

The Pulpit of the Cross.

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The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

SUBSCRIPTION, TWENTY-FIVE CENTS.

To the Clergy and other Readers: If you esteem our journalistic venture on behalf of the Catholic Faith worthy of support and extension will you make some effort to secure a list of subscribers among such of your parishoners or friends, as would be strengthened in their devotion to our Holy Mother, the Church, and become truer Catholics by the reading of THE PULPIT OF THE CROSS? Even if you cannot guarantee us the trifling subscription price of 25 cents, yet if there are those to whom you would specially like THE PULPIT to be sent, forward their names and we will do what we can at our own cost toward preaching in this way the Catholic Religion.



KALENDAR.

1. S. Nicomede, Pr. M. Fast.
3. 2ND SUNDAY AFTER TRINITY.
5. S. Boniface, Abp. M.
10. 3RD SUNDAY AFTER TRINITY.
11. S. BARNABAS, Apostle, Martyr.
17. 4TH SUNDAY AFTER TRINITY.
S. Alban, Protomartyr.
20. Irano: S. Edward, K. M.
24. NATIVITY S. JOHN BAPT.
5TH SUNDAY AFTER TRINITY.
29. S. PETER, APOSTLE, Martyr. Fast.

A PLAIN AND EASY METHOD OF DISCOVERING WHETHER YOU BELONG TO THE CATHOLIC CHURCH.

Jesus Christ founded One Holy Catholic Apostolic Church. There is no record of His founding any other. For fifteen hundred years the Catholic Church was a historic, visible institution established throughout the world, and no one had any trouble in distinguishing the Church of our Lord's own founding from other religious bodies. But since the reformation several hundred sects have sprung into existence, all claiming to be the Church of Christ, and in consequence many earnest seekers after the True Church are sadly bewildered amid such a babel of conflicting claims. To such we say, there is but one true Church of God and that is the Catholic Church, and the way to find it is very simple. In the 42nd verse of the 2nd Chapter of the Acts, the four tests of membership in the Catholic Church are recorded for all time, and by those four tests you can find the Catholic Church to-day as well as eighteen centuries ago. "They continued steadfastly in the Apostles' Doctrine and Fellowship, and in the Breaking of the Bread and in the Prayers" (Literal translation). Apply these four tests to the one hundred and forty odd Christian denominations in the United States and you will assuredly discover the Catholic Church.

1. Let us begin with the last test first, viz: The Prayers. The Catholic Church has always employed a Liturgy, or Form of Prayer, in her worship. There were in use in the Primitive Church four principal Liturgies, bearing the names severally of S. James, S. Mark, S. Peter and SS. John and Paul, and the Prayers used in Public Worship at the present time by the various portions of the Catholic Church are derived from one of these four sources, just as in Genesis 11: 10, we read: "And a river went out of Eden to water the garden and from thence it was parted, and became into four heads." It is only the Catholic Church, which can trace its Liturgy back to Apostolic sources and thus alone has continued steadfastly in the Prayers of the Saints.

2. The Breaking of the Bread. This is Scriptural language for the Holy Communion. There is one thing you are sure to find in every Catholic Church in the world, and that is an Altar. "No Church without an Altar" is a Catholic maxim, and as around it centres all worship it is usually made very beautiful and ornamented with cross, candlesticks and costly fabrics of silk and finest linen. The explanation of which is that the Catholic Church has ever held steadfastly to the Doctrine of the Real Presence of our Lord in the Blessed Sacrament of His Body and Blood, and because the Altar is His Throne, therefore it is revered by the faithful and adorned as a bride for the bridegroom. Among Protestants the Lord's Supper, so called, is celebrated by some once a month, by others once a quarter, and by others not at all, but in the Catholic Church there is not an hour or a minute, where upon some Altar the Holy Sacrifice of the Eucharist is not being offered up. Hundreds of thousands of Catholic Priests and people attend Mass every day of their lives and so maintain the practice of the Apostolic age, when the Scriptures tell us "they continued daily in Breaking Bread (Acts 11: 46).

3. The Apostles' Fellowship. This is the most unmistakable and trustworthy test of whether you are in the communion of the Catholic Church, for they who are in fellowship with the Apostles and their successors, the Bishops, are in fellowship with the Church, for where the Apostles and the Bishops are there is the Catholic Church. You know that Jesus appointed His Apostles as His vicegerents and ambassadors. "As my Father hath sent Me, even so send I you," says Christ (S. John XX: 21). "Now are we Ambassadors for Christ; we (are) in Christ's stead," says S. Paul, (II Cor. v: 20). To this Apostolic ministry Christ committed all authority over His Church and promised that their commission should continue in the person of their successors as long as the world should last. "Lo I am with you," He said, "always, even to the end." The only true and lawful successors of the Apostles on earth to-day are the Bishops of the Catholic Church and by an unbroken chain of succession they as the divinely appointed ministers of Jesus Christ exercise the same authority over the Church as did S. John, S. Peter and S. Paul at the first. Jesus said to His ministers, "Ye have not chosen Me, but I have chosen you and *ordained* you" (S. John XV: 16), and again "He that heareth you,

heareth Me, and he that despiseth you despiseth Me" (S. Luke x: 16). Is it not therefore a very serious question whether or not we are in fellowship *i. e.* in communion with the Apostolic ministry, the Bishops and Priests of the Catholic Church, for are they not most assuredly the *ordained* officers of Christ, so that to hear them is to hear Christ, but to reject their authority and to follow after Methodist, Presbyterian, Congregational, Unitarian or any other ministry of our own choosing and ordination is to reject the authority of Jesus Himself? Don't delude yourself with the notion that you can be a Catholic without being in communion with the Successors of the Apostles, for where the Catholic Episcopate is there is the Catholic Church, and S. Ignatius, who was a disciple of S. John assures us, that without a Bishop there is no Church. *Nulla ecclesia sine episcopo*. Since therefore you hope to die "in the Communion of the Catholic Church" "see to it that you continue steadfastly in the Apostles' fellowship.

