called the meeting to order. Father Wallis, at the request of the Chair, opened the meeting with the usual devotions.

It then being in order, the President made his annual address; among other things he mentioned that the Guild was in a thriving condition, a larger average was present at the meetings than ever before, and the growth seemed to be healthful and sound.

The finances were reported in excellent condition and the Guild had been able to contribute generously to the charitable and other works of the parish.

The shelves for the library had been built and paid for, the balance due on the billiard table had been paid promptly and a beautiful banner had been added to the property of the Guild.

The guests of the year were more or less distinguished men in their various callings. Among them were mentioned Father Neesan, now at his work in the far-off Church of Assyria; Brother Gilbert, of the order of the Brothers of Nazareth; Chaplain Boorum, of the Navy; the Rev. Drs. Riley and Roper, of the Seminary; Canon Knowles, and others. Lectures and addresses were given by members of the club during the Winter, to which the president also alluded with gratification. Reference was then made to those members of the club who had offered their services to their country during the late war. Six members had been in service, two are still in

the field. Three have been mustered out and one had lost his life by fever, contracted at Santiago, Mr. Robert Lee Baker, of the U. S. Regulars. In the early Spring Mr. Jacob Maier, a respected member of the club and of the parish, had passed away, after a brief illness.

In referring to the various committees, cordial thanks were extended to all who had assisted the president in this manner, and thus enabled the work of the Guild to proceed properly and with good results.

The annual election of officers resulted as follows: President, the unanimous re-election of Mr. E. S. Gorham; treasurer, Mr. David King; secretary, Mr. E. A. Wildman; and librarian, Mr. C. Forden.

The rector gave a stirring address, dwelling on the necessity of a life consistent with the principles which the banner represented. Other addresses were made, at the Rector's request, by the Rev. Dr. Coit and Father Wallis. A collation followed, during which the Imperial Band gave most delightful music.

At the consecration of the Collegiate Church of St. George the Martyr, the Bishop of Salisbury, representing the Archbishop of Canterbury, and Bishop Blyth, the Anglican Bishop of Jerusalem, officiated; and we are told that "the function was attended by three delegates of the Orthodox Church (including two archbishops), an archbishop and a priest of the Armenian Church, the bishop and a priest of the Syrian Church, the bishop and a priest of the Coptic Church, the Superior and another priest of the Abyssinian Church, and three pastors of the Lutheran Church." It is noted, also, that "the authorities of the Latin Church, namely the Latin Patriarch, and the custos of Terra Santa, together with the Prior of the Dominican Convent, all wrote most kindly to Bishop Blyth, expressing their regret that they could not attend or send delegates, and promising the co-operation of their prayers at the Throne of Grace."

Thus representatives of all ages and conditions of the Christian Church engaged in this service: the early Church, in the persons of those prelates whose people separated from the great body of believers in the days of the councils; the middle ages, in the persons of Russians and Latins; and, the Reformation, in Lutherans and Anglicans.

ONE hundred and twenty amendments to the Constitution were offered at the recent General Convention, but only eleven of them passed, and of these eleven six were recommitted. It is a testimony to the inevitable unwisdom of a large company of persons debating intricate matters which they have not carefully considered.

THE words of Article 28 have nothing to do with the *lawfulness* of Reservation for the Sick. That rests on the Canons of the Church, passed in the thirteenth century by the Convocation of Canterbury, and commonly known as Peckham's Constitutions, which ordered all parish priests to reserve on Sundays. These Canons have never been repealed, but, on the contrary, received fresh force in Henry VIII's reign in 1534, and are part of the Canon law to which the Church of England is bound.—*Church Review*.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER
HATH HE HID ME ☐ AND SAID UNTO ME THOU ART MY SERVANT
O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, JANUARY, 1899.

THE RECTOR.

The sorrow of our loss is yet too keen to attempt at this time to write more than a few words concerning him whose death has plunged our parish into the deepest grief. And yet, with our tears still flowing, we must consider what Father Brown was and what his all too brief life-work accomplished. Born in Philadelphia, on February 8th, 1841, he was fitted for college in the Episcopal Academy of that city, and entered the Class of 1863, in Trinity College, Hartford.

