



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. II., No. 18.

NEW YORK, MARCH, 1893.

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RECENT events which have been happening in the Roman Catholic Church in this country have shown that the unity and harmony which have hitherto been supposed to characterize the internal affairs of that great body have been largely in appearance only. No Catholic of course would wish to see the spread of a spirit of insubordination to those in authority in any part of the Catholic Church, but it seems too evident that there has been in some cases an autocratic and unreasonable exercise of authority on the part of Roman Bishops, whose results are now becoming evident. We do not believe in the *tu quoque* as an argument, but recent events have rendered it scarcely possible for those of the Roman Obedience to reproach Anglicans with their divisions while they have also shown the unwisdom of those who would fly from these divisions to take refuge in the "bark of Peter."

A great modern preacher on being asked what was likely to be the belief of the future as to the divinity of Christ replied—"How can men think of Christ otherwise than as one who was divine? Are not all men divine? Man was made in the very image of God, and, as His children, they must partake of His nature. So every man has the divinity in him But, Christ was the fulness of divinity."

THE above is a good example of the rationalizing method of treating the words and phrases which have hitherto served to express Catholic belief as to the Person of Our Lord. Heard in the midst of an eloquent sermon the real import of this might not be perceived, but calmly looked at in print, it is seen to be merely a kind of glorified Unitarianism. How does it compare with the "God of God, Light of Light, Very God of Very God," of the great Nicene confession?

Apropos of the Church movement among Scotch Presbyterians, we read lately a description of a "kirk" recently erected there and of its services, which would doubtless considerably surprise John Knox, could he revisit the glimpses of the moon. We read of liturgical prayers, observance of the Church's seasons, weekly celebrations, nay, even a "side altar." It is not surprising to learn that the son of the minister of this Church is studying for Holy Orders at one of the English Universities.

A RECENT Government report shows that the amount of money raised and expended in England during the last twenty years on the building and restoring of churches reaches the astonishing total of over twenty million pounds sterling. It is evident that the old mother Church is pretty much alive yet.

THE present seems to be a time of great religious activity all over the country, evidenced by the accounts the daily newspapers have been giving of "revivals" which have been taking place in various large towns. Deeply as we disagree with the system of religious teaching with which "revivals" are associated, and injurious as we believe their effects very often to be, we cannot fail to be interested in them simply as evidences of the power of religious feeling. More satisfactory reading to us are the accounts which come to hand of "Church Missions" held in different towns, with remarkable success, a success attained by sober, earnest, practical presentation of Christian truth, without resort to sensationalism and excitement. One of the most successful of these missions we read of in the *Christ Church Chronicle* of Elizabeth, N. J. (Rev. Fr. Oberly, Rector.) It was a general mission, taken part in by all the Churches of our communion in that city, well prepared for, well worked and resulting in a decided strengthening of the Church life.

Another very successful "mission" has been that in St. John's Chapel, Trinity Parish, this City, from the Feast of the Purification 'till nearly the beginning of Lent, conducted by Father Christian of Newark, N. J., with the assistance of other priests, and which has also been attended with most encouraging results.

THE *Holy Cross Magazine* thinks it has discovered the inventor of that uncouth double-barrelled title "Protestant Episcopal," which has proven such a sad thorn in the flesh in these latter days. If its information is correct, it was the parish priest of Chestertown, Md., at the time of the Revolution, whose fertile brain brought forth the unlucky soubriquet, the good man being puzzled to know what to call the Church, after the rupture with the old country. The obvious name of "American Church" did not seem to have occurred to the worthy parson, who little knew what trouble and heart burning he was preparing for generations to come.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sundays.—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.
Daily.—Low Mass, 7:30 a. m.; Vespers 5 p. m.
Holy Days, Wednesdays and Fridays—Additional: Second Mass, at 9:30 a. m.
Confessions—Fridays, 2:30 to 5 p. m.
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 6 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, from 10 a. m. to 12 m.

SERVICES IN LENT, 1893.

March 1—March 25.

Daily—Mass, 7:30, 9:30; Matins, 9; Choral Vespers, 5; Five Minute Meditations, after Vespers.
Mondays—Requiem Mass, 8; also in Holy Week.
Wednesdays—Sermons by different preachers, 8 p. m.
Thursdays—C. B. S. Mass, 8; Devotions, 5:30; Confirmation Classes and Instructions on Holy Communion, 4.
Fridays—Half-hour Instructions on the Inner Life, 4:15; Confirmation Class, &c., 8; Confessions, 2 to 4 and 8:30 to 9.

