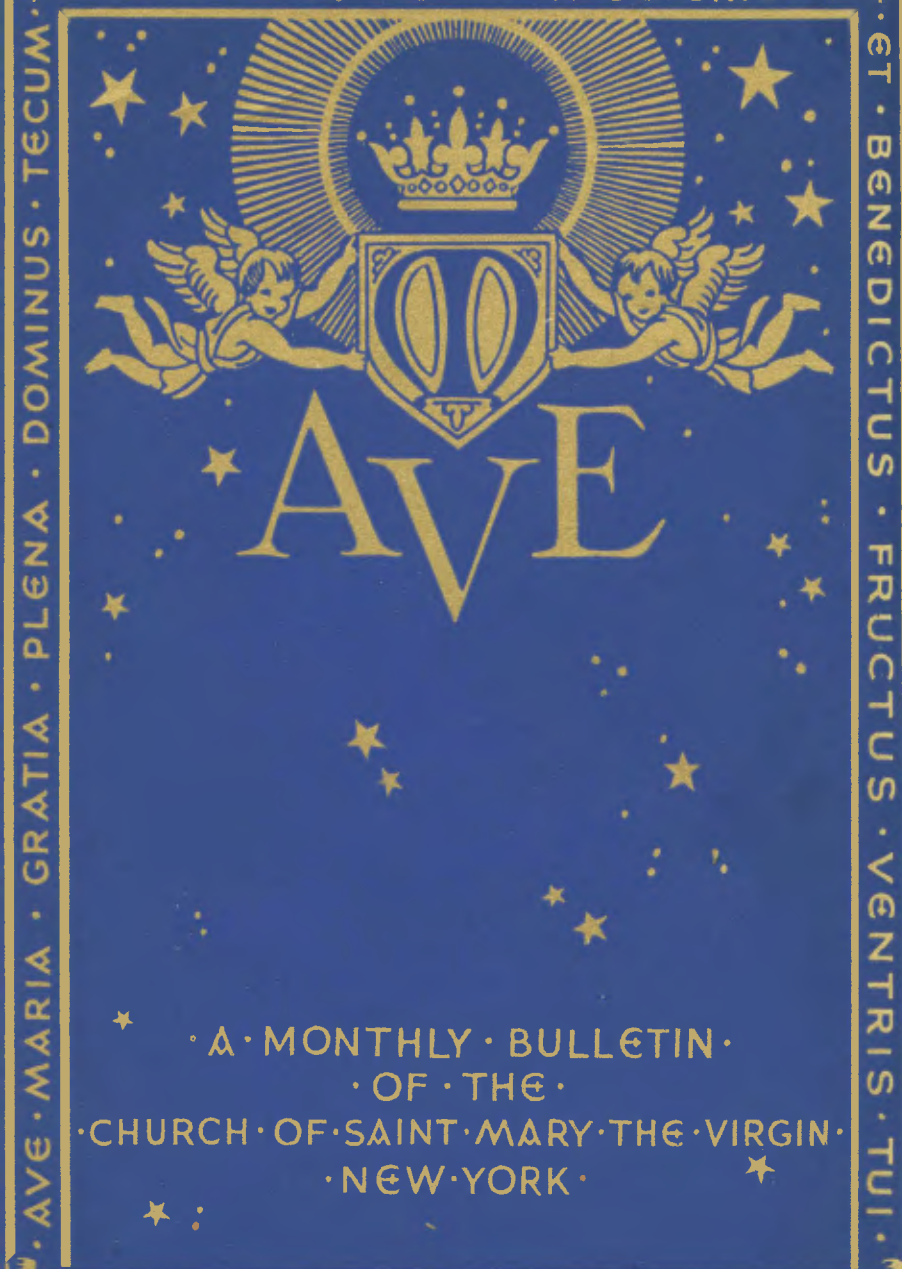
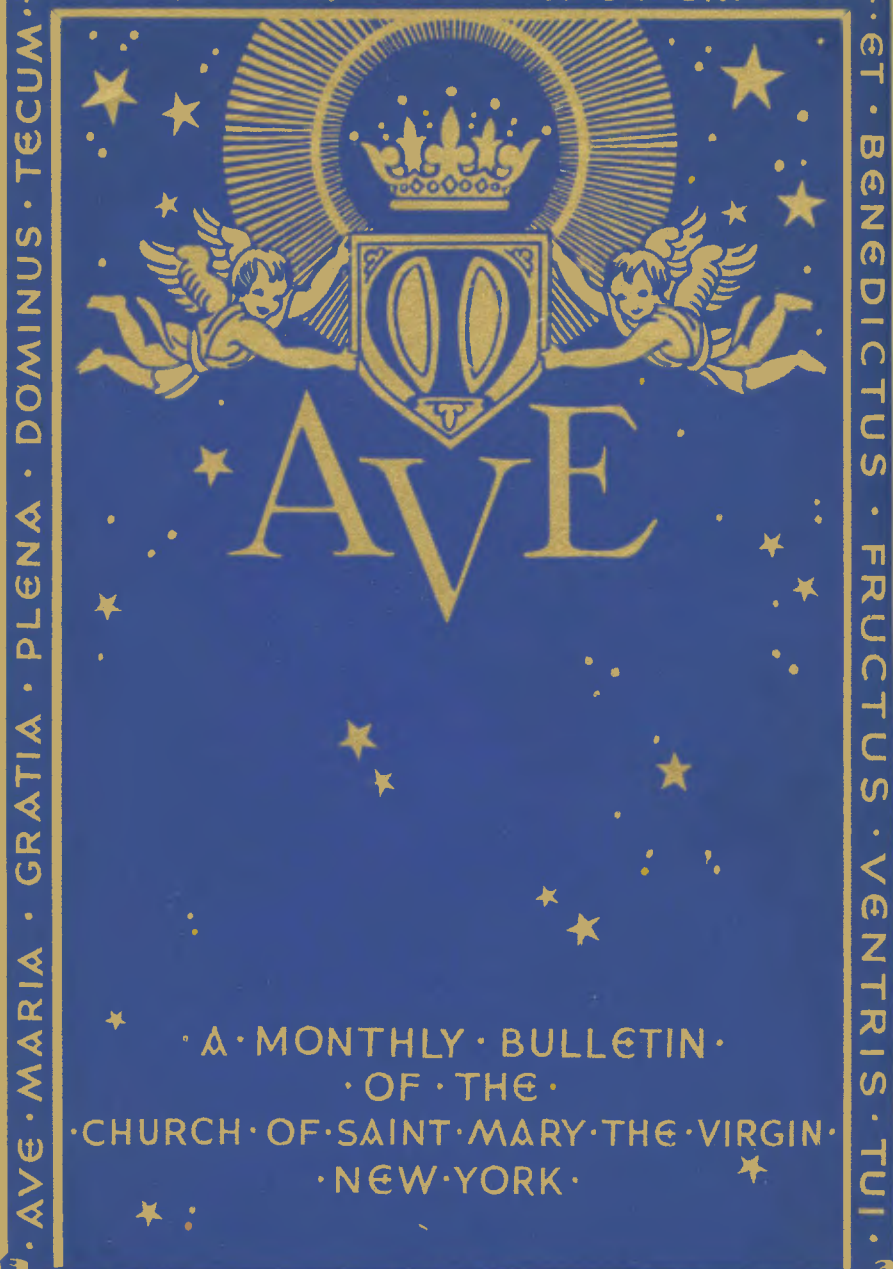


\* · B E N E D I C T A · T U · I N · M U L I E R I B U S · \*



VOL. VI      MAY, 1937      No. 50

\* · B E N E D I C T A · T U · I N · M U L I E R I B U S · \*



VOL. VI      MAY, 1937      No. 50

WITH this number, AVE celebrates its Golden Anniversary and presents you with its Jubilee number appropriately jacketed in gold. For five years this little paper has gone out to our parishioners and friends carrying news of the services and other activities at St Mary's, and often containing bits of instruction or information on the Catholic faith and life.

