

POSSESS OUR SOULS IN PATIENCE

CHRIST CHURCH
in the **CATHOLIC REVIVAL** of the Nineteenth Century

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Ralph G. Whedon, Jr.

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Marking One Hundred Years of the Use of
Eucharistic Vestments in this Parish Church

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1963
CHRIST EPISCOPAL CHURCH
Elizabeth, New Jersey

THE
SOUTH
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Dedicated to the memory of
RAYMOND SOUTHACK ROSS
Chorister, Acolyte, and Lifelong Churchman

1886 — 1962 *

* See Page 42

FOREWORD

The recovery of a lost freedom is always an event for grateful remembrance and rejoicing. The Church rejoices today in the recovery of her freedom to worship God with reverence and holiness which comes when we offer Him all that is beautiful to all our senses in token of the total offering of ourselves to His service. What we say with our lips and hear with our ears are only parts of the full harmony of worship, which is enriched by sight, framed in fragrance, felt in the touch of the Divine and tasted with the joy of thanksgiving.

When any of the elements of worship are so emphasized that they divert attention from the whole to the part, our offering is partial, not complete. The drama enacted in the liturgy of the Church, we must never again forget, is a representation before God of what happened in fact in a Life that was perfect in all its dimensions, in all its senses and in all its responses; physical, intellectual, emotional, and spiritual. That Life was sacrificed to make our own more, not less, abundant in the manifestations of the means God has given us to experience the joy of His Creation, and to reveal to Him in our worship, our consciousness of and gratitude for these inestimable blessings.


The circumstances of history, which, for a very short time in the long life of the Church, restricted her freedom in the manner and appurtenance of worship, were most complex. Because of this they were often misunderstood even by those who value their recovery.

It must be remembered that the outward sign by which we convey the inward intention is not something rigidly fixed for all time, but often is modified from age to age. On formal occasions today, the handshake is a salutation of mutual respect when friends meet, or strangers are introduced. In other places, and in other times in the same places, the outward sign might have been a kiss, a rubbing of noses, or profound bows. To use or revive the foreign or older practice is sometimes more likely to cause consternation than to convey respect. Human beings must be forgiven if they misconstrue what they do not understand.

The particular form of the externals of worship then are not in themselves important, except as they reflect a meaning that is understood. The centenary of the use of Eucharistic Vestments is therefore not an occasion for celebration, if it only is to glory in externals. What is worth celebrating is the fact that their use reflected a recovery of the centrality of the Eucharist and symbolized the continuity of the Church today with the Church of the Apostolic Age. However much fashions change, these vestments are the sign by which we know the Faith once delivered to the Saints is the same

Faith we proclaim today, a Faith that demands witnesses in every age. Through these vestments we identify ourselves with those who first wore them, whose witness won them the crown of martyrdom. They remind us that we are called upon in our witness to make sacrifices for the Faith.

This history, then, is far more than a compilation of facts that deal with particular externals which were novel when first used at Christ Church, Elizabeth, in an age which had lost many points of contact with the past. It can serve to reassert our commitment to Him, whose sacrifice for us calls us to offer Him everlasting worship and service.


Alfred L. Banyard
Bishop of New Jersey

INTRODUCTION

"The influence of Christ Church, Elizabeth, and of its system was felt throughout the Diocese and far beyond it, and today its work stands solidly and undisturbedly."

The Rev. Canon Theodore M. Riley¹

Perhaps, the most conspicuous symbol of the Catholic revival in our Church is the use of Eucharistic Vestments, now general throughout this country. Only a few years ago Christ Church was one of a very few churches in this area that used them; now it is the accepted practice in the Diocese.

This began as a documentation that in 1864 our second Rector, the Reverend Stevens Parker, introduced Eucharistic Vestments to Christ Church, and thus to the Diocese of New Jersey. As I checked references and records I became increasingly aware that this was one of the first uses of the vestments in the American Church, and that other practices accepted at Christ Church before 1900 were very advanced Catholic traditionals.

For example, extra-Prayer Book feast days were regularly scheduled at Christ Church in the 1890's, and we have it from Dr. Parker's granddaughter that as Rector of Christ Church he was one of the first in the country to promote "recognition of many Saints' Days by celebration of the Eucharist thereon." By 1879 the Eucharist was sung on Sundays here, and there is evidence that the Choral Mass may have been celebrated a few years earlier. In 1879 our third Rector, the Reverend Henry Harrison Oberly, referred to "celebrant, deacon, and sub-deacon" when describing a sung Eucharist, and by the turn of the century he officiated at Evensong vested in a cope.

It has become evident that if Christ Church was not in all cases the very pioneer, it was at least amongst the first in the whole Episcopal Church to use Eucharistic Vestments, to observe daily services and the weekly Eucharist, to establish a parish for the working people and to actively seek membership of the poor, to discard the pew-rental system, to use and promote plainsong, and to practice auricular confession. Its choir is one of the oldest volunteer vested choirs in the country, and lay acolytes have served here since a very early date.

But these marks are only indications of the really profound influence the parish had in this diocese and nationally. The men who served here, and others who knew Christ Church, were men of great prominence in the Catholic revival in this country, and of some influence in the Church nationally. Its laymen were active in the diocesan and state governments, and its clergy counted among its acquaintances and friends an Archbishop of Canterbury, the Reverend Dr. Pusey of Oxford, the missionary Bishop

Jackson Kemper, and the venerated protector of the Church's doctrine, the Reverend James De Koven. They were men of great scholarship. Their type of leadership helped the Catholic revival attain such momentum by the end of the century that if the enthusiasm had continued the whole Church by now would probably be solidly Catholic. What happened that this did not occur? Suggestions to some of the answers may be found in what follows. And here also will be sensed what was implicit in the Revival - that longing for eventual unity with the rest of Catholic Christendom.

It seemed to me that such a story could be of interest, for here undoubtedly are milestones in the Catholic teachings of our Church nationwide. Thus, while tracing the introduction of the vestments, this account has been expanded to mirror many other events bearing upon the development of Catholic usage.

One word of explanation. It has been necessary in this narration to use adjectives such as "anglo-catholic," "high-church," "low-church," etc. The reader will understand that these words are used in their historical sense and because this is a story out of the past. The writer feels, with many churchmen, that those words are anachronistic to a great degree in the Episcopal Church of today, and uses them only for want of better.

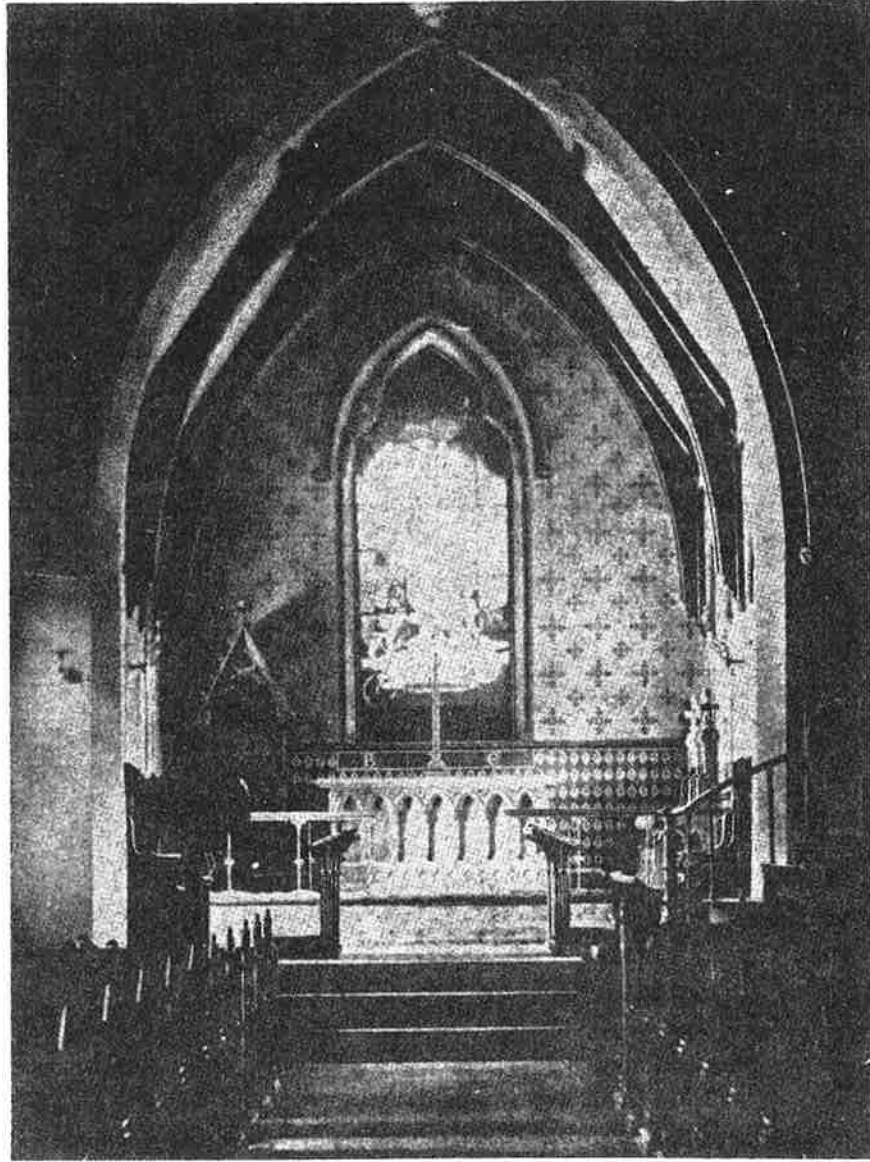
The appendices contain source material and much detail of original nature, but which would have been difficult to work into the text; the interested reader will find the appendices at least as informative as the text. Appendix III contains notes on each chapter arranged in sequence, and references numbered in the text.

Appreciation is expressed to all who have given encouragement and assistance, especially to The Right Reverend Alfred L. Banyard, Bishop of New Jersey; The Reverend Edward O. Hendricks, Rector; The Reverend Dale W. Cosand; The Reverend Canon George E. De Mille; The Reverend Clarence A. Lambelet; The Reverend Walter J. Moreau; Mr. Gustave Bittrich; Mr. Sterett R. Prevost, Jr.; and Mr. Thomas M. Whyte, Jr.

R. G. W., Jr.

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Christ Church in 1859

The altar, lectern, office chairs, bishop's chair, sedilia, are all original 1853 furnishings still in use today. (Reprint from a rare photograph.)

I

A NEW TURN



"The Bishop stated recently that he had received more candidates for orders from Christ Church than from any other parish in the Diocese, and of the present candidates and postulants, more than half are from that parish."

from The Living Church
December 24, 1904

The influence of the Oxford Movement in England on the Episcopal Church in the United States was great, particularly through the published tracts of its leaders, the exchange of correspondence between churchmen here and in England, and the reiteration of the principles of that Movement in tracts published here. Although the problems in England with its State-Church were somewhat different than those here, it is well to remember that the re-awakening in England and the United States was based on the following resurrected precepts: that the Book of Common Prayer had preserved Catholic liturgy, that the Apostolic Succession and the legitimacy of our clerical orders had been retained, that the Creeds of the Church demanded Catholic sacramental observances, that as a Communion of the Holy Catholic Church this branch must serve all people at all times in all places. Thus was the Episcopal Church propelled into social action as well as into a re-examination of its doctrine.

The revival came when our Church served mostly the monied classes, when the church doors were closed except for one service on Sundays, when the Holy Communion was administered but once a month at best, when receiving one's communion was a really rare event, when the Episcopal Church was hardly distinguishable from the Protestant denominations. Within a few years the teachings of the Oxford Movement and of the Catholic Revival in the Episcopal Church had moved the clergy and laity into vigorous action.

The impact of these precepts on this community in the 1850's after the founding of Christ Church was great, and can be measured in the words of our first Rector:

"And, although it is less than seven years since this Chapel was consecrated, we have already seen many of the principles which we have striven to teach, as for example, the duty of Christians assem-

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bling together for daily public prayer, recognized and partially adopted by those who once looked upon these things as works of supererogation."2

"With one hundred and eighty-six communicants on our list, so large a proportion of whom come from the laboring classes of the population, whose time can scarcely be said to be their own, that not much more than one-half of the whole number has ever been gathered on any one occasion, we have had for more than a year past an average of about sixty communicants every Sunday; and on more than one occasion of late my heart has been deeply touched by the sight of our chancel rail filled entirely with young men who had knelt there thus to acknowledge their Saviour before men, and to receive the pledges of His love.

"It is possible that the large number in attendance at our services may in a measure be accounted for by the outward 'beauty of holiness' with which we have always endeavored to surround the services of the sanctuary. From the outset we determined that everything here should be done not only decently and in order, but in entire accordance with the letter and the spirit of our sublime Book of Common Prayer. And my own parochial experience has fully satisfied me that there are more devout hearts in every parish secretly longing and praying for a return to these primitive usages than any pastor conceives who has not made the actual experiment of their trial."3

And while the precepts of the Sacraments and of the liturgy were emphasized, their corollaries - the love and evangelizing of fellowmen - were not neglected. During the first three years alone, while heavily burdened with organizing and with debt, an amount of money equal to more than two-thirds of the income devoted to the support of the clergy and for parish expenses was given to the poor and to missions; and of this during the first year only \$22.38 more was spent for the parish expenses and its clergy's support than for the relief of the poor; and in the second year only \$121.42 more!4

The times were hard and the poor were much with us, and this parish's concern was graphically portrayed by our pastor in 1858:

"I have never witnessed such scenes of suffering as the past winter has revealed, and I trust we may never look upon the like again. I could have taken you to family after family who less than twelve months since would have scorned the idea of begging or asking an alms from anyone, who were compelled from want of bread to relieve the hungering cries of their children gathered around a fireless hearth, to sell article after article of their clothing until they were left with scarce enough to cover their nakedness. A kind Providence sent us a mild winter which averted open violence from our cities.

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But, I verily believe, that had it not been for your alms and the unwearied labors of our devoted District Visitors, there would have been cases of death proceeding from cold and hunger within the sound of our own bell."⁵

And the borders of the parish did not contain the zeal of our clergy. Within the first few years they caused a nearby burned church to be rebuilt and staffed it, and they caused another to be founded.

Most of this story will have to do with ceremonials; since the return of the Eucharistic Vestment was in itself a visible sign of the return to Catholic practice, so was the emphasis on ritual and ceremony a result of the revived Catholic teachings. And, important to this parish, no new ceremonial was introduced here without the meaningful teaching it symbolized first being thoroughly propagated. Those teachings cannot be overlooked, for without them the Vestment, the vested choir, acolytes in red cassocks, Evensong sung in cope, incense -- what have you -- would have been pretence and folly; and it would have meant little that at Christ Church in 1864 Vestments had been introduced to this diocese, or that here in 1899 was probably the first ordination in New Jersey by a Bishop vested in cope and mitre.

It is the implied theme of this review that the emergence of this parish and the Catholic teaching and observances that followed did indeed have an effect upon the course of the times. Outstanding testimony to this is in the recognition given it by the men that were known here: De Koven, Kemper, Hoffman, Dix, Mahan, Seymour, and undoubtedly others not recorded.