HOLY WEEK.

March 27—April 1.

Monday, }
Tuesday, } Mass, 7:30, 9:30; Matins, 9; Vespers, 5.
Wednesday, }
Maundy Thursday—High Mass, 7:30 a. m. (general communion); Matins, 9; Vespers, 3.
Good Friday—Service of the Cross, 8:30; Matins, 10; Three Hours, 12; Vespers, 5.
Easter Even—Mass, 7:30; Matins, 9; First Vespers of Easter, 8:30 p. m.

KALENDAR FOR MARCH

- 1 We. *St. David, Abp.*, St. Mary's Guild, Monthly Mass, 9:30 a. m., and Meeting. St. Joseph's Guild, 7:45 p. m.
- 2 Th. *St. Chad, Bp* Abstinence. C. B. S. Mass 8 a. m.
- 3 Fr. Abstinence.
- 4 Sa. Abstinence. O. V. B. V. M., Monthly Mass, 8 a. m.
- 5 S. **Third in Lent.**
- 6 Mo. Abstinence. Requiem Mass, 8 a. m.
- 7 Tu. *St. Perpetua, M.*, Abstinence. Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 8 We. Abstinence. St. Joseph's Guild, 7:45 p. m.
- 9 Th. Abstinence. C. B. S. Mass, 8 a. m.
- 10 Fr. Abstinence.
- 11 Sa. Abstinence.
- 12 S. **Fourth in Lent.** Mid-Lent. *St. Gregory.*
- 13 Mo. Abstinence. Requiem Mass, 8 a. m.
- 14 Tu. Abstinence. Sons of St. Sebastian, Conference 8 p. m.
- 15 We. Abstinence. St. Joseph's Guild, 7:45 p. m.
- 16 Th. Abstinence. C. B. S., Mass, 8 a. m.
- 17 Fr. Abstinence.
- 18 Sa. *St. Edward, K.* Abstinence.
- 19 S. **Fifth in Lent.** Passion Sunday.
- 20 Mo. Abstinence. Requiem Mass, 8 a. m.
- 21 Tu. *St. Benedict, Ab.* Abstinence.
- 22 We. Abstinence. St. Joseph's Guild 7:45 p. m.
- 23 Th. Abstinence. C. B. S., Mass, 8 a. m.
- 24 Fr. Abstinence. Bona Mors, Devotions after Vespers.
- 25 Sa. **Annunciation St. V. Mary.** Lady Day. Abstinence. Bona Mors, Mass, 8 a. m. St. Mary's Guild, High Mass, 9:30 (annual).
- 26 S. **Next before Easter.** Palm Sunday. Holy Week. Solemn Mass, 10:45 (Procession).
- 27 Mo. **Monday before Easter.** Abstinence. Requiem Mass, 8 a. m.
- 28 Tu. **Tuesday before Easter.** Abstinence. Sons of St. Sebastian, Conference, 8 p. m.
- 29 We. **Wednesday before Easter.** Abstinence. Confessions: 10-12, morning; 2:30-5, afternoon; 8-9, night.
- 30 Th. **Maundy Thursday.** Abstinence. Mass 7:30, (General Communion); Matins, 9; Vespers, 3.
- 31 Fr. **Good Friday.** Solemn Fast.

APRIL.

- 1 Sa. **Easter Even.** Abstinence. First Vespers of Easter, 8:30 p. m.
- 2 S. **Easter Day.** Masses, 7-8; Choral, 9; Solemn Mass, 10:45; Solemn Vespers, 4.

ORDER OF MUSIC.

Third Sunday in Lent, March 5th.

HIGH MASS.

Processional Hymn 179.....Monk
 Mass in A.....Kalliwooda
 Offertory Anthem "Ave Verum,".....Gounod
 "Jesu, Word of God Incarnate
 Of the Virgin Mary born,
 On the Cross, Thy Sacred Body
 For us men with nails was torn.
 Cleanse us by the blood and water
 Streaming from Thy pierced side
 Feed us with Thy body broken
 Now and in death's agony."
 "O Jesu, hear us, O Jesu, spare us
 Jesu, Son of Mary,
 O Grant us Lord Thy Mercy." AMEN.
 Hymn 312, first and last verses.....Hopkins
 Recessional Hymn 288.....Hayne

VESPER.