On this anniversary we wish first to express our gratitude to AVE's first editor, the Reverend Oliver B. Dale, S.S.J.E. who started this parish magazine on its course, and who faithfully served as a priest on the staff of St Mary's from November 1st, 1930 to November 1st, 1934. He is now the Assistant Superior of the American Congregation of the Society of St John the Evangelist and is in residence at the Mother House in Cambridge, Massachusetts. Since Father Dale was transferred to other work AVE has gone on under the editorship of several different Fathers, but its distinctive format and arrangement have closely followed the lines which he so ably laid down.

It is fitting at this time that we should also do honour to our parishioner, Miss Phyllis Brackett, who designed the striking and beautiful cover which adds so much to the distinction of our magazine.

Perhaps we shall be justified in bringing to your attention here the fact that the publication of AVE entails a considerable expense which is in no way covered by the contributions we receive from month to month. It is our desire to send the magazine to all who are genuinely interested, and of these many would be quite unable to pay even a small subscription price. For that reason we have been unwilling to put it on a commercial basis and demand paid-up subscriptions. On the other hand, there are ways in which you can help to reduce the financial deficit. If any copies are going to people who are not really interested, or have no use for them, it would be a courtesy to ask us to discontinue sending them. Further, there are probably a number of people who might make substantial donations toward the publication of this little paper if the real



*(Photo by Harris & Ewing)*

THE REVEREND GRANVILLE MERCER WILLIAMS, S.S.J.E., S.T.D.  
RECTOR OF THE CHURCH OF ST MARY THE VIRGIN  
SINCE OCTOBER 1930.



(Photo by Bachrach)

THE REVEREND OLIVER B. DALE, ASSISTANT SUPERIOR, S.S.J.E.,  
ON THE STAFF OF THE CHURCH OF ST MARY THE VIRGIN  
FROM 1930 - 1934 — AVE'S FIRST EDITOR.

need for such donations were brought to their attention. Will you bear this in mind and perhaps bring it to the notice of some of your friends who are able and willing to contribute?

At the time this issue goes to press, the Father Rector is in Japan where he will join in the celebration of the fiftieth anniversary of the founding of the Sei Ko Kwai, the Episcopal Church in Japan. No doubt he will be staying at our provincial House there and receiving a warm welcome from our Japanese brethren in the Society of St John the Evangelist. We know, though, that the people of St Mary's will be much in his mind and in his prayers and we shall all look forward to his safe return.

AVE wishes you all a blessed Eastertide and prays that you may continue faithful to the end.



## A SKETCH OF ST MARY'S

### AN ADVENTURE IN FAITH

UPON a clear, cold windy afternoon of November, 1867, the Reverend Thomas McKee Brown and Mr Henry Kingsland Leonard, having previously held several conversations together and with the Bishop, started upon a tour of inspection to find a suitable position for a Free Church in this City of New York, to be worked upon a thoroughly Catholic basis.

The sight selected was 226, 228 and 230 West 45th Street, which vacant lots were presented by the owners, John Jacob Astor, Jr., and Charlotte Augusta, his wife, as soon as The Society of the Free Church of St Mary the Virgin had been incorporated, on the 5th of December, 1868. In addition to Father Brown and Mr Leonard, the following comprised the first Board of Trustees: Flavel Scott Mines, William Scott, Bowie Dash, William P. Lee and James Geddes Day. "The Rev Flavel Scott Mines is to be Associated Priest in charge, with the Rev'd Mr Brown," according to the account of these events written by Father Brown.

Ground was broken for the Church on the 6th April, 1868, and the cornerstone was laid on the 23rd September of the same year. It will be noted that much of the building was erected



*(Photo by Robert Hudson)*

THE CHURCH OF ST MARY THE VIRGIN  
NEW YORK CITY

before there was any legal organization to receive title to the property. Father Brown and his associates hoped that they could be incorporated as a church, and proceeded to erect the building in that hope.

The hope was fulfilled, and the "New Ritualistic Chapel," as it was called in the newspapers, was dedicated on the Patronal Festival, Thursday, 8th December, 1870, by the Right Reverend Horatio Southgate, sometime Bishop of Constantinople, who officiated in the absence of the Right Reverend Horatio Potter, Bishop of New York. The "Chapel" was one hundred feet long by fifty-four feet wide and would seat six hundred people. It was two-thirds completed at the time of its dedication.

So much for a bare outline of the events leading up to the opening of the Old St Mary's. But what must be omitted from so brief a sketch as this is any account of the faith and courage of Father Brown and the small band of loyal churchmen who stood with him, or of the opposition which that faith and courage overcame. On the day of the dedication the Prussians had occupied Orleans and the Germans were approaching Blois; Paris was expected to capitulate within a few days. War was confidently expected between Great Britain and Russia; and the relations between this country and England were dangerously strained over the Canadian Fisheries. Prussia, on the same day, announced her intention to annex Luxembourg, and the first Parliament of United Italy was opened.

War clouds hung low over Europe, and locally there were many grave causes of concern. Smallpox was spreading through Brooklyn, and the newspapers which carried meagre accounts of the new Chapel were full of court orders growing out of Black Friday, 24th September, 1869, which resulted in a panic more sudden and disastrous than any other in this country.

In the midst of these alarms, at home and abroad, and in the face of determined and cruel opposition—which is faintly mirrored in the term "Ritualistic Chapel"—the young priest of twenty-nine years with about sixty supporters set forth to found a Free Church to be worked on a thoroughly Catholic basis. None of them was rich, none of them occupied a prominent position or had conspicuous influence, their leader was not a great preacher, and their principal



CHURCH OF ST MARY THE VIRGIN  
NEW YORK

contribution was seventy-five feet front of vacant land. But Father Brown was a great pastor, he loved and worked for his people, and, as a natural consequence, they loved and worked for him—and they all had Faith.

For twenty-two years they braved opposition and ridicule from a large section of the public and some measure of official neglect, but they held to their course steadily and they bore consistent testimony to their purpose as originally set forth, of “restoring to its proper place and importance the Worship of God—the rendering Adoration to Him as a Congregational and ceremonial act.” Evidently this course appealed to increasing numbers of people, in spite of Father Brown’s plain preaching, for by 1892 the seating capacity of the church was inadequate.

During this year two events occurred which were to have a marked influence upon the Parish: in the spring Haley Fiske was elected Treasurer, and in the autumn word was received that the late Miss Sara L. Cooke had made the Church her residuary legatee. For thirty-seven years Haley Fiske served faithfully the Church he loved, and its ability to do much with small means is due in considerable measure to his fostering care and his genius for organization. His term of office on the Board of Trustees was only exceeded by that of Beverly Chew, who served as Secretary for thirty-eight years. To these two able, brilliant and faithful laymen the Parish owes a deep debt of gratitude.

