

A HISTORY OF THE  
PARISH OF SAINT IGNATIUS  
IN THE  
CITY OF NEW YORK  
1871-1946

BY

LOUIS H. GRAY

CHURCHWARDEN

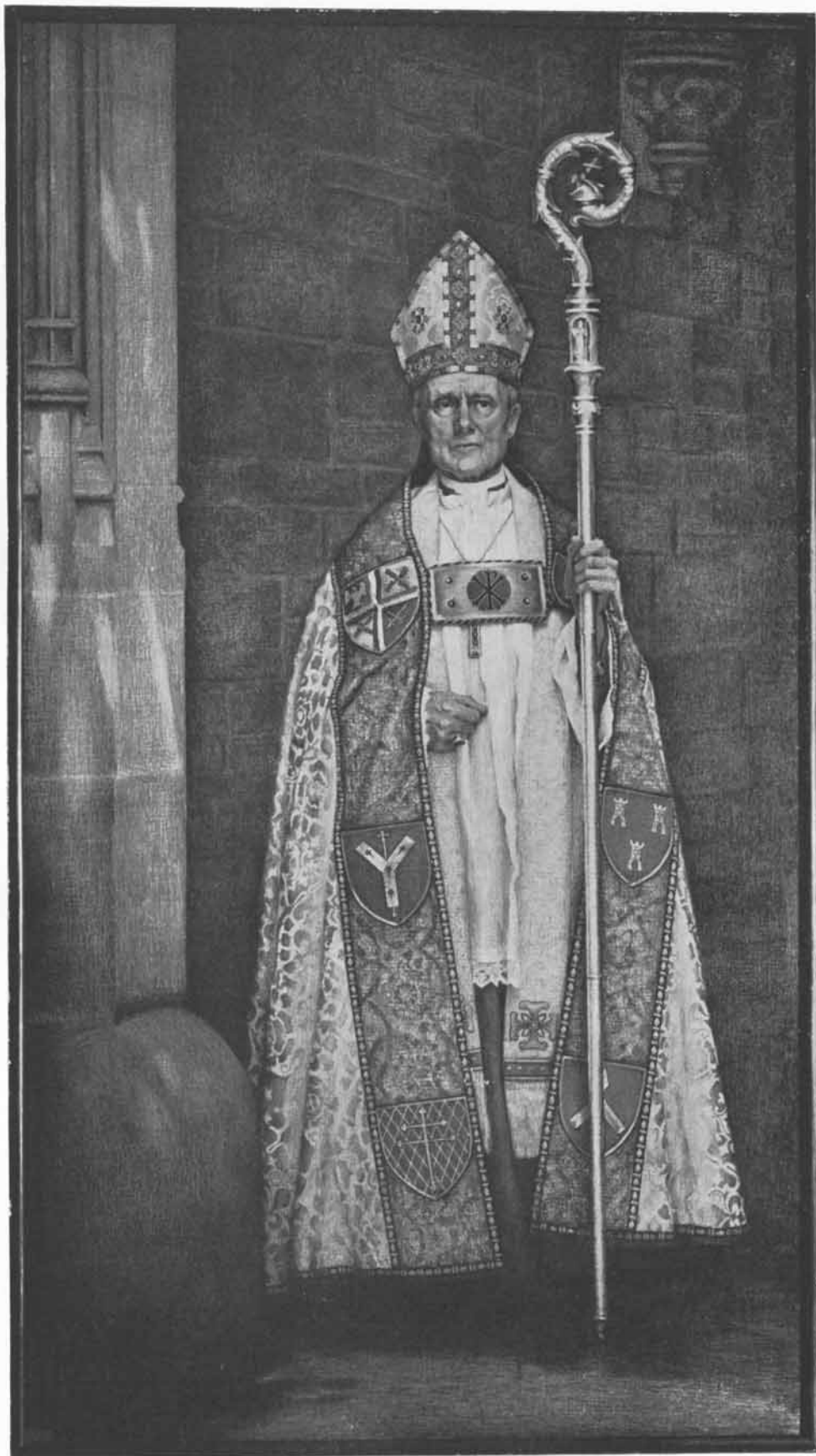


NEW YORK  
1946



*Statue of Saint Ignatius*

TO  
THE CLERGY  
OF SAINT IGNATIUS  
WHETHER IN THE  
CHURCH EXPECTANT  
OR IN  
CHRIST'S CHURCH MILITANT  
HERE ON EARTH



*William T. Manning, Bishop of New York*

**Diocese of New York**

OFFICE OF THE BISHOP  
THE SYNOD HOUSE  
CATHEDRAL HEIGHTS, NEW YORK 25, N. Y.

October 10th, 1946

The Reverend William Pitt McCune,  
Rector, St. Ignatius' Church.

Dear Fr. McCune:

I write to congratulate you and all connected with St. Ignatius' Church upon the 75th Anniversary of the Parish and in this connection I want also to congratulate you upon the publication of the History of the Parish written by Professor Louis Herbert Gray. The record of St. Ignatius' Parish is a truly noble one for it is a record of unfaltering faith and of deep devotion to Our Lord and to His Holy Catholic and Apostolic Church. Through all its history this has been the note of the Parish, and I must add that this spirit of faith and devotion has never been more manifest in the Parish than in recent years and at the present time. May God's grace and blessing continue to be with you in all the years to come.

Faithfully and affectionately yours in Our Lord,

*William J. Manning*  
Bishop of the Diocese



*High Altar*

## FOREWORD

The sources for a history of the Parish of Saint Ignatius are scattered and not too abundant. For the first years, and up to 1 September, 1882, Dr. Ewer left brief, though valuable, notes in a manuscript volume of records, preserved by the Vestry; but the Vestry Minutes themselves show relatively few data apart from routine procedure, and omit much, if not most, of value for an historical survey. Far more informative are the *Parish Notes*, of which a complete file, from the beginning of Fr. McCune's incumbency to the present, is accessible in the Parish Library; the earlier numbers, covering the Rectorate of Fr. Ganter, seem to have disappeared. Further information is contained in contemporary newspaper-clippings, especially, for Fr. Ritchie's time, in those pasted in a much-frayed notebook given to the Parish by the Reverend Professor E. R. Hardy, now at Berkeley Divinity School, New Haven, Connecticut.

A brief, but accurate, biographical sketch of Dr. Ewer appeared in *Frank Leslie's Illustrated Newspaper* for 20 October, 1882; much fuller biographies of him are the Memoir by Charles T. Congdon in Dr. Ewer's *Sanctity and Other Sermons*, pp. xxvii-lxxxiii (bibliography of his writings, pp. lxxxiv-lxxxvi), and the Memoir by the Reverend Dr. Morgan Dix, Rector of Trinity Church, New York City (reprinted from *The American Church Review*, December, 1885), in Dr. Ewer's *The Failure of Protestantism*, pp. 185-210; see also E. C. Chorley, *Men and Movements in the American Episcopal Church* (New York, 1946), pp. 316-322. An entire chapter is devoted to "The Case of Mr. Ritchie" by Dean George Hodges, of the Episcopal Divinity School at Cambridge, Massachusetts, in his biography of *Henry Codman Potter, Seventh Bishop of New York* (New York, 1915), pp. 166-179.

For many details my thanks are due to the Clergy of Saint Ignatius', the Reverend Dr. E. Clowes Chorley, Historiographer of the Diocese of New York, the Reverend Dr. Floyd Van Keuren, Registrar of the same Diocese, and Miss Becker, reference librarian of The New York Historical Society. Miss Becker and Dr. Van Keuren, in particular, took the greatest pains in tracing the history of the Church of the Holy Light, about which my original data were irreconcilably conflicting. For most of the photographs of the present church I am indebted to Mr. Richard Ehrlich.

*Octave of Corpus Christi, 1946.*

L. H. G.

## *History of the Parish of Saint Ignatius*

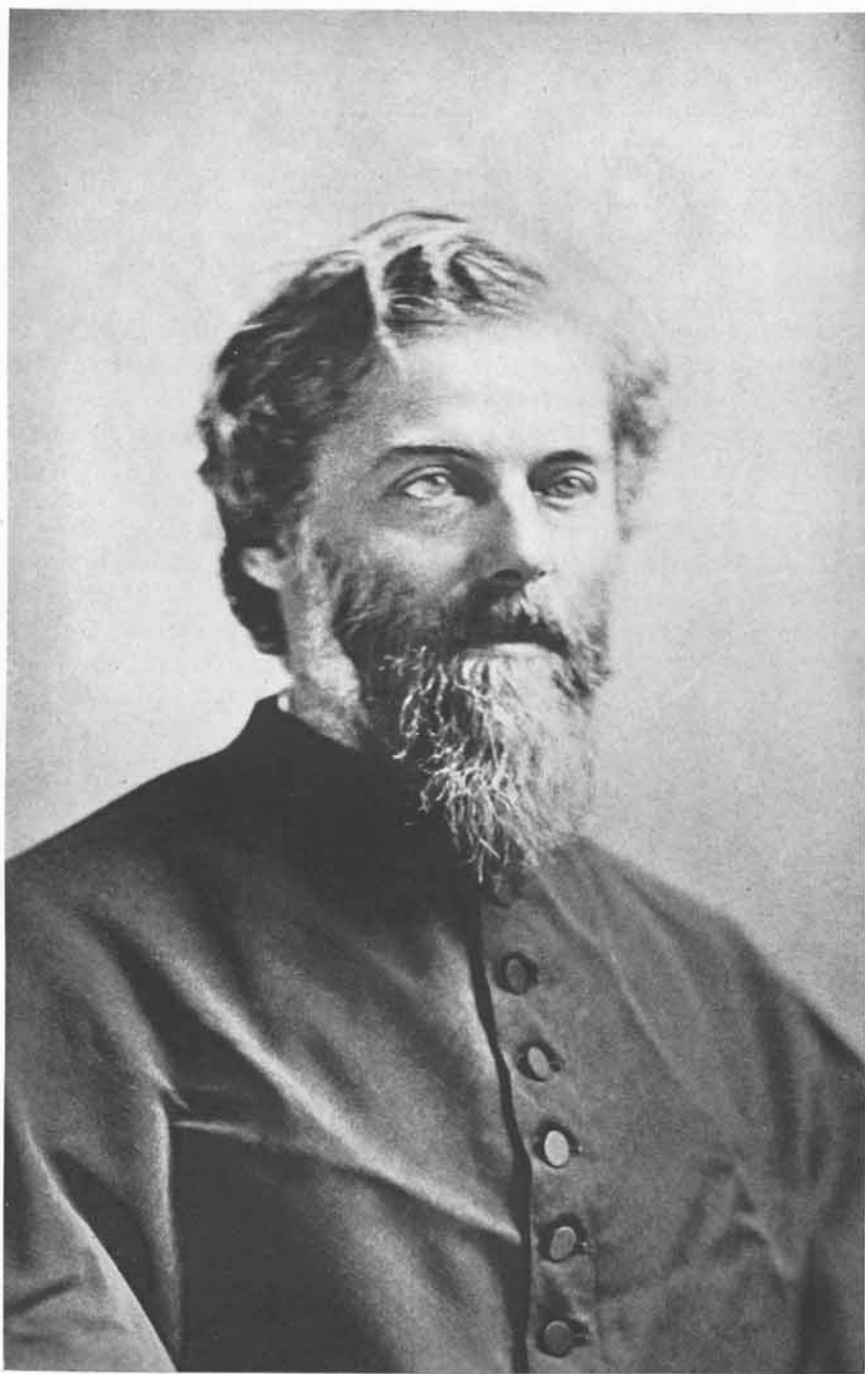
From 1862 to 1871, the founder of Saint Ignatius' Church, the Reverend Dr. Ferdinand Cartwright Ewer, was Rector of Christ Church, then on Fifth Avenue, New York City, at 55th Street, and now at 211 West 71st Street. It was a distinguished and wealthy parish, and its Rector an outstanding figure for eloquence and for firm adherence to what he believed to be right and true. His had been a varied career, marked by success in many fields, yet destined — as events proved — to be devoted to one ultimate end: the defence and the promotion of the Catholic Faith.