That the inception was not particularly promising was indicated by the Very Rev. E. A. Hoffman, Dean of General Theological Seminary, forty years after the founding of Christ Church. The following quotations are from an address he made in 1893:

"In 1853, when this parish was organized, Elizabethtown had a population of less than 4,000 persons. The religious element of the community, as in the state, was very largely Presbyterian. They had three large, flourishing congregations, ministered to by beloved pastors of marked ability. The old church (St. John's), with a feeble, struggling mission at the Port, was all that represented the churchly element. Although it had been enlarged in 1840 to a building forty-five feet wide by sixty-six feet long, and had enjoyed for twenty years the faithful ministry of the Rev. Richard Channing Moore, it had only a small congregation. It numbered less than one hundred communicants."

"The system of free churches, which we had advocated, was ridiculed in the leading church review as something which posterity would catalogue with other exploded dreams of the nineteenth century."

"A little manual, prepared for the use of those who received the

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weekly Communion, was characterized by a prominent Church paper as unworthy of review, because such a custom would never be known in this country!"

"The doctrine of the Sacraments and the claims of the Church, which are generally acknowledged now to be found in the Book of Common Prayer, were then derisively spoken of (it was shortly after the defection of Newman) as Newmania on the soil of New Jersey."

". . . . the young rector who only preached and practiced that which he had been taught by such men as Wilson and Turner, Ogilby and Haight, in the old seminary on Chelsea Square, and which he still preaches and practices without any variation or change -- was then denounced as a Jesuit in disguise, and gravely described, in a carefully written volume, as one whose teaching was as far removed from Protestantism as it was possible to be and yet remain in a Protestant Church."

". . . . we have lived to see the daily prayer and weekly Eucharist -- in which, at one time, this parish stood almost alone in the United States, even though they were undeniably of Apostolic practice and provided for in our Book of Common Prayer -- spreading throughout the Church, and becoming, thank God, recognized as an essential part of the spiritual life of well-ordered parishes."

"Then the Church in this city had only one hundred and twenty-eight communicants; today she has about twenty-five hundred; so that while the population has increased ten-fold, the communicants have increased twenty-fold."

"The heart of the nation is beginning to yearn more and more for the Catholic faith of the Church of the Living God. From all sides there comes up the longing cry for the unity, stability and sobriety, combined with the liturgical worship of full sacramental grace, which alone can be found in the One, Holy, Catholic and Apostolic Church."

There follow in here evidences that these Catholic teachings proceeded progressively through the years, and that there was no regression. It is difficult to assess the effect of a parish's teaching over a long period of time; but it is certain that Christ Church had some substantial measure of responsibility for the development of Elizabeth into a strong Church city by the end of the century; for strong it was as reported by The Living Church in 1903:

"Elizabeth has the honor of being the strongest Church city in the country, in the ratio of communicants to population."⁶

It has been said of the High-Churchmen that the lover of things is a "Spike" and the lover of persons is a Catholic. Fortunately for this parish

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our first three Rectors were more concerned with persons than things, and without this quality all the Catholic teaching would have been without example, and all the Catholic symbolism without meaning.

Having established Christ Church as a free church, that is, one with all pews open to all people at all times, the next move was to live up to the ideal and to bring the less fortunate into the parish; and this was done as planned, in the words of the same E. A. Hoffman, our first Rector:

"The parish will be divided into districts, each of which, under the supervision of the Rector, will be placed under the charge of a member of the parish. They will consider themselves, through the ministers of the parish, responsible to God for the poor and indigent people living in their several districts. They will search for the sick and the poor, that they may be relieved. They will find out those that are living without God in the world, and in the neglect of His Church. Their rule of action will be the relief of all within their reach, but especially those of our own household of faith. Money will be sparingly given, and in no case will relief be granted until it has been inquired into. Cases of spiritual want will be immediately reported to the clergy. And that there may be unity of action, and equal distribution to all, they will meet the Rector every second Tuesday evening in the school-room, when each case will be reported.

"The careless will be brought to church. The hungry will be fed, and the naked clothed, and the sick visited. And, what is best of all, we shall realize the brotherhood of our humanity -- the unity of our membership with Christ -- and communion one with another."⁷

This system was continued through the Rectorships of Dr. Parker and Dr. Oberly⁸ and is a true measure of their convictions in the Catholic faith.



EARLY CHURCH LEADERS AND THIS PARISH

"The Church too has had her prophets, a long line of them, a band of glittering stars, accentuated with names like those of S. Paul, S. Athanasius, S. Anselm, Savonarola, Luther, Laud, Pusey, and De Koven. Each has found his generation wandering in unlawful paths, and each has proclaimed his message - 'This is the way, walk ye in it.'"

The Rev. H. H. Oberly⁹

This parish was greatly influenced by outstanding ministers of the Church.

First, there was the Bishop of New Jersey when Christ Church was built in 1853, the Right Reverend George Washington Doane,¹⁰ who, to insure that his clergy were properly garbed, carried about a suitcase filled with surplices. Where no surplice was the custom before the Episcopal visitation, they certainly were used afterwards! Bishop Doane was a vigorous high-churchman of the old school, a target of machinations of the opposing camp in the Church, and a person about whom many legends grew. Having known the Hoffman family well, he was happy to place young Eugene Hoffman at Christ Church as his first parish; and here the twenty-four-year-old priest pioneered many of Bishop Doane's theories: the free church, the daily service, the weekly Eucharist, the parochial school.

Eugene Augustus Hoffman was four times nominated to be bishop but finally crowned his career as the distinguished and beloved Dean of the General Theological Seminary for many years. Dr. Hoffman's place in the history of the Church is secure. He was Chairman of the Building Committee of the Cathedral of St. John the Divine, and a delegate to General Convention seven times. He was President of Trinity School, President of the New York Historical Society, and a fellow of the American Museum of Natural History. He held degrees of Doctor of Divinity from Rutgers University, Racine College, General Theological Seminary, Columbia University, Trinity College, the University of Oxford, England; he received L. L. D. degrees from King's College, Windsor, Nova Scotia, the Univer-

sity of the South, and from Trinity University, Toronto. 11

The Reverend Eugene Hoffman was a true convert to the Oxford Movement. From a family of wealth and prestige, he graduated from Rutgers College and went to Harvard for further study. While living in Cambridge he became acquainted with clergy of the old high-church school. Although he then identified himself as being low-church, he was soon reading all the tracts and books that he could find concerning the Catholic origins of the Church. At the same time, favoring his interest in the natural sciences, he joined an expedition into the areas west and north of the Great Lakes, then still little known to the white man. There he learned the ways of the Indian, learned to exist on bare necessities, learned the rigors of hard life, and observed all manner of men. This zest for adventure and for trying the untried was to characterize his future career in the Church. His scientific mind and humanist inclinations combined at an early age to make him a ready agent in an adventuresome time for the church.

He decided while at Harvard that his calling was to the priesthood. Because of his interest in the west and in the heroic efforts of the newly established Church school at Nashotah, he thought of going to that seminary at first, but was persuaded to enroll in General Theological Seminary by Bishop Doane.

He became an enthusiastic disciple of Bishop Doane's; and every bit of the revolutionary program that Hoffman instituted at Christ Church, although rooted in the writings of the Movement begun at Oxford, can be attributed to the encouragements from Bishop Doane. For it was he who was the foremost in the country in advocating the parochial school, the Church boarding school, the Cathedral system of diocesan administration, the observance of Catholic discipline and the practice of daily liturgical worship. And it was Bishop Doane, more than anyone else of his time, who awakened the Church in this area, who almost single-handedly pulled it out of a deep sleep and showed it its Catholic heritage, and made it aware of our historic links through the Book of Common Prayer.

The Right Reverend Jackson Kemper, 10 the great missionary Bishop of Wisconsin and the Northwest Territory, now commemorated each year by a great number in the Church, officiated at Christ Church, as did Milo Mahan in whose memory are dedicated our high altar windows. Bishop W. C. Doane of Albany said that Dr. Mahan was "certainly the foremost priest in the American Church, her ablest theologian, her soundest and best furnished mind, the wisest counsellor I ever knew." And Bishop G. W. Doane (father of the Bishop of Albany) of New Jersey on his death-bed expressed the wish that Mahan succeed him. 12 It was Dr. Milo Mahan who introduced Eucharistic Vestment at St. Paul's, Baltimore.

The famed Rector of Trinity Church, New York, Dr. Morgan Dix, was known to Christ Church as early as 1872, and officiated and preached here on many occasions. And Dr. George Seymour, predecessor to Dr. Hoffman at General, preached at Christ Church as early as 1878, and officiated at later dates. He was Dean of General Theological Seminary and

later Bishop of Springfield, Illinois.

Our second Rector, the Rev. Stevens Parker, was a classmate of James De Koven at General Theological Seminary. De Koven was a brilliant leader for the Catholic cause during the 1870's. His defense of Catholic doctrine and practice made him saint and martyr, or scoundrel and Romanist, depending upon one's point of view. He, too, is now commemorated annually in many parishes.¹⁰ A year after Parker became Rector he introduced colored stoles and Eucharistic Vestments of white linen. He was a graduate of one of the most distinguished classes of General Theological Seminary (the class was prepared for graduation by The Rev. Dr. Milo Mahan, who certified it as "Dean and Chaplain") which produced not only De Koven, but Bishops Knight of Milwaukee, Seymour of Springfield, Brown of Fond du Lac, and Dr. Thomas Richey. Dr. Parker was recognized as a fine writer and a scholar of the Church, succeeded Dr. De Koven as Warden of Racine College, and took active part in the framing of the Constitutions of the Dioceses of New Jersey and Milwaukee. He was several times deputy to General Convention.¹³

Stories persist to this day of the saintliness of Dr. Parker: his trudging through the snow in the dead of night taking kerosene oil to a family with no fuel; of his taking into the rectory a foundling and raising her to adulthood with his own family; of his literally working himself into poor health through his tireless efforts for his charge.

While Dr. De Koven was Warden of Racine College he greatly influenced a student there, Henry Harrison Oberly, who became our third Rector and who introduced colored silk Eucharistic Vestments to our parish in 1883.¹⁴ Dr. Oberly was personally tutored by Dr. De Koven and became an authority on liturgical research and church music, especially plainsong. His authorship included works on the Book of Common Prayer wherein he was a champion of its Catholic heritage. While Rector of Christ Church he was six times delegate to General Convention, often taking leading roles on the convention floor. He was for many years a member of the Standing Committee of the Diocese of New Jersey and an active member of the Executive Committee of the Church Congress.¹⁵

Of such stuff were the men of the great period of our Church's Catholic revival made.

The careers of these men were interwoven not only in friendship and a zeal for their work in the Church, but also in an extraordinary pattern of succession.

In 1874 Dr. De Koven was proposed as Bishop of Wisconsin. The opposition sought a compromise candidate in the Reverend Eugene A. Hoffman (then Rector of St. Mark's, Philadelphia). Hoffman's nomination quickly gained support until, learning that it had been used to counter De Koven, he asked that his name be withdrawn. When Hoffman resigned the Rectorship of St. Mark's in 1879 to succeed Seymour as Dean at General, his vestry elected De Koven as Rector. But De Koven declined the call, only to die the next day. Upon De Koven's death, the Reverend Stevens Parker re-

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signed the Rectorship of Christ Church, having been called by the trustees of Racine College to fill the vacancy. To succeed Dr. Parker the vestry of Christ Church elected the former student of Dr. De Koven, the Reverend H. H. Oberly.

With men of this calibre fostering the early years of Christ Church, Catholic practice and ceremonials naturally followed.



III

THE BEGINNING AND PROGRESS OF CEREMONY IN THE PARISH



"No ceremonial or adjunct of worship has ever been introduced until the teaching it has symbolized has been clearly, plainly, and emphatically taught. When, in the judgement of the Rector, the teaching has been understood and imbibed by the parishioners, then, and not until then, has it been fixed by an objective presentation. For example, after the rule of a fasting communion had been fully and persistently taught, an early Celebration of the Eucharist was made the rule, in addition to the late Celebration. As the teaching in regard to the offering of the Eucharistic Sacrifice, and the worship of Christ in the Eucharist were developed, the ceremonial was made to correspond with increased belief. In consequence of

this policy the parish has regained nearly all that glorious Catholic heritage which had been taken from the Church by Cromwell and the Commonwealth."

from a sermon by
The Rev. H. H. Oberly
Easter Day, 1913¹⁶

From the beginning the physical properties of Christ Church lent themselves to ceremony. The stone altar, the Bishop's chair, the sedilia, the lectern were all marked departures from the then current "triple-decker" arrangement of communion table, reading desk and pulpit which, for example, were the furnishings of our mother parish, St. John's, in 1853.¹⁷ And Bishop Doane made immediate point of publishing two special services for Christ Church which in their processions and responses were ritualistic for that day.¹⁸

With the building of the new sanctuary and choir in 1870, a greater use of ceremony was possible and the immediate result was the expansion and vesting of the choir. Although there is written record of choirs being vested in the United States as early as 1798,¹⁹ the practice had lapsed and

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its return in the late 1860's was looked upon as a mark of extremism. In 1868 the Bishop of Ohio had forced the rector of St. Paul's, Columbus, to disband his vested choir because it processed while singing and was vested in surplices.

