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The *Quadrilateral* "platform" of the *Church Standard* has been restored to its place at the head of the editor's column. The March hares are not all dead, and weathercocks turn with the wind. Why was not omission prohibition?

FROM the Lenten List of St. Paul's Pro Cathedral, Springfield, Ill., we are pleased to learn that on Good Friday the "*Mass of the Presanctified*" will be celebrated. This is in accordance with Catholic usage and is our heritage. Bishop Seymour, with his usual foresight, gives by this means an altar service for Good Friday which is proper. At the same time he avoids the uncatholic practice of consecrating the Holy Sacrament on Good Friday. It is a service which is held in many of our churches. We are more than glad to see this episcopal recognition of the ancient custom.

A ROMAN Catholic tradesman has sent us a circular advertising his "Excellent and Celebrated Wafers for Holy Communion", which "will remain fresh and good for an indefinite length of time". He states in the same circular that "wafers made by other manufacturers become mouldy and worm-eaten" when kept for an indefinite length of time. This man apparently has the prime qualification for discussing the validity of Anglican Orders from a Roman Catholic standpoint.

A MEMORIAL Altar, of pure white marble with Sienna shafts, has been dedicated in the new Church of the Ascension, Mount Vernon, N. Y. The Reredos has five arched and gabled panels, carved with wheat, vines and lilies; they hold marble Angels. The retablo is paneled, with a chalice carved in high relief. On the Altar top, the five crosses are inlaid in colored marble. The sacred monogram in the centre panel of the Altar front is likewise inlaid. The mosaic floor of the chancel and the seven marble steps are part of the gift, which has cost about \$10,000.

THE evils developed by the new criminal press of New York, of which the *Journal* and the *World* are notorious examples, are rapidly spreading. The officers of the Gerry Society for the Prevention of Cruelty to Children constantly report that "very young girls who have committed grave immoralities give as a reason 'the love of notoriety and a desire to see themselves illustrated in the newspapers'." Ours is a curious civilization. We spend thousands of dollars in maintaining our criminal courts, prisons and reformatories; and at the same time we allow any man, for his own private gain, to distribute pictorial tracts which incite to the foulest crimes and teach the most approved criminal methods. A frequent

sight to-day is that of a little fellow just able to read devouring with curious eyes the suggestions of impurity and filth which are printed and pictured upon every paper he sells. The child's primer, to day in constant use among the poorer classes in our city, is the criminal press. Never mind! let the vicious newspaper educate the child; and when he graduates from this school we will find him a place in one of our higher institutions, (which we pay for), at Elmira, Ward's Island, or Sing Sing.

A FRIEND of THE ARROW has written us that he is very much disturbed over the defection of the Rev. Fr. Maturin to the Italian Mission in England. He says that it shakes his faith in the leaders of the Catholic party and he does not see how he can trust any of them. He suspects all of them of being Romanists or Jesuits at heart. We trust that our friend will not defect to Protestantism. The Catholic faith is to be trusted even if some men deny it, and so is the Anglican Church. If this were the first case of a man's going back on good principles we should have cause for wonder. But the first case was Judas Iscariot who was one of the original college of the Apostles. Simon Peter who denied that he knew his Master was the second. It would be unfair to infer that the Apostolic leaders were Romanists or Jesuits at heart. If we take Judas alone it is a defection of one out of twelve. The Anglican Clergy to-day number thirty thousand. Fr. Maturin is one out of thirty thousand. Rome would have to gain two thousand five hundred clerical converts from the Anglican Church to equal the proportion of one Apostolic Apostate.

THE communion aspect of the Holy Eucharist has not been mentioned, for that introduces a different element of devotion, and one that is personal and subjective. We must get out of our minds the idea that communion is the primary object of a Celebration. It is essential, but it is secondary. The communion of the priest makes a valid Celebration; the communions of the people neither add to nor take from its validity and perfectness. The pastoral letter of the bishops at the last General Convention points out that the first and the chief part of the Eucharist is the offering of the sacrifice. Communicants should receive the sacrament fasting, and at an early Celebration, if possible. The chief service of the day should be set apart for the sacrificial oblation, for praise, for instruction and for adoring worship. Until the Eucharist is restored to its legitimate place people will not realize the true meaning of worship—FR. OBERLY in *Christ Church Chronicle*.

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

SERVICES.

(For additional services in Lent see below.)

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.

Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.