Processional Hymn 287.....Hopkins
 Psalms 32, 130, 121, (sixth selection).....Gounod
 Magnificat and Nunc Dimittis.....Mehul
 Vesper Hymn 85.....Mason
 Anthem "Pro Peccatis," (Stabat Mater).....Rossini
 "For His people, unrelenting
 Neath the scourge's sore tormenting
 She beheld His agony;
 Hears the sobbing and the groaning
 Of His latest bitter moaning
 Ere his spirit flutters free."

Miserere (Psalm 51st).....Stainer
 Recessional Hymn 223.....Roe

Fourth Sunday in Lent, March 12th.

HIGH MASS.

Processional Hymn 180.....Gauntlett
 Mass in C.....Silas
 Offertory Anthem "Mary at the Cross" (The Redemption).....Gounod
 "While her watch she is keeping
 Ye that go by, sinners
 Gaze at the Mother Weeping
 Torn by anguish unsleeping
 Ask if anyone bears
 Any grief like to hers."

Hymn 309, Part II.....Webbe
 Recessional Hymn 197.....Dykes

VESPER.

Processional Hymn 256.....Dykes
 Psalms 26, 43, 141, (Fifth Selection).....Roura
 Magnificat and Nunc Dimittis.....Gounod
 Vesper Hymn 87.....Oliver
 Anthem "Crucifix,".....Faure
 "Come, ye that weep, to Him bow down, who sin forgive
 All ye that suffer, come to Him, and taste His grace
 Your trembling hearts before Him place
 Come where He waits with smiling face
 In life's last hour on Him rely, who lives forever."

Miserere.....Stainer
 Recessional Hymn 251.....Herold

Passion Sunday, March 19.

HIGH MASS.

Processional Hymn 110.....Monk
 Mass in E flat.....Prentice
 Offertory Anthem, "Thy rebuke hath broken His heart," (The Messiah).....Handel
 "Thy rebuke hath broken his heart. He looked for some to have pity
 on him but there was no one, neither found He any to comfort Him."
 "Behold and see if there be any sorrow like unto His sorrow."
 Hymn of Adoration 311, Part II.....Willing
 Hymn 184, first and third verses.....Redhead
 Recessional Hymn 188.....Monk

VESPER.

Processional Hymn 105.....Redhead
 Psalms 32, 130, 121, (Sixth Selection).....Gounod
 Magnificat and Nunc Dimittis.....Gregorian
 Vesper Hymn 96 (Vexilla Regis).....Schubert
 Anthem "By Jesus' Grave,".....Farmer
 Words from Hymn 123.

Miserere.....Stainer
 Recessional Hymn 193.....Blumenthal

Palm Sunday, March 26th.

SOLEMN HIGH MASS AND PROCESSION.

Processional, "Come faithful people,".....Sullivan
 Hymn 98.....Teschner
 Introit from "Gallia".....Gounod
 "Solitary lieth the city, she that was full of people!
 How is she widowed, she that was great among nations.
 Sorely she weepeth in darkness."
 Mass from "The Holy Supper of the Apostles,".....Wagner
 Offertory Anthem from "Gallia".....Gounod
 "Now behold, O Lord, look Thou on my affliction
 See the foe hath magnified himself.
 Jerusalem, O turn thee to the Lord thy God."

Hymn of Adoration 311, Part II.....Willing
 Hymn 184, first and third verses.....Redhead
 Recessional Hymn 109.....Dykes

VESPER.

Processional Hymn 200.....Handel
 Psalms 32, 130, 121, (Sixth Selection).....Roura
 Magnificat and Nunc Dimittis, service in C.....Prentice
 Vesper Hymn 96, (Vexilla Regis).....Schubert
 Anthem from "The Seven Last Words,".....Mercadante
 "Lo! upon the Cross suspended
 To appease a God offended
 Our Redeemer, the Word Incarnate
 Gives on Calvary love for hate."

Miserere.....Stainer
 Recessional Hymn 207.....Beethoven

NOTES.

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 after the singing of the Gloria in Excelsis at the Mass on Maundy Thursday until the First Vespers of Easter.

SPECIAL.

Passion Sunday Afternoon, March 18th.

ANNUAL LENTEN RECITATION BY THE CHOIR.

ORDER OF MUSIC.




