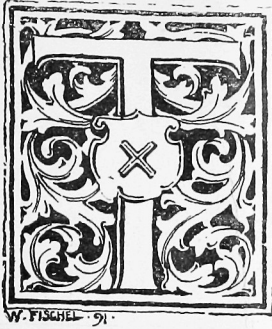


MEMORIAL NUMBER.



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ISSUED 
MONTHLY



RROW.

BY THE: SONS OF 
 SAINT SEBASTIAN

VOL. VIII, No. 2, WITH SUPPLEMENT.
WHOLE No. 89.

NEW YORK, FEBRUARY, 1899.

SINGLE COPIES, 10 CENTS
50 CENTS PER ANNUM, IN ADVANCE

RESOLUTIONS.

WHEREAS, since the last regular meeting of Board of Trustees of the Society of the Free Church of St. Mary the Virgin, it has pleased Almighty God to take from us the Reverend Thomas McKee Brown, the Minister in charge of the Church and President of this Board, the Trustees, on motion, unanimously carried, now record the following minute expressive of their deep sense of the loss that has come upon them:

Father Brown was the organizer of this corporation and the founder of the parish. For nearly thirty years he was a member of this Board, fulfilling his duties with a faithfulness only equalled by his untiring devotion to the spiritual welfare of the Parish. As a priest he was always firm and fearless in the Catholic faith, loyal to the Church, and at peace with his Bishop. Strong in his conviction that Catholic doctrines and principles were the natural heritage of our Church, it was his life work to inculcate and to exemplify them by means of services and ritual, which, whether ornate or plain, were always dignified and inspiring. Though full of zeal he was never a zealot. By moderation and tact he accomplished his work without sacrificing his principle or receding from his position. This work remains as an everlasting memorial to a life well spent. His personality was felt by all with whom he came in contact. Firm, yet tender, his nature was responsive and sympathetic. A loving and devoted friend to the poor and afflicted, he was ever ready to minister to their wants, sparing neither his time nor strength, but with a cheerfulness that was unusual, brightened the gloom of sorrow and trouble.

He departed this life on the nineteenth day of December, in the year of our Lord, one thousand eight hundred and ninety eight.

Grant him, O Lord, eternal rest.

And may light perpetual shine upon him. Amen.

At a meeting of the Massachusetts Branch of the Catholic Club, held at the Mission Church of St. John the Evangelist, Boston, Jan. 2d, 1899, the following resolutions were adopted:

Resolved, That the members of this Branch of the Catholic Club, with a deep sense of the grievous and irreparable loss, not only to his own parish but to the Church at large, occasioned by the sudden death of the Rev. Thomas McKee Brown, desire to express their admiration for his noble character and to record their affectionate tribute to his unflinching courage, self-sacrificing work and unswerving fidelity to the Catholic

cause. Though the burden of his loss will fall most heavily upon his own people, it will be felt scarcely less by the thousands throughout the land who have benefited from his teaching and spiritual counsel. His priestly life has been a powerful stimulus to his brethren, who will long cherish the remembrance of his steadfastness, devotion and zeal.

Resolved, That the members of the Massachusetts Branch of the Catholic Club extend to the Wardens and Vestry of the parish of St. Mary the Virgin and to the bereaved family this assurance of their deep sympathy.

WHEREAS, it has pleased God to call to Himself our dear Warden and Father in God, the Rev. Thomas McKee Brown; be it

Resolved, That we, the Associates O.V.B.V.M., express our sincere appreciation of the wise and loving counsel which he gave us through so many years, and our deep grief at our irreparable loss, and that we pledge ourselves, by God's help, to follow in the truth which he has taught us

The following has been received from the New York Churchmen's Association:

The recent death of the Rev. Thomas McKee Brown is indeed a bereavement to this association, inasmuch as it deprives us of the genial presence and wise counsel of one of its original and most valuable members.

All who knew Father Brown loved him. His splendid physique, his dignified bearing and his serious, kindly face, attracted the attention even of the stranger.

We who knew him well saw behind all this the manly and yet tender soul. We might disagree with him, yet we loved him none the less; perhaps we loved him all the more for the graciousness and sympathy with which he maintained his own distinctive position. We certainly knew that at the bottom of all our differences there was an essential agreement in Faith, Hope and Love.

Father Brown was an earnest and devoted follower of Christ and a tireless priest in His Church.

His parishioners and a multitude of the poor will lament a faithful pastor, a great comforter and a dear friend.

To his parish and to his bereaved family we offer our profound sympathy.

May God grant him all felicity and blessedness in His Heavenly Kingdom. Amen.

(Continued on page 11.)

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; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.

Holy Days—Additional Low Mass, 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 FEBRUARY.