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

Holy Days—Additional Low Mass, 6:30 and 9:30.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalender.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7:30 a. m. to 5:30 p. m.

The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.

The Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR APRIL.

- 1 Th. C. B. S. Mass, 8 a. m. Visit to Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 2 Fr. Confessions, 2:30 to 4:15 p. m. Instruction, 4:15 p. m. Stations, 8 p. m.
- 3 Sa. *St. Richard, Bp.* O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5, and 7:30 to 9 p. m.
- 4 S. **Passion Sunday.** *St. Ambrose, Bp.* Passion Week. G. A. S. Monthly Meeting and Office after Vespers.
- 5 Mo. G. A. S. Monthly Mass, 8 a. m.
- 6 Tu.
- 7 We. St. Mary's Guild Monthly Mass and Meeting, 9:30 a. m. Litany and Address, 8 p. m.
- 8 Th. C. B. S. Mass, 8 a. m. Visit to Blessed Sacrament after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.
- 9 Fr. Confessions, 2:30 to 4:15 p. m. Instruction, 4:15 p. m. Stations, 8 p. m.
- 10 Sa. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 11 S. **Palm Sunday.** Holy Week.
- 12 Mo. **In Holy Week.** Masses 6:30, 7:30, 8 and 9:30 a. m. Stations, 8 p. m.
- 13 Tu. **In Holy Week.** Masses 6:30, 7:30, 8 and 9:30 a. m. Stations, 8 p. m.
- 14 We. **In Holy Week.** Masses 6:30, 7:30, 8 and 9:30 a. m. Confessions, (Rector), 10 to 12 a. m. and 3 to 5 p. m.—(Curates), 7:30 to 9 p. m. Stations, 8 p. m.
- 15 Th. **Maundy Thursday.** Solemn Mass, (General Communion), 7:30 a. m.; Vespers, 3 p. m. Stations, 8 p. m.
- 16 Fr. **Good Friday.** Solemn Fast. Stations, 8:30 a. m. Matins and Altar Service, 10 a. m. Three Hours, 12 m. Confessions, (Curates), 12 to 3 p. m.
- 17 Sa. **Easter Even.** Mass, 12 m. Confessions, (Curates), 4:30 to 5:30 and 7 to 8:30 p. m. First Vespers of Easter, 8:30 p. m.
- 18 S. **Easter Day.** Masses, 6, 7, 8, 9 and 10:45 a. m. Solemn Procession before High Mass.
- 19 Mo. **In Easter Week.** *St. Alphege, Abp.* Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 20 Tu. **In Easter Week.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 21 We. Masses, 7:30, 8 and 9:30 a. m.
- 22 Th. Masses, 7:30, 8 and 9:30 a. m.
- 23 Fr. *St. George, M.* Abstinence. Masses, 7:30, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers, 5 p. m.
- 24 Sa. Masses, 7:30, 8 (Bona Mors), and 9:30 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 25 S. **First after Easter, Low Sunday.** [St. Mark.] Masses, 7:30, 9 and 10:45. Solemn Procession before High Mass.
- 26 Mo. Requiem Mass 8 a. m.
- 27 Tu.
- 28 We.
- 29 Th. Confirmation Class, 4 and 8 p. m.
- 30 Fr. Abstinence. Confessions, 2:30 to 5 p. m.

ADDITIONAL SERVICES, ETC., IN LENT, 1897, UNTIL HOLY WEEK.

Sunday—Litany in Procession before High Mass, 10:45 a. m. Stations of the Cross, for Children, 2:30 p. m.

Daily—Abstinence. Masses, 7:30, 8, 9:30 a. m. Matins, 9 a. m. Choral Vespers, 5 p. m.

Wednesdays—Litany and Address, 8 p. m.

Thursdays—C. B. S. Mass, 8 a. m. Visit to the Blessed Sacrament and Address after Vespers, 5 p. m. Confirmation Class, 4 and 8 p. m.

Fridays—Half-hour Instruction on the Inner Life, 4:15 p. m. Stations of the Cross, 8 p. m.

SPECIAL. VOTIVE, AND OTHER MASSES.

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

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

GUILD MEETINGS, ETC.

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

ORDER OF MUSIC.

Passion Sunday, April 4th.

THE LITANY IN PROCESSION.

HIGH MASS.