Due to recent deaths in her family, the extent of Miss Cooke’s legacy was at first uncertain, but when it became known that it would amount to some \$700,000. plans were formed for the erection of a church which should meet the needs of the congregation.

Land was purchased in 46th and 47th Streets (133 to 145 West 46th Street and 136 to 144 West 47th Street) and on Saturday, the 8th December, 1894, the cornerstone was laid by the Right Reverend Charles C. Grafton, Bishop of Fond du Lac. Work was pushed rapidly forward amid much interest from architects, as the church was the first with a steel frame to be erected in any country. Napoleon Le Brun & Sons were the architects and John Downey and Son the builders, and so well did they work together that, despite its great size, the present Church of St Mary the Virgin was opened exactly one year from the laying of the cornerstone, Sunday, the 8th December, 1895. It was consecrated by the Right



(Photo by F. S. Lincoln)

ST JOSEPH'S CHAPEL  
CHURCH OF ST MARY THE VIRGIN — NEW YORK

Reverend Henry Codman Potter, Bishop of New York, on the following Thursday.

For three years Father Brown guided the fortunes of the splendid edifice which had sprung from such small beginnings. On Sunday, the 11th December, 1898, he was suffering from a severe cold but, strong to the last in his sense of duty and fidelity he sang the High Mass and made a vigorous appeal for the several works of the Church. "It was the twenty-eighth anniversary of the Parish which he had founded, and for which he had so nobly and unremittingly toiled," to quote from *The Arrow*, the Parish paper of that day. On the following Monday week, the 19th December, Father Brown went Home to his Eternal Reward. And the first phase of St Mary's history was closed.

Very wisely, the Trustees made no attempt to replace Father Brown with another priest who was preeminently a pastor, but chose one of the great preachers of the day, the Reverend George M. Christian, D.D., of Grace Church, Newark, New Jersey. On the 24th January, 1899, Dr Christian became Rector, and for slightly more than ten years his brilliant sermons brought many people acquainted with St Mary's and helped to make it what it had already been called: "the Mecca of Catholics on this Continent."

Unfortunately, Dr Christian's health was not robust, and in March, 1909, he was obliged to resign as Rector.

By this time the Trustees had become convinced that St Mary's required a great preacher, and they extended the call to become Rector to the Very Reverend Joseph G. H. Barry, D.D., Dean of Nashotah, who on the 17th April, 1909, became the third Rector of St Mary's.

In the opinion of many people competent to judge, Dr Barry was one of the greatest preachers of the American Church. And he was great in other lines. To those who knew him but slightly he might appear caustic and even casual, but he was in reality a man of kind heart, of deep learning and of rare energy. He soon knew the Parish intimately, and early and late he worked for it untiringly. In the first two years of his rectorate he delivered three hundred addresses or sermons in the Parish, and during his whole connection with it he always put St Mary's first. An ardent lover of the country, Dr Barry rarely left his rectory and then only for short periods and never when an especial reason demanded his presence.



(Photo by F. S. Lincoln)

THE HIGH ALTAR, CHURCH OF ST MARY THE VIRGIN

Each of the first three Rectors gave his name to an epoch in the history of St Mary's, and the golden age was certainly that presided over by Dr Barry, who could move vast congregations to smiles or tears, whose books made the Church famous internationally, who attended most of the meetings of all the guilds, and knew the names and family fortunes of every boy and girl in the Parish.

For twenty years Dr Barry and his sermons and his sayings and his books were almost synonymous with St Mary's, and, when his resignation was finally accepted, in January, 1929, the sense of loss was nearly as great as that felt by an older generation on the death of Father Brown.

Dr Barry was followed, as Rector, for a brief interval of eighteen months, by the Reverend Selden P. Delany, D.D., who had been a curate in the Parish since November, 1915. Dr Delany resigned in June, 1930.

It is inevitable in so short a sketch as this that many events of importance must be omitted, and that the chronicle must concentrate upon the heads of the Parish. But space must be made here for the bare mention of the fact of Haley Fiske's death as he returned home from High Mass on the 3rd March, 1929. Thus St Mary's was deprived of its two ablest supporters within nine weeks.

During the winter of 1929-1930 the Trustees had need of that faith which sustained their predecessors. It carried them through that winter of doubt and through the notoriety of the following summer, and led them to make one more of the bold experiments which have characterized the history of St Mary's. On the 1st October, 1930, the Reverend Granville Mercer Williams, S.S.J.E., became Rector, being the first member of a religious community to occupy the position, and the first to be called as rector of such a parish in this country.

The experiment, against which much was urged at the time, has proved another successful adventure in faith, and St Mary's, which began with a handful of people under the leadership of an unknown young man, now shelters a monastic house in the midst of the theatrical district of New York.

NEWBURY FROST READ.



*(Photo by F. S. Lincoln)*

SHRINE OF OUR LADY AND BAPTISTERY  
CHURCH OF ST MARY THE VIRGIN, NEW YORK



RICHARD MEUX BENSON, S.S.J.E.  
THE FATHER FOUNDER



## THE COWLEY FATHERS

(Abridged from *The Cowley Fathers*, published by the S.S.J.E.  
in Cambridge, Massachusetts.)

### BEGINNINGS

IN 1865, Richard Meux Benson, Charles Chapman Grafton, and Simeon Wilberforce O'Neill began to live together in a house in the district of Cowley St John, at Oxford, with the deliberate intention of testing the reality of their call of God to the Religious Life. They lived together for a year under the guidance of Father Benson, and on the Feast of St John the Evangelist, 1866, they each took the following vow in one another's presence: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I . . . promise and vow to Almighty God, the Father, the Son, and the Holy Ghost, before the whole company of heaven, and before you, my Fathers, that I will live in celibacy, poverty and obedience, as one of the Mission Priests of St John the Evangelist unto my life's end. So help me God."

Thus the Society of St John the Evangelist came into existence. Father Benson was at the time Vicar of Cowley, a village two miles from Oxford and extending up to the city of Oxford; Father Grafton was an American priest, who with Father Prescott, the fourth member of the Society to be professed, had gone to England hearing that there was a movement towards the restoration of the Religious Life for priests and, on Dr Pusey's advice, had got into communication with Father Benson; and Father O'Neill had been a master at Eton and had served a curacy under Mr Butler of Wantage.

It was the first stable movement in the Church of England towards the Religious Life for priests. The re-establishment of the Religious Life for women had already become secure: the great communities of All Saints, of St Mary the Virgin, Wantage, of St John the Baptist, Clewer, and of St Margaret, East Grinstead, with many others, were in existence, and in many cases with the approval and blessing of the diocesan bishops. This had been especially the case in the diocese of Oxford under Bishop Wilberforce, and the movement now begun for priests received from him the same welcome that he had given to the formation of the Sisterhoods at Oxford, Wantage and Clewer.