- 1 We. S. Mary's Guild Monthly Mass, 9:20 a. m.
- 2 Th. **Purification of St. Mary the Virgin.** Masses, 7:30, 8 and (High) 9:30 a. m.
- 3 Fr. *St. Blasius, Bp. and M. Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 4 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 5 S. **Sexagesima.** Solemn High Mass and Vespers of the Purification. G. A. S. Monthly Meeting and Office for the Dead after Vespers.
- 6 Mo. G. A. S. Monthly Mass, at 8 a. m.
- 7 Tu. Additional Mass, 9:30 a. m.
- 8 We. Additional Mass, 9:30 a. m.
- 9 Th. Additional Mass, 9:30 a. m.
- 10 Fr. *Abstinence.* Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 11 Sa. Confessions, 4:30 to 5:30 p. m. and 7:30 to 9 p. m.
- 12 S. **Quinquagesima.**
- 13 Mo. Requiem Mass, 8 a. m.
- 14 Tu. *Shrove Tuesday. St. Valentine, Bp. and M.* Confessions, 10 to 12 a. m., 3 to 5 and 7:30 to 9 p. m.
- 15 We. **Ash Wednesday. Solemn Fast.** Masses, 7:30, 8 and (High) 9:30 a. m. Litany and Sermon, 8:15 p. m.
- 16 Th. C. B. S. Mass, 8 a. m. Confirmation Classes, 4 and 8 p. m.
- 17 Fr. *Abstinence.* Confessions, 2:30 to 5 p. m. Stations of the Cross with Sermon, 8:15 p. m.
- 18 Sa. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 19 S. **First in Lent.**
- 20 Mo. Requiem Mass, 8 a. m.
- 21 Tu. Requiem Mass, 8 a. m.
- 22 We. Ember Day. Additional Mass, 9:30 a. m. Litany and Sermon, 8:15 p. m.
- 23 Th. Confirmation Classes, 4 and 8 p. m.
- 24 Fr. **St. Matthias.** Masses, 7:30, 8 and 9:30 a. m. *Abstinence.* Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers. Stations of the Cross with Sermon, 8:15 p. m. Ember Day.
- 25 Sa. Ember Day. Bona Mors Monthly Mass, 8 a. m. Confessions, 4 to 5:30 and 7:30 to 9 p. m.
- 26 S. **Second in Lent.**
- 27 Mo. Requiem Mass, 8 a. m.
- 28 Tu. Requiem Mass, 8 a. m.

ADDITIONAL SERVICES, ETC., IN LENT, 1899, UNTIL HOLY WEEK.

- Sunday.— Litany in Procession before High Mass, 10:45 a. m.
Daily.— Abstinence. Masses, 7:30 and 9:50 a. m. Matins, 9 a. m. Choral Vespers, with Address, 5 p. m.
Wednesdays.— Litany and Sermon, 8:15 p. m.
Fridays.— Stations of the Cross with Sermon, 8:15 p. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.— For the Children, 9 a. m., weekly.
Monday.— G. A. S., 8 a. m., first in month.
Tuesday.— 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.
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.— Catechism, 2:30 p. m.
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.
Picture Class for Children, 3:30 p. m., weekly.
Tuesday.— Men's Guild, 8 p. m., weekly.
Sons of St. Sebastian, second in month.
League of St. Lawrence, as called.
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.
Thursday.— Guild of St. Mary of the Annunciation, Senior, 7:45 p. m., weekly.
Friday.— Guild of St. Mary of the Angels, 8:30 p. m., weekly.
Bona Mors Society, after Vespers, before last Saturday in month.
Saturday.— Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Sunday in Octave of the Purification, February 5th, 1899.

SOLEMN HIGH MASS.

- Mass in E flat..... von Weber
Sequence, Hymn 261..... Monk
Offertory Anthem, "Ave Maria"..... Silas
Hymn of Adoration..... Reinagle
Post-Communion, Hymn "In His temple now behold Him"..... Haydn
Hymn 611..... Payne

SOLEMN VESPERS.

- Hymn 407..... Gumbert
Psalms 84, 113, 134..... Prentice
Magnificat and Nunc Dimittis..... Prentice
Vesper Hymn 449..... Monk
Anthem, "Sancta Maria,"..... Faure
Hymn 455..... Concone
Hymn 450..... Dykes

Quinquagesima Sunday, February 12th.

HIGH MASS.

- Entrance of the Procession, Hymn 210..... Stainer
Introit, Hymn 262..... Monk
Mass in D minor..... Lejeal
Sequence, Hymn "Lord of the hearts of men"..... Gauntlett
Offertory Anthem, "Charity"..... Rossini
Hymn of Adoration..... Reinagle
Post-Communion, Hymn 318..... MacLagan
Hymn 197..... Dykes

VESPERS.

- Hymn 287..... Hopkins
Psalm 77 (Tenth Selection)..... Roma
Magnificat and Nunc Dimittis..... Wiegand
Vesper Hymn 83..... Monk
Anthem, from "Elijah"..... Mendelssohn
Hymn 285..... Dykes
Hymn 346..... Barnby

First Sunday in Lent, February 19th.

HIGH MASS.

The Litany in Procession.

- Introit, Hymn 254..... Baker
Mass in A..... Kalliwooda
Sequence, Hymn 92..... Monk
Offertory Anthem, "Hear my prayer"..... Mendelssohn
Hymn of Adoration, 311, Part II..... Uglov
Post-Communion, Hymn 322..... Monk
Hymn 269..... Monk

VESPERS.

- Hymn 256..... Dykes
Psalms 32, 130, 121 (Sixth Selection)..... Gounod
Magnificat..... Ascoli
Nunc Dimittis..... Gregorian
Vesper Hymn 85..... Mason
Anthem, "Quis est homo," (Stabat Mater)..... Gordigiani
Miserere mei, Deus..... Stainer
Hymn 21..... Dykes

Second Sunday in Lent, February 26th.