The changes brought on by the Civil War rendered it necessary for him to leave College before obtaining his degree. He entered the General Theological Seminary in New York—pursuing at the same time his college studies—and received his degree from Trinity in the following year, 1864. On leaving the seminary he served for a short time as assistant at the Church of the Annunciation, N. Y., and at St. John's Church, Brooklyn, under Doctor (now Bishop) Seymour, and was also associated with the late Dr. Ferdinand C. Ewer, in Christ Church, New York. He was later Rector of Trinity Church, East New York. All this was preliminary to his entering upon his real life work. Believing thoroughly in those principles that had been brought forward by the so-called Oxford Movement in the English Church, and further developed by the Catholic party, he felt that a parish that would embody those principles should be founded in New York. The story of those early years of poverty, of coldness, of suspicion is known to many—but who can tell of the grand faith, the steady and persistent work, the noble devotion to duty, that turned defeat into victory, and contributed in no small degree to establishing among us the full beauty of Catholic faith and worship. Through all those years of misrepresentation it is a pleasure to be able to say that he was at all times in full accord with his diocesan. His relations to Bishop Horatio Potter, and to the presentable head of the diocese of New York were always

harmonious and cordial. This fact it is all the more necessary to emphasize at this time in view of the ignorant misrepresentations in the public press. At no time did either of the two learned bishops under whom he served, refuse to make the usual visitation, or fail to confirm the classes he prepared for Confirmation.

The little band of worshippers who attended the first early celebration in the Church of St. Mary the Virgin, on the 8th of December, 1870, witnessed the beginning of the daily Eucharist, that from that day to this has never failed to be offered on the altar of St. Mary's Church. To have firmly established the daily mass in this city is an achievement that must ever add to the honor of Father Brown's name. It can hardly be necessary to more than allude to the splendid and stately ritual and the beautiful music that under Father Brown's care and direction have made St. Mary the Virgin known throughout the Church. The full beauty of our Catholic heritage has been restored to us largely through his wisdom and learning, and all was so judiciously done that at no time was he subject to ecclesiastical admonition.

To speak of Father Brown's personal characteristics is a different matter. Who has not rejoiced in the firm grasp of his hand, the pleasant smile, the kindly word, the ear ever ready to hear, and the heart full of sympathy for pain and distress. All this and more we shall miss. To each of his parishioners there has come a personal loss, a dear friend has been taken from each household. Be it our duty to see that the great work he founded be carried forward on the lines he would wish us to follow, and that the parish he established be ever his greatest and best monument.

Grant him, O Lord, eternal rest.

And may light perpetual shine upon him.

At a little after 3 o'clock on Monday morning, December 19th, the soul of Thomas McKee Brown, our late much-beloved Rector, passed away into the land of spirits, and for him "the busy world is hushed and the fever of life is over, and his work is done." May the good Lord grant him a holy rest and peace. Just a few minutes before a door on the Gospel side of the Church had been suddenly opened and a figure appeared beckoning hastily to one of the clergy who, with a group of the faithful parishioners, was watching before the Blessed Sacrament and praying that the Rector's life might be spared if according to God's will. A few hurried steps brought the priest to the bedside, where he saw and knew that the last few moments of life were being spent. The Rector, supported by pillows, was sitting up in his bed—a nurse was standing close to his side and a little group of people was sadly and fearfully watching his last breathings. All sank to their knees, when, in a low and faltering voice, the Priest recited the commendatory prayer. The silence of those awful moments was intense. The Rector's head was firm and erect; just as we

have so often seen it when in full life and strength. His right hand grasped a crucifix. The same old dignity and grace remained. While his breathings grew slower and slower, and the time between them longer and longer, the solemn words of the "Subvenite" ushered the soul of the good and faithful pastor into the Presence of his Maker and Redeemer. Some one asked: "Is he gone?" and the answer told us what we have all found so impossible to realize in the first agony of our distress, that never again in this world shall we hear his strong and friendly voice or touch his firm and sympathetic hand.