On the occasion of his twenty-fifth anniversary as Rector in 1904, Dr. Oberly observed:

"It may surprise you to be told that then an altar cross was a mark of Romanism and that not more than three or four were to be found in the Diocese; today there is probably hardly an altar in the Diocese of New Jersey without one. Then, I believe the little chapel near South Amboy, called the Doane Memorial, was the only church where altar lights were used; and now the lights are seen on the altars of fully a third of the churches of the Diocese. Then there were but three vested choirs in the Diocese; but in a few years they increased so rapidly that the Choir Guild had to divide and then disband, because no church could hold the singers. Twenty-five years ago there were not more than four or five churches in the Diocese where the Holy Eucharist was celebrated weekly; now the weekly Celebration can almost be called the diocesan rule."²⁰

As early as 1871 Grace Church, Newark, had candles on the altar, but Christ Church not until 1885. Offerings of flowers were introduced on the altar here the same year as the altar cross, 1859, even though in a neighboring church a warden in the same year seized the flowers from his altar and threw them into the street. Such was the temper of the time. In the same period the wooden cross on our parochial school building was destroyed, and a leading parishioner wrote to the Rector urging him to discontinue the floral offerings.²¹

The processional cross was first used here at Sunday School services, and later in 1884 was first used in choir processions. In 1881 acolytes first served and were organized into a guild in 1885. Red cassocks for the acolytes were introduced in 1888.²²

Morning and evening prayer had from the very first in Christ Church been said with chanted canticles and psalms, but it was not until 1871 that a full choral Evensong was sung; and we know that Dr. Oberly vested in cope for Evensong by 1904.²³

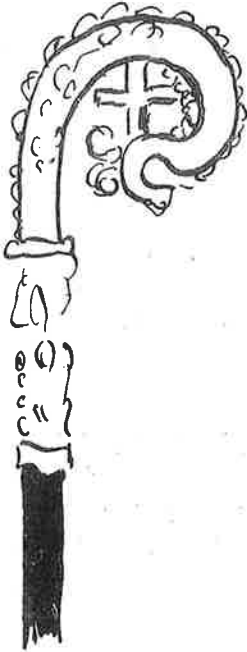
Dr. Parker sang the Eucharist, and, appropriately, he is memorialized in the parish by a Missal based on the Book of Common Prayer with music for the celebrant's parts, and containing many engraved illuminations. This Missal was used by Dr. Oberly at all "High Celebrations" and is still used on occasion today. Incidentally, Stevens Parker knew what he wanted. In 1877 the choirmaster wrote to the vestry: "Last evening the Rev. Mr. Parker informed me that the new 'Gloria in Excelsis' now being rehearsed by the choir will not be permitted to be sung nor would he allow any new thing to take place unless he selects the same." At the

vestry meeting the Rector "made a statement of the rights and duties of the ministers in the matter of music in the church" and the choirmaster was soon sent packing.²⁴

The full choral Mass was introduced upon Dr. Oberly's first service as Rector on Whitsunday, 1879. In 1887 the extra-Prayer Book Benedictus qui venit (Blessed is He Who cometh in the name ...), and the Agnus Dei (O, Lamb of God, Who taketh away ...) were first sung.²⁵

This concern for liturgical expression, however characteristic of this parish, also was displayed in the awareness of the whole Church that the Book of Common Prayer was rooted in Catholic liturgy; and during this particular period great efforts were made to revise the prayer book to reflect those ancient heritages even more. Finally in 1892 General Convention approved forty-three out of fifty-two proposed changes, including the addition of the three-fold Kyrie, the addition of the Ash Wednesday Penitential Office, and other markedly Catholic additions to every section of the Book.²⁶ This was the first revision since the adoption of the Book of Common Prayer in 1792. The Living Church on October 22, 1892 enthusiastically editorialized "... we shall henceforth possess the Liturgy of the Anglican Communion in the most satisfactory form in which it has ever been cast." And the respected Rector of Trinity Church, New York, commented: "The Book comes out from the fires not only unharmed, but greatly strengthened as a witness to old Church ideas and Catholic teachings."²⁷

There is no evidence whatsoever that, in all the emphasis on ceremony and its relation to the teachings and missionary accomplishments, the Book of Common Prayer was not followed to the letter during these years of great progress in Christ Church. Thus, the three-fold Kyrie was not used until adopted into the prayer book, the Gloria was always in its prayer book place, and the celebration of the Eucharist always followed the prayer book form. This was done with a profound sense of loyalty despite convictions that many then existing forms were in error and should be corrected, as is clearly shown in Dr. Oberly's comments concerning the Book of Common Prayer quoted in Appendix III. At the same time, without adopting the ceremonial characteristics of other Communion, practically all the ritual we are accustomed to today was the norm before 1900. This approach was an example of accenting the visual aspects of devotion while retaining the order agreed upon by the Church politic. The result was an orderly progression to the fulfillment of what is today almost universally accepted in the Episcopal Church. If this wise approach had not been taken the adverse reaction to be described would undoubtedly have been more serious.



INSTANCES OF 19TH CENTURY ANGLO
CATHOLIC CEREMONY AND OTHER
PRACTICES IN THIS PARISH

"Whitsunday Sun. May 21, 1899.

..... Said Mass at 7, administered chalice at 8:30, preached at Matins at 10:30, sang Mass at 11:45, sang Office and catechized at 4 P. M.

..... Sang Evensong and made address at 7:45, married couple at 9:30 congregations large. Wore new red chasuble first time. It has been a happy day."

from diary of the
Rev. H. H. Oberly

Today hardly an eyebrow would be raised, but in the 1870's and 1880's the progress of ritual as an expression of the liturgy was still a lively topic. Realizing that they were advanced ceremonials for those days, Dr. Oberly recorded several descriptions of services at Christ Church which are worthy of note:

1. His Institution as Rector in 1879 "on Corpus Christi":

"At 10:30 A. M. the procession consisting of eighteen choristers and choirmen vested in cassocks and cottas, and twenty-five Priests in surplices (most of them wearing white stoles) with the Rector-elect, supported by the Wardens and the Bishop, entered the west door of the church singing Hymn 138. Morning Prayer was intoned by the Rev. S. P. Simpson of Irvington. The first lesson was read by the Rev. W. S. Langford, Rector of St. John's Church in this City, and the second lesson by the Rev. F. M. McAllister, Rector of Trinity Church in this City.

"Morning Prayer ended, the Rector-elect, with the Senior Warden, John Whittaker, Esq., on his right hand and the Junior Warden, William P. Barber, Esq., on his left, advanced to the sanctuary rail. The Bishop then said the Office of Institution. The ceremony ended, Hymn 270 was sung, and at its conclusion the Rev. Morgan Dix, D. D., Rector of Trinity Church, New York, ascended the pulpit. After pronouncing the Invocation of the Most Holy Trinity, he announced his

text a part of the 35th verse of the 8th chapter of St. Mark's Gospel 'Whosoever shall lose his life for My sake and the Gospel's, the same shall find it.'

"After the sermon Hymn 210 was sung as the Introit, at which time the new Rector went to the altar, vested in Alb and Chasuble, attended by the Rev. C. J. Olmsted, Assistant Minister of Trinity Chapel, New York, and the Rev. Wm. Richmond, Assistant Minister of St. Mark's Church, Orange, Northern New Jersey. Mr. Olmsted served as Deacon and Mr. Richmond as Sub-deacon. The service was choral throughout. A large number of communicants received the Sacrament."

2. In 1885 the Fifth Annual Festival of the Choir Guild of the Diocese of New Jersey was held at Christ Church. This guild was composed of the eight surpliced choirs of the diocese, of which in attendance were: St. Mary's, Burlington; Christ Church, Bordentown; Trinity, Princeton; Christ Church, South Amboy; St. James, Long Branch; and Christ Church, Elizabeth:

"The procession was headed by an acolyte bearing a banner. The processional cross was carried between the choir and the clergy. The processional hymn at the Celebration was 'Daily, daily, sing the praises' by the Rev. W. Fleetwood Sheppard. The Introit was Ps. 122 (VII tone, first ending) and Antiphone by A. H. Messiter.

"During the Introit a second procession entered through the transept, crucifer, two acolytes, sub-deacon Rev. A. B. Baker, deacon Rev. R. B. Post, celebrant Rev. H. H. Oberly. The music of the Liturgy was by Dr. Monk in 'C', and embraced all the numbers.

"During the administration of the communion was sung Hymn 80 to an ancient melody. During the ablutions Nunc Dimittis was sung to Tonus Peregrinus. The Altar was richly vested and on the retable were vases of flowers and lighted candles.

"Evensong was sung by the Rector as officiant the Psalms were 47, 48, and 49 sung to Gregorian Tones. The canticles were Magnificat and Nunc Dimittis, by Ferria Toges. The sermon was preached by the Rev. Dr. Dix."

3. In 1899 two Christ Church men were ordained priests by Bishop Seymour of Springfield, Illinois, and Dr. Oberly noted in his diary:

"III Sunday after Trinity, June 18, 1899.

"Fine weather. Said Mass at 7:30, Matins at 9. Ordination at 10:30. Bishop Seymour preached a wonderful sermon of one hour. E. B. Nash and W. W. Way ordered priests. I presented the candidates, sang Litany, and served as Deacon. E. B. S. Sub-deacon, Roche Bishop's chaplain. Bishop wore cope and mitre, Chalice

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and Host delivered to ordinands vested with Chasubles. Six acolytes assisted. Bishop departed after lunch. "

4. And in 1904 after the Diocesan Convention at Christ Church:

"Tuesday, May 3, 1904.

"The 120th Annual Convention of the Diocese of New Jersey opened with Mass at 10:30. Bishop celebrated. Clergy composed choir;³² Choral short Evensong; I sang office Triumph for Plain-song Mass was Merbecke. Bishop said we had set a new standard which he hoped would always be followed. "

In the past few years church periodicals have given many accounts of parishes that have adopted variations of the educational "Instructed Mass," the celebration of the Mass with a lay reader interjecting explanations as the ceremony proceeds. It is interesting to note that this "modern" approach was used in Christ Church seventy years ago. From the Christ Church Chronicle, March 1896:

"The attendance at the interesting celebration of the Holy Eucharist for children on Saturdays is gratifying. The Curate celebrates, and the Rector, habited in his cassock, stands or kneels in the nave among the children. From time to time he announces the page in the prayer book, tells the children when to stand or kneel, leads the responses, and gives brief and terse explanations of the service as it proceeds, not interrupting its course. The children are very devout, and respond and sing earnestly. "

While the Rector here, Dr. Oberly was delegate to General Convention seven times, and served with distinction on several committees, notably those on Christian Unity and on Prayer Book Revision. It is interesting to note his feeling about the Kyrie. From the Christ Church Chronicle, April 1896:

"Kyrie Eleison, Christe Eleison, is Greek for Lord have mercy upon us; Christ have mercy upon us It has been suggested that the Greek form should be restored to our prayer book, so that this cry for mercy should go up to God in one language all over the earth. If the Kyrie were used it would form a real bond of union between the separate parts of Christ's Church. "

In 1894 Dr. Oberly gave permission to the editors of the Parish Choir, a national publication, to publish the plainsong versicles and responses used at Christ Church.²⁸ The Christ Church Choir had attained a modest fame, and in celebrating its twenty-fifth anniversary in 1896, the Rector wrote ". and we felt a pardonable pride in remembering that it

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is one of the oldest in the country, and perhaps the only one that has so long a continuous existence as a volunteer, as well as a vested choir." He went on to describe its history and organization in detail, rendering a rather full description of its Sunday duties:

"The services of the choir are required on Sundays at Matins (10:30 AM), Choral Celebration (11:45 AM), and Choral Evensong (7:45 PM). At Matins the musical numbers are the Canticles, Glorias, and three hymns. The Te Deum is always sung to figured music. At the Celebration a complete Mass is sung, with four or five hymns. At Evensong the Psalms are chanted, Magnificat and Nunc Dimittis, anthem after the third collect, and four hymns are sung. From nine to twelve different hymns are sung every Sunday.

"During the past year the choir sang twelve different Masses, ten settings of the Te Deum, eleven of the Magnificat, nine of the Nunc Dimittis, and twenty-eight anthems. "29

Dr. Oberly's dedication to plainsong can be sensed in his assertion that the "foundation of all enduring ecclesiastical music, whether English or Continental, is plainsong, and that is directly descended from music sung in the tabernacle as early as the time of David."

But in all this the good priest warned Christ Church to remember the purpose, that it "is not a musical display of the powers of the choir, nor a performance for the delectation of the people, but an offering of praise to God in the highest form of musical art unless it is so regarded it is an intrusion into the reverent sequence of the service"28

The examination of printed and hand-transcribed music in the parish files from the last century establishes that plainsong has been used for as long as the Mass has been sung in this parish. The versicles and responses, sung at the Offices from the beginning of the parish, have always been plainsong. Thus for one hundred and ten years plainsong has been used here at Morning or Evening Prayer, and for eighty to ninety years continuously at the Sunday Mass. The melodies were those traditional Gregorian, used all over Catholic Christendom.

There are in our files yellowing settings of plainsong Masses and some Psalm cards with tones. Today we are still singing those Masses; the Psalms are pointed slightly differently in light of modern scholarship. The only possible difference between the melodies of the Masses as sung here today and those sung eighty years ago is the difference that modern scholarship has made available to the contemporary musician. It is clear that Christ Church has been a "plainsong Parish" from the very beginning and that we were fortunate in early having rectors of musical ability; in their own longhand transcriptions they left us silent evidence in many fragments of Mass settings (useless now because they are incomplete) testifying to their musical ability and to their devotion to the traditional worship of the Church.

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It should be made clear that in the several preceding references to "deacon" and "sub-deacon" at the Choral Celebrations of the Mass, the descriptions were of assistants who at that time were probably vested only in surplice and stole and acted as readers of the Epistle and Gospel, and who did not in those days assist in the more elaborate solemn detail that later became a custom in this parish and as witnessed by Dr. Oberly in the Church of the Advent, Boston, and in St. Clements, Philadelphia, as shown in Appendix I. The ceremonial practices here through the turn of the century were closely coupled with the missionary endeavors within and outside the parish life, and where there was no object to be gained by the introduction of further ritual none was attempted (see the lead quotation to III).

However, the ten-year period of the 1890's witnessed in Christ Church a great harvest of what is finally now customary in the Episcopal Church. Genuflection in the presence of the Blessed Sacrament and at the Incarnation in the Nicene Creed became usual, auricular confessions were not uncommon, priests were referred to as "Father" (a distinct change from Dr. Oberly's 1879 use of "Mister"), and some time in that period the rector began to wear a biretta. We can be certain that the celebrant's physical attitudes and gestures during the liturgy were the same then as in most Anglo-Catholic parishes today, that the whole Mass was sung including the Epistle and the Gospel and all versicles and responses; and we know that the acolytes then served in the same manner as today, using the sanctus bell and all other adjuncts of Church ceremony save incense.

We can be sure that there has been less ceremonial change here since 1900 than during the fifty preceding years which had witnessed the remarkable growth of the parish, actually baptising one in every ten of the persons that increased the population of Elizabeth from 1853 to 1890! And all during the 1890's the parish paper listed daily celebrations in common with other national Churches in the Anglican Communion, extra-American Prayer Book commemorations, such as "March 1 - S. David, Abp; March 2 - S. Chad, B.; March 18 - S. Edward, King; March 21 - S. Benedict, Abbot;" "April 23 - S. George, M.; May 6 - S. John, Post Lat.;" etc., etc. (see Appendix II). Thus the identification sought so early by Bishops Seabury, Hobart and Doane had been solidly implanted here in day to day observances: the Anglican Communion as a branch of the Holy Catholic Church, rooted in the solid substance of the Book of Common Prayer, with the vigor of Catholic music and liturgy accentuating the ancient Creeds and Sacraments.



The Rev. H. H. Oberly, D.D.
Vested in cope for Evensong, circa 1900



INTRODUCTION OF THE VESTMENTS

"..... it will also appear that this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

from the Preface to the Book of
Common Prayer

Following the break with Rome, Eucharistic Vestments continued to be used in the Church of England during Henry VIII's lifetime, during Edward VI's short reign and during Elizabeth's reign despite several changes in the Book of Common Prayer, and never were they forbidden. However, through the influence of the Puritans during Elizabeth's and later the Stuart's reigns, the use of the chasuble was gradually abandoned, even though upon the overthrow of Cromwell in 1661 and the restoration of the Church, the rubrics of Edward VI were restored. The cope continued to be used, very often by the celebrant of the Holy Eucharist, and in particular it was ordered to be used in Cathedral churches.

The American colonies were practically abandoned by the mother Church, and Eucharistic Vestments are not known to have been used here by any priest of the Church of England. It wasn't until Samuel Seabury, first American Bishop, was consecrated that observance was given to the tradition of ancient vestments. And now it can be said that every Bishop in our Church today owes his succession in part to an American Bishop who wore a mitre. Bishop Seabury's mitre is preserved at the Church's Seabury House in Greenwich, Connecticut. Bishop Thomas Claggett, Maryland's first Bishop, also wore a mitre, and finally by the middle of the last century it was established that a cope and mitre were normal vestments of a bishop, although their use was yet to come. The effigy of Bishop Benjamin T. Onderdonk of New York on his tomb in Trinity Church is robed in cope and mitre; a windowhead in Christ Church illuminates a mitre, and one is carved into our bishop's chair, both 1853 decorations.