HIGH MASS.

The Litany in Procession.

- Introit, Hymn 162..... Redhead
Messe Solennelle..... Leprevost
Sequence, Hymn 94..... Monk
Offertory Anthem, "O! for the wings of a dove"..... Mendelssohn
Hymn of Adoration, 309, Part II..... Webbe
Post-Communion, Hymn 312..... Hopkins
Hymn 257..... Dykes

VESPERS.

- Hymn 91..... Dykes
Psalms 26, 43, 141, (Fifth Selection)..... Roma
Magnificat..... Emmerig
Nunc Dimittis..... Gregorian
Vesper Hymn 87..... Oliver
Anthem, "O quam tristis" (Stabat Mater)..... Mme. de Grandval
Miserere mei, Deus..... Stamer
Hymn 95..... Monk

THE PARISH.

WITH this issue of THE ARROW is presented, as a supplement, a portrait of our late Rector, reproduced from one of his most recent photographs, taken by Messrs. Davis & Sanford. Copies of the original can be obtained at the Sexton's office. Price, \$1.00.

PLEASE notice particularly the changes in the hours of services.

THE Feast of the Purification of St. Mary the Virgin, February 2d, is one of the Parish Feasts upon which members of the congregation should receive communion.

ON February 5th, Sexagesima, the Solemn Mass and Vespers will commemorate the Purification.

ON Shrove Tuesday, February 14th, the Clergy will be in the Church to hear confessions, from ten to twelve a. m.; three to five, and half-past seven to nine p. m.

DIRECTIONS for the observance of Lent will be given by the Clergy to those who apply.

THE Litany will be sung in procession on Sundays in Lent, except Palm Sunday, at 10.45, immediately before the Solemn Mass.

VESPERS will be sung every week-day afternoon in Lent, at 5 p. m. and will be followed by an address.

THE additional Lenten Services will be on Wednesday and Friday evenings at 8.15 p. m. The Litany will be sung in Procession on Wednesday, and the Stations of the Cross will be said on Friday. Sermons at both these services.

PREACHERS FOR FEBRUARY.

February 5th. The Rev. J. C. Roper, D.D.
 " 12th. The Rev. Thomas Richey, D.D.
 " 19th. The Rev. Theodore Riley, D.D.
 " 26th. The Rev. Guy L. Wallis.

THE following are the arrangements for the Men's Guild this month:

Tuesday, 7th Mr. Jason E. Wendall.
 Tuesday, 14th. The Clergy of the Parish.
 Tuesday, 21st. A Trip Through England and the Continent, with illustrations.
 Tuesday, 28th. Mr. John W. Wood, Corresponding Secretary of Domestic and Foreign Missionary Society.

The Men's Guild will assist as usual at the Stations on Friday nights in Lent.

THE meetings of the Men's Guild during January have been largely attended by both active and associate members. Among the guests and speakers have been Father Sargent, Father Armstrong, Mr. Haley Fiske, Paul Shimon and others.

The evening of Tuesday, the 24th, was de-

voted to reminiscences of our much beloved Rector, Father Brown. Father Ritchie, Dr. Riley, Father Sill, Mr. Beverley Chew and others were invited to speak on this occasion.

RESOLUTIONS.

(Continued from first page.)

INASMUCH as it has pleased Almighty God in His wisdom to take to Himself our beloved Pastor and Superior, the Rev. Thomas McKee Brown,

Resolved, That we, the members of St. Mary's Guild, desire to record the deep sorrow and sense of loss which we feel in our bereavement; that permitted as we have been to share in the works of the parish from its very beginning, and having enjoyed the great privilege of being co-laborers with one who will ever be held in our hearts and minds as a faithful and true Shepherd, we wish also to express our gratitude to Almighty God for the loving and untiring ministrations of our Superior to each member of the Guild.

"Rest eternal grant unto him, O Lord,
 And may light perpetual shine upon him."

At a meeting of the Men's Guild of St. Mary the Virgin, the following minute was adopted:

"Our beloved Superior has passed away, no more to return to our material senses, and we, the Men's Guild, wish to put on record our grief at this great and irreparable loss. To those who came in frequent contact with him, we do not need to enlarge upon the void he left, filled now only with our memories. His presence in the Guild and elsewhere always inspired reverence for him as priest and love for him as man, whose every wish and desire was for the upbuilding of Christian character. As for us, who felt the influence of his godly life and inspiration, the place he made in our hearts cannot be filled. For each of us he had done some act of love, of blessing, of forgiveness which can never be repeated. He made each of us feel his warm personal interest, and individually we cherish remembrances which cannot be forgotten.

"We know his power in the great and noble work which he accomplished, and in the impress which he made for all time on the Church. To her he was always loyal, to his chosen flock always faithful.

"To the suffering in body, mind and soul he was always tender and sympathetic, ever resourceful and helpful. In his great strength, both of body and soul, he was ever a bulwark against doubt and despair. His life was a constant sacrifice for others, and so likewise was his death. The last public duty he performed for his people was his attendance at the annual meeting of this Guild. He felt that we needed him to stimulate us to higher and better things, and so his great heart brought him to us, sick though he was.