Dr. Ewer was born at Nantucket, Massachusetts, 22 May, 1826, of Unitarian parents, though at the age of seventeen he was baptized into the Church. When he graduated from Harvard in 1848, however, he was an avowed infidel; but, with an *anima naturaliter Christiana*, he could not remain content with sterile unbelief, and deeper study and reflexion convinced him not only that Christianity was true, but that Anglo-Catholicism was the highest and best form of that truth. Successively a civil engineer in Massachusetts, an editor of various papers in California, and employed as a warehouse clerk in the Custom House in San Francisco, he resumed private study of theology and began to prepare for the priesthood. He was ordained in 1858 by Bishop William Ingraham Kip, and soon afterward was appointed assistant at Grace Church, San Francisco, becoming Rector on the resignation of Bishop Kip. After two years, however, he was obliged to return to the eastern United States because of the asthma from which he suffered in California. In New York City he was assistant at Saint Ann's, then in 18th Street, until he was called to the Rectorate of Christ Church.

But the majority of the parishioners of Christ Church were decidedly Evangelical ("Low Church"), and Dr. Ewer was as decidedly Anglo-Catholic ("High Church"); conflict was inevitable, and neither side could yield without sacrifice of sincerely-held convictions. His introduction of Catholic practices and his unsparing criticism of Protestantism — strikingly evidenced by his eight *Sermons on the Failure of Protestantism and on Catholicity*, delivered at Christ Church in 1868, publication of which was specifically requested by the Wardens and Vestrymen of the parish (sixth edition, New York, 1917) — finally led to his resignation after nine years as Rector there (17 November, 1871).

Disregarding a considerable pecuniary loss of salary, which was very generous for those days, married, and with a family to support, he left a position of distinction and affluence for what? Nothing but mere principle. Fortunately for him, however, and for the Anglo-Catholic cause, some 116 of his old parishioners followed him before Christmas, and thirteen





*Dr. Ewer, Founder and First Rector (1871-1883)*

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others came later at various times. Events now moved rapidly. On 23 November, John R. Morewood and Christian Zabriskie, Jr. (both former Vestrymen of Christ Church), temporarily rented a building at 437 Seventh Avenue, between 53rd and 54th Streets, previously occupied by the short-lived (1869-71) Church of the Holy Light, a parish for the blind. The reason for the very unusual dedication to Saint Ignatius seems not to be known. It may be conjectured that it was due to Dr. Ewer's reading in the history of the early Church, where Saint Ignatius was a protagonist of the Episcopate and of the threefold ministry of Bishops, Priests, and Deacons.

The canonical consent of the Bishop of the Diocese of New York, the Right Reverend Horatio Potter, was granted on 2 December for official recognition of the Church of Saint Ignatius; and on the 11th, after due legal notice had been given, the Parish was incorporated. The corporation was to consist of the Rector, two Churchwardens, and eight Vestrymen; and the name by which the Parish was to be known in law was to be "the Rector, Churchwardens, and Vestrymen of Saint Ignatius' Church in the City of New York". At the same time, Philip R. Wilkins and John R. Morewood were elected Wardens, and Christian Zabriskie, Jr., H. Sylvester Bosworth, Dwight E. Ray, Dr. C. Dixon Varley, John W. Emerson, Evan G. Sherman, William W. Thompson, and Robert W. Nesbitt were chosen Vestrymen. Two days later (13 December), Dr. Ewer, elected Rector by the Vestry at their first meeting, accepted the call. It should be noted that he was invariably called "Doctor," never "Father," Ewer.

The weekly schedule of services at that time is of interest as showing the truly Catholic character of Saint Ignatius' from the very first, and it is noteworthy that even at the beginning the word "Mass" was used.

### SUNDAYS

Low Mass	7	A.M.
Matins	9	" "
Sunday School	9.50	" "
Litany	10.45	" "
High Mass with Sermon	11	" "
Evensong	7.50	P.M.

### WEEKDAYS

Low Mass daily	7	A.M.
Industrial School, Saturdays	10	" "
Evensong, Wednesdays and Fridays	7.50	P.M.
" other weekdays	4.50	" "



*Exterior of the Old Church*

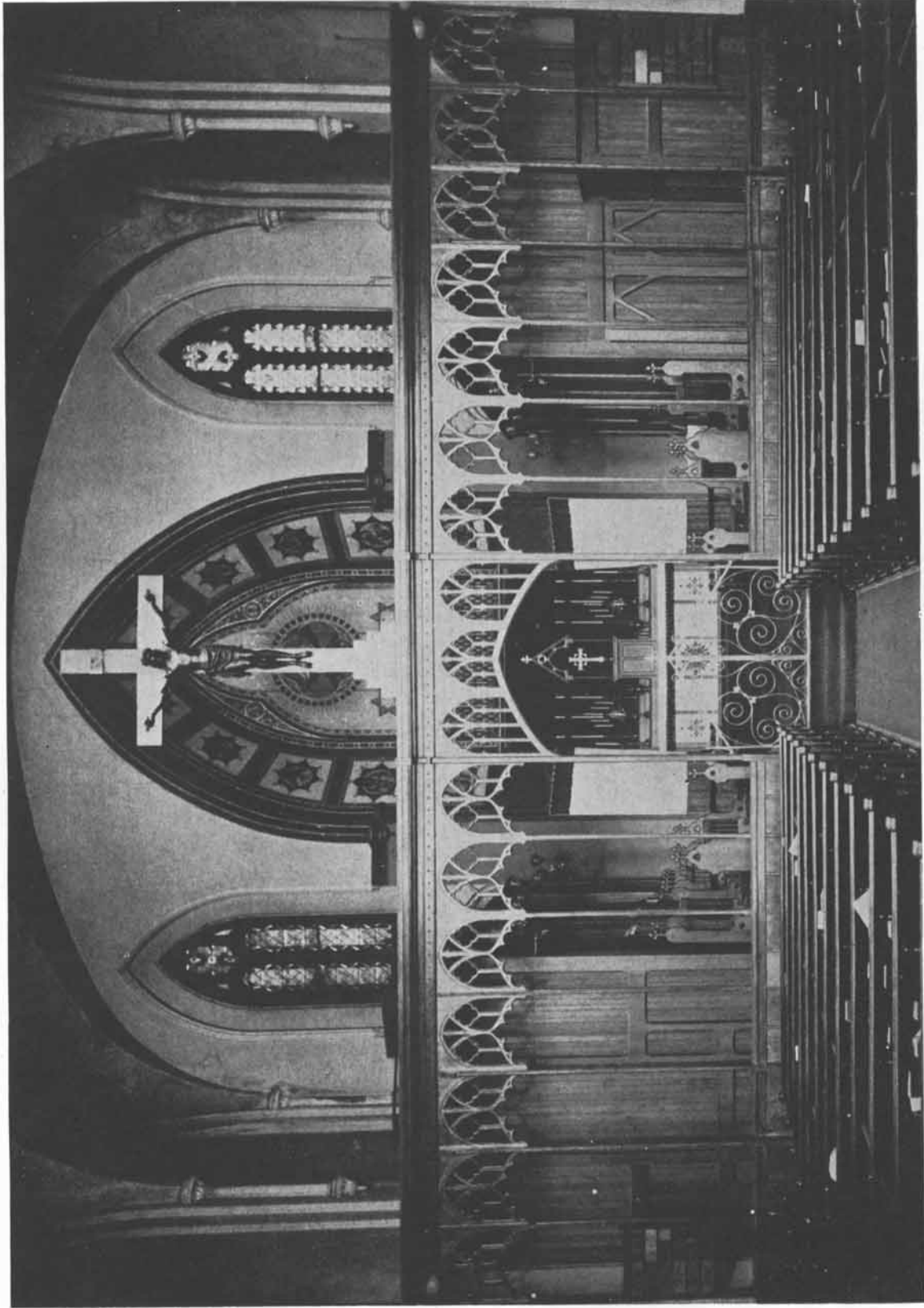
## THE PARISH OF SAINT IGNATIUS

At this period, and until 1887, the system of rented pews was maintained, and a special Pew Committee was appointed, as well as others for Finance and Music.

On 17 February, 1872, the Vestry resolved to lease the church then owned by the Dutch Reformed congregation of Saint Paul's, at 54-56 West 40th Street, facing Reservoir Square (now Bryant Park). To adapt the fabric to its new purposes, extensive modifications were naturally demanded; and the generosity with which the Parish met the heavy financial outlay then, as on more than one future occasion, deserves the highest praise, and is a proof — were any needed — of their intense devotion to the Faith. The necessary alterations were begun on 4 March; on Easter Even (30 March), five adults were baptized in the new church; and on Easter, though all changes had not yet been made, Low and Solemn Mass were duly celebrated, and Solemn Vespers were sung. On Expectation Sunday (12 May), the new altar was blessed and used for the first time. This altar, whose mensa is still in use, is thus described in the [New York] *World* of Monday, 15 May, as "one of the most magnificent in the city. The mensa, or altar proper, is ten feet long, with wings extending about three feet further on either side. At the rear of the altar there are three retables, the second bearing on its front the words, 'Sanctus, Sanctus, Sanctus'; the third running up to a lofty height and surmounted at the top with seven candlesticks . . . Above and at each side of these lights is the reredos, containing a picture of the Lord in majesty surrounded by nine choruses of angels. The whole work reaches nearly to the ceiling of the church and is one mass of rich polychrome. The artist has succeeded in producing that most difficult of combinations — brilliancy with softness of color."