Prelude to "The Passion,".....Haydn
 Processional Hymn 200.....Handel
 The Seven Words of Our Saviour on the Cross.....Mercadante
SELECTIONS.
 1. Introduction.....Soli and Chorus.
 2. First Word, "Father, forgive them,".....Soprano Solo.
 3. Second Word, "This day shalt thou be with Me,".....Soli and Chorus.
 4. Fifth Word, "I thirst,".....Tenor Solo.
 5. Sixth Word, "Father into Thy Hands,".....Soli and Chorus.
 The earthquake and death of the Saviour.
 Prayer, Orchestra.....Nicodé
 "He was despised," Contralto Solo.....Handel
 "Quando Corpus," Quartett.....Rossini
 Gallia.....Gounod

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:
228 WEST 45TH STREET, NEW YORK:
50 CENTS PER YEAR  SINGLE COPIES 10 CENTS:

THE DANGEROUS ADDITION

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1893

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

NEW YORK, MARCH, 1893.

THE CROSS.

Mid-Lent has come, and now across the path along which the Church has trod, following the footsteps of her Lord, falls the shadow of the Cross. Year after year, century after century has the Church at this season called her children aside for a brief space to consider the tremendous spectacle—a suffering God: year after year the Divine sufferer makes His appeal to the world. “Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow.” Down through the long vista of the centuries, while nations, systems, philosophies rise and pass away, one figure alone remains constant in the ever changing scene—the figure of the Son of God upon His Cross. The noblest efforts of painter, sculptor, poet and preacher for ages have been devoted to setting forth this one theme; still does it remain of inexhaustible interest; still wherever it is faithfully presented does it exercise its wonderfully attractive power over heart and mind, fulfilling His words who said, “I, if I be lifted up will draw all men unto me.”

It may be well then, at this season, to consider what the Cross means to us. “The Cross is the highest symbol under which men have ever embraced and fought” says a great writer, one of the greatest of our times. That is to say, that it is as the symbol of heroic endurance, of devotion and self-sacrifice that the Cross has affected the thoughts and the lives of men. Such a symbol the Cross undoubtedly is, but how much more it is than that can only be realized when we consider Who it was that hung thereon. Men not a few at all times of the world’s history have been found to give up their lives for others or for truth; let our author say why this particular act should have so affected the lives and the thoughts of men that the ignominious symbol of punishment and shame should become for ever after the sign of all that is purest and bravest and best among men. The hand of man can do many wonderful things, but it was not, it could not be, the hand of a mere man, it was the hand, the

pierced hand of the Son of God which, as has been said, lifted the gates of empires off their hinges and turned aside the stream of human history.

As we look at the Cross of Christ, then, we see not merely a grand act of devotion and endurance, but we see summed up, fulfilled, the idea of Sacrifice, which we see everywhere, in all ages, struggling to express itself in the religion of the people: the consciousness of a separation between God and man and of the necessity of a propitiation to bridge over that gulf. On the Cross we see equally the love of God and the sin of man. Too sadly true it is that the Atonement, as presented by many systems of religion which call themselves Christian, has not impressed man with the idea of God as the Loving Father but rather as the stern Judge requiring punishment, demanding a victim. Well may the poet cry out as he remembers how cruelly men have misrepresented their Father in Heaven:

“Forgive thy children when we take,
For that all perfect Love Thou art,
Some grim creation of our heart.”

No, it is not the inflexible Judge we see as we gaze upon the Cross. We see the Son of God Himself “Very God of Very God” taking upon Himself human nature, not this or that man’s nature, but human nature in its fullness, making that nature one in His own Person with the life of God, and offering it upon the altar of the Cross, a perfect sacrifice for the guilt of the whole world that He might thereafter bestow that nature upon us through His Church. This is indeed Love, love which “passeth knowledge,” only to be grasped could we estimate the sin which called for such a sacrifice. For it is only as we look upon the Cross that we realize in truth the sinfulness of sin, when we try to grasp the nature of that agony which included in itself every grief, every smart, every pang of human nature all borne for sin,—for yours, for mine. Let us then this Good Friday, as we fix our eyes upon our dying Lord, pray earnestly that His Cross may become a power in our own lives such as it has never been before, that by its might all sinful affections may be rooted out, that we may bear the Cross with Him—die to our lower sinful self that we may rise with Him to newness of life. Then may we say with the saintly à Kempis: “In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.”