Although the use of any kind of vestment during the first half of the last century was not common, the Church was most fortunate in having bishops who had been convinced of the necessity of the Apostolic Succession and were thus bound to gravitate toward historic usages, and were not, as with the English clergy, subject to governmental power and politics.

Around Bishops Seabury, White and Hobart, and later our own Bishop Doane, there grew a powerful "high-church" party -- high in the sense that Catholic heritage and doctrine were emphasized and adhered to. When the Catholic movement spread from Oxford to the United States it was eagerly joined by such ready clergy and the Episcopal Church grew rapidly. By 1850 the ancient Catholic doctrines were again being vigorously taught and practiced. By 1860 visual embellishments, such as Eucharistic Vestments, had come into use, and by 1870 the ceremonies of the Church were being emphasized.

The use of vestments was revived in the Anglican Communion by the Reverend Dr. John Mason Neale,¹⁰ Warden of a Sussex (England) Alms-house in 1850. Within ten years they had been introduced to this country without opposition. The adoption was strictly legitimate since in 1808 our House of Bishops had ruled that whatever had been in force in the Church of England was permissible except where specifically prohibited.

White linen chasubles are reported to have been first used in St. Luke's Church, St. Alban's, Vermont, by the son of the Presiding Bishop, the Reverend John Henry Hopkins, Jr., and because of that location they were for a while referred to as "St. Alban's surplices." In 1860 they began to be used in the Diocese of Western New York, and it was in 1864 that they were introduced here at Christ Church. They appeared at St. Paul's, Baltimore, at about the same time. Thus, our usage at Christ Church appears to be quite early in the history of the American Church.

There does not seem to be any doubt that the first published mention of the use was in 1860 in Western New York, and that they were imported directly from Vermont. However, in tracing the career of our second Rector, Stevens Parker, evidence has been obtained that he also used them prior to 1860. He was ordained priest at the Church of the Advent, Boston, in 1856. He then became assistant at Trinity Church, Wilmington, Delaware, and in 1858 was elected Rector of St. John's, Wilmington. The Very Reverend Lloyd E. Gressle, Dean of the now Cathedral Church of St. John, Wilmington, writes as follows:

"In the matter of the use of Eucharistic Vestments we are also without any definite information. But, a careful examination of various personal diaries leads us to believe that Mr. Parker did use some form of Eucharistic Vestment during his years at St. John's and probably while he was at Trinity Church.

"For a number of years prior to Mr. Parker's coming to Trinity Church, the Diocese was seriously divided between an Evangelical group headed by the Bishop and another group known as 'Puseyites' of which Dr. Breck³⁰ was the head. It seems reasonable to assume that Dr. Breck would not have employed an assistant who did not agree with his own views.

"The use of surplice and stole had been grudgingly agreed to by the Evangelical group about 1853 and so, when in 1857 Parker is

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criticized for celebrating a communion service in 'full canonical attire,' we assume some form of Eucharistic Vestments was referred to."

Dean Gressle's logic seems sound. Dr. Parker's granddaughter says that he used vestments as soon as they were available in this country. As to the ambiguous "full canonical attire," one can easily picture someone so describing Eucharistic Vestments, especially if they were strange and their correct names unknown. If this is a logical assumption, then the Reverend Stevens Parker's use in 1857 may be the earliest recorded use in the American Church.

CHRIST CHURCH'S POSITION IN THE ADOPTION
OF VESTMENTS



"Moreover, you must also know that many of the clergy, when ministering at the altar, are accustomed to wear the alb and chasuble, as a true priestly vestment, and for this they have the best of human authority"

The Rev. J. A. Bolles, 1869

All references to Eucharistic Vestments in this paper are really confined to the chasuble, for to this day it is the most common of all Eucharistic Vestments. No mention has been found of the use of the ancient dalmatic or tunicle until late in the last century. A published review in 1868³¹ implies that when vestments were revived in England the Roman style chasuble was used and that only after some years was the Gothic cut more common. In this country, however, the more ancient Gothic chasuble was used from the beginning and is today almost universal.

In attempting to place the date of this parish's adoption of the vestments in relation to other places, basic research has been necessary because, except for several references in Canon DeMille's "The Catholic Movement in the American Episcopal Church," and in "Men and Movements in the American Episcopal Church," by E. C. Chorley, no published comprehensive work has been found on this subject. There are extensive reviews and illustrations of the use of the cope and mitre in the American Church from 1880 through the turn of the century in several issues of *The Living Church*, but practically no record of the use of the chasuble. I therefore resorted to published appeals in *The Living Church* and in the *ACU News*, a circular letter to parishes in this diocese and to personal letters to churchmen throughout the country who have courteously assisted. This response has ranged from concrete evidence to rumor, and it has been necessary to pursue each rumor to verification or to arbitrarily judge its credulity. Further, parish records -- even those of prominent churches -- are far from complete and often have been misplaced over the years. We should consider ourselves fortunate that, even though large sections of our records are also missing, our Rectors of the 19th century were conscious of the role this parish did play and made efforts to record it.

Reference 32 in the appendix shows in chronological order those places where it appears by evidence or reasonable certitude that the Vestment was introduced from 1857 to 1900. This chart, however, does not

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claim to be complete for that period, but unless evidence develops to the contrary it is reasonable to say that Christ Church was among the first half dozen churches in this country to use the chasuble.

Grace Church, Newark, did not introduce Vestments until 1874, and St. Mary the Virgin in New York City on its founding in 1870. Nashotah House Seminary, always solid in Catholic teaching, first used them some time in the 1890's; St. Mark's, Philadelphia, not until 1876; St. Clement's, Philadelphia, some time after 1870; Church of the Advent, Boston, in 1872. By the end of the century they were in use on the west coast, had been in use in Ohio in 1872, and were not uncommon throughout the Church.

White linen chasubles, generally worn with colored stoles, were first introduced, followed with silk chasubles, colored and embroidered to mark the feast or season. A few parishes used colored Vestments from their founding, notably St. Mary's and St. Alban's, both in New York City.

Dr. Oberly introduced colored chasubles to Christ Church on Christmas Day in 1883. They were in wide use throughout the Church by 1900.

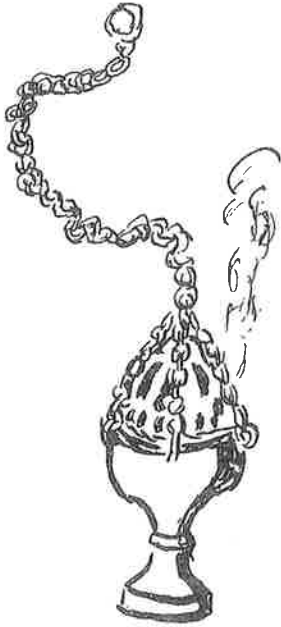
In searching the church periodicals of the last century one can find very little mention of Vestments during the 1850's or early 60's. Only after their use had been well established did they cause comment. One reference says that many priests of our Church were accustomed to wear the chasuble by 1869. And by 1878 The Living Church was accepting advertisements of business houses that sold chasubles among other vestments.³³

A half dozen years after the chasuble was introduced in this country it was felt by some that the traditions of the Church were being changed. There was a series of articles in the American Quarterly Church Review during 1866 that called for new canons to restrict innovations, including Vestments, pointing out that unless such canons were adopted the use of Vestments would continue to be legal, but at the same time the author applauded the type of men making those changes, saying:

"..... the extreme Ritualist has this, at least in his favor: his manners become the House of God."³⁴

VII

REACTIONS



"Whosoever, through his private judgement, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."

from Article of Religion XXXIV,
The Book of Common Prayer

At the General Convention of 1871 a report of a committee of five Bishops, including Bishop Odenheimer of New Jersey, recommended the prohibition of incense, crucifixes, processional crosses, altar lights, the elevation, all reverences to the altar except as provided for in the Book of Common Prayer, and the use of Eucharistic Vestments. The recommendation was not adopted.

It has been suggested that this was more of a move on the part of the Bishops to secure authority over priests who would not submit to episcopal will than it was a serious effort to terminate those usages.³⁵ Bishop Odenheimer's catholicity supports this conjecture. Yet it does appear that the Rector of Christ Church at that time was using at least The Vestment in direct opposition to his Bishop's desire. Today the Vestment is used nearly universally in this Diocese.

Sometimes churchmen feel that episcopal authority has been defied too often by the parish priest for non-essential principle, or episcopal approval not sought on the assumption that an application would be rejected. In 1872 the Bishop of Massachusetts was an admitted low-churchman.³⁶ The Reverend Charles Chapman Grafton¹⁰ was Rector of the Church of the Advent in Boston. Grafton applied to his Bishop for permission to use Eucharistic Vestments, altar lights, incense, and the confessional, at the same time promising to abide by his Bishop's decision. The Bishop approved, and "as a result of this truly Catholic action and attitude, the ceremonial practice of Grafton a practice which went far beyond the comparatively mild ceremonies" accustomed to "was carried on with episcopal approval."³⁵

Grafton later became Bishop of Fond du Lac and was one of the truly great men of the American Church. Undoubtedly his humility was one of the attributes contributing to his greatness. At any rate, it can be said that the Church of the Advent has that episcopal imprimatur which the Anglo-Catholic professes to hold in such high regard, but in practice so often fails to request.

All indications are that through the 1850's and the 1860's the Catholic Movement in our Church gained great force, and certainly this is borne out in the history of our parish. Beginning in the 1870's there developed a strong counter current of low-church sentiment expressing itself in church publications and in General Conventions. This appears to have been a reaction to the spreading use of elaborate ceremony.

Nevertheless, it is evident, especially in reading the pages of *The Living Church* for the years 1900-1904, that by the turn of the century the Catholic Movement was still in the ascendancy and it wasn't until the defection to Rome from St. Clement's, Philadelphia, and from other groups in the period 1908-1910, that the movement incurred the strongest opposition. Yet this opposition in itself created still greater determination in many quarters, and a year before his death the last of our nineteenth century Rectors voiced what might be termed our legacy from his part in the Catholic revival of the nineteenth century:

"There are two things that we ought to take seriously to heart today in the midst of our rejoicings. The first is to avoid the vulgarity of parochial conceit because of the really great things Christ Church has done; and the other is to rise to a realization of our responsibility. God has allowed us to be put in trust with the Gospel, and we, and those who have gone before us, have so far been true to that trust; let us see that the future historian shall not write of defection, of lukewarmness and backsliding. Let there be no tampering with the Faith, no complaisance with the arrogant and insolent demands of modern unbelief and silly intellectual pride. It is quite likely that in time to come there may be those who will endeavor to make us modify our beliefs and our practices for the sake of popularity. But God forbid that this parish should ever be a traitor to Christ and His Holy Church! Popularity may be alluring, but it is dangerous, and the cost is too great, for it generally means abandonment of principle. Our parochial ancestors were true to their principles through storm and sunshine, and we must not be less firm and manly than they were.

"History is valuable, because by it we read the future. Therefore, looking forward today from our present standing ground, we can see what this parish may do in the future if the wisdom of the past controls the councils of the years to come. There must be the uncompromising proclamation of the Catholic Faith, but it must be preached in love and gentleness. There must be a daily round of prayer and praise. There must be the daily offering of the Oblation of the Saving

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Victim. There must be the grandeur and solemnity of worship. There must be the free-will offering from faithful hearts and generous hands. There must be ventures of faith as in the years that are gone. There must be an increasing ministration to humanity, not only to relieve poverty and suffering, but rather to elevate and purify the lives of those with whom we come in contact. There is a vast deal for us to do in this direction that will unfold itself to us as we learn to use the appliances that have just come into our possession. The future opens before us full of responsibilities and vast possibilities, and the beneficent influence of this parish rises before us in grand proportions. The future demands from us courage and wisdom, energy and devotion. May God grant to us and our successors the virtues, the wisdom and the strength to fulfill our destiny!"³⁷

We might well ask - not only for this parish, but for the whole Church - how well were these warnings observed? Cannot they be a checklist against the progress of the Catholic Revival?

VIII



IN REVIEW

"With God's help, we have by our united efforts, built up a parish which, even those who differ from us being the judges, has been a blessing to the community in which we live."³⁸

The Rev. E. A. Hoffman

Catholic worship and social action amongst the people was the theme of the first half century of this parish.

One hundred years before it was recognized as requiring attention, this parish plunged into the so-called "urban problem" by abandoning the old reliable system of financial support from pew rental or sale. The first Rector insured that the Church would be for the working people. And in doing this the parish took on responsibilities in the lives of the working class.³⁹ There was no unemployment insurance or other government relief, and Christ Church became known for its charity.⁴⁰ At one time its rate of expenditures for charitable purposes was two and one-half times that of the Diocesan average, and the highest of all parishes in the Diocese.

When immigration from Italy began to affect Elizabeth, the parish founded St. Paul's Mission in the heart of a changing neighborhood, and it was the center of many conversions to our Church. In 1905, recognizing the growing Negro population, Dr. Oberly secured the services of a Negro curate for St. Paul's. In 1910 this parish chapel was closed and its furnishings and residue capital was later turned over to the Diocesan Mission of St. Augustine, now a parish. The existence of this separate church never prevented the parish Church from enjoying, during the past seventy years, the membership of many Negro families.

While practicing the teachings of Hoffman and De Koven, and in observing the liturgies and ritual that grew naturally from them, this parish took its Catholic practices to the community. To hallow the Catholic Movement in the Episcopal Church only as an intellectual exercise, or as a ser-

ies of ceremonial developments, or as a purist movement chronicled by intelligent tracts and bold acts in convention, is to perpetuate it as a movement within the Church rather than of the Church. The Church cannot be separated from people's social practices, nor from their work-a-day contacts. It is inescapable that the Church in many ways reflects the people's backgrounds, but in fulfilling its mission it is essential that the Church enter into the social practices of the people.

In our area, at the start of the Catholic revival, the low church became the refuge for many of the old families of economic and social prominence, partly because of religious conviction, partly - but perhaps mainly - because of social prejudice. When the aristocratic and wealthy Eugene Hoffman opened Christ Church's doors to all people, a few of the founding families immediately returned to St. John's. Hoffman's counter was to launch a program seeking out the underprivileged and the poor, and to establish the membership of the parish on a broad social basis. The old element remaining in the parish supported the Catholic Revival; it also supported the new social conscience of the Church.

The ninth oldest English settlement on these shores, Elizabethtown in 1853 had changed little since the American Revolution. The neighborhood of the new Church was in itself a little village. The houses about the Church were all private residences, many over a hundred years old, neat with picket fences. Diagonally across the muddy road that General Washington had traveled on numerous occasions was a handsome old yellow brick house where the rotund and side-burned General Winfield Scott, hero of the Mexican War, Army Chief of Staff at the outbreak of the Civil War, and Presidential aspirant in 1852, lived with his wife. From a pond on the Scott property there flowed a shallow trout brook through Horse Hollow (now Scott Park) in front of the Church and down to the river where commercial boats plied. Small farms were all about.