The *New York Daily Tribune* of the same date has a rather elaborate account of the church and of the services at this, its formal, opening, in the course of which we are gravely informed that "the Rector was dressed in a white robe [alb] that descended to his feet, and a large cape [chasuble] that fell half way down the back. The robe was girt at the waist with a broad embroidered belt, the end of which, falling at the Rector's side, was marked with a cross in gold thread." The writer, though sympathetic and reverent, evidently was — as still so often happens — not a Catholic! It is also noteworthy that he adds that at High Mass most of the congregation made their communions. As a matter of fact, as we shall see, the ritual of the Parish, though then considered very "advanced," was not nearly so Catholic as it became under the succeeding Rector.

First Vespers and Midnight Mass were celebrated at Christmas in 1874; and in Lent of that same year there were Mass and Evensong on



*Interior of the Old Church in Early Days*

## THE PARISH OF SAINT IGNATIUS

the first four days of Holy Week; on Good Friday, private devotions at 7, Matins at 9, Litany at 10.30, Reproaches and Proanaphora at 11, the Three Hours' Service at 12, and Evensong at 8; on Easter Even, Mass at 7 and Evensong at 4.50.

From Easter, 1872, until May, 1874, the Minutes of the Vestry contain little of interest to-day. There was, indeed, considerable financial embarrassment, to which the Vestry responded nobly, so that the critical situation was successfully met. It had become necessary to make many repairs to the fabric, and the church was, accordingly, closed from 2 July to the first Sunday in September. Meanwhile the Parish sought admission to the Diocesan Convention, and on 30 June, 1874, Christian Zabriskie, Jr., Dr. C. Dixon Varley, and H. Sylvester Bosworth were elected Delegates to it.

Since February, 1872, as we have seen, the church building occupied by Saint Ignatius had been leased, but on 11 June, 1874, a committee was appointed to open proposals for the purchase of the structure. After the necessary preliminary negotiations, it was decided, on 18 December, to buy Saint Paul's Church; and on 15 February, 1875, the fabric was formally transferred to the Parish.

At the Midnight Mass of Christmas, 1874, as we find from a description of it in the *New York Daily Tribune*, at First Vespers, after the sermon, the Magnificat was solemnly chanted, followed by the Collect for the Annunciation; and the Mass itself began with the Preparation, while the Gloria in Excelsis and the Nunc Dimittis were sung to a Gregorian chant just before the blessing. By this time, too, it had become customary for the parishioners to make their communions at Low Mass only; fasting communion was now the rule.

The close association which has constantly existed between the Parishes of Saint Ignatius and Saint Mary the Virgin since the time when Dr. Ewer preached there the first Sunday (19 November, 1871) after resigning the Rectorate of Christ Church received new illustration in the summer of 1876, when the congregation of Saint Mary's worshipped at Saint Ignatius' during July, and the congregation of Saint Ignatius' at Saint Mary's during August, Fr. McWalter B. Noyes officiating then as he had already done for the same period at Saint Ignatius' the previous year. In 1879, it would seem that services were carried on during the summer by Fr. Victor C. Smith, who was assistant at Saint Ignatius' from 8 February, 1879, to 7 February, 1880, when he accepted a call to Norwood, New Jersey.



*Fr. Ritchie, Second Rector (1884-1914)*



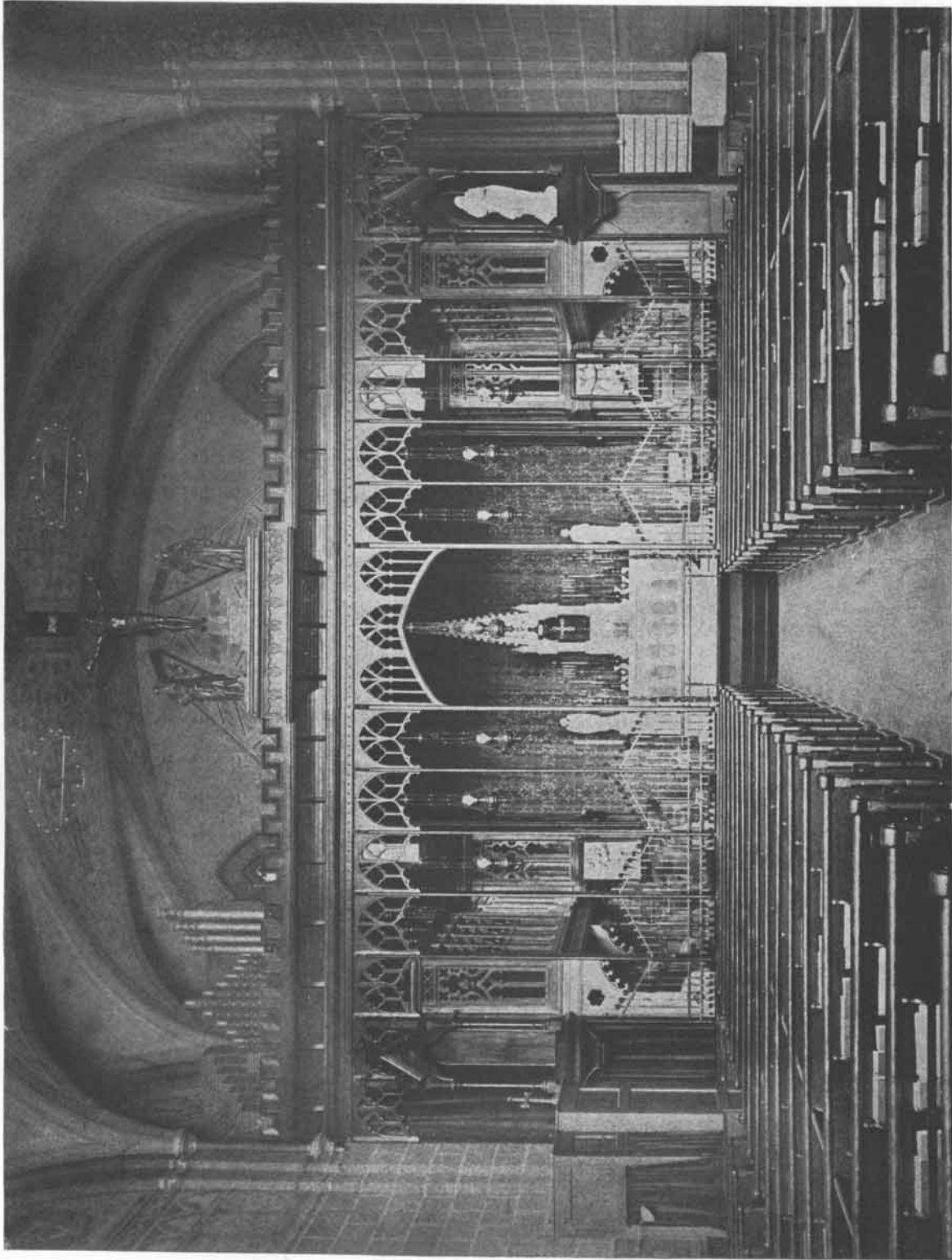
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Incense was first used at Saint Ignatius' at the school-festival of 1877, and for the second time at the Magnificat of Vespers on Easter Monday (22 April) of the following year; and on Easter itself Dr. Ewer removed his chasuble for the first time before preaching. At this point, he adds, in his manuscript history, the interesting note that at Christmas, 1877, and again at Easter, 1878, Fr. Thomas McKee Brown of Saint Mary the Virgin had the first Solemn High Masses, with deacon, subdeacon, and incense, ever celebrated in the United States, all previous High Masses termed "Solemn" having been, in reality, only Missae Cantatae.

On 10 October, 1883, Saint Ignatius' suffered a most grievous loss in the death of Dr. Ewer. Although sorely overworked and suffering intense headaches during his last so-called vacation, he went to Montreal to preach at the Church of Saint John the Evangelist, then, as now, the leading Anglo-Catholic parish of that city. His text on Sunday, 7 October, was, only too appropriately, Philippians iii, 20; "Our conversation is in heaven." As Dr. Morgan Dix, long his intimate friend, wrote with such deep feeling: "He had spoken with unusual, with almost terrible earnestness, denouncing the sins of the age; he had bidden the people 'nail the passions to the cross, for crucifixion, and tie their deadly sins to the stake and set fire to them'; he had depicted the glory and the blessedness of the celestial reward; five minutes more would have carried him to the end, when he suddenly paused, stopped, grasped the sides of the pulpit, and sank down. Instantly caught as he fell, he was carried to the sacristy, where he remained calm and tranquil, till, the holy sacrament having been consecrated, the priest and acolytes appeared and he received the Saviour's Body and Blood. It was the end, or very near the end. Removed to the hotel, he lost consciousness before the evening, and lay in that condition till 4 A.M. of Wednesday, when he passed away. Nothing was omitted that could have been done, by priests and laymen, physicians, nurses, servants, to smooth the passage through the deep shades. His devoted wife was with him; priests succeeded one another at the bedside, reciting prayers; in several cities the holy sacrifice was offered for him; a sister of the Community of Saint Margaret was in the room. After his death, the body was exposed to view for a little while; a service was said at five o'clock, and then, in solemn procession, he was carried through the streets of Montreal on the way to his own place." On Saturday, 15 October, after two Requiem Masses, the Office for the Burial of the Dead was said in the church which he had founded, the Celebrant being Fr. Brown of the Church of Saint Mary the Virgin, and the interment being at Woodlawn Cemetery, New York.

Dr. Ewer wrote his autobiography, at least in part; but of the manuscript nothing now seems to be known. Not only was he charged with all