That earnest striving after truth and right, that strong devotion for the welfare of others, that intense loyalty to the Church must henceforth be our desire and aim. The spirit of his life will be here to assist and inspire us always, and like a beacon-star it will mark the pathway for others long after we have gone.

Eternal rest grant unto him, O Lord,
 And let light perpetual shine upon him.

(Continued on page 16.)

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, FEBRUARY, 1899.

SERMON BY THE RT. REV. HENRY C.
POTTER, BISHOP OF NEW YORK.
CHURCH OF ST. MARY THE
VIRGIN, CHRISTMAS
DAY, 1898.

IN THE second chapter of the Gospel, according to St. Luke and at the 34th and 35th verses are these words:

"And Simeon blessed them and said unto Mary, His mother, Behold this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thine own soul also.)"

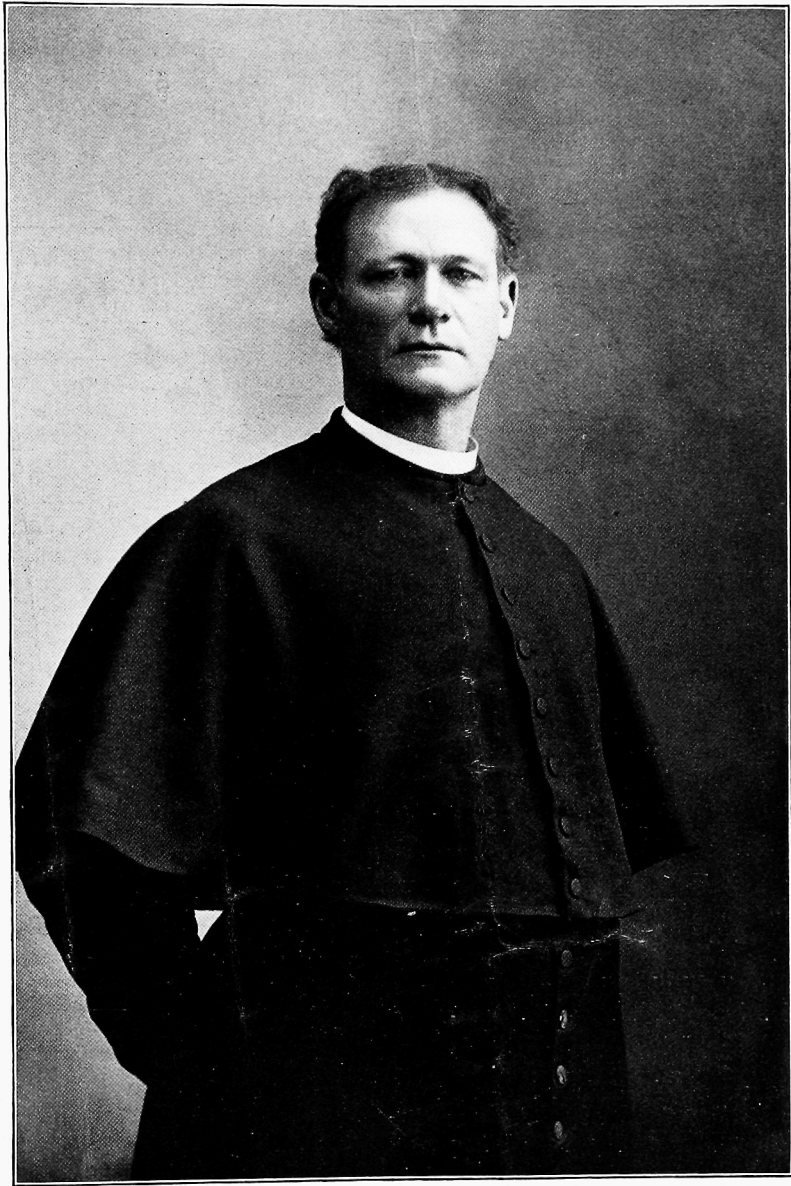
If we had found those words in a page of music instead of in a page of inspired history, we should have called them a false note; for the great thought which we venture as we take up the first of these sentences is that the Church all around the world commemorates to-day the birth of the Child Jesus; the incarnation of God in our humanity and the disclosure of the Godhead through the veil of that humanity to all nations and kindreds and tongues; and yet, no sooner is the Child brought to be presented in the temple and Simeon has sung his Nunc Dimittis and has praised God for the unspeakable gift brought that day to his house, than, turning to bless them, both the Child and the Mother, he uses the words which I have just repeated to you.

Why did he need to introduce into an occasion so joyous and so unique such sharp and penetrating words as: "Yea, a sword shall pierce through thine own soul also"?