The families were of one hundred and two hundred years' residence, and only three generations from English rule. The religious tradition was Protestant; and whether they were Episcopalians or Presbyterians, the people had not been much concerned with Catholicism. It happened, however, that as the Catholic Revival stirred in our Church, the Roman Catholic Church in this country was gaining increasing strength from first the Irish and then the German immigrants of the mid-century. The small Roman parishes soon became great forces in the community; and where the immigrants were at first helpful in filling needed services, they soon became competitors for the work and the jobs of the native-born. This is an important development to realize, for whereas before the half-century mark the non-English foreigner was a relatively lonely and unrecognized figure, by 1860 he had become a threat to the established traditions of two hundred years. The native Episcopalian in observing the growth of the Roman Church with the increasing numbers of immigrants became uneasy when he saw in his own Church "innovations" which seemed to him to be mimicking the Roman. Here was something that he associated with his

POSSESS OUR SOULS IN PATIENCE

servant, or the foreigner, his competitor in the economy, and which he disliked.

The early Catholic Episcopalians taught and expressed the Catholic Revival with a minimum display of ceremony and use of religious objects, but even their use of the altar cross and surplice aroused opposition. And as their successors launched into greater ceremony they were related to the religion of the servant and the laborer by the old families. The growth and the power of the Irish and the Germans (and later the Italians) in the community, and their flourishing parishes, aroused such a subconscious resistance that many Episcopalians simply would not "copy" the habits, religious or not.

If the first great wave of Irish immigration had not come when it did, or if the Catholic Revival in the Episcopal Church had started sooner, perhaps the movement would have developed without this unfortunate comparison to, and resentment of, Romish things. Perhaps the early base would have been broader. Perhaps it could have been more easily established throughout the Church that the revival was to re-establish those English Catholic teachings and those English Catholic practices which had continued in the Church even after Henry's act, but which had been obscured by the Puritan Revolution.

It is rather clear that the first fifty years of Christ Church displayed good progress in service to the community and service to the diocese, service in teaching the doctrines of the Church, and service in Catholic ceremony as the expression of this progress. A plague of the Church is the emptiness that can be felt when ceremony leaves worship and service behind; whether it is the pompous ceremony of the ushers, or the primping ceremony of the choir, or the arrogant ceremony of the unhumble priest or acolyte, once the people feel that this is the end product of church service, then the great emptiness takes hold. And this is true in low as well as in high places. There must be the substance of worship and the conscience of service in the ceremony or it is all pretence.

The intent has been to present this story in the detail necessary for such a parochialized report, but as a simple exposition. You may read here an awareness that church ritual of itself can be an excess; there is that. But there is also here a glory in that same ritual when it expresses the Church Militant with all its tasks within and about the parish. There is also some justifiable pride here: that this parish church from its founding taught the ancient Catholic doctrines which are again today being called upon by our bishops to muster against the unorthodox. And there is here, in this conscious progress, this pioneering of now over one hundred years, a real confidence in the eventual triumph of the Catholic movement -- with justifying evidence again growing about us that it will be a triumph, and that Christ Church was the forerunner.



Christ Church in 1959
Celebrant, the Rev. Robert M. Collins in chasuble; Deacon, the
Rev. Junius F. Carter in dalmatic; Sub-deacon, Mr. Paul R. Fish, Jr.
in tunic.

EPILOGUE

"Rev. James A. Gusweller, a member of Christ Episcopal Church and a student at General Theological Seminary, New York, was ordained a deacon at a pontifical high mass sung by Rt. Rev. Wallace J. Gardner, D.D., Bishop of the Episcopal Diocese of New Jersey, yesterday at the church. The thirty-five-voice choir of the seminary sang 'Missa Paschalis' as music of the mass."

Elizabeth Daily Journal
April 13, 1950

"We must put aside the 'keeping up with the Joneses' attitude to life; there must be an interest in God and in serving our fellows. Our way of life, also, is too materialistic, too preoccupied with comfort and luxuries. A new wind of charity has been blowing amongst Roman Catholics and Anglicans and in every part of Christendom. If you look within their Church and within ours there are a great many things which are similar and where there can be common interest and discussion."

The Most Reverend Arthur Michael Ramsay,
Archbishop of Canterbury
The Daily Journal
Elizabeth, New Jersey
October 11, 1962

"Without doubt, at some future date the proper order will be restored, and in the meanwhile we must possess our souls in patience."

The Rev. H. H. Oberly, D.D.
The Living Church
May 12, 1900

APPENDIX I

"He was a student at Racine College, where he came under the influence of that great and good man, the Reverend Doctor James De Koven."

from obituary of the Rev.
H. H. Oberly, Rector;
in Christ Church Chron-
icle - April 30, 1914

Excerpts from diaries of the Rev. H. H. Oberly, Rector of Christ Church 1879-1914:

"Purif. B. V. M. Thurs. Feb. 2, 1899

Bright till noon, then cloudy. Said the 10 o'clock Mass. I am so ill that Dr. Voorhees was sent for."

"II Sun. in Lent Feb. 26, 1899

..... Said Mass at 7:30. Read Mat. exc. lessons. EBS said Lit. I preached, Sang Mass, children's office and Evensong and catechized Heard confession."

"Sat. March 11, 1899

..... Painful interview with a penitent Heard confession."

"Annuncia B. V. M. Sat. March 25, 1899

..... Sang Mass (2nd) at 9:15. Congregation of 71 children and 20 adults."

"Good Friday March 31, 1899

..... 12-3 the Three Hours Devotion. Sang the Reproaches and gave the 7 meditations extempore probably the largest (attendance) we have ever had at Three Hours. Music at Evensong particularly good; no organ, of course."

"Thurs. April 27, 1899

Fine weather. Said Mass & Evensong. Took Reserved Sacrament to Mrs. Derrig

"Whitsunday Sun. May 21, 1899

..... Said Mass at 7, administered chalice at 8:30, preached at Matins at 10:30, sang Mass at 11:45, sang Office and catechized at 4 P.M. Sang Evensong and made address at 7:45, married couple at 9:30 congregations large. Wore new red chasuble first time. It has been a happy day."

"Wed. Nov. 22, 1899

..... After lunch went to Philadelphia to preach tomorrow in S. Clements. Guest of Moffett the rector in clergy house

"St. Clements Day, Thursday, Nov. 23, 1899

Rainy. Said Mass at 8. Wore chasuble made in Italy 1519. Preached at High Mass at 11. Procession around the church with incense, cross, lights, banners, quartette of horns, etc. Doran Celebrant, Quinn deacon, Ward sub-deacon. Met McGarvey; ornate and reverent ritual

"Fri, Dec. 29, 1899

..... This A.M. EBS upset sacrament lamp on Altar, ruining silk super frontal and other things with oil

"I Sunday after Epiphany Jan. 10, 1904

..... Sang Evensong, about 200 present

"Wed. Jan. 20, 1904

Made sick calls

Said evensong wrote second letter to the Living Church on 'Reservation.' "

"Holy Week Monday, March 28, 1904

At 8 P.M. conducted the Preparation for Easter Communion. About 200 people present and very devout, but attendance not as large as usual. "

"Wed. April 6, 1904

..... left home at 9 A.M. and went to Orange Valley to burial of Mrs. Wm. Richmond

Pulsifer said Mass

white vestments and flowers and lights on Altar

Easter hymns and festal music. It was sentimentalism. "

"S. S. Philip and James IV Sun. after Easter 1904.

..... wore magnificent new red chasuble just given me. "

"Tues, June 7, 1904

Said Mass and Evensong

In P.M. there was a dinner in the parish hall for the 'Ministers' of the City, 25 of whom were present. A committee had charge. This is the second meeting of an unorganized association. They elected me President for a year. We discussed a plan which I proposed at former meeting for religious education of children in connection with public schools. The Committee of Arrangements made this the topic of evening. Only Atkinson opposed the plan. I was made chairman of a committee to formulate and report in autumn. It was a pleasant occasion. "

"Boston Wed. Oct. 5, 1904.

Gen. Convention opened at 11 A.M. with Mass and sermon in Trinity Church. Presiding Bishop Celebrant, Arch-Bishop of Canterbury Deacon, Bishop of Montreal sub-deacon. Bishop of Albany preacher. About 90 Bishops and about 500 deputies present."

"Thurs. Oct. 6, 1904

Am appointed on Committee on Prayer Book. Dr. Huntington proposed the adoption (of a change in the constitution of the Church) and made one of his nasty speeches."

"Chelsea - Boston Sun. Oct. 9, 1904

Sang Mass at 7:30 in St. Luke's, Chelsea. Preached at Solemn Mass at 10:30. Large and devout congregation. Fair music, boys and men; acolytes, incense, etc."

"Boston, Wed. Oct. 12, 1904

..... In P.M. went to Church of Advent Six choirs sang Evensong and a number of Anthems. Dr. Van Allen, the rector, sang the office in cope. Incense at Magnificat. Bishop Waller in cope and mitre, gave (the) benediction."

"Thurs. Oct. 13

In afternoon attended meeting of Joint Commission on Christian Unity, to which I have been appointed."

"Boston Sat. Oct. 23, 1904

We went to Solemn Requiem Mass at Church of Advent for deceased members of Convention since 1901."

"Boston, Sun. Oct. 23, 1904

Attended consecration of Fr. Osborne as Bishop Coadjutor of Springfield 11 A.M. in Church of St. John Evangelist. I acted as Chaplain to Bishop of New York. Bishop of Springfield consecrator and celebrant assisted by Bishops of N.Y. and Mass. Bishop Coadjutor of Nebraska preached. Splendid catholic service. Celebrant wore chasuble. Lights, incense, etc. etc. Impressive and devotional."

"Elizabeth

Wed. All Souls - Nov. 2, 1904 Said Mass at 7, Requiem"

"Sat. Nov. 26, 1904

..... In P.M. conducted congregational practice of music for Sunday. About 30 people present."

"Sat. Dec. 3, 1904

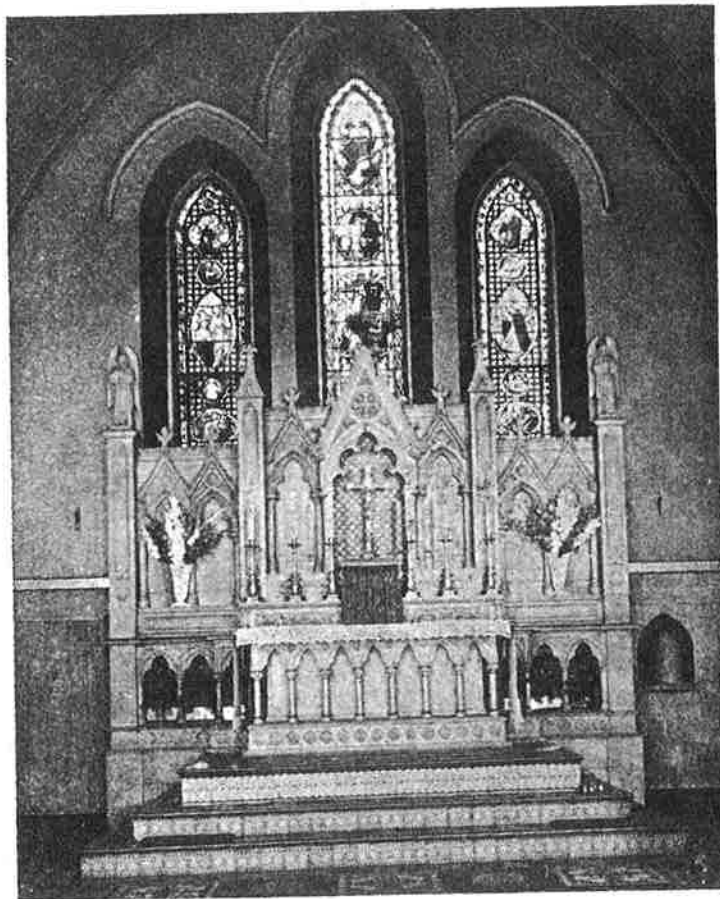
..... At 8 o'clock conducted congregational practice of music in the parish hall."

"Mon. Dec. 5, 1904

Went to Trenton on 9:06 train to attend meeting of Standing Committee Bishop talked too much .. ."

"Sat. Dec. 10, 1904

in P. M. conducted congregational music practice .. ."



The following excerpts from the diaries of the Rev. H. H. Oberly illuminate the dedicatory page:

"Tues. Jan. 26, 1904. Snow and Rain. E.B.N. celebrated for me. Conover found my knee not broken but much water has formed. Put on bandage. I cannot go to Detroit to lead the Sunday School Institute. It is a grievous disappointment. I will be confined to my bed and sofa for at least three weeks. I was to go on Friday night. Visitors - Tom Morewood, Miss Maria Ogden, Mrs. Babcock, Miss Wall, Bowers, & RAYMOND ROSS."

"Sat. Jan 30, 1904. Snowed part of day, cloudy rest of time. Spent the day on sofa, as usual. Rev. R. B. Post called. Visits: RAY ROSS - who brought chocolates - & Mr. Baquet - who spent some time in P.M.; Mr. & Mrs. W. C. Dayton called."

"Tues. Feb. 9, 1904. Bright and very cold. Read & wrote & received visitors: Bishop Whitehead, Mrs. Armann, Mrs. Arfkens, Mrs. F. P. Davis. Held meeting of Case Committee, Miss Krem & Miss Mahan. RAYMOND ROSS spent evening."

"Sun. Feb. 14, 1904. Snowed nearly all day. Conover came before 10 A.M. and dressed my knee: four large blisters. Said Mat. privately. In afternoon was dressed in my usual clothes. Went to church in P.M. and sang Evensong & made an address. I went in before the choir and came out after, on crutches, attended by RAY ROSS. About 100 in church. Music good "

"Wed. Feb. 24, 1904. Bright and fairly mild. Cloudy at night & high wind & falling temperature after 10 P.M. Said Mat. The duchess went to Miss Bonner's burial in A.M. & J. went to Staten Island to see Jessie Clark. I was alone all day, but occupied myself with reading and study. RAYMOND ROSS dined with us & accompanied me to Grace Church, Newark, where I gave last of a course of lectures on the History of Christian Worship. We drove over & back, taking an hour each way."

"Wed. March 9, 1904. Bright & windy. Cold at night. Said Mass at 9. Bowers served, & said Lit. Wrote many letters. In afternoon took short walk in the street. In P.M. with RAYMOND went to Newark by trolley car & lectured in Grace Church. Subject: The Pedigree of Christian Worship."

APPENDIX II

As the public advertisement of church services guides the visiting churchman to a church of his background, so do the following from the past years of Christ Church demonstrate the development of its Catholic heritage through our first 50 years.

Prior to 1853:

"In S. John's, following the pattern of the lowest Erastian period of our Mother Church, the east end was occupied by the old 'three-decker' arrangement; the pulpit surmounting the reading desk, which was furnished with a large Bible flanked on either side by a quarto prayer-book; with a marble shelf with a large cushion on each end, and surrounded by a semicircular railing, was all that was provided for an altar."

"The church was opened for services on Sunday, and a lecture on one evening in the week, with the Holy Communion once a month. Chanting was confined to the two canticles in the morning and evening services; and these, with one of the old metrical versions of the Psalms and two or three verses of a hymn from the very limited hymnal, were all that was musically rendered. Nor was this peculiar to S. John's. It simply followed in these things the general custom of the Church in that day."

"A vested choir, with a choral service, was not to be found in the country; while to have chanted the Te Deum, or the responses to the Commandments, would have aroused an immediate protest from the congregation. When they were first attempted in this building, several years later, they were the occasion of an indignant remonstrance from the vestry to the rector."