*Interior of the Old Church in Fr. Ritchie's Time*

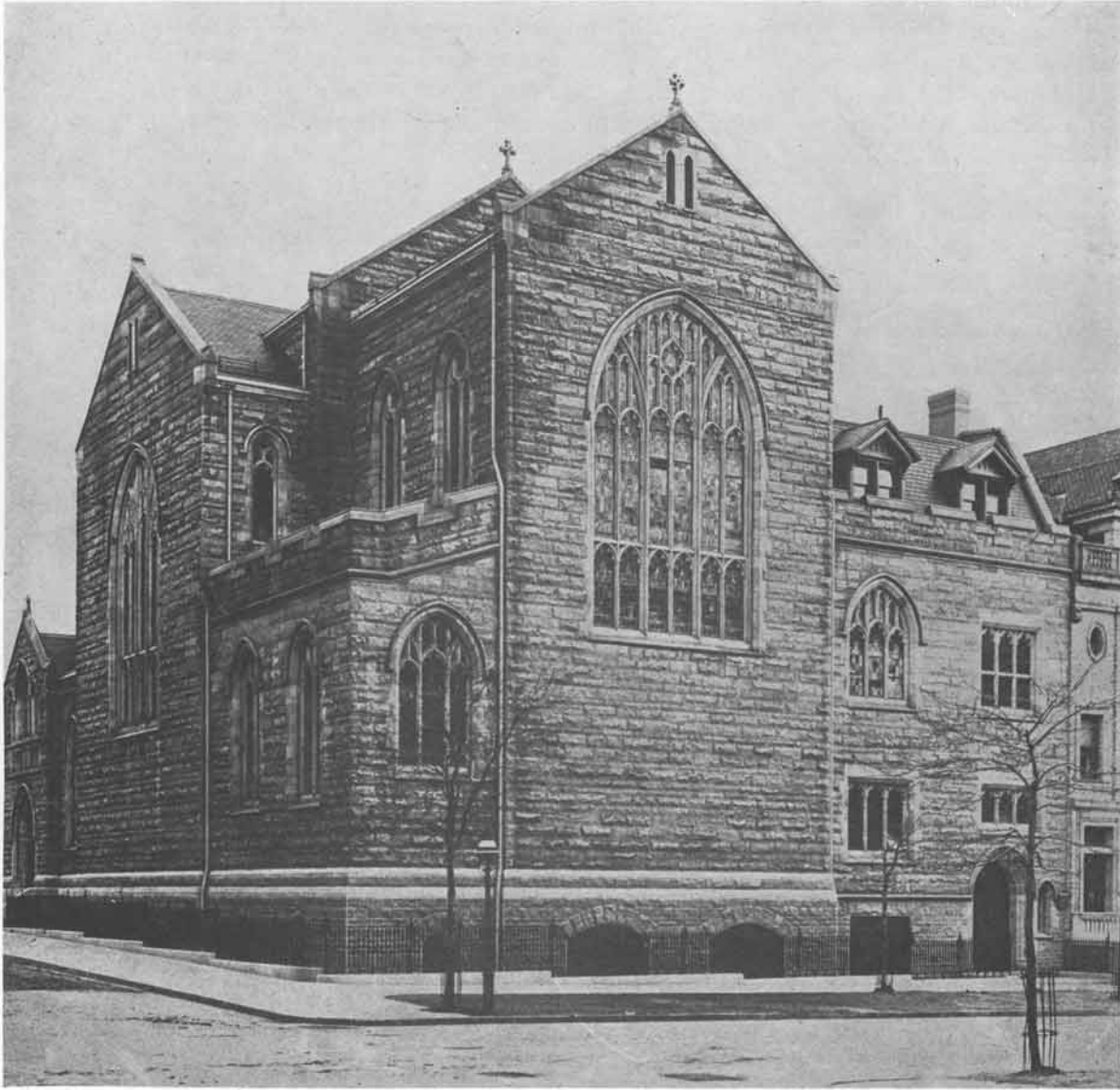
## THE PARISH OF SAINT IGNATIUS

the duties of his parish, but he was also in demand to deliver conferences. In May, 1878, he gave a series of six at Grace Church, Newark, New Jersey, on *Catholicity in its Relationship to Protestantism and Romanism* (New York, 1878). So effective were these conferences that they evoked, from a Roman Catholic, A. J. D. Bradley, *A Gentle Remonstrance. A Letter [of 270 pages!] Addressed to the Rev. F. C. Ewer, S.T.D., on the Subject of Ritualism, being a Review of Dr. Ewer's Recent Lectures at Newark, N. J.* (New York, 1879).

The year following (1879), with the sanction of the Bishop of New Jersey and at the request of nine of the Newark clergy and of laymen of each of the parishes of the city, he delivered another series of four lectures at the House of Prayer, Newark, on *The Operation of the Holy Spirit* (New York, 1880). These conferences, together with *The Failure of Protestantism*, were his principal published works.

Twenty-six of his sermons were published posthumously, with an introduction by the Right Reverend George F. Seymour, Bishop of Springfield, and a memoir by Charles T. Congdon, under the title of *Sanctity and Other Sermons* (New York, 1884). Besides a number of occasional sermons, leaflets, charts of the history of the Church and for devotions, and contributions to the press, he also wrote *The Liturgy of the School of Catechumens of Christ Church, New York* (New York, 1868; taken from the Sarum Rite), and a similar *Liturgy for Vespers* (New York, 1868), *Correspondence between the Rt. Rev. the Bishop of Connecticut and the Rev. F. C. Ewer, D.D., on the Doctrine of the Church touching the Seven Catholic Sacraments* (New York, 1870), *An Office for Spiritual Communion for those who assist at the Eucharistic Sacrifice without Communicating* (New York, 1871; three editions), *A Manual of Instruction for Classes preparing for First Communion* (New York, 1878; four editions), *A Grammar of Theology, being a Manual of Instruction in Churchmanship for Adults and the More Intelligent Youths, to be used either before or after their Confirmation* (New York, 1880; three editions), *Imprisonment of English Priests for Conscience' Sake* (New York, 1880), and *What is the Anglican Church? To which is added an Open Letter to the Rt. Rev. F. D. Huntington, D.D., Bishop of Central New York* (New York, 1885; six editions).

As a Free Mason (he was for a time Grand Chaplain of the Grand Lodges of New York), he wrote two pamphlets: *Relationship between Masonry and Christianity* (New York, 1862) and *The Stability of Freemasonry* (New York, 1866). In 1854, he printed in the September number of the *San Francisco Pioneer*, of which he was a co-founder, an elaborate *jeu d'esprit*, *The Eventful Nights of August 20th and 21st*



*Exterior of the Present Church*

## THE PARISH OF SAINT IGNATIUS

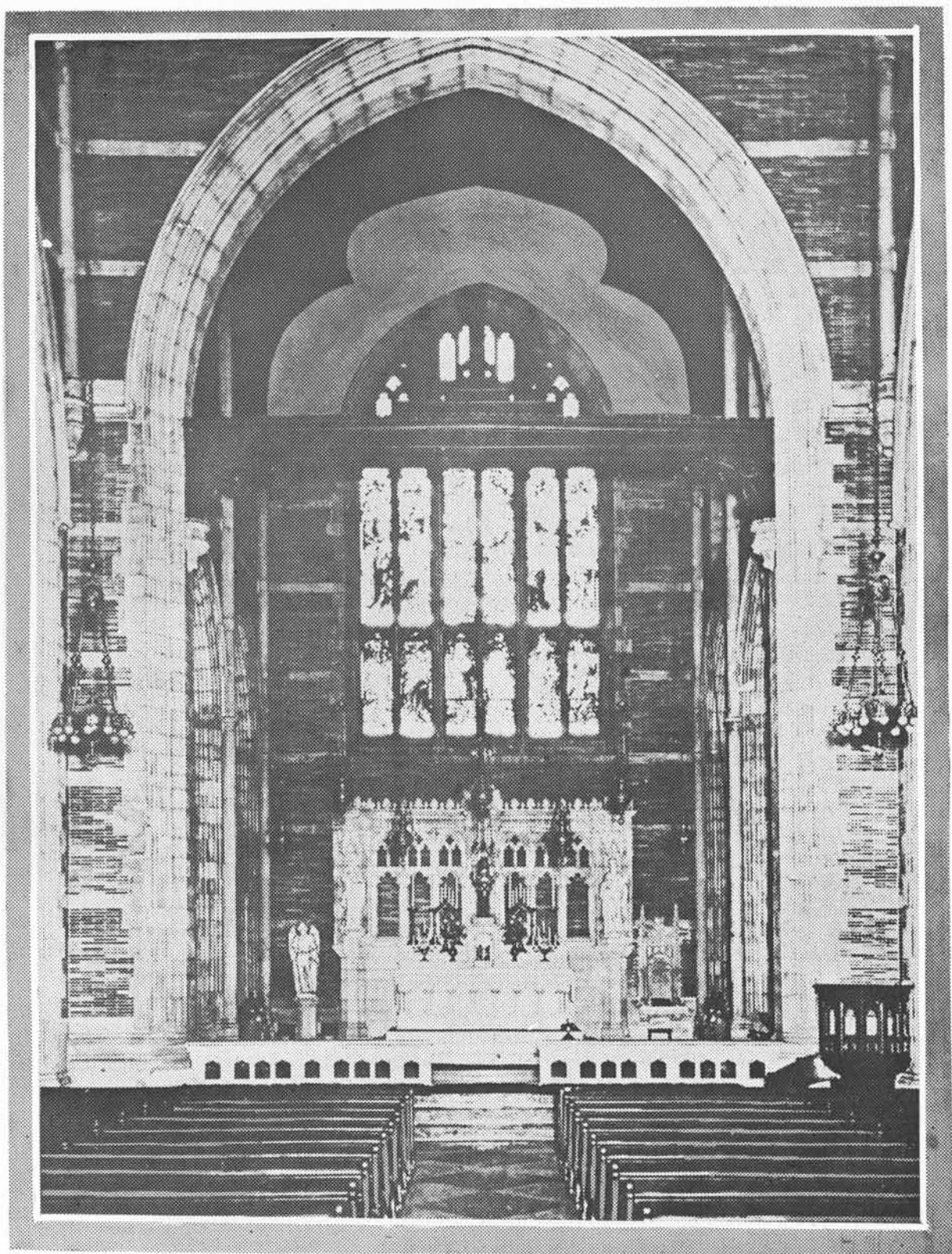
(published at San Francisco the following year with the added sub-title, *or the Fallibility of Spiritualism Exposed*), purporting to contain certain spiritualistic communications received by him from one John F. Lane. An army captain of the same name had committed suicide in 1836; and so convincing superficially was the story that it was taken seriously by many Spiritualists, and its author had some difficulty and embarrassment in proving that it was pure fiction and satire instead of truth.

Finally, it may be of interest to note how many converts from other communions were received at Saint Ignatius' during Dr. Ewer's Rectorate: Lutherans, 73 (56 in 1876-79, the church being in a German neighbourhood); Roman Catholics, 5; Methodists, 4; Presbyterians, 1; "Sectarians" (unspecified), 8; total, 91.

Until 1880, Dr. Ewer had no regular assistant. Aid was rendered from time to time by Seminarians, but practically he conducted all the parish work alone. However, the Reverend James S. Fenton, Jr., was assistant minister from 1 September, 1882 (the last entry in Dr. Ewer's historical notes on the parish); but the priest-in-charge from Dr. Ewer's death until the new Rector was installed was the Reverend Dr. Van Rennselaer. On 8 November, 1883, the Reverend John J. McCook was unanimously elected Rector, but he declined, as did the Reverend George McC. Fiske. Finally, on 5 February, 1884, Fr. Arthur Ritchie, unanimously elected, accepted the Rectorate, to take effect on 1 May.

Arthur Ritchie was born in Philadelphia 22 June, 1849, and was educated at the University of Pennsylvania (A.B. 1867) and at the General Theological Seminary, being ordered Deacon in 1871 by Bishop Horatio Potter. He then served for a year at the Church of the Advent, Boston, but his intention of a year's study with the Society of Saint John the Evangelist at Cowley, Oxford, was interrupted, and after a few months at Saint Clement's, Philadelphia, he returned to Boston, where he was ordained to the priesthood on his twenty-fourth birthday by Bishop William Woodruff Niles of New Hampshire. For a year he was at Mount Calvary, Baltimore, and for another year again in Boston. In 1875, he became Rector of the Church of the Ascension in Chicago, and in September of the same year was a member of the Convention which chose the Reverend William E. McLaren Bishop of that Diocese. Before long, however, Fr. Ritchie's Catholic principles and practices involved him in conflict with his Bishop — his career for many years was destined to be one of battle for what he was convinced was in full harmony with the teaching of the Church. In 1879, his reservation of the Blessed Sacrament brought episcopal reproof upon him, and, for the sake of harmony, for a time he discontinued what so displeased Bishop McLaren.