- Introit, Hymn 105.....Redhead
Mass } Kyrie, Sanctus and Benedictus.....Lejeal
 } Credo and Agnus Dei.....Prentice
Sequence, Hymn 113.....Monk
Offertory Anthem, "Thy rebuke hath broken His heart", (The Messiah) Handel
Hymn of Adoration 322.....Monk
Post-Communion, Hymn 184.....Redhead
Hymn 110.....Monk

VESPERS.

- Hymn 188.....Monk
Psalms 32, 130, 121 (Sixth Selection).....Gounod
Magnificat.....Battmann
Nunc Dimittis.....Gregor an
Vesper Hymn 96 (Vexilla Regis).....Schubert
Anthem, "He was despised", (The Mess ah).....Handel
Miserere.....Stainer
Hymn 111.....Bach

SPECIAL.—8 P. M.

Twenty-second Annual Recitation of Passion Music

BY THE

CHOIRS OF THE CHURCH WITH ORCHESTRA.

ORDER OF MUSIC.

- Prelude, "Marcia Funebre" from Sonata, Opus 26.....Beethoven
The Seven Words of our Saviour on the Cross.....Mercadante
1. Introduction.....Soli and Chorus
2. First Word.....Soprano Solo
3. Second Word.....Soli and Chorus
4. Third Word.....Tenor and Bass Duet
5. Fourth Word.....Chorus
6. Fifth Word.....Tenor Solo
7. Sixth Word.....Bass Solo and Chorus
8. Seventh Word.....Soli and Chorus
Meditation upon the Ancient Melody of the "Stabat Mater",.....Guilmant
Orchestra and Organ.
Gallia.....Gounod
1. Solitary lieth the City.....Chorus
2. Zion's ways do languish.....Soprano Solo
3. Is it nothing.....Soprano and Chorus
4. Now behold, O Lord.....Chorus
5. Jerusalem.....Soprano and Chorus
Postlude, "Marche Funebre",.....Chopin

Tickets of admission are not required.

Liberal contributions are asked for the Choir-fund at the collection to be taken at this Service.

Prelude at five minutes to eight o'clock.

Palm Sunday, April 11th.

SOLEMN PROCESSION.

- Processional Hymn, "Come, faithful people",.....Sullivan
Hymn 98.....Teschner

SOLEMN HIGH MASS.

- Introit, "Les Rameaux".....Faure
Mass, from "The Holy Supper of the Apostles".....Wagner
Sequence, Hymn 103.....Miller
Offertory Anthem, from "Gallia",.....Gounod
Hymn of Adoration 322.....Monk
Post-Communion, Hymn 184.....Redhead
Hymn 109.....Dykes

VESPERS.

- Hymn 200.....Handel
Psalms 37, 130, 121 (Sixth Selection).....Gounod
Magnificat.....Battmann
Nunc Dimittis.....Gregorian
Vesper Hymn 96 (Vexilla Regis).....Schubert
Anthem, Introduction to "The Seven Words",.....Mercadante
Miserere.....Stainer
Hymn 250.....Beethoven

NOTES FOR PASSION AND HOLY WEEKS.

The Gloria Patri is not sung on and after the First Vespers of Passion Sunday until the First Vespers of Easter.

The Gloria Tibi and Laus Tibi, before and after the Gospel, are not sung at the Mass during that time.

The Organ is not used in the Services, after the singing of the Gloria in Excelsis at the Mass on Maundy Thursday until the First Vespers of Easter.

EASTER SERVICES.

Easter-Even, April 17th.

FIRST SOLEMN VESPERS.

Hymn 131.....	Lassen
Proper Psalms 30, 31.....	Geo. B. Prentice
Magnificat and Nunc Dimittis.....	Weninger
Hymn 137.....	Gordigiani
Anthem, "O Lord have mercy".....	Pergolesi
Laudate Dominum.....	Gregorian
Hymn 140.....	Gauntlett

Easter-Day, April 18th.

Prelude, "Awakening of Spring".....	E. Bach
SOLEMN PROCESSION.	

Hymn 136.....	Monk
Hymn 175.....	Monk
Hymn 132.....	Mason

SOLEMN HIGH MASS.

Grand Mass in C.....	Beethoven
Sequence, Hymn 502.....	Gumbert
Offertory Anthem, "Easter-Dawn" (First time).....	Geo. B. Prentice

Night in the garden—The guards at the tomb—Dawn—The women approach the sepulchre—The earthquake—The Angel's message—The women depart to tell the disciples—Finale "Christ the Lord, is risen to-day".