CHURCH OF ST JOHN THE EVANGELIST, OXFORD

### THE SPIRIT OF THE SOCIETY

A Society truly called of God must drink deep of the spirit of its founder. Father Benson was in no hurry to begin the works abroad that his heart was set on, or to draw up a Constitution too soon. "Do not mind a Mission house having infancy. Infancy is a very sacred thing. Silence is specially dear to God." And in one of his early retreats, in 1870, he warned the Fathers: "We are so apt to wish that Jesus Christ should manifest His power by us, rather than over us; that He should use us as His instruments, rather than rule over us as His servants." He intensely desired the manifestation of Christ's power amongst the heathen, and in nominally Christian England, and he longed for himself and for the Society to be so used; and, in laying down the fundamental principle of the Society, he says that the Society "shall occupy itself in works missionary and educational, both at home and abroad, for the advancement of the kingdom of Christ, as God in His good providence may seem to call;" but it was formed "for the cultivation of a life dedicated to God according to the principles of poverty, chastity and obedience," and only by the cultivation of that life could its works be accomplished. It would be a life "in many ways contrary to natural tastes and habits," a life of prayer and hiddenness, a life of mortification and discipline, but a life of intense love of God, and of union with Jesus Christ. "The more perfectly our life is conformed to His, the more really resultful it will be, however hidden from men."

Then, in 1884, the Constitution of the Society was formally drawn up and presented to the Bishop of Oxford for his approval. It was a memorable occasion. Bishop Mackarness received the Fathers, then in England, in his chapel at the palace at Cuddesdon, and, accepting the office of Visitor, gave his blessing to the Society collectively and individually, laying his hands on each one present. Each of the Fathers then signed the book containing the Statutes and Rule of Life in his presence.

From that time the Superior-General has been elected triennially, Father Benson resigning the office after the period of his first election in 1887, and being succeeded by Father Page in 1890, by Father Maxwell in 1907, by Father Bull in 1916, and by Father O'Brien in 1931.



OLD AND NEW MISSION HOUSES, OXFORD

### THE CONGREGATIONS

At the present time the Society is constituted in two congregations, the English and the American. In a letter addressed to his parishioners "of the New District of Cowley St John on the Opening of the Mission House in Marston Street," and dated October, 1868, the Father Founder includes this significant sentence: "As the parishioners generally know, some of us are Americans, and it is hoped that they will some day return and organize in the western hemisphere a Mission Society like our own." The Americans to whom Father Benson referred were the Rev. Charles C. Grafton (later, the Bishop of Fond du Lac) and the Rev. Oliver S. Prescott. Coming to America in 1870, the Fathers worked in the Church of the Advent, Bowdoin Street, Boston, and later at St Clement's Church, Philadelphia. Since 1882, when a new church was erected for the parish of the Advent in a new neighborhood in Boston, the Fathers of the Society have continued to work at the old church in Bowdoin Street, which they named the Church of St John the Evangelist. For many years it has been the centre of the Society's work in America. As time went on it was seen more and more clearly that the life of the Society in this country demanded such a measure of autonomy for the Fathers as would permit them to hold their own Chapter, elect their own Superior, and train their own novices, while retaining the closest bonds of spiritual brotherhood, by means of a common Rule of Life, with their English Brethren. The autonomy sought was finally secured in 1914. The Society in the United States at once began to grow, and in 1921 the profession of the necessary number of Fathers demanded by the statute constituted the Fathers working in this country into an autonomous American Congregation. Father Powell was elected to be the first Superior\* of the American Congregation, and he was succeeded by Father Burton in 1924.

The Society in England maintains its own conventual Church of St John the Evangelist in Oxford; but it does not undertake parochial work, except under special circumstances. In America, however, the Fathers have always had the pastoral care of one or more churches—first, in Philadelphia and later in Boston. The

\*The title of Superior-General is, by courtesy, accorded to the head of the English Congregation.



CHURCH OF ST JOHN THE EVANGELIST  
AND MISSION HOUSE, BOSTON



HIGH ALTAR  
CHURCH OF ST JOHN THE EVANGELIST, BOSTON

Church of St John the Evangelist in Bowdoin Street, Boston, which was for many years the center of the Society's work in this country, has a world-wide reputation as a shrine of the Catholic Faith. The Church of St Augustine and St Martin, which was built by Father Field for the coloured people of Boston, is still carried on as a work of the Society. In connection with this work for coloured people, Father Field, in 1901, established St Augustine's Farm at Foxboro, about twenty-five miles from Boston.

Since the establishment of the American Congregation in 1921, parish churches in other cities have come under the spiritual care of the Fathers. In 1921, several of the Fathers went to California to take charge of the Church of the Advent, San Francisco. From 1926 until 1930, the Fathers were in charge of St Paul's parish in Brooklyn, N. Y. In 1930, the Society opened a house in New York City in connection with the Church of St Mary the Virgin, of which parish the Fathers have the pastoral care.

In 1927, a new Province of the Society was established in Canada, and several Canadian priests who had been professed in the Society returned to work in their own country. This Province, already autonomous, will soon become an autonomous Congregation and develop its own life and work. At the present time it receives and trains its own novices. Its headquarters are at Bracebridge, Ontario, from which center the Fathers serve a number of rural mission churches in the beautiful lake district of Muskoka.

In April, 1933, two Japanese priests who had been trained in the novitiate in Cambridge and professed as Fathers of the Society, returned to Japan as the first step toward the establishment of a House in their native land. Since that time, a third Japanese priest, after spending his novitiate in this country, was professed under life vows and joined his two brethren in Japan. At present we have a Province of the Society established there consisting of three Japanese priests and two Fathers from the United States. A novitiate has been erected, and already several young men have been received to test their vocation to the Religious Life.

#### A FINAL WORD

"In the beginning was the Word, who, being Himself one with God by indissoluble unity of life, called into existence the whole

universe of creation in accordance with the will of the Father; and the Word of God, having become incarnate for our salvation, sanctified His humanity by the discipline of a life suffering in obedience to God, in order that He might bring the fallen world back again to be sanctified through the Truth.

“It is the object of the Society of St John the Evangelist, in adoration of this divine mystery, to seek that sanctification to which God in His mercy calls us, and in so doing to seek, as far as God may permit, to be instrumental in bringing others to be partakers of the same sanctification.”

It is always to be remembered that the external activity of the Mission Priest draws its strength from the life of prayer and regular devotion lived in the Houses of the Society; and that this, in turn, depends in no small degree on you, our friends, living in the world, who of your charity bring our work and our needs daily before the throne of God in prayer. Your prayers, your sympathy, your alms—but, above all, your prayers—are needed that we may be true to our vocation and faithfully do what lies in us towards bringing in the Kingdom of God and of His Christ.

#### A PRAYER FOR THE SOCIETY OF ST JOHN THE EVANGELIST

*Ant.* Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus. [*Alleluia.*]

*V.* He shall give His angels charge concerning thee:

*R.* To keep thee in all thy ways. [*Alleluia.*]

*Let us pray.*

O God, Who didst cause Thy blessed Evangelist St John so eminently to receive the love of Thy dear Son Jesus Christ, grant unto Thy servants that they may evermore abide in that love, and accomplish Thy holy will. Watch over the Society of St John the Evangelist for good. Give Thine elect angels charge concerning them, and make Thy Holy Spirit to rule their hearts, that their lives may be holy, their prayers acceptable, their wants supplied, their words directed, and their work prospered, to the glory of Thy Name; through the same Thy Son Jesus Christ our Lord.  
*Amen.*

## SIX YEARS OF CHURCH MUSIC

### AN ANSWER TO AN INQUIRER

YOU ask about the music at St Mary's since the coming of the Cowley Fathers. I had a good deal of concern at first. The Episcopal Church places the control of the music wholly in the hands of the rector, and one never knows what ideas a new rector may not have. But Father Williams has been wonderful. Whatever his ideas as to the fitness of this or that style of music for church services, he has the saving grace, from the musician's point of view, of a genuine musical feeling and astonishingly good taste and accuracy of judgment. In other words, he is able to listen to music as music.