*Interior of the Present Church at the Time of Consecration*

## THE PARISH OF SAINT IGNATIUS

Three years later, the so-called "Shortened Mass," at which only the Celebrant communicates, as distinguished from the full Prayer Book rite at which the people communicate, involved him anew in controversy with his Bishop. Fr. Ritchie maintained that the "Shortened Mass" was not illegal, since the complete Low Mass had already been celebrated at least once that same day, and asked that either the question be referred to an ecclesiastical court or to arbitrators to be appointed by the Bishop himself, or that the Bishop publicly state the grounds of his objection. Neither of these suggestions proved acceptable to the Bishop, and Fr. Ritchie, to whom his Parish remained unswervingly loyal, continued to use the "Shortened Mass". The *impasse* thus created between Bishop McLaren and the Parish of the Ascension lasted more than a year, when Fr. Ritchie, sorely against the wishes of his Parish, became Rector of Saint Ignatius'.

At the very beginning of his new Rectorate, an unhappy misunderstanding arose when several of the New York clergy (notably the Reverend Dr. Thomas Richey, Professor of Ecclesiastical History in the General Theological Seminary) assured the Vestry of Saint Ignatius' that "although he [Fr. Ritchie] has undoubtedly made some mistakes in Chicago, he himself now sees and recognizes wherein he has erred, and that we need have no apprehension of any similar trouble should he come to this diocese". That this assurance, however kindly meant, did not represent Fr. Ritchie's own position, and that he would not become Rector of Saint Ignatius' under any subterfuge whatever, is clearly shown by his statement to the Wardens, before his formal invitation, that "if I accept this call, it is to be with the distinct understanding that I am to have the complete control of the spiritualities of the parish, and that the temporalities are to be your care". There was no cause for surprise, therefore, that, almost immediately after receiving his letters dimissory from Bishop McLaren and his institution as Rector of Saint Ignatius' by Assistant Bishop Henry Codman Potter, Fr. Ritchie introduced full Catholic ritual. This was considerably more "advanced" than that observed by Dr. Ewer, and some who did not see their way clear to assent to these changes withdrew from the Parish. But, ever true to his convictions, Fr. Ritchie remained unwavering. Now there were the Eucharistic vestments, the candles at Mass, incense at High Mass, the Wafer for the Host, the Mixed Chalice, the eastward position of the Celebrant, the holy-water stoup, the confessional boxes, and fasting communions at Low Masses only. At High Mass the "shortened" form was used, and Reservation of the Blessed Sacrament, as well as Benediction (which Fr. Ritchie is said to have been the first to use in the American Church, under the name of "Adoration"), became the rule. Low Masses were, of course, celebrated daily; and on Sundays there were, in 1894, four Low



*Fr. Ganter, Third Rector (1914-1917)*

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Masses (7, 7.45, 8.30, 9.15), High Mass at 11, Vespers and Adoration at 4, and Evensong at 8.

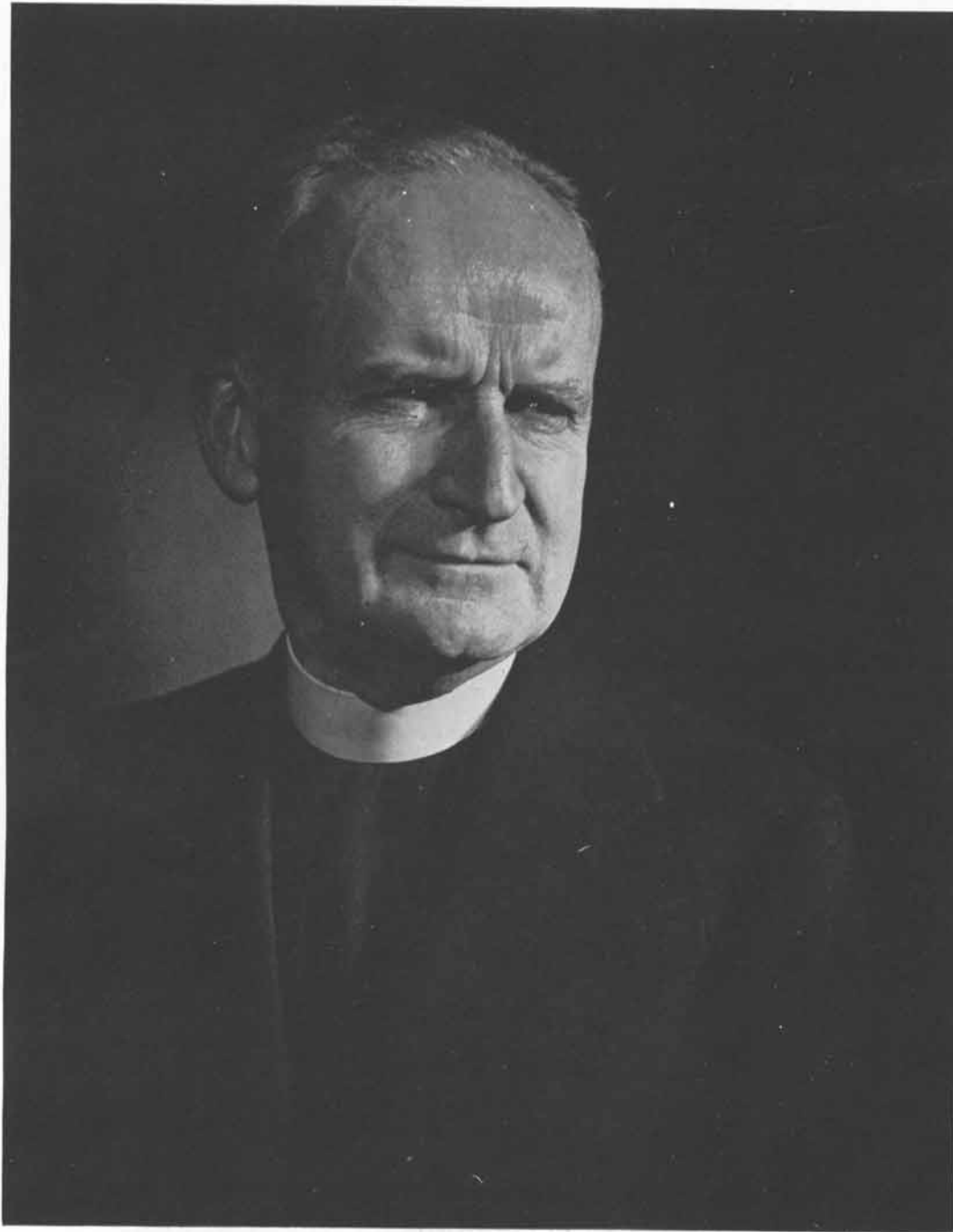
It was, however, the "shortened Mass," Reservation, and Benediction that were to be the storm-centres between Fr. Ritchie and Bishop Potter. These matters were thoroughly ventilated in the New York press at the time, and the firm attitude of the Rector encountered severe criticism from some and won warm admiration from others. The Vestry upheld Fr. Ritchie loyally throughout, and defections from the Parish were more than replaced by new members.

On 7 October, 1884, the Vestry passed a resolution to erect a Tabernacle on the Altar and to purchase an Altar-Cross, an Ostensorium, an Altar-Lamp, and a Pyx for the Blessed Sacrament; on 28 January, 1885, to erect a Rood-Screen, and on 2 June of the same year to replace the old wooden Altar by one of marble.

As this Rood-Screen is represented in the present church only by a beam with the figures of our Lord, the Blessed Virgin, Saint John, and two other Saints, the following description of it, from a contemporary newspaper-clipping, may be of interest: "The main beam is 17 feet from the floor of the church, and extends the whole width of the building, 46 feet. A large open arch spans the middle alley (!) and on the sides of its massive pillars seven smaller arches reach to either side of the church. The whole screen is paneled to a height of 3 feet 9 inches from the floor. Above this, slender columns carry the beautiful tracery, which is directly under the rood beam. This tracery is in the purest style of perpendicular work and is very rich in detail. The beam is unbroken except where in its centre rises the massive rood or cross from which the screen gets its name. This cross is of old English oak. The figure of our Lord is life size, and the cross on which it hangs is 11 feet high. The gates which close the main arch and guard the entrance to the choir are of solid brass of delicate pattern."

The Altar, which, except for the spire, was brought from the old church to the new, and which is used to-day, is thus described in another clipping: "It is of white Vermont marble, 10 feet 4 inches long, 4 feet wide, and 19 feet in height from the chancel floor to the carved finial at the top. The front and sides form an arcade of 11 arches, 7 in front and 2 on each side. The arches, which are in the Tudor style, are supported on 12 clusters of columns, and the columns rest on a massive stylobate and are surmounted by elaborately carved capitals. Above the arches, immediately under the heavy *mensa*, or altar table, is a delicately carved frieze, in vine pattern. The *mensa* itself is of white marble, with the usual





*Fr. McCune, Fourth Rector*

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five crosses cut upon it; and in the middle, 18 inches back from its front, is the tabernacle with doors of polished brass. On either side of the tabernacle are the retables, or shelves for the candlesticks and vases. Above the tabernacle stands the throne for the cross, inclosed by 12 columns, arranged in four groups of three columns each. At each corner of the battlemented top is an elaborately carved conical capital. From the flat roof of the canopy, between the battlements, rises the octagonal spire, which terminates in a delicately carved finial."

To return to the history of the Parish, as early as January, 1885, Bishop Potter informed Fr. Ritchie that he felt unable to visit Saint Ignatius' for Confirmation until Benediction and Reservation of the Blessed Sacrament should have been discontinued, regarding them as unauthorised and as contrary to the law of the Episcopal Church. Into the discussion which ensued between the Rector and the Bishop it is unnecessary to enter here since the letters are given in considerable fullness by Dean Hodges in his biography of Bishop Potter. Suffice it to say that Fr. Ritchie disavowed statements mistakenly, though kindly, made by his friends that he would cease the practices to which both Bishop McLaren and Bishop Potter took exception; and that he believed himself completely within his rights and within the law of the Church in continuing them. In June, however, Fr. Ritchie wrote to Bishop Potter that, for the sake of peace and for the avoidance of scandal, he proposed to omit the service of Benediction. On 25 June, accordingly, Bishop Potter made his Episcopal Visitation to Saint Ignatius' for the Sacrament of Confirmation.