He had only been ill four short days. On Sunday, the 11th, he was suffering from a severe cold, but in spite of it he sang the High Mass and made a vigorous appeal to the congregation for their support in the several works of the Parish. It was the 28th anniversary of the Parish which he had founded, and for which he had so nobly and unremittingly toiled. After the service he found the strain and effort had been too great, and Vespers was sung without his presence. On Monday and Tuesday he ventured out, the weather at the time being wintry and dangerous. On Tuesday evening, at the annual meeting of the Men's Club, he made a most earnest address, commending the members for their faithfulness, and urging them to remain constant to the Cause of the Woman and Child, whose banner they had so lately unfurled. After the dispersion of the guests, he remained till a late hour in conversation with one of the members of the Club in a room which was gradually growing colder, and when a feeling of chilliness crept over him he took leave of his parishioner and returned to the Rectory. From that time it was plain that he was a victim of pneumonia, and during the next two days he suffered much from the pains of pleurisy. On Saturday morning the doctors recognized the severity of the case, and they resorted to the use of oxygen. The Rector, realizing his condition, said that he wished to make his final preparation, and sent for one of his curates, who heard his confession and administered Extreme Unction. During the rest of the day he seemed to be resting much more easily, and remarked that he hoped that God would take away his pain when he received his Communion on the following morning. The night was passed fairly comfortably, but on Sunday morning the danger became more apparent, and after the Children's Mass, the Celebrant carried the Blessed Sacrament to the dying priest. Sunday was an anxious day for all. The congregation was informed that a crisis was at hand, and the music of the Mass was sung without the organ for fear of disturbing the patient. After Vespers a watch was established, and parishioners offered continual prayer that God might stay His Hand and save the Rector's life. When the end did come it came with a mighty shock—few could believe that the strong and tender Father had been taken from them. The

news, as it spread from mouth to mouth, for it was too late for the morning papers, seemed to stun the hearers. They began to arrive soon after, to find Requiem Masses said at every altar.

On Wednesday, the 21st, St. Thomas' Day, the body, clad in Mass Vestments, was brought into the Church which he had reared with so much love and pride, and laid upon a catafalque which was erected in the nave of the building. From mid day till the first Requiem of the day of burial, constant watch was kept beside the bier by the members of the Men's Guild, who recited the Psalter. Large numbers of people, of all ages and conditions, passed into the Church in a constant stream and joined in the devotions. At seven o'clock on Thursday, when the first Mass began, the body was covered and carried within the choir. Solemn High Mass was sung in the presence of the Bishop of the Diocese and a very large number of the Reverend Clergy. The Church was filled to overflowing, many hundred standing throughout the service. The numbers of the Mass were taken from Willcox, and Spohr's "Blest are the departed," was sung with great beauty and feeling by the choir, which was largely reinforced by many former members, both of singers and instrumentalists, who volunteered their services. The whole ceremony was a touching tribute to the priest who had spent so much thought and care and love upon God's House and Worship.

The following is a list of those who assisted at the service:

The Celebrant: Rev. E. A. Larrabee, of the Church of the Ascension, Chicago.

Deacon: Rev. J. A. Staunton, Jr., of St. James', Cleveland, Ohio.

Sub-Deacon: Rev. G. L. Wallis, of the Parish. Master of Ceremonies: Rev. R. R. Upjohn, assisted by H. C. Staunton.

Servers: H. K. Trask and H. D. Storer.

Crucifers: Frank Black and DeForrest Bostwick.

Vergers: George Heckroth and Herbert Mitchell.

Thurifer: Charles Bostwick.

Navicularius: E. S. Gorham, Jr.

The Bishop was attended by his chaplain, Rev. P. A. H. Brown, and by Rev. Dr. Batterson and Rev. Arthur Mason, his Deacons of Honor.

The Pall-bearers were the Revs. Arthur Ritchie, Arthur Mason, O. S. Prescott, G. McClellan Fiske, John S. Miller, Samuel F. Hotchkin, Dr. Thomas Richey, Dr. H. G. Batterson, P. A. H. Brown, Dr. Morgan Dix, Dr. John W. Brown, John H. Knowles, Jr., Dr. T. M. Riley, F. W. Braithwaite, Robert Ritchie, Daniel T. Odell, Dr. A. L. Wood, George C. Betts and Dr. A. G. Mortimer.

The following Clergy were in the Choir: Revs. John Keller, E. D. Cooper, D.D., Canon Bryan, C. F. Drake, H. G. Sharpley, F. A. Sanborn, F. E. Mortimer, J. Malcolm Smith, James G. Cameron, Bishop Falkner, C. W. DeLyon Nichols, P. C. Pyle, Wm. E. Johnson, J. B. Sill, E. G. Clifton, George Wm. Lincoln, Charles H. Kidder,