“He that believeth shall not make haste.”—Whatever may have been the original application of these well known words a very obvious application of them is suggested by what has been passing around us, especially in the latter half of

this century, in the domain of criticism as applied to the Bible and to the Christian religion generally. Innumerable almost, have been the theories as to the origin of the Gospels, as to the authorship of the Old Testament Scriptures, as to the Character and Person of Our Lord, each confidently advanced as a final solution, each in turn becoming antiquated and giving way to the next. Meanwhile the Christian need not be perturbed at all this: the Faith is not an invalid shut up in a chamber from which the air must be rigorously excluded and truth has nothing to fear from the fullest inquiry.

The contradictory and changing character of these different theories ought to be a sufficient warning against accepting any of them as final, many of them being entirely conjectural and some having been shown to rest on very flimsy foundations indeed. The truest wisdom for the average person who has neither the erudition nor the time for personal investigation of such questions is simply to wait, and let the critics criticize, "he that believeth shall not make haste." Neither need it be supposed that destructive criticism has a monopoly of scholarship, though, especially in newspaper articles, this is the cool assumption frequently made; the names of Lightfoot, of Westcott, of Liddon, to mention no others are a sufficient refutation of that idea.

In the domain of physical science also in relation to religious faith the wisdom of waiting and of caution in accepting theories is no less evident. Many can remember the sensation caused by the announcement of Darwin's theory of Evolution; how in some quarters it was loudly proclaimed that a death blow had been struck at the Christian faith, and how many excellent persons hastened to revise their theology to make it fit with the new ideas, both equally forgetful of the fact that even by its author the theory was put forth only as a working hypothesis. Since then, we find that Darwinians themselves have broken up into various divisions very widely differing, while some eminent scientists deny the theory altogether.

Many have been the attempted "reconcilements" of religion and science, but science has not yet said her last word and many of the "reconcilers" would have done well to wait and let time and future research test the durability of some of the theories they admitted so readily into the body of their belief. Scientific research has done wonders: it has immeasurably widened the circle of human knowledge, but after all, it is a circle; it is bounded—and beyond lies an Infinite which no science can explain or explain away. "Have any deepest scientific individuals yet dived down to the foundations of the Universe, and gauged everything there?" cries Carlyle—"Alas, not in anywise! These scientific individuals have been nowhere but where we also are; have but seen some handbreadths deeper than we see into the Deep that is infinite, without bottom, as without shore."

THROUGHOUT the length and breadth of this broad land it would seem that in no quarter could the expenditure of money and effort in Church work be made more advantageously than in the far West, in the towns and villages that are springing up with such marvellous rapidity on every hand. There it is virgin soil; in many cases the ground is entirely unoccupied by any religious body and in no cases are there the rooted prejudices which hinder the work of the Church in the East. Now, especially, when sites for churches, etc., may be had for a mere song in comparison with what will have to be paid for them in a few years, it would seem that the Church ought to be up and doing. Those who have been privileged to hear the Bishop of Idaho and Wyoming, discourse in his own breezy and graphic style of his work in the great jurisdiction under his charge, will appreciate how different such work is from what we know in the East, and also how full of hope and promise it is. In one of our missionary publications the good Bishop gives an account of the work of one mission station under his charge which shows how much can be done, even with small pecuniary resources. The work there is in charge of two young men, one until recently a soldier, the other a printer, both of whom have been led to offer themselves for the sacred ministry. Since they took charge they have finished and furnished the Church, organized a boy choir, built up a large Sunday School, prepared for Holy Baptism a number of grown persons and presented to the Bishop a large class for Confirmation. The Bishop expresses some anxiety as to getting funds to send these two young men to the seminary; here is a chance for some of our millionaire Churchmen: surely they could not make a better investment.

A SPECIAL service was held at St. Agnes' Chapel on the evening of February 9, in connection with the Department of Church Music of the General Theological Seminary. The way in which the music was rendered by the choir at this service cannot be too highly commended. The choir is composed entirely of male voices which have evidently been carefully trained, as the richness and clearness in tone was very impressive on this occasion. Some parts of the service were sung without any accompaniment, and among these was the Sevenfold Amen which is often sung by the choir of this parish at Solemn Mass.