Later, Fr. Ritchie, who had meanwhile continued to use the shortened liturgy at High Mass, again reserved the Blessed Sacrament and had Benediction every Sunday. For two years, Bishop Potter declined to visit the Parish for Confirmation; but since he was canonically obliged to visit each Parish in his Diocese at least once in three years or to show cause before a committee of the House of Bishops for not so doing, while, on the other hand, the only possible procedure against the Rector would be for three of the clergy to make charges that he had violated the Canons of the Church, thus in either case creating a situation which, however it might end, could not but harm, by its publicity, both the Diocese and the Church as a whole, he made his Visitation to Saint Ignatius' toward the close of the year 1894. The year previous, the Confirmation Class of the Parish had been confirmed at the Church of Saint Mary the Virgin. Henceforth Bishop Potter made his Episcopal Visitations to Saint Ignatius' only once every three years; but beyond this indication of his disapproval, there was no open friction between him and Fr. Ritchie until the formal opening of the new church in 1902.



*Lady Chapel*

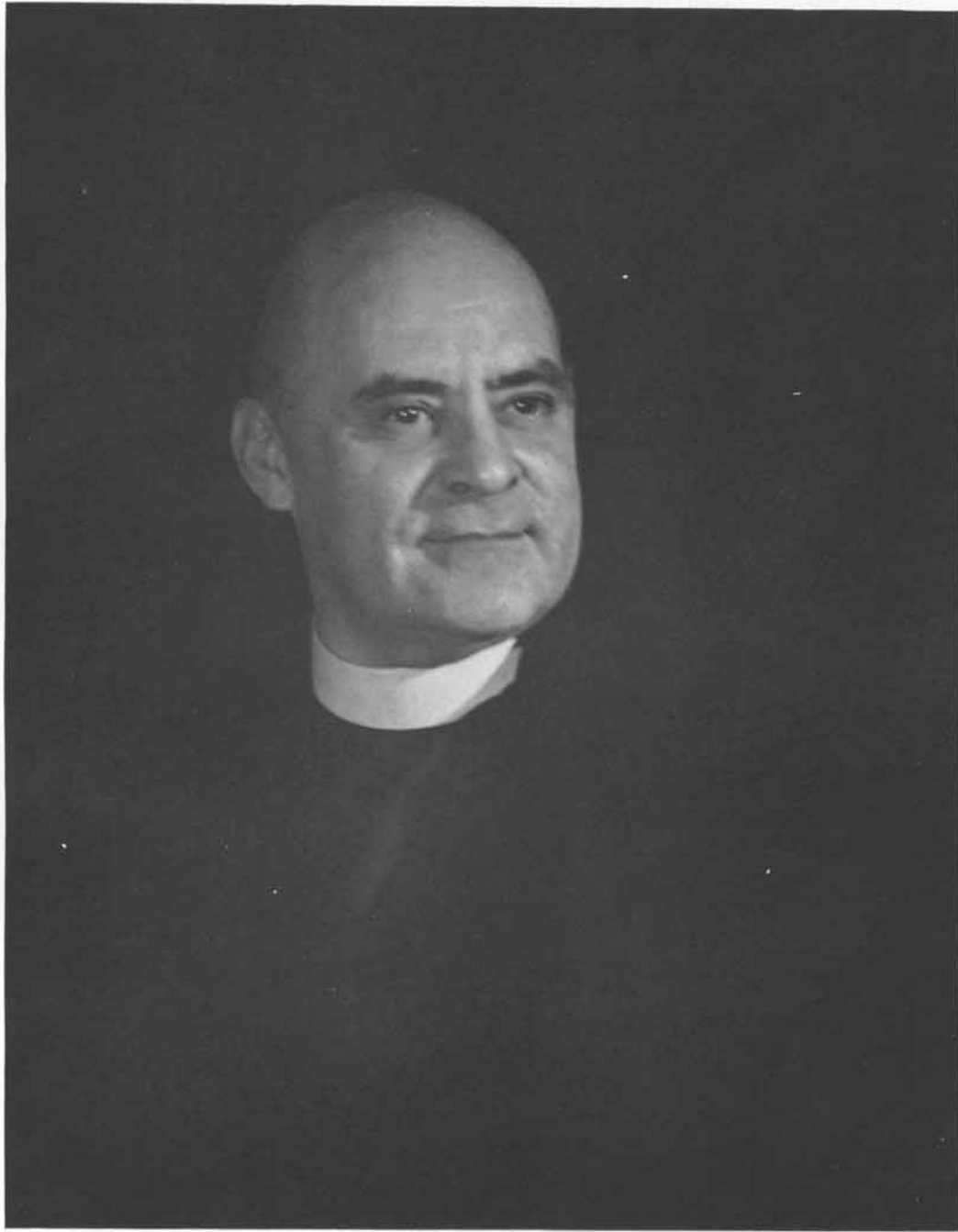
## THE PARISH OF SAINT IGNATIUS

Distinguished alike for his eloquence as a preacher, his personal charm, and his unswerving allegiance to the Faith, Fr. Ritchie made Saint Ignatius' a very stronghold of Anglo-Catholicism in the Diocese of New York. He had, what Dr. Ewer had not enjoyed, the assistance of a staff of clergy, notably Fathers Henry B. Gorgas (1889-96, when he resigned to become Rector of the Church of the Advent, Bensonhurst, Long Island), Ernest de Beaumont (1889-95), William H. Rutherford (1895-96; obliged to retire because of Episcopal objections to his deviations from the Book of Common Prayer), and C. P. A. Burnett (1900; pensioned, as from 1 May, 1914, simultaneously with the resignation of Fr. Ritchie). Besides the Clergy and the Vestry, one must surely record that, since 1892, Saint Ignatius' has had two most faithful and loyal sextons, John Bauer and his brother Jacob, having now had between them a continuous tenure of fifty-four years. To them, and to the thoroughly competent Masters of Ceremonies, more thanks are due than is often realised by the Parish as a whole.

Since the foundation of the Parish, as has been observed, pews had been rented, and a special committee had been appointed for this purpose. On 11 March, 1887, however, the Vestry passed a resolution that, after the end of that month, the rental of pews should cease, although those who had already rented them might retain them for another year, all pews or sittings given up by their lessees to become free. The system was then adopted which is still in force. Each regular attendant is requested to pledge a certain amount to be placed in an envelope provided for the purpose. This amount depends entirely upon the contributor, and is known only to the Rector and the Treasurer; all sittings are absolutely free.

In 1891, the Parish purchased about a half-acre in Rockland Cemetery at Sparkill near Nyack, New York, where burial-space is freely given for every one who at the time of his or her death belongs to the Parish of Saint Ignatius'. In 1894, Saint Ignatius' was well called "the Church of the Many Guilds," these being as follows: the Women's Guild, the Men's Guild, Saint Raphael's Guild, the Athletic and Social Club, the Mothers' Meeting, Saint Michael's Guild, Saint Anna's Guild, Saint Boniface's Guild, Saint Agnes' Guild, Saint Nicholas' Guild, and the Guild of the Holy Child, besides the Sunday School, the Rector's Class, and the Missionary Society; but by the end of 1896 Saint Anna's Guild had been replaced by the Acolytes' Guild.

From 1896 to 1899, Saint Ignatius' had a parish house at 43 West 59th Street, just behind the church, but in November of the latter year the question was broached of selling the church properties both in 40th



*Fr. Harris, Assistant Priest*

## THE PARISH OF SAINT IGNATIUS

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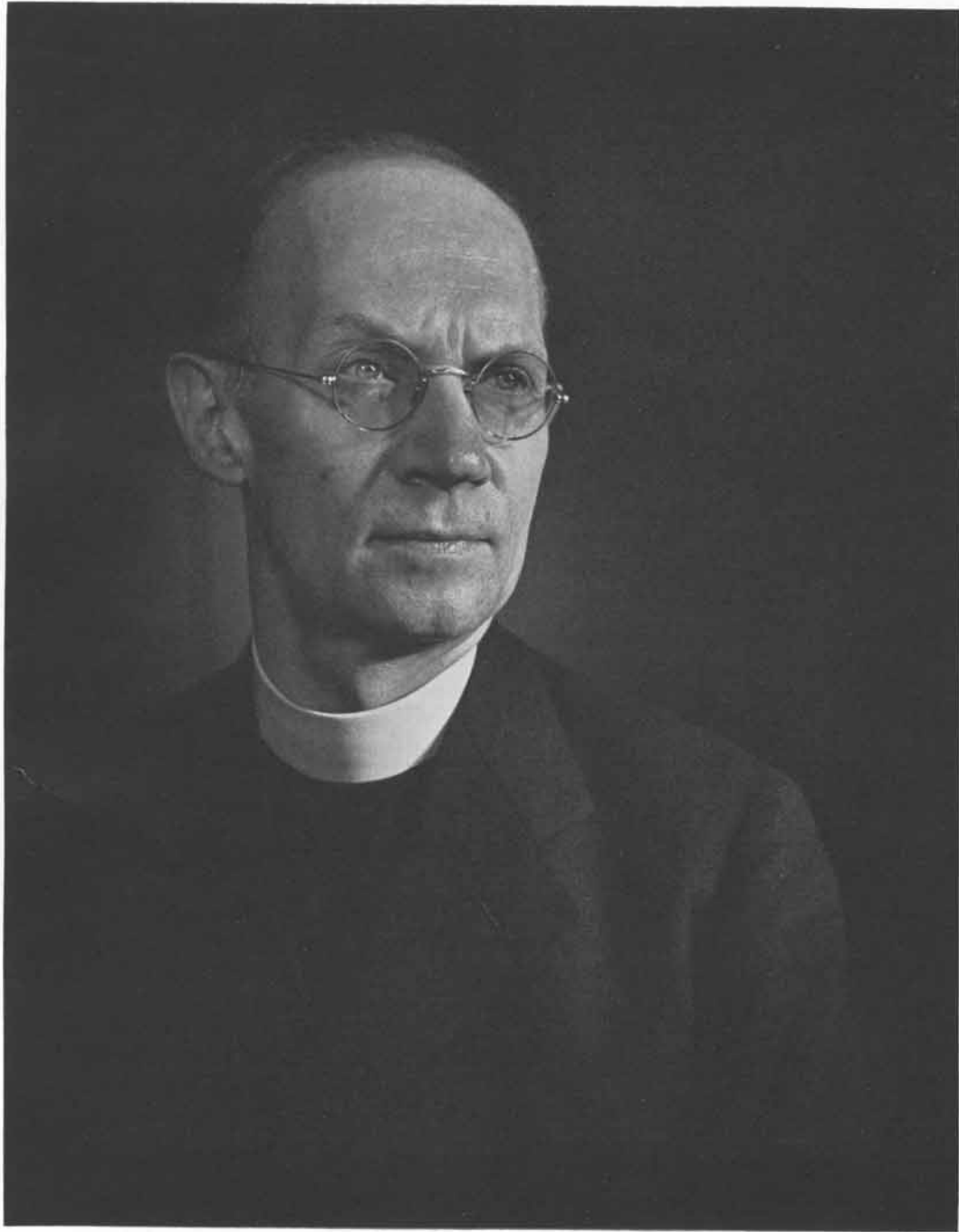
and in 59th Streets and of purchasing property on the upper West Side. Between February and May, 1901, it was decided to take title to the site of the present church, on the southeast corner of 87th Street and West End Avenue, and the sale of the old church was authorised.