Father Williams' first comment on our music was in regard to the length of our masses. I heartily agree with him on this point and have been trying to meet his wishes and at the same time improve both the style and quality of the settings we use. Certainly, to those who have a real love and feeling for Liturgy, Palestrina, Victoria, di Lasso *et al*, will appear far more in keeping, at the same time of the loftiest quality, musically, than the type of music we used to sing exclusively some years ago. We have, so far, done two of the Victoria masses, one Palestrina and the magnificent di Lasso "In die tribulationis." This last work is quite beyond praise. I have never, in all my searchings, come across a work of loftier inspiration and grandeur.

Our most pretentious undertaking has been the Bruckner Mass in E minor, first time in America, too! The event was duly recounted in the official organs of both the American and European Bruckner societies. The work is difficult but well worth the effort. No work since the polyphonic period, it seems to me, reflects to a like degree with Bruckner the spirit of the liturgy. The great symphonist has also been represented on our programs by a number of his motets, some of which are superb.

The amount of new work we have done during the past six years is decidedly imposing, when one comes to reckon it up. There have been no less than one hundred and fifty motets, more than one third from the polyphonic period, eleven masses and fourteen set-



(Photo by Empire, N. Y.)

RAYMOND NOLD, MUSICAL DIRECTOR OF THE CHURCH OF  
ST MARY THE VIRGIN, NEW YORK, SINCE 1910

tings of *Magnificat* and *Nunc dimittis*. Many of these had not previously been heard in this country and several were sung for the first time anywhere. Of particular interest are four motets by Everett Titcomb, organist of the Cowley Fathers' church in Boston. These motets are *right*. They have a feeling of real devotion, such as no other contemporary composer gets. But Titcomb is a devout Catholic, as was Bruckner; that is fundamental; and he has steeped himself in the *Golden Age*.

There has been a vast improvement here, liturgically, since Father Williams' coming, but there is still much to hope for. For example, we sing these Latin masses in which, usually, *Sanctus* and *Benedictus* are fairly long. Meanwhile, the priest at the altar probably wonders when the choir is going to be through. If we could but sing *Benedictus* after the elevation, the priest could say the first part of the canon during the singing of *Sanctus*, the elevation following immediately, then *Benedictus* during which the priest would finish the canon. All this would shorten the Mass materially. Another change I should welcome would be the privilege of singing the *ordinary* with the original text. Nobody knows the extent of the hours—days and weeks, even—which I spend over adaptations into the vernacular of the masses we use. And the result is not satisfactory, no adaptation is ever satisfactory. Although in this article I am expressing my purely personal opinions as to Church music, I believe that many of our people would welcome such a change. And it would reduce appreciably the cost of new music.

Holy Week as we now carry it out is really a great experience. It seems to me that, in the Episcopal Church of all religious bodies there exists a group of people who are eager to grow in appreciation of what is noble and fine both in religious poetry and the tunes to which the hymns are sung. It is a liturgical as well as a musical feast. You may be sure we try to live up to our opportunities although I sometimes think some of the choir feel they are being slightly imposed upon. But they are a faithful and loyal lot.

When it comes to hymns I fear we are retrograde. It seems to me that, in the Episcopal Church of all religious bodies, there is sufficient culture and intelligence to indicate the presence of a genuine appreciation of what is noble and fine both in religious poetry and the tunes to which the hymns are sung.

The choir remains about the same. Our number was somewhat reduced during the depression but has been restored. Our efficiency has been considerably increased, I feel, in recent years, and it is needed, for, as you have more than once remarked, the organization, numerically, is inadequate to so large a building. We have been able to add to our forces a most important sanctuary group—six Cantors, which makes possible a much closer co-ordination of service at the altar and *Proper* and responses, as well as a more satisfactory recitation of the psalms, and is of inestimable value in carrying out the liturgical functions of Holy Week.

At the depth of the depression a most important aid came in the shape of a new organ. The unusual design, tonally, of this instrument aroused great interest in organ circles in all parts of the country and has exerted no little influence on the subsequent trend of organ construction in America. Available funds made possible at the time but two thirds of the contemplated scheme; according to the latest proposal of the builders the completion of the organ involves a sum of \$10,000. Suitable enclosure, Prospeckt as they say in Germany, is an undertaking apart. There is here a magnificent opportunity for an imposing memorial, a thing of lasting beauty and the great enrichment of the fabric of our church. After the installation of the organ a number of recitals of organ music were given by distinguished artists, arousing considerable interest. I hope to arrange for further recitals for the coming autumn and winter.

#### MUSICUS

### ST MARY'S CHOIR

#### SOPRANOS

Ruth Burdick Williams, *Soloist*  
Louise Langland  
Beatrice Penzner

Isabel Parkman  
Margaret A. George  
Mathilde A. Prahll

#### CONTRALTOS

Hope Kappes  
Zoë Fenton Jones

Lulu B. Evans  
Ruth Bieber

#### TENORS

Sidney John Smith, *Soloist*  
Albert E. Statham

Edwin McKinley  
M. F. Pfau

#### BASS

Edward Bromberg, *Soloist*  
Frederick R. Haggren

James Banks  
Richard E. Parks

#### CANTORS

Carl Kreisberg  
Robert C. Parker  
Jay G. Mills

Frank Klockman  
Richard Russell  
A. A. Gauthier

#### ORCHESTRA

Elsa Fischer, *Violin*  
Anna Fried, *Violin*  
Ruth Stickney Moeller, *Violin*  
Lucie E. Neidhardt, *Viola*  
Constance Veitch, *Violoncello*

Charles W. Harris, *Contrabass*  
Alfred Friese, *Tympani*  
Harold Schaefer, *Librarian*  
George W. Westerfield, *Organist*  
Raymond Nold, *Conductor*

★

ON Tuesday, May the fourth, the annual meeting of the Diocesan Woman's Auxiliary will be held in Synod Hall, preceded by a celebration of the Holy Communion in the Cathedral at ten o'clock, at which the United Thank Offering will be presented.

On the evening of Tuesday, May the fourth, at eight-fifteen o'clock the Evening Branches of the Woman's Auxiliary will hold their annual meeting in the Church of St Mary the Virgin and will at that time present their own United Thank Offering. Immediately following the brief service in the church, there will be a meeting in St Joseph's Hall when the reports read at the Cathedral in the morning will be repeated for those who are unable to be present at the Cathedral.

**T**HE parish branch of the Woman's Auxiliary will hold its last meeting of the season on Friday, May the seventh, at eleven o'clock in St Joseph's Hall. The meeting will be followed by a buffet luncheon for the benefit of the branch's pledge to the support of the general missionary program of the Church. The price of the lunch is seventy-five cents, and reservations should be made in advance with the Secretary, Mrs William C. Dickey, 123 East 53rd Street. The Diocesan President, Mrs Jacoby, will address the meeting, and will again be our guest for lunch. These luncheons have proved to be a very pleasant finish to the season's work, as well as a substantial financial help, and the branch hopes for a good response this year.