"Even after Bishop Odenheimer's consecration in 1859, a simple choral service sung at the opening of the Diocesan Convention in Grace Church, Newark, aroused a storm such as has been seldom witnessed in so grave a body."

The Very Rev. E. A. Hoffman in a sermon at Christ Church Easter Day, 1893, recalling the forming of Christ Church from the congregation of St. John's and his first rectorship at Christ Church.

1854: (From a Service Card dated Advent 1854, in the Christ Church Library.)

DIVINE SERVICES

Sundays: Morning, 10-1/4 o'clock, The Morning Service and Sermon
Afternoon, 4-1/4 o'clock, The Evening Prayer
The children of the Parish are Publicly Catechized at
this service, every two weeks
Evening, 7-1/4 o'clock & 7-3/4 in Summer) The Third Service
and Sermon
The Sunday School is held in the Chapel at 3 P. M. The Rector
meets the teachers and others, who desire to attend, every Sat-
urday evening, in the Chapel, for the purpose of explaining the
Catechism and other lessons of the school

Daily: Morning, Prayers at quarter before 9 o'clock
Evening, Prayers at 7 o'clock

Special Sermons - adopted to the season, will be preached on the Fridays
of Advent and Lent, and on each of Passion Week, at the Evening
Prayer

Lectures - At the Evening Prayer before all Holy and Saints' Days

The Holy Communion - Upon the third Sunday of each month; upon Advent
Sunday, Christmas Day; Easter Day; Ascension Day; and Trinity
Sunday

1896: (From the Christ Church Chronicle, March 15, 1896)

ORDER OF SERVICE

Sundays: Low Celebration, 7:30 A. M.
Matins and Sermon, 10:30 A. M.
Choral Celebration, 11:45 A. M.
Sunday School, 3 P. M. (Omitted in July and August)
Choral Litany or Short Evensong and Catechising, 3:30 P. M.
(Omitted July and August)
Choral Evensong and Anthem, 7:45 P. M.

Week Days: Matins, daily at 9 o'clock; with Litany on Wednesday and Fri-
day

Evensong: Monday, Wednesday, and Friday, 7:30 P. M.
Other Days, 5:00 P. M.

In Lent: Low Celebration; Monday, Wednesday and Friday, 7:00 P. M.
Tuesday and Thursday, 10:00 A. M.;
Saturday, 9:30 A. M. (for children)

Holy Communion: Sundays, 7:30 and 11:45 A. M.
Saints Days, Ember Days and Rogation Days, 7 A. M.
In Octaves of Great Feasts: Tuesdays and Thursdays,
10 A. M.
Other Days, 7 A. M.
Thursdays, from September 1 to July 1st, 10:00 A. M.
In Lent: Tuesdays and Thursdays, 10 A. M.
Feasts of the Second Class, 7 and 10 A. M.
Feasts of the First Class, 7 and 10 A. M.
Christmas Day, Easter Day, and Whitsunday, 7, 8:30
and 11:45 A. M.
Ascension Day, 7 and 10 A. M.

From the Christ Church Chronicle, June 30, 1903:

- Kalendar from July 1 to September 20, 1903:

- July 2. Visitation B. V. M.
3. Friday. Abstinence
4. Translation of S. Martin (Independence Day)
5. IV Sunday after Trinity
10. Friday. Abstinence
12. V Sunday after Trinity
15. Translation of S. Swithan, Bp.
17. Friday. Abstinence
19. VI Sunday after Trinity
20. S. Margaret V. and M.
22. S. Mary Magdalene
24. Friday. Abstinence
25. S. James, Apostle. Holy Eucharist 7 and 9 A. M.
Matins, 10 A. M.
26. VII Sunday after Trinity. S. Anne
31. Friday. Abstinence
- Aug. 1. Lammos Day, or S. Peter's Chains
2. VIII Sunday after Trinity
6. Transfiguration of Christ. Holy Eucharist 7 and 10 A. M.
Matins, 9:00 A. M.

this school, and the school-room having a high ceiling and modern improvements for ventilation, will always possess the advantage of a pure atmosphere, so necessary where a number of persons are gathered together.

The grounds about it are large, and the children will therefore not be permitted to go into the streets during intermission.

Mr. Babbitt has had for some time the charge of a large school on the North River, where he has been very successful; and it is intended to make several important improvements after the removal, so that the school shall be in every respect of the first class.

As heretofore, boys of all ages will be admitted to receive a thorough English education, and, if desired, the Greek and Latin Classics, together with Mathematics and Book-keeping, to fit them for a trade, the counting-room or College.

Mr. Babbitt has paid considerable attention to music, and all the pupils will be taught vocal music, without extra charge. Religious instruction is regularly given by the Rector of the parish.

- - -
Terms per Quarter

Spelling, reading, writing, elements of arithmetic, grammar, geography and history.....	\$5.00
Reading, writing, higher branches of arithmetic, English Grammar and Composition, Ancient and Modern Geography, History, ancient and modern Natural Philosophy, Book-keeping and Elocution...	\$6.50
The above with Latin or Greek, Roman, Greek, and Jewish Antiquities, Algebra, and Elements of Geometry.....	\$8.00

The hours of the school will be from 9 A. M. to 12. M. and from 2 to 4-1/2 P. M.

Application for admission should be made at the school or to the

Rev. E. A. Hoffman, Rector-elect

A CHRONOLOGY OF INNOVATIONS AT
CHRIST CHURCH THAT ARE NOW COMMON PRACTICES
IN THE
EPISCOPAL CHURCH

- 1853 A free church without pew rentals
- 1854 Daily Morning and Evening Prayer
Chanted versicles and psalms
Parochial school
- 1855 District visitation system, weekly reports
- 1857 Weekly Celebration of the Eucharist
- 1858 Saints' Days observations
- 1859 Altar Cross, floral offerings
- 1864 Eucharistic Vestments, colored stoles
- 1871 Vested volunteer male choir; choral Evensong; colored altar hangings
- 1879 Choral Celebration of the Eucharist weekly
Invocation of the Most Holy Trinity before sermons
Altar guild
- 1881 Early Sunday morning Celebrations of the Eucharist weekly
Lay acolytes
- 1882 Daily Celebrations of the Eucharist during Octaves of great feasts
- 1883 Colored Chasubles
- 1884 Processional cross
- 1885 Altar candles
- 1887 Benedictus qui venit; Angus Dei
- 1888 Red Cassocks; Reservation of the Blessed Sacrament
- 1893 First week-long mission; Daily celebration of the Eucharist during Lent

ACCEPTED IN THE CHURCH BY 1900

What was accepted in the Episcopal Church by the time the great Catholic Revival had had its effect? And what were the battles won? In the parish records there is a penciled listing, undated, but in Dr. Oberly's handwriting. From notations and parishioners' names scribbled on the reverse side, this list can be assigned to some time just before the turn of the century. It looks as if it were made up for an address, or perhaps an article or a letter to the Living Church. At any rate, its simplicity and directness, right from the thoughts of a man who was part of the Revival, tell more than many paragraphs:

"General Acceptance

Baptismal Regeneration
Apostolic Succession
Standing at Offertory
Catholic position of Church
Kneeling at Eucharistic Hymn
Real Presence in some form or other
Fasting Communion
Intermediate State
Early Communion
Absolution
Mixed Chalice
Credence
Fasting
Weekly Eucharist
Retables
Observance of Lent
Reredos & Dossal
Daily Service
Prayer Book Revision
Eastward Position
The Hymnal
Abolition of black gown
Three Hours Service on Good Friday
Vested Choirs
Extempore preaching
Processional hymns
Separation of the Offices
Anthems
Guilds
Altar cloths and hangings
Missions
Cassocks

Toleration

Confession
Daily Eucharist
Eucharistic Vestments
Colored Vestments
Lights
Incense
Choral Service
Processional Crosses
Acolytes
Choral Celebrations
Nuptial and Burial Celebrations
Pictures and Statues
Crossing, bowing, genuflecting

Flowers

Altar Crosses

Parochial Missions

Free churches "

What were the battles over processional hymns and the debates on wafer bread? Why the mention of retables? The stories have long since died with the breath of the De Kovens and the Oberlys, but it is obvious that for each and every item there had one day been a struggle.

APPENDIX III

NOTES

Introduction

That the Nineteenth Century Rectors of this Parish were well known by the great of the American Church is documented herein; the reference to the Rev. Dr. Pusey and an Archbishop of Canterbury is based on the following:

The Rev. E. A. Hoffman dined privately with the Archbishop of Canterbury in Lambeth Palace, June 13, 1867 (Ch. XIII, "Dean Hoffman" - Riley), and exchanged ideas with, and had a long conversation with Dr. Pusey at Christ Church, Oxford, on June 18, 1867 (pages 470-71, "Dean Hoffman" - Riley.)

I - A New Turn

Upon its founding Christ Church became the fourth church in the entire state of New Jersey to have daily prayers, and this mark of daily and evening prayer set it apart. A parochial school for boys opened before the church building was completed, and the following year the parish school for girls was begun. These parish schools, in a separate building on the grounds, continued until 1876.

On assisting other parishes: an explanation is found in the Ninth Annual Address of the Rector, 20 April 1862:

"The first event in connection with the history of this parish during the past year which calls for notice here is the consecration of Trinity Church, Woodbridge The building is usually filled every Sunday afternoon with an attentive congregation, and there is a prospect that a resident minister will shortly be secured and leave the clergy of this parish free to turn their attention to another missionary field in this vicinity. This is the second missionary church which has been built within the last seven years in connection with this parish. The other, St. Stephen's, Millburn, which was consecrated July 24th, 1855,"

On Christ Church's influence in Elizabeth: from 1853 to 1893 3,443 persons were baptized in Christ Church. During the same period the population of Elizabeth increased approximately 36,000. Thus nearly one out of every ten of the increasing population in Elizabeth during that period was affected by this parish.

II - Early Church Leaders

On the use of surplices: no introduction problem at Christ Church. One month after incorporation, May 14, 1853, the minutes of the Vestry read: "The Rector was authorized to procure two surplices from England, or elsewhere, as he may deem expedient."

On legends concerning Bishop Doane: "I have heard nothing about Bishop Doane having chanted in Latin." - page 190, Vol. I: A Memorial Biography of the Very Rev. Eugene Augustus Hoffman, by Theo. Myers Riley, S. T. C.

Also see Men and Movements in the American Episcopal Church, by E. O. Chorley, for a good review of Bishop Doane's character and career.

On Dr. Hoffman's nomination to be bishop:

- a. of New Jersey to succeed Bishop Doane while Rector of Christ Church;
 - b. of Newark, while Rector of Grace Church, Brooklyn;
 - c. of Long Island, while Rector of Grace Church, Brooklyn;
 - d. of Wisconsin, while Rector of St. Mark's, Philadelphia.
- See "A Memorial Biography," Riley, Vol. II, pages 516-17.

On visits of Catholic Leaders of the Church to this Parish: The Parish Record Book shows that Bishop Jackson Kemper officiated here September 18, 1853, and the Rev. Milo Mahan on September 5, 1865. The same book records that the Rev. Morgan Dix officiated on July 15, 1872, and that the Rev. George Seymour preached here on April 25, 1878 is documented in the Vestry minute book.

There is an account of the consecration of Christ Church in the vestry minute book written by the Rev. Stevens Parker in 1878 wherein he says, "An Octave of Service was kept up through the week and the Rev. Drs. Richey, Dix, Seymour, and others preached." Dr. Richey was the Rev. Thomas Richey of General Theological Seminary, who with the Rev. Arthur Richie started "The Clerical Union for the Maintenance and Defence of Catholic Principles," commonly known as "The Catholic Club," which in the 1880's had branches in New York and Philadelphia. Arthur Richie introduced Benediction of the Blessed Sacrament to the American Church while in Chicago, later was Rector of St. Ignatius Church in New York City.

Concerning De Koven as a ritualist: The Rev. Dr. James De Koven's great record in the Church is that of teacher and doctrinist; he was a ritualist only as an apologist.

Regarding the Rev. Dr. Oberly and the Book of Common Prayer: His

ideas as expressed at General Convention and in his writings would perhaps today cause more comment than they did at the turn of the century. The following, from his "Studies in the Prayer Book," appears in The Living Church of May 12, 1900, after an explanation of changes since 1880:

"There is, however, one point in which our present Prayer Book is defective, and that is in the arrangement of the various sections of the Order of the Holy Eucharist. That service was disjointed by the radicals of 1552, and no revision committee, King, parliament, or general convention has had the courage to set the parts together as they belong. They were made disjecta membra with a purpose, for the Protestants three and a half centuries ago determined to destroy, or at least to maim, Catholic worship as far as they could. They took the Gloria in Excelsis out of its logical, liturgical, and historical position after the Kyrie, and put it at the end, just before the Blessing, where it produces the effect of an anti-climax, and commemorates the Incarnation after the Atonement. They separated the Prayer for the Church from the Prayer of Consecration, so as to discountenance the idea of intercession with sacrificial offering. They put the Confession, Absolution, Comfortable Words, and Prayer of Access before the Consecration, so as to confuse the idea of sacrificial worship and communion.

"Very strenuous efforts were made before 1892 to restore these parts of the service (except the Gloria) to their original position, and the change was almost effected by the Convention. It is maddening to think that it was lost by one lay vote, the clergy having adopted it. The change involved no alterations of the text, nor of a rubric; nothing but the transposition of parts of the service to their original places.

"Without doubt, at some future date, the proper order will be restored; and in the meanwhile we must possess our souls in patience."

Concerning Dr. Oberly in the Church Nationally: At the General Convention of 1901, as a member of the committee named to consider the dropping of the word "Protestant" from the title in the Book of Common Prayer, he took the floor and secured adoption of his minority report to continue such an expanded committee until the next convention, thus thwarting the majority committee report recommending that the change not be made. "The minority report, read by the Rev. H. H. Oberly of New Jersey," - The Living Church, October 19, 1901.

At the 1904 Convention his efforts continued though destined to defeat, and he noted in his diary on October 24, 1904: "in Convention all day. Trying to hurry business through. Vote on motion to omit 'Prot. Epis. Ch.' for title page of Pr. Bk. defeated by very small majority of lay vote." His activity at that Convention can be gauged by several excerpts from his diary:

"Oct. 6 - Am appointed on Committee on Prayer Book.

Oct. 7 - After adjournment I attended meeting for organization of

Committee on Prayer Book.

- Oct. 8 - In convention in a. m. Comm. of the whole on Marriage in a. m. I made a speech which was well thought of In afternoon attended meeting of Joint Commission on Christian Unity to which I have been appointed. "
- Oct. 14 - Vote taken at 4:45 p. m. The proposed canon was lost. - in comm. of whole it had been carried. - In the House it was lost by 1 clerical & 5 lay votes. We are sad over result.
- Oct. 18 - In convention all a. m. Still at work in Courts of Review. Just before adjournment a message fr. House of Bishops about Marriage & Divorce exploded like a bomb in our house.
- Oct. 21 - Meeting of Pr. Book Comm. at 9:30 - no quorum. Another meeting at 2:30 p. m. finished business. "

Dr. Oberly's projection into the national scene of the Church may be said to have taken the following steps:

1. "Rev. J. N. Phelps, deacon curate of St. John's called and at his request I gave him some instructions about the Church and the Prayer Book." (Entry in his diary July 14, 1899.)
2. "I began article on 'Studies in the Prayer Book.'" (Entry in his diary August 9, 1899.)
3. Publication of his "Studies in the Prayer Book," in The Living Church, January 6 through May 12, 1900, provoking interest nationally.
4. Appointment to Committee on Prayer Book at General Convention of 1901 and to that Committee and to the Commission on Christian Unity at the Convention of 1904.
5. "I know half the clergy and a third of the laymen of the Convention, & nearly half the Bishops in the U. S." (Entry in his diary October 24, 1904.)