To the new location three neighbouring parishes, All Angels' at West End Avenue and 81st Street, Saint Matthew's in 84th Street near Central Park West, and Saint Agnes' Chapel in 92nd Street near Columbus Avenue, refused consent on the ground that there were too many Episcopal churches in the area; but their objections were overruled by Bishop Potter and the Standing Committee of the Diocese.

On 5 January, 1902, the first services were held in the crypt of the new church, and on 19 October of the same year in the completed building. Once more Bishop Potter manifested his disapproval of the Catholic ritual of Saint Ignatius' by his absence from the formal opening, although he readily gave assent to Fr. Ritchie's request to be permitted to invite Bishop Charles C. Grafton of Fond du Lac, Wisconsin, a distinguished Anglo-Catholic prelate. Bishop Grafton, accordingly, was the Celebrant at Pontifical High Mass, while Fr. George C. Christian, of the Church of Saint Mary the Virgin, preached the sermon. From this time on, there was at least an outward truce between Bishop and Rector, and it would appear that, however strained their official relations, each personally respected and esteemed the other.

On 16 October, 1915, failing health obliged Fr. Ritchie to tender his resignation as Rector; and on 30 November this was very regretfully accepted; and he became Rector Emeritus as from 1 May, 1914. He then retired to Nyack, where he died 9 July, 1921, and was buried in the Parish plot in Rockland Cemetery. His memorial is the church which he built. It is fitting indeed, that, as a tablet in the Sanctuary says, "To the glory of God, in honour of Saint Ignatius, Bishop and Martyr, in memory of Arthur Ritchie, Rector of this Parish 1884-1914, this church was consecrated February 8, 1925."

From 1 December, 1888, to 1 November, 1901, when it was merged in *The Living Church*, Fr. Ritchie edited and contributed many sermons to *The Catholic Champion*, irreverently, though not too inappropriately, nicknamed *The Catholic Scorpion*. Among his occasional sermons, special mention may be made of his *Catholic Law of Love*, preached at the opening service of the new Church of Saint Mary the Virgin on the twenty-fifth anniversary of the patronal feast of the Conception of the Blessed Virgin Mary (8 December, 1895). His other writings were *What Catholics Believe and Do* (New York, 1891), *Spiritual Studies in St.*



*Fr. Renfrew, Assistant Priest*



## THE PARISH OF SAINT IGNATIUS

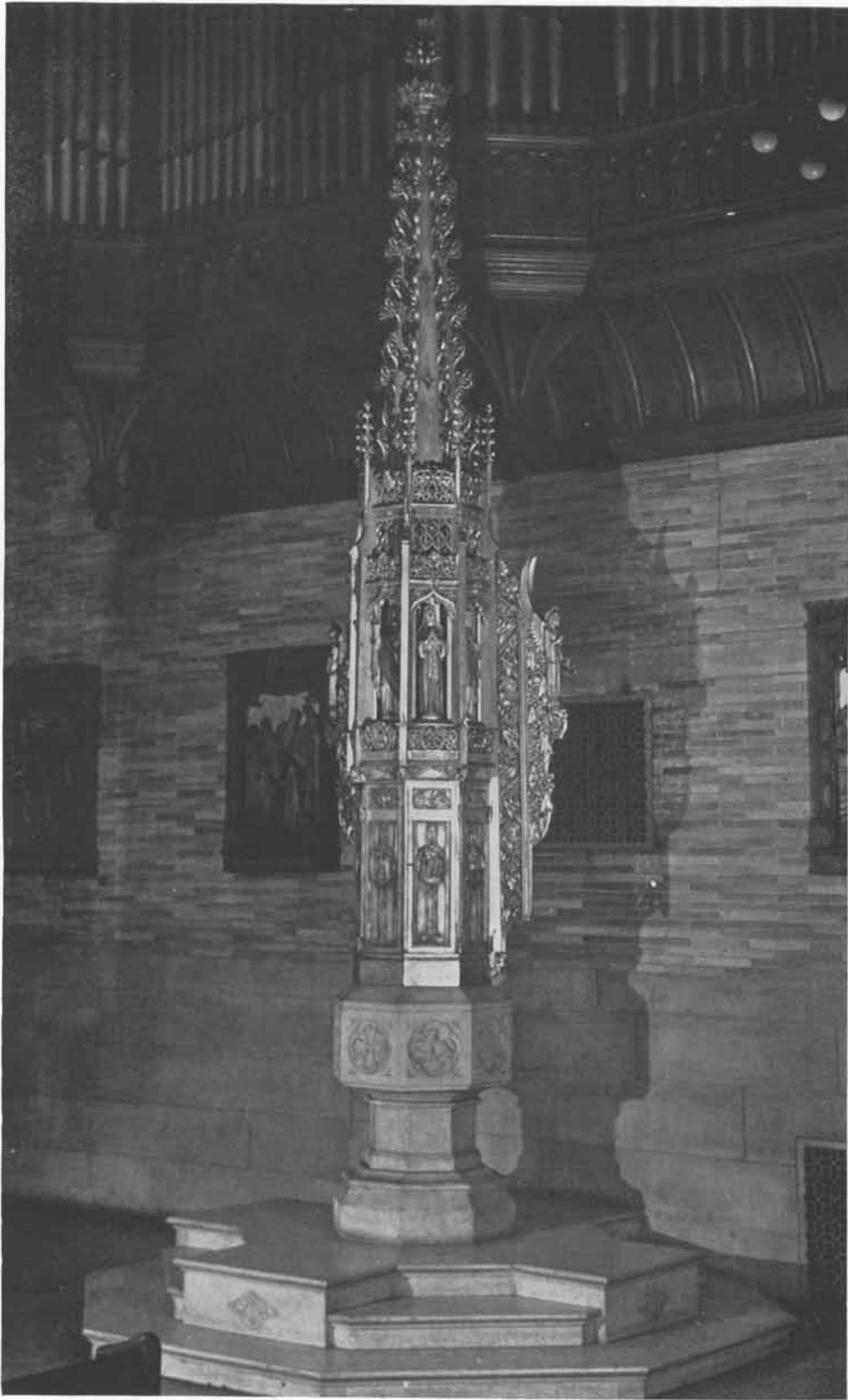
*Matthew's Gospel* (2 vols., New York, 1902), *Spiritual Studies in St. Luke's Gospel* (2 vols., Milwaukee, 1906), *Spiritual Studies in St. John's Gospel* (7 vols., Milwaukee, 1911-16), *Spiritual Studies in St. Mark's Gospel* (5 vols., Milwaukee, 1917), and many volumes of sermons, reprinted from *The Catholic Champion* and mostly published by the Guild of Saint Ignatius: *Six Sermons to Men* (1888), *The Ave Maria and Other Sermons* (1889), *With a Song in the Heart and Other Sermons* (1891), *Dancing before the Lord and Other Sermons* (1892), *The Prodigal's Elder Brother and Other Sermons* (1893), *Perishing in Jerusalem and Other Sermons* (1894), *Through Fire and Water and Other Sermons* (1898), *Children of the Resurrection and Other Sermons* (1901), and *Twenty-Four Sermons from St. Ignatius' Pulpit* (Milwaukee, 1903).

On 16 January, 1914, Fr. Maxwell Ganter was unanimously elected Rector to succeed Fr. Ritchie as from 1 May, and at the same time Fr. Frank Damrosch, Jr., was chosen assistant. Fr. Ganter was born at Akron, Ohio, where his father was long Rector of Saint Paul's, 31 May, 1885. Graduated from Kenyon College in 1904 and from Yale Graduate School in 1906, after a year abroad, he entered the General Theological Seminary, and in 1910 was priested in Saint Thomas', New York City, by Bishop Sidney C. Partridge of West Missouri. He then served successively as curate at Saint Martin's, New Bedford, Massachusetts; the Cathedral of Saint John the Divine, New York City; Christ Church, New Haven; Saint Mark's, Philadelphia; and Grace Church, Newark, New Jersey, until his call to the Rectorate of Saint Ignatius'.

Fr. Ganter remained at Saint Ignatius' only a little more than three years. On 11 December, 1917, ill health obliged him to resign, and in very regretfully accepting his resignation, the Vestry said: "During the three years and a half of his ministry among us, the parish has increased in numbers and has greatly improved its financial status; while the services, for which St. Ignatius' is so well known, have been faithfully maintained in all their glory and beauty. Through Father Ganter's wise solicitude for the interests of the parish, not only have his people been at all times supplied with the fulness of the Church's good things, but also there has been secured for them, despite his enforced absence, the unbroken continuance of all spiritual privileges."

During Fr. Ganter's enforced absence from parochial duties after the beginning of the autumn of 1917, his work had been carried on by Fr. William Pitt McCune, who was elected Rector 16 December, 1917; and on 1 January, 1918, he became the fourth Rector of Saint Ignatius'.





*The Font*

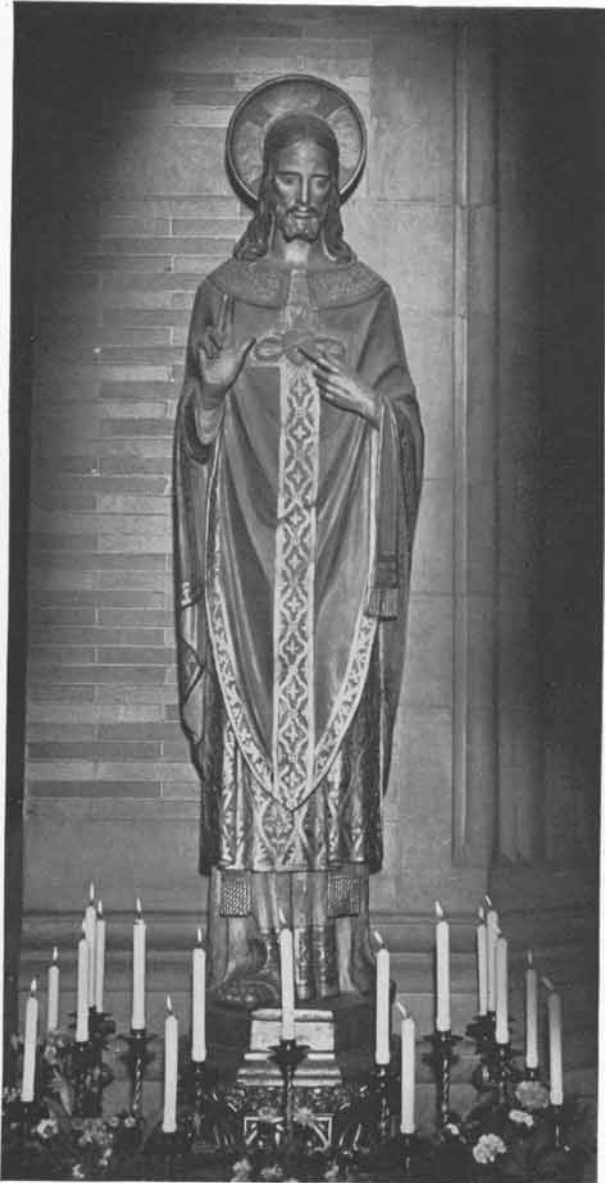
## THE PARISH OF SAINT IGNATIUS

Fr. McCune was born at Columbus, Ohio, 29 April, 1885, and was educated at Yale (A.B., 1906; A.M., 1907; Ph.D., 1912), where for some years he was an Instructor in English; and at the General Theological Seminary, where he was a Fellow in 1916-17. He was ordered Deacon in 1916, and was priested in 1917 by Bishop Chauncey B. Brewster of Connecticut. This has been, then, his first and only Rectorate .