Dear Brethren, it belongs to us this morning to remember that the law of joy in human life is that it shall forever be revealed in relief before the shadow of sorrow. No joy comes into your life or mine apart from this condition and no human experience is possible to any human heart without it. This is pre eminently true, as I think you will agree with me this morning, as in those personal relations of life in which, in a two-fold way and to a most remarkable degree, we are reminded by the services and sorrow of

this day. Recall your relation to any human being and see if that which was true of Mary and of the heart of Mary has not been true of you. What was the meaning of the words: "Yea, a sword shall pierce through thine own soul also"? We are wont, I think, to associate this prophecy of Simeon, mainly or chiefly, with that supreme sorrow which came to Mary when her Divine Son hung on the cross and when she saw Him breathe out His life for men; but I believe that what the prophet and priest had in mind was something more and larger even than this, because there came to her very soon in her human experience a series of facts which made her recognize the nature of her relation to Jesus and the nature of that tie so dear and precious which bound Him and her together. First of all, in other words, she came to realize that it was the office of her Divine Son to pass out of a relation in which He was absolutely and entirely intelligible to her, when He wrought the miracle of Cana in Galilee and turned and said to her: "Women, what have I to do with thee?" This was the revelation of a great and enduring fact. The time must come when she and He should be parted from one another so fair as their mutual comprehension was concerned. He could understand her most surely, but she could not expect always to understand Him, His purpose, His Divine plan, His relation to any particular fact, or, in this case, as to any particular emergency; the processes of His mind; the relations of that Divine Being to occasions and to men—into all these things she could not hope to enter. The two realms in which they moved were so absolutely different—the realm of the human and the realm of the Divine—that it was impossible for her to expect wholly, or even partially, to understand what He judged and thought and proposed. There came, first, that piercing of the heart which always comes when one finds in the relation of a profound affection that another has ascended up outside the realm of mutual intelligence, and then that second sorrow—that second piercing of the heart when Jesus said those other words, most significant and most sadly true in their application, when, you remember, being confronted with those who challenged His earthly pedigree, He turned to His disciples and said: "There are My mother and My brethren." The single, solitary relation which had bound Him in that sacred tie to her was, in a sense, parted then. His love, His relation to human society, to human creatures, became enlarged and His mother and His brethren were every living heart and, in its need, every human soul; and then finally the time came when the tie between them was parted by a visible rupture and the breaking of all earthly relationships on the cross, and Jesus bent from above, upon His mother, His eyes of infinite tenderness, and reminded her that He and she were henceforth to be apart from one another, and spoke the words: "Woman, Behold thy Son;" and as He turned to John the Divine, and said to him, "Behold thy mother," there came into heart, I doubt not the deepest pang of all—that this close and intimate tie, so sacred and so peculiar, was to be parted now, and that He was to vanish out of that earthly relation forever.

Is there nothing analogous to all this in our human relationship and friendships, and the



Sincerely yours
L. McKim Brown

attachments of life? Has it ever occurred to you how often, after all, they are just like this? The friend who you have loved and revered, who seemed to you on every side so intelligible, one day says something that you could not understand and you recognize that very superiority, that gift of genius, or of learning, or of character, which lifts him above you and that has made you to him and him to you an object so dear and so reverent—that very relation has in it the element of separation which causes you to honor and love and revere him.

It is entirely possible that he may have penetrated depths into which you could not follow, and touched circumferences of truths which for your narrow experience were quite too large, and so that other thought, which came to Mary and which comes, I think, to you and to me at a time when we are reminded that that particularity in affection which is undoubtedly one of the precious things of life and which will enable us to claim for ourselves someone whom we have revered and loved, is something too small for the great nature which we have known and loved and wanted to appropriate and which reaches out in larger circumferences, and widens and touches affections and relations which it is impossible for us to fathom; and, finally, the last parting comes, and that presence, and that contact, and that voice, and all the rest which have given courage to life, and hope to duty, and patience under adversity, are taken from us, then, we realize that there can be no great joy, no birth into life of a great love, no sacred and tender relation whatever, without there coming with it the threefold pang of sometime unintelligibility and sometime unappropriateness, and then the final supreme sorrow of all.

Dear Brethren, these are the thoughts which come to us on such a day and on such a feast as this and in such a place as this and with such a sorrow as yours. How hard it is to reconcile the feasts of Christmas with the grief which bows you and me to-day in our common sorrow, but which is yours supremely! How true it has been in your experience, I venture to think, that you have found out what was the sword that pierced Mary's heart in the relations which you have sustained to him whom we cannot shut out of our Christmas joy or forget even on this great feast.

There was time when you came to know him first of all because of that distinct and exceptional gift which he had as a Christian pastor in the pastoral relation. Something he said; something he was; something he bore; something he taught; brought him into the spiritual consciousness of your life, and you said to yourself, "Here is somebody who can help me and lead me; and on whom I can lead; and who will always be intelligible to me." Nobody who is worth following,—remember that,—is always intelligible to us.

A great statesman, and, in many respects, the most impressive character of modern times, was rightly judged by a great political leader in England when he said, speaking of something of Mr. Gladstone's which seemed inconsistent: "No, I do not pretend always to understand him in that which I cannot entirely follow him; but I believe in him; I know the potency of his character; the breadth of his learning; the essen-

tial heroism of his nature; and so sometimes I must trust him where I cannot follow him because I can trust him where I do;"—great and precious and indescribable truth in our relations, first of all to our Divine Master and then to those who speak for Him and who represent Him in the world.