Hymn of Adoration 555.....	Dykes
Post-Communion, Hymn 127.....	Thayer
Hymn 135.....	Palestrina
Postlude, "Marche Triumphale".....	Reinecke

SOLEMN VESPERS.

Prelude Militaire.....	Chopin
Hymn 125.....	Richards
Proper Psalms 113, 114, 118, and Gloria Patri.....	Geo. B. Prentice
Magnificat and Nunc Dimittis.....	Meyerbeer
Hymn 134.....	Worgan
Anthem, "Miriam's Song".....	Reinecke
Hymn 500.....	Geo. B. Prentice
Hymn 131.....	T. M. Prentice
Postlude, "Schiller March".....	Meyerbeer

Low Sunday, April 25th.

Easter Music repeated at both High Mass and Vespers.

THE PARISH.

CLASSES for Confirmation are held on Thursdays; afternoons at 4 o'clock, evenings at 8 o'clock.

The Confirmation Classes will not meet on the Thursdays in Holy Week and Easter Week.

THE Bishop has appointed Thursday, May 20th, as the day for his annual visitation of this Parish for Confirmation.

ON Thursday evening in Passion Week, April 8th, at 8 o'clock, in St Joseph's Hall, there will be a Stereopticon Illustration of scenes in the Passion of Christ. This is open to members of the congregation and friends, without charge.

A Fair, for the Fresh Air Fund, will be held in St. Joseph's Hall, on the afternoons and evenings of Wednesday and Thursday, April 28th and 29th.

The Associates, O. V. B. V. M., will hereafter meet on the first Monday of every month, at 10 o'clock, in the Mission Home. The next meeting will be on Thursday, April 8th, instead of Monday.

THE leading article from last month's ARROW, entitled, "*Reconciled by Penance*", has been reprinted as tract 15 of the LEAGUE OF ST. LAWRENCE series, and may be had in quantity for 30 cents per 100. The Reverend Clergy will find this a very forcible plea for the necessity of the Sacrament of Penance for the relief of grievous or deadly sin. The argument, being addressed to members of the Anglican Church, is drawn chiefly from the Prayer Books of the Church.

A NEW edition of tract number 7—*Acts of Faith, Hope, Love and Contrition, and Hymn to the Blessed Sacrament*—has been issued in small size, but with large print, suitable for slipping within the leaves of a Prayer Book or book of devotion. This is the well known form which has been sung for years at the Church of St. Mary the Virgin after the Children's Mass each Sunday. Price, 30 cents per 100.

THE LEAGUE OF ST. LAWRENCE is also prepared to furnish copies of the Palm Sunday Processional Hymn, "*Come, faithful people*". The words and music, by Sullivan, are on a single sheet, in suitable form for distribution among the congregation. The very low price which has been placed upon this publication (No. 16 at 50 cents per 100,) will ensure a large sale. Orders can be filled at once, in time for Palm Sunday. This is the famous processional hymn which has been used for years at the Church of St. Mary the Virgin.

DR. PERCEVAL's new pamphlet of 35 pages, entitled, *The Doctrine of the Holy Eucharist*, is the most complete and clear popular exposition of the belief in the Real Presence, Transubstantiation, and the Eucharistic Sacrifice of which we have any knowledge. We have ordered a quantity of these pamphlets from the publishers, and will send them, postpaid, for 5 cents apiece. Address, *League of St. Lawrence*, 145 West 46th Street, New York.

LEAGUE OF ST. LAWRENCE PUBLICATIONS.

Suitable for use in Catholic Churches.