Thomas P. Hughes, D.D., Clayton Eddy, E. L. Jenner, Augustine Elmendorf, E. B. Young, G. E. Magill, J. G. Ewens, George W. Eccles, Daniel F. Warren, H. H. Oberley, Newland Maynard, D.D., J. T. Matthews, C. L. Biggs, Charles E. Freeman, F. E. Bissell, R. B. Post, Wm. S. Boardman, H. M. Barbour, J. N. Steele, Mus. D., Alban Richey, J. T. Patey, D.D., J. W. Hill, Wm. M. Pickslay, Edward Heim, R. M. Berkeley, John Williams, Chas. H. Mead, W. W. Bellinger, W. H. Weeks, A. Alexander, James H. Smith, Chas. Wm. Turner, James H. McCandless, E. B. Nash, A. D. Wilson, E. R. Armstrong, H. O. Ladd, Chas. L. Steel, Chas. P. Armstrong, R. D. Pope, G. W. MacMullin, Isaac Maguire, F. M. Clendenin, D. D., Wm. F. Lewis, F. W. Davis, R. C. Hall, D.D., L. N. Booth, H. D. Jones, H. C. Bishop, Wm. H. Barnes, Floyd E. West, R. M. Kemp, T. J. Crosby, Geo. C. Houghton, D.D., Parker Morgan, D.D., Fr. Sargent, O. H. C., Fr. Huntington, O. H. C., Fr. Langmore, S. S. J. E., and Brother Gilbert, Superior O. B. N.

The following was received from Mr. Lyman Rhoades, Clerk of the Vestry of the Church of the Transfiguration :

Resolved, That the Vestry of the Church of the Transfiguration have learned with earnest grief of the death this day of the Rev. Thomas McKee Brown, Rector of the Church of St. Mary the Virgin.

Resolved, That mindful of the ability and devotion of the lamented Rector in the Master's service, his devout and holy life, his personal loveliness of character, his value to his own Parish and Church, of which he was the founder and to the whole Church ; and remembering with gratitude the affectionate relations which subsisted between him and the late Rector of the Church of the Transfiguration during their lives here ; this Vestry are impelled to express to the wife and family of the Rev T. McKee Brown, our sympathy with them in their affliction, and to the Vestry of the Church of St. Mary the Virgin, the assurance that we unite with them in mourning his loss to them, to the Church and the world, knowing with them that from our Master he has received abundant welcome Home.

THE PHILIPPINES.

THE archipelago is clearly a region which must remain a dependency. For it to become a dependency of the United States is for all Europe warning that the chances for national life have narrowed. With England alone acquiring dependencies, something remained for other lands. With two English-speaking lands in the field, nothing is left. Russia has North Asia, and England and America divide the rest. All this is embittered by the awful mortgage militarism levies on wage and life. France, Italy, Austria, and the German Confederation have each, in credible as it may seem, a larger national debt than the combined national, State and municipal debts of the United States, and, in each, military service shadows twenty years of each man's life. That under these conditions a land debt free and free from military burdens should by sheer civil puissance reap the rich rewards of a brief war, is inexpressibly bitter to great bodies of thinking men in Europe, while to those in military life and civic administration, from the Kaiser down, the portent of the West challenges every principle and assumption on which European rulers rest. Lastly, it is two Protestant powers to-day visibly at the world's forefront, with Protestant Germany gravitating to an understanding with England and airily patronizing Catholicism at the holy places of Christendom. Is it surprising that the Vatican is furious over the results of the war?

THE PILGRIM'S SONG-BOOK.

AMONG the thousand and one "pieces of luggage" which are following the German Emperor on his "pilgrimage" to Jerusalem there is one very curious and interesting article. This is a "song-book," specially compiled for the

occasion and printed "for private circulation only." On the title-page as motto stands a verse from an old Latin hymn chanted centuries ago by pious pilgrims on their way to sacred places :

Jerusalem mirabilis,
Urbs beatorum alii,
Quam permanens optabilis,
Gaudetibus te angelis.

But its motto is only one of the special features of this astonishing booklet, the august compiler of which prefers to remain anonymous. After the pious Latin motto follow twenty-five German hymns, and then this extremely modern collection slopes off first into patriotic and folk songs, and then into a few jovial drinking songs, ending up with that rollicking hymn to Bacchus, "Wohlauf noch getrunken den funkelnden Wein," without which no German "wine-party" is complete. The compiler of the booklet may wish to remain anonymous, but his modesty will scarcely be rewarded, for there is but one genius in Germany who could put together, unreproved, such a song book, and for such a purpose.—*Westminster Gazette*.

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue an early death ;"
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed,"

CATHOLIC CLUB ANNIVERSARY.

THE one-hundredth meeting of the New York Catholic Club was marked by an imposing service last evening in the Church of St. Mary the Virgin, in West Forty-sixth Street, near Broadway. The church was filled by a large congregation, and in the sanctuary were about thirty-five well-known priests, representing the dioceses of New York, Newark and Long Island. Solemn Vespers was sung by Father T. McKee Brown, rector of the church, assisted by the Rev. P. A. H. Brown, vicar of St. John's Chapel, in Varick Street, who is president of the club, and Father Arthur Ritchie, rector of St. Ignatius' Church, in West Fortieth Street, who is secretary of the club.