I venture to say that there was nobody who was a member of his flock, who, on one side or other, did not find moments, when in his or her relation to him who was your pastor and my son in the ministry what he was, or what he did, was not intelligible to you. Although sometimes his actions or his words departed, so to speak, into realms which were not clear to you, you found him so manly, so courageous, so loyal to the truth, so unspeakably tender and sympathetic, that you trusted him still, you believed in him still, you followed him still; and also in that other and more precious relation where the pastor is spiritual father and guide and comes into that close and intimate relation with the members of his flock, there again, where the sword pierced Mary's heart, it must also pierce yours; in other words, someone has understood you, greatly helped you, spoken to you in moments of doubt, or perplexity, or sorrow, one word that touched the very point of your need, that illuminated your darkness and gave you hope and courage, and came into a relation with you which was specially peculiar, and, you loved to think—don't deny it—exceptional. No, it could not be exceptional. His great heart touched with equal courage and love and sympathy, like the heart of his Divine Master, a wide circumference—a friend and brother to a great multitude of people. The narrow, personal relation, what we may call the appropriative relation, which makes people love to say: "Ah, he is something to me in his confidence, in his courage and his help—something to me that he is not to anybody else," is narrow and mean, however natural. That cannot, and ought not to be true of anybody whose gift it is to lead and teach and serve men. Whether you love to think of it or not, he must belong to somebody else and not to you alone, and your heart must claim him, own him, possess him with others, and finally, the supreme sorrow, the sword with two edges, as somebody has said, the grief that in this human life is, of all griefs, the one inevitable grief, takes away one on whom we have leaned. No great gift, remember, can be vouchsafed to us in our human frailty without our accepting it under these conditions; and so this morning, if he could speak to you through these lips of mine, out of this pulpit, I venture to say that he would tell me that you were to take up your burden, your sense of loss, your discouragement, in the face of the fact that one who was so much to you in so sacred a relation is taken from you, with the consciousness that when the Babe was born in Bethlehem, the parting, the separation, the absence, in the supreme and final sense, so far as God's children are concerned, was forever at an end. The Babe that lay in the manger married in His Divine Person two worlds—never forget that—the world from which He came—the world to which He came. They were never any longer to be alien to one another, but were forever to remain in the fellowship and communion of saints. They are one in the spirit.

My children in Christ: I ask you to take up the joy of the day. Make it really yours in your homes. Bless God that the Babe was born; that Christ has manifested Himself in the flesh; that He has revealed Himself to His servant who in His word and sacraments has ministered and spoken to you, because the truest honor that you can render to anybody whom you love and have lost is to take back into your life what he in God's name has striven to put in, and, in his courage, God's courage, to bear your burden and do your work.

One to whom he ministered told me since his death that once my brother, speaking to her of her infirmities and weaknesses and shortcomings, and her protestations that she could not overcome them, said: "No, you must call on yourself, believe in yourself." A pagan gospel, do you say? No. He saw right, though for the moment, farther than she saw. When Jesus came to-day in the flesh and took upon Him the garment of our humanity, what did He say to you and to me but that from henceforth in Him we were to believe in the possibilities of new creations in ourselves of regeneration, of the transformation of the affections, of the ennobling of manhood and womanhood, because he had touched them both and blessed them both? And so, as we bless God for all that he was in this holy house, who was your pastor and priest, let us take out of this house to-day most of all amid our human grief that we shall see his face no more, the supreme joy that in the fellowship of God's elect with you and me he is one, and that in that fellowship his heart, as his Divine Master's Heart enwraps you all and follows your lives with the prayers which he offered for you here.

Keep close to your spiritual consciousness the sense of a noble life, nobly lived and nobly ended, and may God who has bound us together first in this common humanity which the Church teaches us to be thankful for to-day, and then in the fellowship of His Holy Church, our dear mother, make us constant and loyal and loving even as he was to the triumphant end!

THE MEMORIAL SERMON.

THE Rev. J. J. McCook, D.D., preached the Memorial Sermon at High Mass, on the Second Sunday after the Epiphany, and we regret that space forbids our giving it in full.

After tender allusions to incidents in the youth and early manhood of our late Pastor, he pointed out how these incidents were the indices of that character developing, which came to manifest itself so eminently in his subsequent career—consecration of that steadfastness of purpose which his physiognomy evidenced in so marked a degree. To this it was he sacrificed his all: to this all things for him ministered.

It could not be but that a personality so strong must stamp his work, even at the cost of being misunderstood, with a certain individuality; at the same time that it impelled forward that work until it should gather weight and momentum to itself. During the early years of his ministry he seemed to be building up those qualifications so necessary in one who ventures upon the enterprises of a pioneer; and so it came about that

when our first dear Parish Church was conceived the late rector was amply furnished by his consecrated eminent gifts steadily to carry forward that responsible undertaking. Dr. McCook said:

"It was always a wonder how St. Mary's ever came into being. Lots, buildings, parishioners, everything had to be created, seemingly from nothing. Nor did the creation have that justification in the public eye which has more than once served a similar movement—a mission to the slums. The lots were taken, thankfully enough, just where they were offered; and though it was a new part of the city it was not noticeably poor or slummy. The new parish was like any new born baby, born in honorable wedlock, its own justification. It was to be; therefore it had a right to be. And Thomas McKee Brown had the instinct of paternity, and became, as he had by this token the right to be, its father. However it may have been with others, there was no questioning your right, people of St. Mary's, to call him Father Brown.