- No. 1.—THE FOURTEEN STATIONS OF THE CROSS. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?" pp. 2. 30 cts. per 100.
- No. 2.—THE SEVEN GENERAL COUNCILS. The Infallibility of the Church; not *majority*, but *totality* rule. pp. 2. 30 cts. per 100.
- No. 3.—THE CREED OF ST. ATHANASIUS. English text. pp. 3. 30 cts. per 100.
- No. 4.—SERVICE FOR THE STATIONS of the Cross. pp. 2. 30 cts. per 100.
- No. 5.—THE THIRTY-NINE ARTICLES. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?" pp. 3. 30 cts. per 100.
- No. 6.—PASSION SERVICE, LITANY OF THE PASSION and LITANY OF THE BLESSED SACRAMENT. pp. 3. 30 cts. per 100.
- No. 7.—ACTS OF FAITH, HOPE, LOVE AND CONTRITION, AND HYMN, to be sung by children to the Blessed Sacrament, or after Mass. pp. 3, Prayer Book size. 30 cts. per 100.
- No. 8.—SWEDISH ORDERS INVALID. pp. 4. Out of print.
- No. 9.—THE INTEGRITY OF "SHORTENED" MASS. Containing comparative tables of the *Order of Communion* in Latin Missals, Book of 1549, Book of 1552, Present English Book and Present American Book. pp. 8. 50 cts. per 100.
- No. 10.—HYMN TO THE HOLY MOTHER OF GOD, by John Keble. Prayer Book size. 10 cts. per 100.
- No. 11.—Catholic Parish Blanks. (a) FAMILY. 30 cts. per 100 (b) BAPTISM. 20 cts. per 100. (c) MARRIAGE. 20 cts. per 100. (d) BURIAL. 20 cts. per 100. (e) "PRAY FOR ALL MEN." To be filled by those requesting prayers for the dead at Requiem Masses. 20 cts. per 100. (f) SUNDAY-SCHOOL Attendance Card. 80 cts. per 100. No. 11 in pads, 10 cents extra per pad.
- No. 12.—THE AVE MARIA, showing that "the revival of the *Ave Maria* or *Hail Mary* is necessary for these times." pp. 4. 30 cts. per 100.
- No. 13.—REUNION WITH ROME. pp. 4. 30 cts. per 100.
- No. 14.—PARADISE AND PURGATORY. pp. 3. 30 cts. per 100.
- No. 15.—RECONCILED BY PENANCE. pp. 4. 30 cts. per 100.
- No. 16.—PALM SUNDAY PROCESSIONAL HYMN. Sullivan. Words and music. For distribution in the congregation. 50 cts. per 100.

Sample set, post-paid, 20 cents. Price per 100, as above. If ordered by mail add one-tenth total price for postage. Stamps taken. Address THE LEAGUE OF ST. LAWRENCE, No. 145 West 46th Street New York.

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ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR [] SINGLE COPIES 5 CENTS:

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

THE LORD HATH MADE ME A POLISHED SHAFT [] IN HIS QUIVER.
HATH HE HID ME [] AND SAID UNTO ME THOU ART MY SEER-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: []

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

NEW YORK, APRIL 1897.

THE SCIENCE OF THE MORNING FAST.

AN interesting thought has been condensed in *Public Opinion* from an article by E. H. Dewey, M.D., which he published in the *Chautauquan* not long ago. The subject bears the title *The Science of the Morning Fast*. Dr. Dewey says that the habit of eating the morning meal, before exercise has created a demand for it, is universal in America. The question whether it may not wisely be omitted is being widely discussed pro and con. There are some reasons to conclude that the omission is based on the soundest physiology. On arising in the morning after a perfect sleep has restored the whole system to its physiological balance there should be no hunger. What is hunger? It is a sense of exhaustion arising from general activities of some hours' duration, attended with an acute desire for food that is worth the digestive process, and it seems to be centered in the mouth, throat, and stomach. The term appetite applied to this condition has more of a reference to the sense of enjoyment than to the hunger condition. The term appetite is applied to any morbid craving or to abnormal desire, as the appetite for stimulants. Morning hunger at the ordinary time of the American breakfast is a physiological impossibility, the seeming hunger being only appetite—a craving as abnormal as the craving for the morning dram—and is the acquired result of a life-long untimely meal. But more than this it is disease undergoing evolution, and, as in the case of stimulants, total abstinence is the only cure. And yet there is no meal of the day which is thought to be so necessary by those who are not strictly well, and the vehemence with which they assert, when hearing of so novel and radical a means in health culture for the first time, that they are positively unable to do one thing until a breakfast is eaten, is strongly suggestive that for them sleep is a very exhaustive experience, an unusual tax to all of the constitutional powers.

Hunger is a call from nature for both rest and refreshment: is there any such call in the morning? To what end has been sleep if there is need to walk from the bedroom to the dining room, or if there is exhaustion so early in the morning and before the labor of the day is fairly begun? *** It has been ascertained through the

experience of hundreds that even the severest manual labor can be performed for several hours "on an empty stomach" and with more ease, energy, and cheer than ever is possible after a morning meal, and that it can be done even up to high noon without unusual exhaustion or the inducement of any of the pangs of hunger. With all who have wholly given up the morning meal, and they are to be found among farmers, laborers, mechanics, etc., the forenoon is considered by far the best half of the day, for any business that calls for mind or muscle. The great number of people who have been giving this matter a prolonged test would seem to reasonably satisfy the demands of scientific evidence.