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**F**RIDAY, May the seventh, is the Patronal Festival of the Society of St John the Evangelist—the feast of St John before the Latin Gate. Normally, the feast is celebrated on the sixth of May, but this year the great feast of the Ascension of our Lord falls on that day, and St John is transferred to the next day.

There will be a corporate communion for the Associates of the Society of St John the Evangelist and the members of the Fellowship of St John at eight o'clock. Breakfast will follow the mass immediately in St Joseph's Hall. There is no charge for the breakfast.

On Friday afternoon, May the fourteenth, being the Octave of St John before the Latin Gate, there will be a reception in St Joseph's Hall from four to six for the Associates and members of the Fellowship, to which all members of the parish are cordially invited. The Fathers and Brothers at St Mary's House hope that you will all be present to help them celebrate their festival.

At this time it is customary to receive an offering from the Associates and members of the Fellowship, which goes to the General Funds of the Society. Envelopes have been already sent out for this purpose. In addition, the offering collected at the corporate communion on May the seventh will be credited to the General Funds. These Funds are used to help all the Houses of the Society, according to their need, and we therefore hope that our Associates and friends will make a generous response to this appeal.

**T**HE Guild of St Mary of the Cross is sponsoring a Bunco Party to be given in St Joseph's Hall May 12th at eight p.m. The charge for admission is thirty-five cents. There will be prizes, grab bag, etc. The proceeds will be devoted to the work of the summer home at Keyport, New Jersey. Please keep this date in mind, and come to the party for an enjoyable evening, and, what is most important, you will be helping in a very material way, the work at Keyport.

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**M**AY is the month dedicated to our Lady, and during this month we shall wish to be especially mindful of her honour in our private devotions and in public worship. On Sunday evening, May the sixteenth, at eight o'clock, there will be a special service in honour of our Lady under the auspices of the Sodality of the Living Rosary of our Lady and St Dominic. Vespers of our Lady will be sung; there will be a sermon by a special preacher, followed by a procession in which the children will join, the crowning of our Lady's statue, and benediction. We are inviting the children from a good many other parishes to take part in this celebration, and we hope that many of our regular parishioners will be present on this joyous occasion.

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**T**HE annual requiem for the repose of the soul of Joseph Gayle Hurd Barry, priest and doctor, former rector of this parish, cannot be celebrated on the usual day this year since the date of the anniversary falls within the octave of Corpus Christi. The requiem for Dr Barry will be celebrated on Saturday, June the fifth.

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**T**HERE may be some of our parishioners who have not had brought to their attention the possibility of endowing perpetual requiems for themselves or for their relatives and friends. A gift of twenty-five dollars or more will endow requiems in perpetuity either for the donor or for the person in whose behalf the contribution is made. The name is inscribed in the Chantry Book and four times a year the Holy Sacrifice is celebrated in the beautiful Chantry Chapel with intention for the repose of the souls of the faithful departed, especially those whose names are recorded in the Chantry Book. It is not necessary to wait until a person has died before endowing a requiem. Names of living people may be entered in the Chantry Book at any time. Then when notification of death





CHANTRY CHAPEL  
CHURCH OF ST MARY THE VIRGIN

is received, the date of death is entered in the Book and the name is remembered at the next Chantry Mass. A list of the Departed who are commemorated at Chantry Masses is appended in the order in which they occur in the Chantry Book:

Susannah Hewlett Willis	John Hewlett Jones
John Willis	John Divine Jones
William Christopher Frederick	Edwin Samuel Gorham
Mary Caroline Frederick	James Henry Gorham, O.H.C.
Theodore Bromley	Josephine Katherine Jones
Susanna Kressler	Evan Phillips Thomas
Emma Deacon Allen	Ina Maine Thomas
Norwood Penrose Allen	Kate Sterling
David Everett King	Archibald Falconer Cushman
Isaac Leonard Kip	Sarah Ann Cushman
Cornelia Brady Kip	Sarah Caroline Cowles
Adelaide Kip Rhinelander	Mary Louise Ahrens
Ursula Dunham Marshall	William Henry Fiske
Emily Lavinia Birch	William Henry Fiske, Jr.
Frances Lavinia Birch	Stephen Ryder Fiske
Leonard Eager Curtis	Sarah Ann Fiske
Nathan Frye Barry	Ella Smith
Caroline Lockwood Barry	George Bassett Prentice
George Steadman Barry	Frances Elizabeth Fiske Van Dyck
Edward Gardiner Barry	Thomas McKee Brown, Priest
Spencer Aldrich	Sara Louie Cooke
Harriette Holley Aldrich	Virginia Caroline Clarke
Talcott Hunt Clarke	Napoleon LeBrun
Austin Dall	Katherine Lyman Sawtelle
James Dall	James Burt
Mary Austin Dall	Katherine Kopf
William Brand Dall	Michel LeBrun
Peter Schmidt Mattison	John Rogers Hegeman
Henry Johnson Mattison	Mary Garrettena Mulford Fiske
Emily Matilda Peters	Josephine Fales Wilson
Lucille Rutherford Bingham	Elizabeth Adeline Cushman
Theodore Alfred Bingham	Haley Fiske
John Divine Hewlett	Archibald Falconer Cushman Fiske
Pamela Addison Mitchell Bingham	Pierre LeBrun
George Martin Christian, Priest	Glover Crane Arnold
Helen Desborough Moore	Emily Speir Arnold
John Robert Moore	Ursula Dumont Arnold
Jane Alexander Cortelyou	George Biller, Jr., Bishop
William Edward Jones	Emily Julia Arnold White
William Edward Jones, Jr.	Edward Patrick Crawford, Priest
Alice Jones	Mary Ann Harding
Harriette Augusta Jones	Edith Augusta Harding
Sarah Jones	George Robinson Harding
Lorette Jones	Louise Carll Frost Read

Virginia Galliner Wentz  
 Irving Kemp Ravena Richardson  
 Caroline Louisa Lewis  
 Philena Marshall  
 William Hewitt Webb  
 George Worthington Lowell  
 Adelaide Victoria Lowell  
 Rosalie Tows  
 Evelyn Selden Delany  
 Annie Boggis  
 William Boggis  
 Charles Morton Stewart  
 William Donnell Stewart  
 Jack McHenry  
 Eleanor Breckinridge La Trobe  
 Edward Livingston Coster  
 William McLaughlin  
 Louisa McLaughlin  
 Sarah Wales  
 Sarah Elizabeth Jones  
 Florence Loretta Jones  
 Mary Jones  
 Mary Elizabeth Brown  
 Anna Maria Hund  
 Carrie Beaumont Kindred  
 Harriet Kauffman  
 Adelaide Munn Glover  
 Bowen Whiting Pierson  
 Rudolph Carl Hewlett  
 William Fisher Lewis, Priest  
 Mary Clayton Lewis  
 Gray Ashfield Lund  
 Clara Lund Oldenborg  
 Henry Dutton Pierce  
 Mathew William Carswell  
 Julia Watt Lawrence  
 William Maurice Britton, Priest  
 Julia Allen Draper Kent  
 Alice Story Rowland  
 Ethel Florence Quain Scott  
 Augustus Nulle  
 George Herbert Moffett, Associate Priest, S.S.J.E.