"Precisely what his ideal was beyond this, I do not pretend to know with absolute certainty. No doubt he had an ideal, but I suspect it was, as in the parallel case of human paternity, a more or less vague one. I think he was resolved to have daily service, especially daily Celebrations of the Holy Communion. He felt very deeply on this subject. Let one contemplate it either as a sacrifice, mysteriously identified with the unbloody Offering which the Redeemer makes of Himself on the altar of mediation in the Heavens—and he did that; or let one contemplate it as the 'continuing steadfastly in the Apostles' doctrine and fellowship and the breaking of bread and the prayers—and he did that, too; and it seemed to him both proper and necessary that a City Church should have daily Celebrations. And since the Prayer Book definitely provided for it there was no *à priori* argument against it, but rather in its favor.

"I think, too, he meant to have, if he could, the old music, vestments, rites, usages of the Church back again, such as they were in the best days when the English tongue first came back and the English Church again became master of herself. And not a few details I have no doubt were worked out in his own mind in advance. But much also, I equally think, was left to settle itself. The first thing was to get a roof over his head, an altar, a font, a pulpit, a choir—in one word a Home where he could serve as pastor and teacher, the people whom God should give him.

"Through the zeal, the generosity, the love, the self-sacrifice of friends, many of whom have passed to their reward, but of whom also many remain was this accomplished and were he by my side, as in some fashion he may be, he would doubtless say in his cordial way, 'Thank them all; and give them all my blessing and my undying love.'

"May his be the reward belonging to that chivalrous courage which dares to be misunderstood, as to that Charity which hopeth all things and never faileth.

"In the old St. Mary's passed a quarter of a century marked by the customary vicissitudes, perhaps by more than the average successes and happinesses of a pastor's life. His activities circled about the font, the altar, the pulpit—

presently the confessional. He knew his vocation; he concentrated himself upon it. That is the brief story of his life; that is the secret of its successes.

"He was always here to lead your devotions. In the old days, more particularly, you found him regularly at the early Celebration; and I know how hard that was for him sometimes. An occasional or even frequent attendance at a seven o'clock service is easy and pleasant enough; but to keep it up, independent of all considerations of health, or rest, or convenience, or weather, is quite another matter.

"Nearly related to the pulpit was, or came to be with him, the confessional. I may speak of this as knowing or divining, how he felt, rather than as doing all that he did.

"You will remember that remark of Mr. Keble:—'That the English clergyman, in dealing with his people in the pulpit and elsewhere, was forever groping in the dark for lack of intimate, personal knowledge of the spiritual condition of his people.' And the same thought has occurred to many another Anglican clergyman, however tempered with the reflection that the present system, or what has led to it, was brought in deliberately by serious-minded, earnest priests, who had all their lives been familiar with the practical working of the old system of general and obligatory private confession. Evidently this thought occurred to the rector of St. Mary's; and from an early date he placed himself at the disposal of his people in this matter. I do not know, but am ready to believe, that the urging may have come fully as much from the people as the priest. It is an inevitable and all but invincible instinct of the soul, stirred to its depths on the great question of Sin and the Saviour, to seek relief by some sort of inner revelation. Witness the great vogue of the 'Class Meeting.' And the walls of many a Protestant pastor's study, if they could speak, would also witness."

The preacher argued from the unvaried idealic relations existing between the choir and its pastor a glowing tribute to the tact of the latter, and then remarked:

"The Ritual was naturally more under his immediate personal supervision, and so remained. I need say but little about it, for you all are more familiar with it than I. Vestments, Lights, Incense, the Sign of the Cross, were reclaimed in a simple, straight-forward manner, as a part of the unalienated and inalienable inheritance of the Anglican Church in its capacity as part and parcel of the Church of all the ages. When he started out, the contention in regard to these things ran hot and furious. Men denounced as puerilities things which their Bibles might have told them were once made the care of great kings like David and Solomon, and great statesman and colonizers like Zerubbabel, and great Reformers like Moses, and great priests like Aaron and Jehoshua—all under the explicit guidance and revelation of Him who bore the ineffable name of Jehovah. And they denounced as unanglican things which Bishop Andrews of colossal learning, chief of our Bible translators, and Bishop Cosin, the stout-hearted confessor, the learned liturgiologist, and a host of others, had approved and used.

"But those days of unreason and passion are, happily, past. Much is accepted now everywhere that thirty years ago was a storm-centre wherever it appeared. And, concerning the rest, we in this country, at least, have come to see that it is after all only a question of more or less, essentially, when one has once accepted the fundamental principles of an historical Church.

"It may be remarked, however, that the rector of St. Mary's had a special gift in the matter of the revival, adaptation and practical execution of ritual ideas, which, if it had taken a literary turn would have given him a place among the great Ritualists whom everybody reads and respects, whether he follow them or not. Nothing, with him, was small, that related to the worship of Almighty God; and everything as he did it, seemed dignified and a matter of course.