The sermon preached by Rev. Henry Oberly is worthy of mention. He dwelt upon the subject of Church Music, alluding to the increase of choral services in the Anglican Communion, and that the services of the church were intended to be sung. He referred to the fact that the prayers of the Jewish Synagogue worship were sung as they are still to-day, so in the Christian Church, reading the services when they can be sung was never known until the Puritans introduced such an innovation at the Reformation. The preacher dwelt upon the importance of musical training among the clergy, so that even if they are placed in parishes where choral services cannot be introduced, their musical training will make them good readers, and enable them to articulate so that every word can be heard. Such musical training will also help them to control the music of their choirs. The sermon altogether was such as could not fail to be helpful to the students and clergy who were present.

ANNUNCIATION B. V. M.

Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove!

Ave Maria! Mother blest,
To whom, caressing and caressed,
Clings the Eternal Child;
Favored beyond archangels' dream,
When first on thee with tenderest gleam,
Thy new-born Saviour smiled.

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.

JOHN KEBLE.

GOOD FRIDAY.

"He is despised and rejected of men."—Isaiah liii, 3.

His pierced hands in vain would hide
His face from rude reproachful gaze
His ears are open to abide
The wildest storm the tongue can raise,
He who, with one rough word some early day
Their idol world and them shall sweep for aye away.

Oh, shame beyond the bitterest thought
That evil spirit ever framed,
That sinners know what Jesus wrought,
Yet feel their haughty hearts untamed:
That souls in refuge, holding by the Cross,
Should wince and fret at this world's little loss.

Lord of my heart, by Thy last cry,
Let not Thy blood on earth be spent!
Lo, at Thy feet I fainting lie,
Mine eyes upon Thy wounds are bent,
Upon Thy streaming wounds my weary eyes
Wait like the parched earth on April skies.

Wash me, and dry these bitter tears,
O let my heart no further roam,
'Tis Thine by vows and hopes and fears
Long since—O call Thy wanderer home;
To that dear home, safe in Thy wounded side,
Where only broken hearts their sin and shame may hide.

JOHN KEBLE.

SOME NOTES ON THE KALENDAR.

12th. *St. Gregory*, surnamed the Great, Pope from A. D. 590 to 604, was one of the greatest, wisest and best of the prelates who have filled the papal chair. No less distinguished was he for his humility, so that the title "servant of all the servants of God" which he applied to himself and which has been retained by his successors in the papacy, was not misapplied in his case, though it has sounded strangely enough from the lips of many of the succeeding wearers of the triple crown. *St. Gregory*, it will be remembered, disclaimed the title of Universal Bishop, which he regarded as Anti-Christian. The memory of *St. Gregory* ought to be especially dear to the Anglican Church, as it was during his papacy and under his directions that *St. Augustine* undertook his famous mission to England which resulted in the revival and strengthening of the British Church especially in the southern part of the island. The story of the British slaves in the market at Rome and *St. Gregory's non Angli sed Angeli* is too well known to need repetition.

St. Gregory was very fond of music and gave great attention to the ancient music used in the Divine offices, which from this circumstance received the popular name of *Gregorian*.

21st. *St. Benedict*, (480-543) was the founder of the famous Benedictine order of monks and of the present monastic system generally. The Benedictine "rule" was one of great severity and *St. Benedict* himself was an ascetic of the severest type.

Holy Week. Innumerable have been the observances and customs which from earliest times have clustered around this sacred season of the Church's year. In reading of the religious customs which abounded in the Middle Ages, especially at this season, one is struck with the craving of the people to realize objectively the events which the Church commemorates. This no doubt arose from the fact that access to books was impossible to the great mass of the people, and also from the fact that that strong feeling in human nature which is so abundantly gratified now-a-days in dramatic representations, etc., had only this field wherein to find gratification. Hence we find that in the commemoration of the events of Our Lord's life, the events themselves were represented with the greatest accuracy as to details, though sometimes in a fashion which would seem incongruous and even irreverent to us. The procession of palms, the washing of the disciples' feet, even the dread tragedy of Calvary itself were all portrayed with painstaking fidelity. Some of these usages still survive, notably the Palm Sunday procession, not however, carried out with the literalness of mediaeval times. The washing of the feet of twelve poor persons, representing the Apostles, was long the prominent feature of the Maundy Thursday celebration at the courts of various kings and princes. It is still performed annually with great ceremony by the Pope, and also by the Emperor of Austria. The Queen of England dispenses with the feet washing, but in lieu thereof presents a certain number of poor persons with a sum of money, known as "the Queen's maunds," which is no doubt at least equally satisfactory to the beneficiaries.