Christina Nulle  
 August Nulle  
 Clara Nulle  
 Selden Peabody Delany, Priest  
 Abraham Hatfield  
 Cornelia Colgate Hatfield  
 George L. Whitman  
 Elizabeth L. Woolley  
 Abraham Hatfield  
 Eliza Wakeman Hatfield  
 Abraham Leggett  
 Sarah Lee Leggett  
 Elizabeth Newell Drummond  
 Dorothy Drummond  
 Eugenia Bethune Stein  
 Eliza Burton Harris  
 Angelina Broadwater Mattison  
 Josephine Lurman Stewart  
 Matthew Astor Wilks  
 Mildred A. Devereux  
 Jane Penfield Disbrow  
 Clarence Gerow Winter  
 George Ellis Reed  
 Rose Adlum  
 Joseph Gayle Hurd Barry, Priest  
 Florence Williams  
 Thomas Newton Kindred  
 Thomas Wistar Whitall  
 Caroline Munn Peters  
 Marie Dellegar  
 Lillian Emily Spence  
 Lillian Carolyn Lowell  
 Thomas Francis Moffett  
 Margaret Moffett  
 William Francis Moffett  
 Thomas Keble Moffett  
 Edward Selwyn Moffett  
 Julia Louise Farnum  
 Edith Davidson Paddock  
 Henri Bigelow Beach LeFerré, Priest  
 William Byrd Page Harrison, Priest

*Rest eternal grant unto them, O Lord  
 And let light perpetual shine upon them.*

## MUSIC LIST FOR MAY

## MAY 2. — EASTER V.

MASS, "St Dominic" . . . . . *Farjeon*  
 Motet, "Ego sum panis vivus" . . . . . *Roger-Ducasse*  
 EVENSONG:  
 Magnificat, Tone II, with *faux-bourbons* . . . . . *Willan*  
 Nunc dimittis, Tone III, with *faux-bourbons* . . . . . *Willan*  
 Motet, "Adoramus te, Christe" . . . . . *Palestrina*

## MAY 6. — ASCENSION OF OUR LORD JESUS CHRIST.

MASS, "Missa de Angelis" . . . . . *Plain Chant*

## MAY 9. — SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

MASS in C . . . . . *Rheinberger*  
 Motet, "Ascendit Deus" . . . . . *Philips*  
 EVENSONG:  
 Magnificat and Nunc dimittis for four voices . . . . . *Farrant*  
 Motet, "Adoramus te, Christe" . . . . . *Mozart*

## MAY 16. — WHITSUNDAY.

MASS in B flat . . . . . *Schubert*  
 Motet, "Whitsunday Hymn" . . . . . *Williams*  
 VESPERS:  
 Magnificat, Tone VI, with *faux-bourbons* . . . . . *Tomkins*  
 Motet, "Ave Maria" . . . . . *Barlow*  
 O salutaris (Mass in C) . . . . . *Henschel*  
 Tantum ergo (Men's voices) . . . . . *Liszt*

## MAY 23. — FEAST OF THE MOST HOLY TRINITY.

MASS, "Missa In die tribulationis" . . . . . *di Lasso*  
 Motet, "Jubilare Deo" . . . . . *Gabrieli*  
 EVENSONG:  
 Magnificat, Tone VII, with *faux-bourbons* . . . . . *Tallis*  
 Nunc dimittis, Tone I, with *faux-bourbons* . . . . . *Tallis*  
 Motet, "Jesu dulcis memoria" . . . . . *Victoria*

## MAY 30. — SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI.

MASS, "Missa brevis"\* . . . . . *Anerio*  
 Motet, "Fratres, ego enim"\* . . . . . *Palestrina*  
 Motet, "O sacrum convivium" . . . . . *Aichinger*  
 EVENSONG:  
 Magnificat and Nunc dimittis for four voices . . . . . *Hunt*  
 Motet, "O quam suavis"\* . . . . . *Titcomb*

\*First time.

## KALENDAR FOR MAY

1. Sa. SS. PHILIP AND JAMES, APP.
- ✕ 2. Su. ROGATION SUNDAY (Easter V). Com. St Athanasius, B.C.D.
3. M. THE INVENTION OF THE HOLY CROSS. Com. Rogation Monday.
4. Tu. St Monica, Matron. Com. Rogation Day.
5. W. Vigil of The Ascension. Com. Rogation Day.
- ✕ 6. Th. THE ASCENSION OF OUR LORD.
7. F. ST JOHN BEFORE THE LATIN GATE. Patronal Festival of the S.S.J.E. *Abstinence.*
8. Sa. In Octave of Ascension. Com. of St John.
- ✕ 9. Su. SUNDAY AFTER ASCENSION. Com. of St John.
10. M. In Octave of Ascension. Com. of St John.
11. Tu. In Octave of Ascension. Com. of St John.
12. W. In Octave of Ascension. Com. of St John.
13. Th. OCTAVE OF ASCENSION. Com. of St John.
14. F. OCTAVE OF ST JOHN BEFORE THE LATIN GATE. *Abstinence.*
15. Sa. Whitsun Eve. Vigil.
- ✕ 16. Su. THE FEAST OF PENTECOST.
17. M. WHIT MONDAY.
18. Tu. WHIT TUESDAY.
19. W. In Octave. Ember Day. Com. St Dunstan, B.C. *Abstinence.*
20. Th. In Octave. Com. St Bernadine, C.
21. F. In Octave. Ember Day. *Abstinence.*
22. Sa. In Octave. Ember Day. *Abstinence.*
- ✕ 23. Su. TRINITY SUNDAY.
24. M. *Feria.* Chantry Masses.
25. Tu. *Feria.*
26. W. St Augustine of Canterbury, B.C.
27. Th. CORPUS CHRISTI. Com. St Bede, C.D.
28. F. St Philip Neri. Com. Octave of Corpus Christi. *Abstinence.*
29. Sa. In Octave of Corpus Christi.
- ✕ 30. Su. TRINITY I. Com. Octave of Corpus Christi. Solemnities of Corpus Christi at High Mass, 11.
31. M. In Octave of Corpus Christi.

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

## FROM THE PARISH REGISTER

## BAPTISMS

*"As many of you as have been baptized into Christ, have put on Christ."*

March 4—Cleveland Patrick Chase (Infant)  
 March 7—Ena Mary Yvonne Monk (Infant)  
 March 20—Ralph Howard Dunn  
 March 27—George Joseph Bardack

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THE Altar flowers during the month of May are given in memory of the following:

May 2—Fifth Sunday after Easter. Louise C. Read.  
 May 6—Ascension Day. Richard Ellis Jones and Mary Jones.  
 May 7—St John ante Portam Latinam. The gift of the Fellowship of St John. (Lady Chapel).  
 May 9—Sunday after Ascension. Edith Harding.  
 May 16—Whitsunday. George Martin Christian, Priest.  
 May 23—Trinity Sunday. Ellen Knight.  
 May 30—First Sunday after Trinity. Josephine Howard.

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THE following contributions to AVE are gratefully acknowledged: Anonymous, \$2, \$10, \$1; Mr and Mrs Henry Bance, \$2; Mr Peter R. Blynn, \$1; Mrs Lewis R. Conklin, \$2; Mrs Edwin S. Gorham, \$1; Mrs Walter J. Hewlett, \$2; Mrs H. B. Livingston, \$1.50; Miss Lena Lloyd, \$1; Mr William Magill, \$5; Mr Edward Nichols, \$1; Miss Louisa Richards, \$1; Mr William L. Stout, \$2.50; Miss O. D. Townsend, \$1; Mrs T. J. Williams, \$1.