"A Jersey Shrine," by Cuthbert Wright in Holy Cross Magazine, January 1927 states that Dr. Oberly was "actually associated with the Committee of Cardinals which supervised" the reinstatement of plainsong under Pius X.

Concerning the Rev. Drs. Hoffman and De Koven in the Wisconsin election of 1874: From the Philadelphia Evening Telegram, Feb. 13, 1874, as quoted in Riley's Memorial Biography of Dr. Hoffman, page 522, Vol. II:

"The Rev. Dr. Hoffman, rector of St. Mark's Church of this city, as soon as he saw the report this morning of the contest that was going on at the Convention of Wisconsin in reference to the election of a Bishop, with which his name has been so prominently connected, at once caused a telegram to be sent requesting that his name be immediately withdrawn."

Upon the Rev. Dr. De Koven's death: Pallbearers for Dr. De Koven were his classmates at General: The Rev. Dr. Stevens Parker of Christ Church; Bishop J. H. Hobart Brown of Fond du Lac; the Rev. Dr. U. S. B. Hodges, Rector of St. Paul's Church, Baltimore; the Rev. Dr. Thomas Richey; the Rev. Lucien Lance of Wisconsin; (see The Living Church, March 29, 1879). In 1854 the Rev. Dr. Milo Mahan, Chaplain and Dean, had recommended all these men for graduation from General Theological Seminary; (see records of the Seminary).

Concerning the first three Rectors of Christ Church: Although ceremonials of the Church are emphasized herein, it would be a grievous omission not to mention that the Reverend Doctors Hoffman, Parker and Oberly were all devoted teachers, gifted writers, sought-after preachers and respected Church canonists. This is most evident in year after year of The Living Church chronicling those three priests' engagements outside the parish and their activities at Diocesan and General Conventions. Especially does Dr. Oberly seem to have been a much demanded conductor of Quiet Days and Retreats. Their writings on the Sacraments and for devotional purposes could be put to good use today in any Catholic parish, except for out-dated liturgical notes due to changes in the Book of Common Prayer. Of especial note is Dr. Hoffman's "The Eucharistic Week" and "The Weekly Eucharist," Dr. Parker's "Confirmation as a Means of Grace," and Dr. Oberly's monthly instructions in the Christ Church Chronicle, all in the Christ Church Library. Further, in 1896 Dr. Oberly published his "Systematic Catechizing" and his "Lessons on the Prayer Book Catechism" which were used throughout the Church. They were immediately endorsed and recommended by the Bishops of New Jersey, Connecticut, Pittsburgh, Vermont, Albany, Springfield, Wyoming and Idaho (see Christ Church Chronicle, December 1896), and presumably found even wider use across the land since the author was a national leader in Sunday School organization.

Concerning instruction before practice: That sound instruction preceded ceremony in this parish is borne out by the following from a letter from Dr. Parker's granddaughter, Mrs. Anne Parker Cunningham, 11/6/60, to the author:

"My grandfather, Dr. Stevens Parker, was one of the group of the Tractarians in this country, and he with Dr. James De Koven, his seminary classmate at the General Theological Seminary, started many of the uses of vestments, incense, altar lights, and so-called Ritualistic Services in this country. The celebration of Epiphany and the Feast of Lights was first held at Christ Church and the recognition of many of the Saints' Days by Celebrations of the Eucharist thereon were begun there. He did everything carefully, by teaching the congregation the meaning of each symbol, or usage, before putting them into the Parish."

III - Progress of Ceremony

Concerning the church furnishings: Our lectern arrived crated from England before the completion of the church (see Jersey Journal 1853-4 microfilm files in Elizabeth Public Library).

From Vestry Minute Book, 9/22/1854: "A communication from R. Upjohn & Co. in behalf of the Building Committee of Trinity Church (N. Y.), asking that a copy of the lectern might be taken in New York, was laid before the Vestry by the Rector, and after discussion it was resolved, on motion by Mr. Chetwood, that the vestry did not feel warranted in permitting the Lectern to be taken from the (church)."

(Richard Upjohn was architect of both Trinity and Christ churches.)

Christ Church vestry minutes, 6/5/1865: A notation of a receipt of a letter from the Rector of St. Mary's Church, Burlington, N. J., asking "for the loan of the Lectern, to have it copied for his church" with the approval resolved "that the Lectern be lent as suggested, it being understood that no cast was to be taken."

Evidently the eagle lectern was new to the American Church, and the Christ Church lectern being carved of firm English oak was considered a fine example to follow.

This late introduction of the lectern in the eagle form to our Church has led many to the unfortunate conclusion that it was a Victorian innovation. Actually it is a development from medieval times, both continental and English. As of this writing there are two fine examples of French eagle lecterns from the middle of the XV century in the Metropolitan Museum of Art, New York City. The subject is finely covered in "Pulpits, Lecterns and Organs in English Churches," by J. Charles Cox, Oxford University Press, London, 1915. This work also lays to rest the ridiculous argument whether the pulpit belongs on the "gospel" or "epistle" side of the church. Mr. Cox enumerates equal number of English and Continental churches of ancient vintage with the pulpit on either side, and quite conclusively illustrates that in the development of the pulpit its location grew out of utility rather than meaning or tradition.

The first Christ Church altar cross was installed in 1859, as illustrated in an old photograph of the sanctuary at that time. Tradition has it that St. Barnabas, Burlington, founded in 1857, had the first altar cross in the Diocese.

On "The Missal," Parish Memorial to Dr. Parker: This is in fact the Updike Altar Book, now quite rare. One of these books was owned by the Reverend Morgan Dix, ninth Rector of Trinity Church, New York, and during 1962 it was on exhibit in the Trinity Parish Library as a work of nineteenth century ecclesiastical art.

The Christ Church Updike book is a duplicate but with a different binding and heavy hand-worked brass clasp and appointments. Each page is intricately worked and it is illustrated with several wood-cuts. This beautiful work is printed on heavy paper, and of the 337 decorative initial letters used in each beginning paragraph, no two are alike.

The type design is most unusual yet easy to read, and was drawn by Bertram Grosvenor Goodhue, architect of the Chapel of the Intercession, St. Thomas' Church and St. Bartholomew's Church, all in New York City. The book itself is the work of Daniel Berkeley Updike, native of Providence, Rhode Island, a devout churchman and publisher. (See Trinity Parish Newsletter, Vol. 10, No. 5, May 1962.)

On Dr. Oberly's Institution as Rector: An observation by Dr. Oberly in The Living Church of April 18, 1903, details that he had been instituted "on Corpus Christi," June 12, 1879, having said his first Mass here on Whitsunday of that year.

IV - Instances of Anglo-Catholic Practice

Concerning mention of Dr. Oberly's interest in Christian Unity: His interest in the rapprochement with the Eastern Churches was great, and he once suggested with little hope of action that the name of the Church be "The Orthodox Catholic Church in the United States of America." (The Living Church, May 25, 1901.)

V - Introduction of the Vestments

In Dr. Oberly's "Studies in the Prayer Book," in The Living Church, January 6 through May 12, 1900, not only are the uses of vestments and other articles traced to the American Church from post-Reformation England, but their legality is clearly expounded. In Part VI of that series Dr. Oberly pointed out that the only attempt to specifically ban the use of Eucharistic Vestments was in the proposed Prayer Book of 1552 which was never adopted, doubtless because of the death of Edward VI; Mary's ascension further forestalled its use, and upon Elizabeth's ascension the book of 1549 with little change was again adopted, thereby completely repudiating the attempted ban of 1552.

A very comprehensive and well documented review of the use of ancient Catholic ornaments and forms, including all types of vestments, incense and crucifixes in England after the Reformation appears in "Evidence of Post-Reformation Use of Catholic Ornaments and Vestments in the Church of England," by Chauncey Rea Burr in The Living Church of January 24, 1903.

The subject is also thoroughly pursued in "Eucharistic Vestments, a History," by the Rev. E. L. Cutts, B. A., in the Art Journal for 1875 -

Vol. I; D. Appleton & Co. :

"At the Reformation no change was at first made among us in the ancient vestments, which continued to be worn at the end of the reign of Henry VIII. (In 1543 Cranmer put forth a Rationale in which he explained the meaning of the things used in divine service; and among them the vestments of the priest.) On the ascension of Edward VI, in the first Reformed Prayer Book, set forth in the second year of his reign, A.D. 1549, their use was confirmed, but a little simplified. On the ascension of Elizabeth, in order to conciliate the Puritan Party, the second Book of Edward VI was taken as the basis of the new Service Book, some alterations being made in the direction of a return to the observation of the first book. Among other things, it was ordered that the "minister at the time of the Communion, and at all other times in his ministration shall use such ornaments in the Church as were in use by authority of Parliament in the second year of King Edward VI. At the restoration of the monarchy and the Church in 1661, the Prayer Book received its latest revision; and the ornaments rubric was retained " But, "in fact, the chasuble has been disused since the reign of Elizabeth until it was revived among us a very few years ago. After the Reformation the cope continued to be worn, and indeed has never gone entirely out of use to this day. "

Dr. Oberly in his "Studies in the Prayer Book" suggested that one reason the vestments came into disuse was that the parishioners (and in particular the church wardens) by English Canon Law were responsible for furnishing vestments, and that when either out of impoverishment or personal whim the parishioners decided not to furnish them the local church went without. He emphasized the many periods of impoverishment in the Church in England after the Reformation. (The Living Church, March 17, 1900.)

There are many other authenticating sources on this subject in nearly any public library.

The Apostolic Succession through mitre-wearing American Bishops: Bishop Seabury's mitre is illustrated in a photograph in The Living Church of December 22, 1900, Bishop Claggett's in the issue of January 5, 1901. Bishop Claggett is therein described as having been consecrated first Bishop of Maryland September 17, 1792 by three American Bishops in English orders and by Bishop Seabury whose orders were derived from Scotland. The article further states that this was the only consecration in which Bishop Seabury took part, "but through Bishop Claggett, to whom every succeeding Bishop in the American Church traces his succession, each Bishop also traces to Bishop Seabury, as

well as to Bishop White, Provoost and Madison."

Climate of the Church when the Vestments were introduced: "Thus in 1800, a priest who wore the surplice was a ritualist. And, as late as 1840, the use of even this simple vestment was far from universal. It is estimated that in 1837 there were not half a dozen surplices in the whole Diocese of Ohio." - "The Catholic Movement in The American Episcopal Church," by The Rev. George E. De Mille; Chapter 4, page 74.

"In England the events of 1845 blocked the appointment of any high Churchmen to the Episcopate for a considerable time. This did not hold true in America." - The Catholic Movement - De Mille; Ch. 5, pg. 105.

Also read Canon De Mille's work for an interesting speculation that our Bishop Hobart, through his writings and conversations in England, may have set the initial spark igniting the Oxford Movement. Chapter 3; Page 40.

On the Legitimacy of the Vestments: The Living Church of December 22, 1900 editorializes that the 1808 action of the House of Bishops gave sanction to such usages as those of vestments adopted from the Church of England:

"Where, however, there was English ecclesiastical law of a non-coercive character that law must have been inherited by the American Church; and if inherited, must yet remain in force, except wherein it may have been terminated by our own General Convention. The House of Bishops maintained this position in 1808 in its ruling on the Table of Forbidden Degrees.

"With relation to the legal ornaments and vestments of the Church, there has been little or no legislation in this Church. If we assume that the English ecclesiastical law as embodied in the Ornaments Rubric and otherwise is in force in this country, as we have indicated to be the opinion of canonists in general, it will then be obvious that among the legal vestments of the Church, copes, chasubles, and mitres are in every respect legal if not absolutely compulsory.

"If, however, the opposite is to be maintained, and we are to hold that neither the Ornaments Rubric, the Canon of 1603, nor any other standard of English ecclesiastical law is in force in this country, then it certainly cannot be maintained that either the cope, the chasuble, or the mitre are illegal, simply because we have no law whatsoever on the subject. On such a hypothesis these vestments and the surplice, the cassock, the black gown, and whatever garb there may be that can be worn in the ministrations of the Church, are all alike on one level as being extra-legal, but neither sanctioned by any law, nor contrary to any law of the American Church."

See "Studies in the Prayer Book," by the Rev. H. H. Oberly, The

Living Church, April 21, 1900, wherein he concludes that the English Ornaments Rubric is binding on our Church

Also see De Mille's "The Catholic Movement . . ." wherein he described "The Law of Ritualism," a tract by the Presiding Bishop in 1866, the Rt. Rev. John H. Hopkins, who concluded that the use of Eucharistic Vestments, copes, and mitres were perfectly legal, that there was good warrant for the use of stone altars, candles, incense and chrism, that ceremonial was scriptural, and that although he did not believe the Ornaments Rubric of the Church of England binding upon the American Church, he did believe it a permissive guide for American practice. Chapter 6, pages 111-113.

On the first uses of Chasubles in the American Church: The introduction of the chasuble is traced from Vermont to the Diocese of Western New York in 1860 and then to St. Paul's, Baltimore, in De Mille's "The Catholic Movement . . .," Chapter 6.

If Mahan introduced the vestments to St. Paul's it was at about the same time they came into use at Christ Church (1864) as he became Rector there in 1864; but the Rev. Frederick Ward Kates, Rector of St. Paul's in 1957, says in his "Bridge Across Four Centuries . . ." . . . that the Rev. Wm. Edward Wyatt, D.D., Rector 1827-1864, introduced them. But the background of Wyatt and the energies of Mahan suggest that the latter most likely made the introduction in 1864 or later.

The following letter to the editor appears in The Living Church of June 14, 1902:

"I notice a query in your last issue as to the early use of Eucharistic vestments in this country.

"I cannot answer it, but it may be of interest to state that they were introduced into the old Diocese of Western New York from St. Luke's Church, St. Alban's, Vermont, by the Rev. Dr. Barrows, then of Rome, New York, in 1860, and were soon after used by myself and a number of other clergymen of the Diocese -- by some of them continuously to this day. I need hardly say that these vestments were of plain linen. It is an interesting fact that they were worn by Bishop De Lancey at his last convention in 1864, although he did not like them as a matter of taste. His successor, Bishop Coxe, not only wore them occasionally on his visitation, but authorized and approved them both publicly and privately, and under this approval they have been many years in use in various churches in this Diocese, as they were in the Cathedral and other churches in Maine, from the beginning of Bishop Neeley's episcopate in 1867.

(signed) C. W. Hayes
Geneva, N. Y.
June 7, 1902"

A letter from the Rev. Roswell G. Williams, Rector of St. John's Church, Oneida, N. Y., 4/21/61, to the author states in part: "Eucharistic vestments (called St. Alban's surplices) came from Vermont in 1860 and were first worn in this Diocese in Zion Church, Rome, and St. John's, Oneida, and then by the Bishop himself."