WE are fortunate in having such learned evidence. It upholds the physical harmlessness of the Christian fast before Communion. It would seem that the Church has ordered nothing injurious in requiring us to fast from midnight until after we have received Communion. Doubtless much of the faintness which people complain of is either imagination or the result of not acquiring the habit of fasting. Physicians often make people fast, as part of the treatment for disordered systems. We have known of cases where there has been some little discomfort at first in observing the fast before Communion. We have found that with frequent Communion the discomfort disappears.

Our people should not find the Lenten fast an impossibility. It is a good season in which to begin to learn the habit. If they would practice after the manner urged by Dr. Dewey, they would always be physically ready for the duties of a communicant. The early Christians had the habit of fasting till noon, and on special occasions prolonged their fast until a late hour in the afternoon.

DIRECTIONS FOR RECEIVING HOLY COMMUNION.

(From a C. B. S. Tract.)

THE receiving of Holy Communion is the highest spiritual privilege which God accords to you in your life here upon earth. To communicate is to receive Jesus Christ Himself.

Therefore come to the Holy Communion with penitence, faith, thanksgiving and love, as the Prayer Book Catechism teaches. Cleanse your heart by Penance and adorn it with love, and so make it fit for the coming of the Lord Jesus.

Abstain from all food and drink from the midnight before until after you have received Holy Communion. This is the body's tribute of self-denial in honor of the Holy Sacrament, and it is an act of obedience to Holy Church, which, guided by the Holy Ghost, has made this rule.

Think tenderly of your Lord as you rise, and come to Church filling your heart with the fragrance of love.

When you enter the Church reverence the Cross, or genuflect if the Blessed Sacrament is on the Altar, kneel, cross yourself and occupy yourself in prayer until the service begins. You may use your Manual, or Psalms 84, 85, 86, 116 and 130 while waiting for the Priest to enter.

Make your intention; that is, make up your mind what you are especially going to ask of God at this Sacrifice, and ask God to accept this Holy Sacrifice for the particular purpose you have in mind.

When the service begins, use your Prayer Book, or Manual, attentively, making the proper responses in a clear voice.

THE COMING OF JESUS.

As the Priest utters the Words of Consecration, THIS IS MY BODY, bow low in adoration and silently worship Jesus as He comes mysteriously to His Holy Altar, and again worship reverently as the wine becomes His Blood at the words, THIS IS MY BLOOD. Tenderly remind God of the graces and gifts which you have come to ask of Him, as the Priest offers these "holy gifts"—the Body and Blood of Jesus Christ—to the Divine Majesty, and ask God to accept this, "our bounden duty and service". These are solemn and precious moments, with Jesus on the Altar and about to come to us in Holy Communion. What an opportunity to love Jesus!

While the Priest is making the fraction of the Host and putting the particle of the Host in the Chalice, think of the Body of Jesus broken for us on the Cross and the Blood of Jesus poured out for us, and speak some tender, loving words to Jesus, and "draw nigh and take the Body of the Lord".

GOING TO THE RAIL.

While the Priest is making his own Communion come quietly to the rail so as to be ready to receive the Blessed Sacrament when the Priest turns around to administer to you. Remember that Our Lord is on the Altar and that you are approaching Him, so cross yourself devoutly, rise quietly, and as you leave your seat genuflect reverently, according to the command of St. Augustine—"Let no one presume to eat of that Flesh unless he first shall have adored". The genuflection is made by bending the right knee so as to touch the floor near the left heel, keeping the body and head erect, and rising immediately. Then proceed quietly and humbly to the rail kneel erect, and repeat thrice: "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only and my soul shall be healed".

RECEIVING THE HOST.

When the Priest approaches to give you the Blessed Sacrament, cross yourself devoutly, keep your head erect and the eyes cast down, and hold the open right hand a little lower than your mouth, the right hand resting on the palm of the left, so that the Priest may place the Sacred Body in the palm of the right hand. At this moment adore Our Lord most devoutly, carefully raise the Sacred Body to your lips and receive It directly from the palm of the right hand, being careful to consume every fragment. Let the Host rest on your tongue until the moisture of the mouth has softened It, and then swallow It. Meanwhile entertain Our Lord with devout love and make His Sacred Heart glad.

RECEIVING THE CHALICE.