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Inquiries concerning AVE should be sent to the Editor, THE REVEREND FATHER HOFFMAN, S.S.J.E., 144 West 47th Street, New York.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

## SUNDAYS SERVICES

Low Mass . . . . .	7 and 8 a.m.
Sung Mass, with address . . . . .	9 a.m.
Low Mass . . . . .	10 a.m.
Matins . . . . .	10:30 a.m.
High Mass, with sermon . . . . .	11 a.m.
Evensong and Benediction, with instruction . . . . .	8 p.m.

## WEEK DAYS

Mass, daily . . . . .	7, 8, and 9:30 a.m.
Also on Holy Days of Obligation . . . . .	6 a.m. and 12:10 noon
Children's Mass and catechism, Saturdays . . . . .	9:30 a.m.
Matins . . . . .	9 a.m.
Evensong . . . . .	6 p.m.
Holy Hour, Saturdays . . . . .	5 to 6 p.m.

*Other Services during the Week, and on Festivals,  
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Mondays to Fridays . . . . .	9:15 to 1 and 2 to 5
Closed Saturdays until after Labor Day.	
Closed on legal holidays.	

## SACRAMENTS AND OTHER RITES

## CONFESSIONS

Father Hoffman, S.S.J.E., Saturdays 3 to 5 and 8 to 9 p.m.  
 Father Eckman, S.S.J.E., Thursdays, 4:30 to 5:30 p.m. and  
 Saturdays, 8 to 9 p.m.  
 Father Lightfoot, Sundays, 8:30 to 9 a.m.

A Priest can always be seen daily at 7:30 a.m. upon application.

**BAPTISMS.**—Sundays at 3 p.m., by arrangement with the clergy.  
 Proper sponsors should be chosen, and the mother should be  
 churchered.

**MARRIAGES** are solemnized only after arrangement with the clergy  
 and after three days' notice has been given. A certificate of  
 Baptism should be produced by both parties. Those to be  
 married should, if confirmed, receive Holy Communion. A  
 nuptial Mass is suggested. It is against God's law to marry

anyone divorced, as long as the other partner is living.  
 Marriages are not solemnized during Lent, nor on Sundays  
 or Christmas Day.

**SICK CALLS,** Holy Unction and Communion of the Sick, on appli-  
 cation to the clergy, in person, by telephone, or by post.

**BURIALS.**—The clergy should always be consulted *before* any  
 arrangements are made. The bodies of baptized persons may  
 be brought to the Chantry of the church at any time before  
 the day of the funeral. It is the usual custom at St Mary's  
 to have the funeral service a requiem Mass.

**MUSIC.**—Arrangements for music at weddings or funerals should  
 be made directly with Mr Nold, the Director of Music.

## PARISH GUILDS AND ORGANIZATIONS

*All persons who come regularly to the Church of St Mary the  
 Virgin are urged to ally themselves with one of the Guilds and  
 thus take their share in the work of the Church and its missionary  
 activities. Any inquiries concerning each particular Guild may be  
 addressed to the Chaplain, who will gladly give information.*

**THE WOMAN'S AUXILIARY.**—Second Fridays, Votive Mass for  
 Missions, 9:30 a.m. Business Meeting, 11 a.m. Evening  
 meetings, alternate months, 8:15 p.m. The FATHER RECTOR,  
*Chaplain.*

**ST MARY'S GUILD.**—For making and care of vestments. Work-  
 ing meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate  
 Communion, first Wednesdays, 9:30 a.m. Monthly business  
 meeting, 10:30 a.m. The FATHER RECTOR, *Chaplain.*

**GUILD OF ST MARY OF THE CROSS.**—Works for the support of  
 St Mary's Summer Home, Keyport, New Jersey, and for the  
 missions in Bracebridge, Ontario, conducted by the Society  
 of St John the Evangelist and the Sisters of St Margaret.  
 Wednesdays, 8 p.m. Monthly devotional meeting, third Wed-  
 nesdays, 8:30 p.m. Corporate Communion, first Sunday,  
 9 a.m. FATHER ECKMAN, *Chaplain.*

**GUILD OF ST MARY OF NAZARETH.**—For Young Women. Sew-  
 ing and Games, Tuesdays, 8 p.m. Corporate Communion,  
 first Sunday, 9 a.m. FATHER HOFFMAN, *Chaplain.*

**GUILD OF HELP.**—For forwarding the social service work of the  
 Church. Meetings as announced from time to time. The  
 FATHER RECTOR, *Chaplain.*

ST MARY'S DRAMATIC SOCIETY.—FATHER ECKMAN, *Chaplain*.  
GUILD OF ST VINCENT.—For Altar Servers. Last Monday of the month, 6:30 p.m. FATHER HOFFMAN, *Chaplain*.

KNIGHTS OF ST MARY.—For Young Men. Mondays and Thursdays, 8 p.m. Corporate Communion, the Sunday after the first Thursday, 9 a.m. FATHER HOFFMAN, *Chaplain*.

CHURCH SCHOOL.—Saturdays, Children's Mass and catechism, 9:30 a.m. Sundays, Sung Mass, 9 a.m. FATHER ECKMAN, S.S.J.E., *in charge*.

#### DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT AND THE GUILD OF ALL SOULS—St Mary's Wards. Meetings (Lady Chapel) third Fridays at 8:15 p.m. FATHER ECKMAN, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward. Meetings (Lady Chapel) first Fridays at 8:15 p.m. FATHER ECKMAN, *Chaplain*.

#### OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communion, December 27th and May 6th. The FATHER RECTOR, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Thursdays, 8 a.m., in the Sisters' Chapel in the Mission House.

GUILD OF ST CATHERINE OF GENOA.—A non-parochial Guild for Graduate and Student Nurses. Devotional address (Lady Chapel) second Sundays at 5:45 p.m., followed by tea in the Mission House. Retreats and other meetings, as announced. For further information, application should be made to SISTER MARY VIRGINIA, S.H.N., *Directress*.

#### THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, half-an-hour after High Mass and before Evensong.

#### DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St

ST MARY'S HOUSE, Society of St John the Evangelist  
144 West 47th Street. Telephone: BRyant 9-0962

The Rev. Father Williams, S.S.J.E., *Superior*.

The Rev. Father Hoffman, S.S.J.E.

The Rev. Father Eckman, S.S.J.E.

Brother Edward George

Brother Lewis

THE MISSION HOUSE, Sisters of the Holy Nativity  
133 West 46th Street. Telephone: BRyant 9-3232

The Sister Mary Virginia, S.H.N., *Sister-in-Charge*.

The Sister Mary Gertrude, S.H.N.

The Sister Mary Constance, S.H.N.

The Sister Philippa, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9-0962

Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9-0962

The Rev. Father Peabody. Telephone: BRyant 9-8858

The Rev. Father Lightfoot. Telephone: SCHuyler 4-6276

Mr Raymond Nold. Telephone: BRyant 9-5913

Mr Philip C. Bardes, *Undertaker*. Telephone: STillwell 4-2357

MR NEWBURY FROST READ, *Parish Treasurer*  
373 Fifth Avenue, New York

*The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.*