A letter from the Rev. Canon George E. De Mille, 1/27/61, to the author reads in part: "... half a dozen places took it up about the same time. Your parish was undoubtedly one of the earliest. I am quite sure that the man who began things in Vermont, which seems to have been the first, was John Henry Hopkins, Junior."

The letter from the Very Rev. Lloyd E. Gressle to the author is dated 6/23/61.

Letters from Mrs. Anne Parker Cunningham, granddaughter of the Rev. Stevens Parker, 11/6/60 and 6/13/61, to the author state that Dr. Parker used Eucharistic Vestments as soon as they were available in this country.

A letter from Mr. Paul H. Terry, Wilmington, Delaware, 10/5/61, to the author reads as follows in part: "... Brinckle was a militant low churchman, to whom Parker's ideas were anathema. The incident referred to arose out of Parker's conducting a Communion Service, the day after the funeral of Alexis du Pont, at the home of the widow, at which service he wore what Brinckle described as full canonicals. In our judgment this means some form of Eucharistic vestment, whether complete or not we don't know, but at any rate differing from the surplice and cassock Parker wore at the Offices."

VI - Christ Church and the Vestments:

Concerning the preface quotation: From "A Letter on Surpliced Choirs," by the Rev. James A. Bolles, D. D., Rector of the Church of the Advent, Boston, in the Church Monthly, January 1869:

"Moreover, you must also know that many of the clergy, when ministering at the altar, are accustomed to wear the alb and chasuble, as a truly priestly vestment, and for this they have the best of human authority, the authority of the English Church, and the express words of her best liturgical writers who say that 'the surplice is the choral, the alb the sacrificial ministering robe;' and hence the first prayer book of Edward VI, now binding upon the English clergy - and why not upon us? - required that 'the priests at the time of the Holy Communion should wear the alb with a vestment or cope,' though in the saying or signing of Matins and Evensong 'a surplice was com-

manded. "

Unfortunately there was a lapse to the use of the Roman-cut chasuble at Christ Church during the 1920's and 1930's. The use of this style is not common in our Church, and the recent recognition on the part of the Roman Catholic Church that the Gothic style is more legitimate and historic leaves the users of the Roman style with little reason to continue their use, if there ever had been any at all. The Roman style appears to have developed from the cutting down of the Gothic chasuble to ease the movement of the priests' arms. This trend in medieval days resulted in the ruin of many beautiful and ancient vestments. (See The Churchman's Companion, January, 1868, on these points.)

The dalmatic and the tunicle were introduced to use in Christ Church during the 1920's.

Reviews of prior uses of the cope and mitre in the American Church may be found in many issues of the Living Church around the turn of the century, especially the issues of December 15 and 22, 1900.

St. Alban's Church, New York City, was very advanced ceremonially, using incense, candles, bells, vestments at its founding, and continuing during its short life. It did not find public acceptance and closed in 1880 for lack of support. (See "Men and Movements in the American Episcopal Church," by E. Clowes Chorley, Ch. XIII, pg. 370.)

In 1870 St. Clement's vestry attempted to dismiss the Rector, the Rev. Herman G. Batterson, for using many Catholic forms including colored stoles, but no mention was made of Eucharistic Vestments. However, some years later when Batterson resigned the vestry voted to purchase his alb, chasuble and stole. (See "Men and Movements" Chorley, Ch. XII, pg. 337.)

VII - Reactions

It is not within the scope of this report to enter into a general discussion of the Catholic Revival and the reactions to it; there are many works that do that very completely. One of the most readable is Canon George E. De Mille's "The Catholic Movement in the American Episcopal Church," referred to herein previously. Some of its syntax is so penetratingly lucid that I cannot forebear quoting directly the following capsules which are so germane to this subject:

"When you have been proclaiming loudly in words the Apostolic Succession of your bishop, you are bound at length to want to show it forth symbolically by dressing him in cope and mitre." (page 76)

"Ceremonial, rightly understood, is only the translation of Catholic doctrine into visible symbols; and with the increased teaching of Catholic doctrine in the 1840's, there was sure to come an enrichment of ceremonial." (page 77)

"One might almost define a ritualist -- we bow to popular usage -- as one who employs a more elaborate ceremonial than the priest who preceded him." (page 74)

"Every movement has its lunatic fringe -- its enthusiasts who are unable to distinguish between what is essential and what is not; who delight in seizing on the most disputable points in the platform of their party, and making them their chief aim; who carry logic to its unreasonable extreme; to whom the cut of a chasuble or the proper number of 'double swings' is more important than the teachings of the Gospel." (page 89)

VIII - In Review

From the vestry minutes of March 28, 1899:

"The Treasurer also stated that according to the Journal of the Convention the average percentage of the whole Diocese for charitable purposes was 3%, and that some well-to-do Parishes gave but 1% or less, while Christ Church is reported as giving 8%, the highest in the Diocese. In answer to the proposition of the Treasurer to reduce the amount given in charity, the Rev. Chairman stated that some of our poor were really needy persons and deserving. Others could get along part of the year but could not get along during the balance of the year without the help of the Church."

From the Fourth Annual Address of the Rector (The Rev. E. A. Hoffman) as published April 13, 1857:

"This chapel contains but forty-two benches or pews, and accommodates, without the aisle sittings, not quite three hundred persons. It was opened less than three years ago. The congregation, small as it was then, was entirely composed of members of the learned professions, merchants, and those who were living on the income of their property.

"It was said to me, more than once, by some of the poor, before it was known that the seats in this Chapel were to be free, that they could not come here because it would be only another church for the rich.

"It was opened under prejudice from without. It has been the object of greater opposition than most churches are called upon to endure in ten times three years. And yet, we have now on our register, as partly or wholly connected with us, one hundred and forty-two fami-

lies -- nearly three and a half to each pew -- of whom, the heads of one hundred and seven, i. e., three-fourths of the total number, are earning their daily bread by the labor of their hands from day to day.

"They are engaged in the following pursuits:

Seamstresses	Shoemakers	Factory hands
Day-laborers	Printers	Cabinet-makers
Carpenters	Pianoforte-makers	Tailors
Cartmen	Wheelwrights	Butchers
Painters	Grocers	Masons
Gardeners	Carpet-weavers	Bakers
Farmers	Servants	Oystermen
Sloop-Captains	Blacksmiths	Coachsmiths
Railroad employees		

". I think we may safely ask, where can the same be said of any pew-church, similarly located, in any sense of the word worth talking about, a Missionary Church. Its doors are practically closed against all who cannot or will not purchase the right to enter. It asks men at the outset, how much they will pay to hear the Gospel preached."

Concerning St. Paul's Chapel: Vestry minutes, October 3, 1905: "The Reverend Chairman reported that during the past summer he had availed himself of the opportunity of securing the temporary services of the Reverend Everett E. Miller, a colored priest of Grace Church Parish, Plainfield, N. J., and had given him the use for the time being of St. Paul's Chapel. Fr. Miller has held eight services and has made over one hundred visits among the colored population of this city, and he is convinced that there is a good field for work among this race in Elizabeth."

In 1910 the chapel was sold. In 1916 the altar, altar cross, choir stalls and various other items were presented to St. Augustine's Mission. (Minute Book, Sept. 27, 1910 and March 7, 1916.)

On Dr. Hoffman's aristocracy: He was the scion of the Hoffman and Verplanck families of New York, was a philanthropist extraordinary, died reportedly the wealthiest clergyman in America.

On pompous ceremony: In the February 3, 1900 issue of The Living Church there is the following footnote on liturgics in Dr. Oberly's "Studies in the Prayer Book." As well as illustrating this range of vain ceremony, his astonishment reinforces a feeling that, since the following type of thing is still common, the revival felt in 1900 did not continue with the same momentum:

"The extraordinary prominence and fanciful ritual seen in some churches at the present time in connection with the offertory is amusing to a student of liturgics. The money is collected while the people sit and listen to an anthem or a recital - generally by a tenor or a

treble voice - and when this is finished the congregation rise while the vestrymen carry their alms' basins to the priest. The priest very reverently receives the precious offering, and solemnly elevates it before placing upon the holy table, the vestrymen meanwhile standing before the altar, and the choir singing "All things come to Thee," etc. But when all this formality is over, and while the priest is placing the real oblation of bread and wine upon the altar the vestrymen are walking back to their seats, the choir have stopped singing, and the people, at a loss to know what to do, are partly standing, partly kneeling, and partly sitting. This extraordinary ritual has been wittily called 'the Elevation of the Cash.'

Appendix I

Auricular confession was common during Dr. Oberly's rectorship, and was regularly scheduled before important holy days; see several issues of Christ Church Chronicle during Dr. Oberly's tenure.

A small tabernacle for the reservation of the Blessed Sacrament was built into the retable when the altar reredos was erected in 1888. When the chantry altar was installed in 1900 the Sacrament was reserved there; in 1922 the high altar tabernacle was enlarged and again the Sacrament was reserved at the high altar.

The entry of November 23, 1899 mentions the Reverend William McGarvey who in 1908 led a group of Philadelphia Episcopal priests into the Roman Church.

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3. 7th Annual Address of the Rector, 8 April 1860, in the Christ Church Library.
4. Parish Statistics, 13 April 1857, in the Christ Church Library.
5. 5th Annual Address of the Rector, 5 April 1858, in the Christ Church Library.
6. The Living Church, November 21, 1903.
7. Pastoral Letter of the Rector, Advent 1855, in the Christ Church Library.
8. Christ Church Chronicle, April 30, 1914 lists the Districts Visitors as a regular organized group, in the Christ Church Library.
9. Sermon by Dr. Oberly, April 9, 1893, published in "The Fortieth Anniversary of the Foundation of Christ Church of Elizabeth," in the Christ Church Library.
10. The Churchman's Ordo Kalendar commemorates several priests and bishops mentioned:
 - March - James De Koven, Priest, March 19, 1879.
 - April - George Washington Doane, Bishop, April 17, 1859.
 - May - Jackson Kemper, Bishop, May 24, 1870.
 - August - John Mason Neale, Priest, August 6, 1866.
 - August - Charles Chapman Grafton, Bishop, August 30, 1912.
11. The Living Church, June 17, 1902.
12. Page 96, Chapter 5, "The Catholic Movement in the American Episcopal Church," . . . De Mille.
13. The Living Church, March 15, 1894.
14. Appendix to "The Fortieth Anniversary of Christ Church." in the Christ Church Library.

15. The Living Church, March 19, 1914.
16. Christ Church Chronicle, April 15, 1913, in the Christ Church Library.
17. Described in a sermon at Christ Church by the Very Rev. E. A. Hoffman on Easter Day, 1893; in the Christ Church Library.
18. "The Form of Dedication of the Chapel of Christ Church; Riverside; St. Philip and St. James; 1854," and, "The Form of Prayer for the Laying of the Corner Stone of a Parsonage or Rectory; Riverside; St. Peter's Day; 1854." - both in the Christ Church Library.
19. St. Michael's Church, Charleston, South Carolina; see The Living Church, September 17, 1904.
20. The Living Church, June 4, 1904.
21. In a sermon by the Very Rev. E. A. Hoffman as published in "The Fortieth Anniversary of Christ Church" and in the Christ Church Library.
22. As in Appendix to "The Fortieth Anniversary of Christ Church" in the Christ Church Library.
23. Diary of the Rev. H. H. Oberly, 1st Sunday after Epiphany, January 10, 1904.
24. Minutes of the Vestry, August 31, 1877. List of Memorials in Christ Church Chronicle, June 1903: "The Missal - The Rev. Stevens Parker, D.D. "
25. Appendix to "The Fortieth Anniversary of Christ Church" in the Christ Church Library.
26. The Living Church, October 15 and 22, 1892.
27. The Rev. Dr. Morgan Dix, writing to The Living Church, January 7, 1893.
28. Christ Church of Elizabethtown, 1853-1953, Elizabeth, N. J., 1953, in the Christ Church Library.
29. Christ Church Chronicle, April 1896.
30. The Rev. Dr. Charles Breck, Rector of Trinity Church, Wilmington,

Delaware, 1852-1869.

31. The Churchman's Companion, January, 1868.
32. The following dates of Introduction of the Eucharistic Vestment (the chasuble) are obtained from sources included in the bibliography and from letters from many private sources to the author and on file in the Christ Church Library:
 - 1857 Trinity Church, Wilmington, Delaware. *
 - 1858 St. John's, Wilmington, Delaware. *
 - 185- St. Luke's, St. Alban's, Vermont.
 - 1860 Zion Church, Rome, New York.
 - 1860 St. John's Church, Oneida, New York.
 - 1864 Christ Church, Elizabeth, New Jersey. *
 - 1864 St. Paul's, Baltimore, Maryland.
 - 1865 St. Alban's, New York, New York.
 - 1868 St. Peter's, Lewes, Delaware.
 - 1870 St. Mary the Virgin, New York, New York.
 - 1871 St. Ignatius, New York, New York.
 - 1871 St. Clement's, Philadelphia, Pennsylvania.
 - 1872 Church of the Advent, Boston, Massachusetts.
 - 1872 St. Paul's, Steubenville, Ohio.
 - 1874 Grace Church, Newark, New Jersey.
 - 1876 Racine College, Racine, Wisconsin.
 - 1876 St. Mark's, Philadelphia, Pennsylvania.
 - 187- University of the South, Sewanee, Tennessee.
 - 187- Trinity Church, New York, New York.
 - 1880 Trinity Church, Houghton, Michigan.
 - 1883 St. Luke's, Germantown, Pennsylvania.
 - 1887 St. Steven's, Plainfield, New Jersey.
 - 1888 St. James, Washington, D. C.
 - 1889 St. James, Goshen, New York.
 - 1890 St. James, Cleveland, Ohio.
 - 1890 St. Paul's, Rahway, New Jersey.
 - 1895 Christ Church, Danville, Pennsylvania.
 - 1897 St. Paul's, San Diego, California.
 - 1897 Church of the Ascension, Westminster, Maryland.
 - 1898 St. Luke's, Roselle, New Jersey.
 - 189- Nashotah House Seminary, Nashotah, Wisconsin.
 - 189- St. John Evangelist, Toledo, Ohio.
 - 189- St. Stephen's, Millburn, New Jersey.
 - 189- Church of the Holy Communion, Charleston, South Carolina.

*Introduced by the Rev. Stevens Parker

33. The Living Church, December 28, 1878.

34. "The State of Rubrics," in The American Quarterly Church Review and Ecclesiastical Record, April and July, 1866.
35. See pages 115-117, Chapter 6, "The Catholic Movement," by De Mille.
36. The Rt. Rev. Benjamin H. Paddock.
37. Sermon by Dr. Oberly, March 23, 1913, in Christ Church Chronicle, April 1913, and in the Christ Church Library.
38. From "A Parting Letter to the Congregation of Christ Church," as published 25 May 1863, an address by the Rev. E. A. Hoffman, in the Christ Church Library.
39. Page 30, "The Fortieth Anniversary of the Founding of Christ Church" in the Christ Church Library.
40. See appendix to "The Fortieth Anniversary" for expenditures outside of Parish and Alms for the Poor 1853-1893.

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