"In the exercise of his pastoral office, his personal characteristics were naturally to the front. Clergymen in general are much at the disposal of anybody and everybody; but they sometimes show that they are thinking of something else, or that they wish to get rid of you, or that they have something else to do. But if you went to Father Brown, or if he came to you in your trouble, you got the impression that he belonged to you entirely; that he had really nothing to do, and never would have, but to attend to you—to you alone of all the world. This was particularly true in cases of bereavement. Evidently some of his strongest friends have been created on such occasions. And it was not by what he said, so much as by his way. Indeed, he was not apt to say much—or, if he did, you might readily forget it; but his look, his patient, kind, quiet, sitting there and offering to do anything he could, was mightily impressive.

"How seldom does it happen that death finds a man virtually in his first and only parish, after thirty long years of service? Such things do not come by chance, nor of themselves. And when they happen to a man endowed with his full share of firmness and persistence, they mean a great deal. And what they mean is briefly this: that he knew how to lead and how to govern; that he knew what to do personally and what to leave to others to be done; that while he could and did avoid opposition, when practicable, opposition when it took pains to seek and force a conflict, found in him, as an old friend with keen analysis expresses it, 'a character which opposition simply made more determined.' They mean too, that even ridicule could not shake him."

In conclusion, the preacher said, with just and affectionate appreciation, "When you and I and a few others of this generation who knew and loved your revered late pastor, have passed from the scene, what will there be left to show that he lived. A stone in yonder cemetery, a tablet in this chancel, or a recumbent image with the simple record that he lived and loved you and died. And even that record will presently become illegible, or will find no one to decipher it but the professional 'dweller among the tombs.'"

"But will that be all? Will that end his name and his fame? Ah no! Listen to the voice of history:—'The religious instinct can not die; it may dive down for awhile, but it reappears presently. True learning cannot per-

ish. It may go out like the tide; but like the tide it comes in again; and it circles the world in its pulsations of refreshment while the earth and the sea endure. Institutions of religion and learning are of all things beneath the moon least perishable. Even the fury of war spares them. Man has no enduring malice against them.'

"Here, then, in this superb temple, is an embodiment of the idea of religion and true learning destined to stand while anything remains to mark the spot where this great city was.

"And here, in your spirits, is planted a sacred seed; it will reappear in your children and your children's children, in purity of heart, in soundness of faith, in just and honest lives, in loyalty to Church and State, in all the virtues that make men and peoples happy and useful. The earth will harvest from it a crop suitable for her uses; Paradise a crop suitable for hers. The Kingdom, when it comes, will say: 'Behold I am here because you have helped to fetch me!'

"And all this will go back, back, until it reaches the name and memory that are dear to us—the beloved memory and name of Thomas McKee Brown, pastor, teacher, priest—in that he 'waited upon his ministering,' and was faithful unto death.

"Lord Jesus, Shepherd of the sheep, teacher of the Gentiles. Light of the world, give, oh give to him—and withhold not from us when our time shall come—the Crown of Life!"

Continued from Page 11.

RESOLUTIONS.

WHEREAS, It has pleased Almighty God to take out of this world the Rev. Thomas McKee Brown, Rector of the Church of St. Mary the Virgin and Superior of the St. Mary's Branch of the Guild of All Souls.

Resolved, That the said Branch of the Guild desires to place upon its minutes some record of the great sorrow which has come upon them in the death of their late Superior. To him the American Church owes much in the revival of devotion to the Holy Dead; and the memory of his faithful ministries to the dying and the dead, will always remain as one of the special characteristics of his pastoral work which has been so conspicuous throughout his priesthood. May the Good Shepherd bring that refreshment, light and peace to him who, for others, has so often offered the Holy Sacrifice; and be it

Resolved, That this resolution be sent to the Parish paper of the Church of St. Mary the Virgin for publication.

Study of Memorial Presbyterian Church, }
ROCHESTER, N. Y., Dec. 21, 1898. }

To the President Men's Guild of St. Mary the Virgin, 145 West 46th Street, New York.

My Dear Brother in Christ:

The despatches in the daily papers make me a mourner with you, your Guild, your Parish and a vast multitude beside.

You kindly made me your guest on the evening of the annual meeting, Dec. 13th. I had never met your beloved Rector before, but his greeting was so cordial, his welcome to the platform was so brotherly (calling out an impromptu speech

from me), his address was so strong and manly and Christ-like, his farewell words to me at the door were so affectionate, that he won my heart as few men have. I had talked of him to many of my friends, telling of what a remarkable man he was and now comes the sad intelligence of his death. My heart is so filled with grief that I can hardly do otherwise than write you and ask you to extend my sympathies to the members of your noble Guild.

It seems that that address he gave us was his last message in public. How grand! How important! How fitting as a final injunction: "I call upon you, the members of this Guild, to defend the Gospel of the Blessed Saviour as the Virgin Mary (pointing to the picture on your Guild's banner) defended the Child Jesus from all harm." And then, as an illustration of his brave catholicity of spirit, he turned and warmly welcomed me, a Presbyterian minister, to his platform to make an address.

Now that he is gone from us so suddenly, how can I do otherwise than write you a letter of condolence, and may I ask you at the next meeting of your Guild to say to the members that I mourn with them and feel sure that his benediction will ever abide over the Guild and the Church.

Again thanking you for the delightful evening you gave me, in the best bonds,

CHARLES P. COIT.

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