In Rome the services of Holy week and Easter in *St. Peter's* and in the Sistine Chapel of the Vatican attract immense crowds of visitors. The singing of the Miserere and the service of Tenebrae in the Sistine Chapel are especially famous.

NOTES AND QUERIES.

We should be glad to have our readers send us queries for this column. If suitable they will be answered to the best of our ability.

A correspondent writes us to express hearty approval of a suggestion made in a recent article in the *ARROW* as to having the different books of Holy Scripture printed separately, in attractive form, with chapter and verse ignored, and well illustrated. Our correspondent says: "Let the volumes be made as attractive as the secular publications, at least as good and inexpensive as the best of our illustrated magazines, and I am sure that the enterprise would 'pay' and our youth would be once more familiar with the Word of God."

"What is the law of the Church as to the remarriage of divorced parties, and on what grounds does the Church of England oppose marriage with a deceased wife's sister?"

In the life time of husband and wife the sacrament of Holy Matrimony can never be repeated.

See I. Cor. viii, 10, 39. The marriage bond cannot be dissolved. No power on earth has any right to sever the union, as their matrimonial life continues as they have promised "till death do us part." Divorced parties cannot be re-married, such a ceremony is a nullity. Divorce is contrary to the law of the church. "Those whom God hath joined together let no man put asunder." See St. Matthew xix, 4 6. Marriage with a deceased wife's sister is not only forbidden by the Church of England, but also by the Church Universal. Wife's sister falls within the first degree of affinity, and although such a marriage is not expressly forbidden by the Mosaic tables, it may nevertheless fall under the general prohibitions in Lev. xviii, 6, where "near of kin" evidently refers to those related not only by consanguinity but by affinity. According to the Roman code, marriage with a wife's sister was permissible, but in the Christian imperial code marriage with a deceased wife's sister became a vexed question. In the year 355 Constantius passed a law prohibiting marriage with a deceased wife's sister, and although this law was frequently infringed, he denied the name of marriage to such a union, and declared the children to be illegitimate. In this law marriages with a deceased brother's wife and a deceased wife's sister are placed upon the same footing, and became the law of the empire. The canons of the early church place marriage with a deceased wife's sister within the prohibited degrees. A large number of them can be quoted from the fourth century downward. In them we will find that marriage with a deceased wife's sister is not only expressly forbidden, but that such a marriage places the parties under the penalty of excommunication. It is the law of the Anglican Church that marriage is prohibited within the third degree. According to canon law marriage with a deceased wife's sister is as much prohibited by the Catholic Church as marriage with a mother, daughter or sister. By marriage a man becomes related to his wife's family as he is connected by blood with his own, and death of

husband or wife leaves affinity unchanged. Affinity, according to the law of the Anglican Church, follows the rules of consanguinity.

Could you recommend some books for Lenten reading?

ALPHA.

Bishop Taylor's "Holy Living and Dying;" "The Spiritual Contest," by Scupoli; "Introduction to a Devout Life," by St. Francis de Sales; "Lent Lectures," by Rt. Rev. G. H. Wilkinson; "The Example of the Passion," by Fr. Hall; "Some Hints for Lent," by Fr. Hall; "Of the Imitation of Christ," Thomas á Kempis."

The Christian Union of Feb. 18th has a powerful plea for the observance of Lent by "non-Episcopal" churches. It is significant of the change which is coming over many Protestants in regard to the observance of the Church's year. We quote part of the article:

"It is true that setting apart these particular forty days is a purely ecclesiastical, if not artificial act. . . . Nevertheless there is something worse even than ecclesiastical artificiality, viz.: ecclesiastical prejudice, and it is difficult to discover any other reason for ignoring the observance of Lent and substituting for it a new and even more artificial sacred season in the unhistorical and conventional 'week of prayer.' We advise all church communions to recognize the Lenten season. It is a good season for ministers to forget 'the times,' lay aside the ambition to be journalists and the substitution of 'preludes' for sermons, that they may deal with the deeper concerns of the 'life that really is.' It is a good time for the choirmaster to expel the opera from the organ loft and introduce the music of the spiritual life. It is a good time to prepare a course of Sunday evening sermons that shall lead up to, if they do not centre about, the two great facts of human history, the Crucifixion and the Resurrection. . . . Yes, by all means, let us make Lent a universal Christian observance, leading up through Passion week to Easter and the splendid hopes which Easter brought into the world."

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