The preacher was the Rev. Dr. Alfred G. Mortimer, rector of St. Mark's Church, Philadelphia. His text was: "These shall go away into everlasting punishment; but the righteous into life eternal."—St. Matthew, xxv.: 46. Dr. Mortimer said in part:

Two lies were told by the father of lies to our first parents! What was the first? "Hath God said?" God reveals a truth to man, and the truth is hard and unpleasant to believe, and so Satan says, "Yea, hath God said ye shall not eat of every tree of the garden?" And when this fails and he finds man convinced of the fact of the revelation, he goes on to deny its truth, and plainly says "Ye shall not surely die." From the first temptation to the last Satan finds no method so efficacious as to hide from man at the moment of temptation the consequences of his sin. God has revealed to us that the consequences of sin, unless repented of and forgiven, will be eternal. To one set of minds Satan suggests a doubt whether God has revealed this, and they labor to explain away this revelation. With another class Satan is bolder, and persuades them that, though it is clear that God has revealed it in Holy Scripture, it is not true, man "shall not surely die," God could not be so cruel, so unjust. In this way the great deterrent from sin is removed. For if there be a possibility of a future retribution, or of annihilation, or of a final restitution of all things, the sinner in his folly is tempted to say, "Then I will take my chance of this."

I am to speak to you to-night of God's revelation in regard to eternal punishment. No subject can be more solemn, more unspeakably awful, and the tendency now is to pass over this question altogether, or to minimize it, or to substitute for it some human theory unknown to either the Scripture or the Church. This tendency naturally belongs to an age characterized by lax views of morality and extreme impatience of all restrictions of authority. The trend of teaching in such an age is to dwell upon the easy side of the Gospel of Christ, to enlarge upon the love and mercy and long suffering of God, the gentleness and kindness and sympathy of our blessed Lord's utterances, and to forget that it was part of His kindness to foretell, as He did in words of almost exceptional sternness, the punishment which awaits the impenitent. Who has taught us most about hell? Moses, the stern law-giver? No. Not the stern prophets; not the Old Testament, for we will pass over the five texts in the Old Testament which refer to it. Nearly all we know about hell comes from the lips of Jesus Christ, the kind, tender, loving Lord, who did all for us, bore all for us. And it was

part of his kindness. Many a saint would not now have been in heaven if Jesus had not told him about hell. It was the dread of hell that first lead him to repentance. He would never have been in heaven if Jesus had kept back part of the truth or cast a veil over it."

The preacher then went on to quote those texts in the New Testament which speak of the eternity of hell, to show that this doctrine did not depend only upon the exact meaning of "aionios," since there are three classes of texts; first, those in which "aionios" is used; second, those passages which speak of the punishments of hell as having no end, and, third, those texts which speak of the state of the lost and of the saved as unchangeable. In regard to the first he pointed out, in reply to those who assert that "aionios" does not necessarily mean "eternal," that this adjective occurs in the New Testament seventy one times, and while two cases may perhaps be doubtful, all the others signify eternity. He then showed that the doctrine of eternal punishment was the teaching of the whole Church, both East and West, quoting from the Orthodox Confession of the Greek Church and from the Athanasian Creed, which is a symbol of the faith in both the Latin and Anglican communions.

He went on to deprecate the exaggerations of some theologians as regards the Church's teaching on this awful subject, and spoke of the universal belief that heathen and unbaptized persons who had lived up to their light would have a natural beatitude, though not the Beatific Vision. He spoke also of opinions of theologians of various ages in regard to certain mitigations of the pains of the lost.

In treating of the moral question involved he took the view that eternal punishment is the necessary consequence of sin in a being that has free will; that the choice is man's, and not God's. He then pointed out the fallacy underlying the principal modern substitutes, universalism, probation after death and conditional immortality or annihilation, and ended by quoting St. Augustine's exposition of the relation of fear to love, in his comment on the passage, "Perfect love casteth out fear." "And yet the needle of fear must come before the thread of love, the needle piercing the sinner's hard heart, and then the thread of love gaining its entrance into that heart. And as the needle is drawn out, leaving the thread behind to keep the work together, so perfect love casteth out fear and binds the work together, binds the soul to God with the cords of that love. Take away," he said, "the fear of future punishment, and you take away one of the greatest deterrents from sin, one of the greatest helps to morality."—*N. Y. Tribune*.

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