When the Priest approaches with the Chalice, cross yourself devoutly, kneel perfectly erect, with the head thrown back slightly, the eyes cast down, the lips open very slightly. Keep the head perfectly still and receive a drop of the Sacred Blood. To help you in receiving, put your right hand on the base of the Chalice and guide it gently. At once fill the heart with thanksgiving, saying such words as: "Thanks be to God for His unspeakable gift."

LEAVING THE RAIL.

Wait until the person next to you has received, so as not to jar him while he is receiving; and then return quietly to your place, reverently genuflecting to the Blessed Sacrament before entering your seat. Kneel and occupy yourself with thanksgiving.

Others who are waiting to receive the Blessed Sacrament should go forward as soon as there are vacant places at the rail. Any who may have to wait in the Chancel until there are vacant places should kneel.

THANKSGIVING.

Do not fail to give hearty thanks to God for the great blessing of Communion—for coming Himself to be your spiritual food and filling you with the fullness of His grace. For this purpose you may use the BENEDICITE and Psalm 150, with some prayers. The thanksgiving is due to Our Lord for His great gift, and it helps to preserve the fruits of a good Communion.

✠ WILLIAM HALSEY WOOD.

Rest his soul in peace.

In the prime of life, famous in his profession, a devout communicant, William Halsey Wood entered life eternal, on Saturday, March 13th, after receiving the last Sacraments of the Church. His last hours were also comforted by gazing upon the Crucifix, which he held in his hands and embraced as his soul left its earthly home.

The funeral, on Tuesday, March 16th, at St. Clement's Church, Philadelphia, was preceded by solemn vespers on Monday night, and by early masses, at which the family and relatives communicated. At 11 o'clock the Office was sung, followed by a solemn requiem mass, at which Rev. C. N. Field was Priest, Rev. A. G. Mortimer, D.D., Deacon; Rev. G. H. Moffett (Rector of the Parish), Sub Deacon; Rev. J. S. Miller, Rector of the House of Prayer, Newark, was present in the chancel.

At this stately service the sacrifice was offered with all the dignity and ritual the Church requires. At the conclusion, absolution for the dead was sung, prayers, Holy Water and incense used, according to ancient custom.

The interment, which was private, was in the churchyard of St. James the Less, where Rev. A. L. Wood, his brother, officiated.

The House of Prayer, was his Parish Church, where he served as Crucifier, Acolyte and Choir-master successively. Here also is his latest work, a most beautiful memorial altar and reared of marble.

To give a complete list of his Churches, and dwell on his achievements as an architect, we can not do in limited space. We would speak of his design for the Cathedral of St. John the Divine. It was one of the four finally chosen from upwards of the one hundred designs submitted, and one of the most impressive and effective creations ever made for a House of God. It was rich with Catholic symbolism, grand in its conception. These very elaborate designs he called "Jerusalem the Golden." Bishop Potter devoted a meeting of his clergy at the See House to the study of these plans of Mr. Wood, saying that he felt that they could spend the time in no more profitable manner.

Mr. Wood's whole life was spent near the altar of God. His beautiful home in the suburbs of Newark contained an oratory, with a beautiful marble altar, properly furnished, and dedicated to the Blessed Virgin Mary. Each day began and closed at this altar. Here knelt the father and mother and little ones in daily prayer. Here the Holy Sacrifice was offered when Bishop or Priest was his guest, and here he gained strength and inspiration to stand a success which was marvellous, and to bear disappointments, which were many.

Specimens of his work in this city are: Zion and St. Timothy's Church, Church of the Redeemer and St. Matthew's Church. His last work in New York was the recently completed "Angel Choir" in All Angel's Church. He built the Cathedral at Laramie, Wyo., and Confirmation Hall at the University of the South, which has one of the finest proportioned towers in this country. His work extends to all parts of the country and abroad. Even to China he furnished the plans of St. John's College, Shanghai.

At many altars prayers have been offered for the repose of the soul of the faithful layman.

May light perpetual shine upon him.

LETTERS TO THE EDITOR.

To the Editor of THE ARROW,

Sir: Will you permit a brief comment on the editorial in your last number concerning the religious services at Harvard University? The form of worship used in Appleton Chapel on Sunday evenings has no sectarian mark. In other words, it is *not* Unitarian; unless the Book of Psalms and the Holy Gospels, from which selections are read responsively, and, indeed, the whole Bible, from which the preacher reads lessons of his own choice, are Unitarian. The hymns are chiefly old and familiar Christian productions.