Under Fr. McCune, the Parish of Saint Ignatius' has made steady advance in Catholic worship. It goes without saying that, from time to time, he has encountered opposition from some who objected, in all sincerity, to the changes which he has introduced; but, though always courteous, kindly, and considerate in manner, he has ever been as firm and unswerving in all that he has deemed in accordance with the principles and the historic tradition of the Catholic Faith as were his predecessors; and from the great majority of his parishioners he has received the same loyal and affectionate support that they enjoyed.

Very wisely, he has proceeded step by step. In October, 1920, the full Kalendar of Saints' Days was adopted, their commemoration no longer being restricted to the relatively few named in the Book of Common Prayer; and the devotion of the Stations of the Cross began 24 March of the same year, the present Stations dating from 1926. In 1924, Introit, Sequence, and Offertory became part of the celebration of Mass, and almost the full ceremonies of Holy Week were introduced: the Mass of the Presanctified with the Collects, the Veneration of the Cross, and the Reproaches at 7 on Good Friday, followed by the non-liturgical Three Hours' Service at noon. It was not until 1930 that the latter was replaced by the Mass of the Presanctified at noon. On Maundy Thursday watch was kept before the Blessed Sacrament at the Altar of Repose only from the end of High Mass at 7 in the morning until the closing of the church at 10 in the evening, whereas since 1931 the vigil has been maintained constantly from Thursday until Friday noon. On Easter Even, the Blessing of the New Fire, the Lighting of the Paschal Candle, the Prophecies, the Blessing of the Font, the Litany, and the First Mass of Easter are celebrated at 7 in the morning. In 1921, however, instead of the Mass, Vespers of Easter Even, with the Blessing of the New Fire and the Lighting of the Paschal Candle, took place at 5 in the afternoon.

In 1924, Tenebrae was first sung on Wednesday, Thursday, and Friday of Holy Week; and from Advent of the following year the full Proper of the Mass was sung, and the Midnight Mass of Christmas was celebrated in 1925. The Angelus was first rung in January, 1930; and in November of the same year the beautiful Font, with its rich symbolism,



*Statue of the Sacred Heart*



*Statue of Our Lady*

## THE PARISH OF SAINT IGNATIUS

was blessed. After May, 1931, the *American Missal* was used as the service-book at all Masses, this being replaced in 1944 by the American edition of the *Anglican Missal*. Since that time, practically no change in ritual has been made; but it is a far cry indeed from the times of Dr. Ewer, when there were no Crucifix, no Tabernacle, no Sanctus Bell, and no incense, no Deacon or Subdeacon. Dr. Ewer wore a linen chasuble, except on great festivals, when he wore a small pointed one of brocaded white silk with apparels in red stitch; and he never wore a biretta in church. One notable innovation, though not of a ritualistic nature, has been, since October, 1943, a monthly Corporate Communion and breakfast, which brings together parishioners who, in course of time and because of the changing character of the neighbourhood, have become widely scattered.

Among the ornaments of the church, special mention may be made of the statue of the Blessed Virgin at the entrance to the Lady Chapel and the lovely reredos in the chapel itself (1924); the polychrome statues of the Sacred Heart and of Saint Ignatius on either side of the entrance to the sanctuary (1928); the two marble statues of our Lady and Saint Ignatius on either side of the High Altar, which come from the old church in West 40th Street; and the banners of Saint Ignatius (1920) and of the Blessed Sacrament (1930). Votive lamps at the shrines of the Sacred Heart, Saint Ignatius, and our Lady were blessed in 1930, and the lamp before the Crucifix in 1936. The plot in Rockland Cemetery was blessed 28 November, 1921; and in the first week of January, 1924, its crucifix was dedicated.

Beginning with 27 November, 1921, the Parish of Saint Ignatius' observed its fiftieth anniversary. Bishop Reginald H. Weller of Fond du Lac preached the sermon at Mass on that day, and Dr. Joseph G. H. Barry, of the Church of Saint Mary the Virgin, preached at Benediction in the afternoon. The Octave closed on 4 December with Solemn Mass, Benediction, and Te Deum, the sermons being delivered at Mass by Fr. William A. McClenthen of Mount Calvary, Baltimore; at Benediction by Fr. Percival C. Pyle of Saint Edward the Martyr, New York City; and in the evening by Bishop William T. Manning.

During Fr. McCune's incumbency, the Parish staff has been increased by two priests, so that Solemn Mass is now celebrated every Sunday except during the summer, when, owing to the rotation of the vacations of the clergy, it is necessarily a *Missa Cantata*. In 1924, Fr. Jerome Harris was elected assistant; and since 1937, Fr. Harold Neil Renfrew has been second assistant.

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Fr. Harris was born at Chattanooga, Tennessee, 9 August, 1893; and was educated at the University of the South at Sewanee (A.B., 1916), at Columbia University, and at the General Theological Seminary (1919). He was ordered deacon 6 December, 1918, by the Bishop of Fond du Lac, and priested 29 June, 1919, by Bishop John H. White of Michigan City. After curacies at Saint Paul's, Brooklyn, and at Christ Church, New Haven, he came — most appropriately — to Saint Ignatius' on the Feast of Saint Jerome (30 September), 1924. Fr. Renfrew was born at New Haven, Connecticut, 7 February, 1896, and was educated at Yale (A.B., 1922) and the General Theological Seminary (1925; S.T.B., 1926; S.T.M., 1928). He was ordered deacon 30 May, 1925, and priested 6 May, 1926 — both by Bishop Brewster. He was successively a Tutor at the General Theological Seminary and Assistant at Saint Ignatius' in 1925-31, an Instructor in the Department of Liturgics at the Seminary in 1931-36, and Assistant at Saint Clement's, New York City, in 1936-37. For twenty years the organist and choirmaster was Becket Gibbs, Mus. Dr., the composer of several Masses, of special interest, in the present connexion, being his Mass of Saint Ignatius. At the end of 1945 advancing years led him to resign, to the unfeigned regret of the parish.

The fabric of Saint Ignatius' was canonically consecrated on Sunday, 8 February, 1925, the Octave of the Feast of Saint Ignatius, to the glory of God, in honour of Saint Ignatius, Bishop and Martyr, and in memory of Arthur Ritchie, Priest, by Bishop Manning. The form of this consecration encountered severe criticism from Evangelicals because of its distinctly Catholic character, every deviation from meticulous following of the Prayer Book Form of Consecration of a Church or Chapel, whether in ceremonial or in ritual, being especial objects of animadversion. The Celebrant of the Mass was Fr. McCune; the Deacon and Subdeacon, Fr. Harris and Brother Oliver B. Dale, S.S.J.E.; and the sermon was delivered by Bishop Manning, in part a tribute to the spiritual founders of the parish, Dr. Ewer and Fr. Ritchie, and in part a stressing of the Catholic emphasis on the Sacraments as central to the Faith since they are essential to personal contact with our Lord. This consecration was one of the last services which have caused public unfavourable comment on the part of the Evangelical wing of the Church; and the Parish is most grateful for the constant support and sympathy of Bishop Manning.

Saint Ignatius' has had several missions, notably those conducted by Fr. William A. McClenthen, of Mount Calvary, Baltimore, 7-14 December, 1919; Fr. (now Bishop) Spence Burton, S.S.J.E., 25 February-4 March, 1929; Fr. Paul Severance, O.S.B., 29 October-3 November, 1939; and Fr. Joseph, O.S.F., 15-22 March, 1942. The present schedule

## THE PARISH OF SAINT IGNATIUS

of services is as follows: Sundays, Morning Prayer at 7.40; Low Masses at 8 and 9.50; Solemn Mass at 11; Evening Prayer at 7.40; week days, Low Mass at 8 with an additional Mass at 7 on Tuesday and Thursday, and at 10 on Wednesday and Friday, with Masses at 7, 8, and 10 on major feasts falling in the week; Morning and Evening Prayer daily at 7.40 A.M. and P.M. respectively; Benediction of the Blessed Sacrament on Wednesday evening at 8.15, and Stations of the Cross on Friday evening at the same hour. The regular hours for confessions are on Saturday 3-5 and 7.50-8.30; and office-hours daily (except Sunday) 10.50-12.50. The regular guild-meetings (except in summer) are the Missionary Society the first Wednesday of the month at 8.15; the Woman's Auxiliary every Monday at 7.30 and every Friday at 2.50; the Altar Guild the last Friday of the month at 2; the Junior Choir the first Wednesday of the month at 7.30; and the Acolytes' Guild the last Friday of the month at 7.50.

Such, in brief outline, is the history of the Parish of Saint Ignatius'. It is, in great part, a stormy tale, but storm and strife are the lot of all who strive steadfastly for the right and the true. From the days of Dr. Ewer at Christ Church to this moment Saint Ignatius' has had but one goal and one aim, and from this it has never swerved: devotion to our Blessed Lord and love of Him, especially in the Holy Sacrament of the Altar; increase of that devotion and that love in the hearts of all who profess and call themselves Christians; constant progress in the richness of the rites of the Holy Catholic Church; absolute adherence to her historic Creeds and historic traditions; veneration of the Blessed Saints and super-veneration of our Lady; unceasing remembrance of the faithful departed — the Catholic Faith undiminished, unimpaired, enriched. In no small measure, all this progress is due to the three Rectors who have, under Divine Providence, stamped their personality on the Parish: Dr. Ewer, Fr. Ritchie, and Fr. McCune. Some have been unable to follow and have gone elsewhere, but their places have speedily been filled. After the storm comes peace; and may that peace continue — not the peace of stagnation, but "that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness." If God wills this not, then be our prayer that of our beloved Patron, which forms the Communion for his Feast: "I am the wheat of Christ: let me be ground by the teeth of beasts, that I may be found pure bread."





*First Seal of the Parish*

DECEMBER  
1946  
Printed in the U. S. A.