Also, the various preachers (who come more largely from outside New England than from the neighborhood of Cambridge,) do not spend their breath in emphasizing the points on which they differ from one another, although of course there is absolutely no restraint upon them; witness a sermon by Bishop Hall some time ago on the Holy Trinity, and a recent one by Dean Hodges on the Divinity of Our Lord. But the preachers are facing an audience of men who voyage in the choppy sea of youth, and address themselves particularly to the needs and temptations of such. The sermons are commonly hortatory, evangelical, the strong and simple preaching of the Word; and the result not a broad, thin *spreading* of religion, as your editorial seems to imply, but rather, as many will affirm who have sat under it, a week-by-week *deepening* of the religious life.

A HARVARD ALUMNUS AND CHURCHMAN.

To the Editor of THE ARROW,

Sir: Will you kindly tell me thro' THE ARROW from whence comes the authority for priest and people to repeat in unison all of the *Gloria Patri*—when it is read, and not sung, during service?

The Prayer Book says:

"Then shall the *minister* say"—

"Glory be to the Father", etc.

"*Answer.* As it was in the beginning", etc.

Also the same of the sentences preceding and following it in the morning service.

March 9th, 1897.

B. M.

[It is tradition whereby choirs sing the *Gloria Patri* full after the Psalms for the day. The same tradition has shown itself in the custom of saying it full when the service is said and not sung. The rubric after the *Venite* in the Morning Prayer, and the rubric which directs the recitation of the psalms for the day in the Evening Prayer, say that the *Gloria Patri* shall be said or sung. They do not give the manner of so doing. There is no reason for making a difference. The direction to say the *Gloria Patri* by minister and people after another fashion in the opening versicles of the services is not necessarily a direction to say them in like manner at all other times. Editor THE ARROW]

To the Editor of THE ARROW,

Sir: I send you a Roman Catholic denial of "The Nag's Head Fable". It is an extract from an article by S. M. Brandi, S. J., in the *American Ecclesiastical Review*, for January, 1897.

"What the genuine 'Roman teaching' has been from the very beginning of this controversy we shall have occasion to explain in the course of this article. Suffice it for the present to say that, on the evidence of trustworthy documents, which we have the good fortune to have before us, the *legend of the tavern* was known and discredited at Rome from 1684-1685, when, for the first time, the question of Anglican Ordinations was subjected to the authoritative judgment of the S. Congregation of the Holy Office".

S. J.

BOOK NOTICES.

The Practice of the Interior Life.

By the Right Rev. William E. McLaren, S.T.D., D.C.L., Bishop of Chicago. Milwaukee, Wis.: The Young Churchman Co. Cloth, pp. 235. Price, \$1.00.

This book is dedicated to the Women's Auxiliary of the Diocese of Chicago, before which a considerable portion of its contents was delivered in a day's Retreat by the learned author. It is a very eloquent and spiritual series of short conferences upon the practice of personal piety as the necessary fount of exterior activity in good works. The text is our Blessed Lord's reply to Martha in the house at Bethany and with great beauty of style and wealth of illustration, the author sets forth the prime necessity of the interior life of piety, of quiet, of detachment, of the need of penance, of the Divine Food of the altar, of the treasury of prayer and of the accumulation of grace in the practice of meditation. The tone of the book, as we should anticipate from the author's reputation, is clearly Catholic and refreshing in its directness. We deem it one of the best of books recently set forth for spiritual reading among Catholic people.

Episcopacy and the Anglican Church.

A Series of Questions by a Methodist Minister, with Answers to the Same. By the Rev. Andrew Gray, D.D. Paper, 24 pp. 10 cents. New York: James Pott & Co.

This is a most useful and convincing demonstration of the Divine ordering of that policy known as Episcopacy, of the force of what the

Apostles actually did as their practical commentary upon what our Lord told them to do, and of their actual exercise of the same functions and authority that Bishops claim and exercise in our own day and Communion. The case is strong and Dr. Gray has put it well, without any over-stating. But he should have noted, to prevent any misconception, that the promise of our Lord to be with His Apostle? "unto the end of the world" is fulfilled in His personal Presence in the Holy Eucharist.

Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations.

Addressed to the whole body of Bishops of the Catholic Church. Longmans, Green & Co., London, New York, and Bombay, 1897. Pp 48. Price, 35 cents.

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