4. The final test of your religion, whether it be the Catholic Religion, is this, Are you continuing steadfastly in the Apostles' Doctrine? Many, who are Catholics by virtue of their membership in the Catholic Church, are yet, we are sorry to confess it, not sound Catholics in their religious convictions and belief, and the reason that they are unsound in their faith is because they have allowed themselves to be led astray by protestant vagaries, instead of continuing steadfastly like the Saints of old in the Apostles' Doctrine. Now what is the Apostles' Doctrine? It is the Faith once for all delivered to the Saints and handed on from generation to generation, duly set forth and explained, by the Bishops of the Universal Church; in other words, it is that sum of Catholic doctrine and belief which has been steadfastly adhered to by the whole Episcopate in every age and in all lands. This beautiful Catholic Religion is nobly set forth in the American Book of Common Prayer and we recommend its devout study to every prayerful Christian, who desires to become a Catholic in deed and in truth. The Prayer Book not only contains the Nicene Creed and the Thirty-nine Articles, which when rightly interpreted, are as a two edged sword in the hands of the Catholic champion, but in the Ordinal and the Communion Office the priestly power of binding and loosing and the reality of the Body and Blood of Christ in the Eucharist are so clearly set forth that all who run may read.

Good reader, when you have subjected the various religious bodies in our country to the foregoing test you will find your choice narrowed down to two communions—in order to be a Catholic at all you must either be a Roman Catholic, or an American Catholic. We do not believe Papal Czarism to be in accord with either Apostolic doctrine, or fellowship. Therefore do not be a Roman Catholic. Home rule ought to be the ecclesiastical as well as the civil policy of Americans. The American Church for the American people. Therefore be an American Catholic.

L. T. W.

RITUAL—II.

Ritual is not religion, but there can be no religion without ritual. Ceremonial has ever been used by all peoples who have engaged in the worship of God. The ritualistic instinct seems to be a gift of God to all mankind, for even in natural, albeit false religions, which have adumbrated the true religion of our Divine Master, we find worship arranged with more or less elaborate ceremonial.

The religion of the oldest nation in the world—Egypt—was polytheistic. Science and art were in the hands of their priests. Their temples were imposing edifices; their services intricate and spectacular; the vestments of the priests, of every hue, symbolized the diversity of nature.

Philosophically and psychologically the religions of the Brahmins and Buddhists differ radically from that of the Egyptians. But their rituals are elaborate and replete with art, symbolism and pictorial illustration.

Lamaism in Thibet, with its bells and rosaries, its images and holy water, its pope and bishops, its abbots and monks of many grades, its processions and feast days, its confessional and purgatory, and its worship of the double virgin, so strongly resembles Romanism that the first Roman Catholic missionaries thought it must be an imitation by the devil of the religion of Christ. An able article in the October number of the *Catholic World* shows that this ecclesiastical organization was in fact derived from the Nestorians.

In China, where worship the followers of Confucius, the emperor frequently officiates as high-priest, with mandarins for his servers. In the worship of the heavens, at winter solstice, the high-priest is clad in silken robes of blue; in the worship of the earth at summer solstice, his vest-

ments are saffron-colored; he celebrates the adoration of the sun in crimson robes, and that of the moon in robes cream-white in color. Animals are offered in the sacrifices. The altars of heaven are round; those dedicated to the earth are square; fasts precede the sacrifices, and in worship prostrations are frequent. A semi-sacerdotal character pertains to the emperor, as unauthorized persons who use his ritual are punished.

In Persia, the religion of Darius and Xerxes, whose prophet was Zoroaster, and whose bible is the Zend-Avesta, we find prayer and thanksgiving and sacrificial worship.

In Judaism, however, ritual was of direct divine ordering, and was elaborate and minute in the extreme. The worship of the true God was to be beautiful, not only philosophically, but the rites and ceremonies connected with the public service of the Divine Majesty, must be regulated by divine revelation. It was to be a sacerdotal worship; a special tribe of God's chosen people was set aside for his especial service. The sacrifices and ceremonies of the ancient Church of God were typical and prophetic of the sacrifice of the Cross and its correlatives, the memorial Sacrifice of the Altar, and other of the divine offices.

The Tabernacle comprised three main parts—the tabernacle, strictly so-called, its tent, and its covering. The tabernacle itself was to consist of curtains of fine linen, woven with colored figures of cherubim, and a structure of boards which was to contain the holy place, and the most holy place; the tent was to be a fine tent of goats' hair cloth, to contain and shelter the tabernacle; the covering was to be of red rams' skins and sealskins, and was spread over the goats' hair tent as an additional protection against the weather. The court of the tabernacle was surrounded by canvas screens, hung from brazen pillars by hooks and fillets of silver. The entrance was closed by a curtain of fine twined linen, embroidered with cherubim. The furniture of the court and tabernacle comprised: the altar of burnt-offering, made of acacia wood, hollow and overlaid with brass, a shovel, pan, basins, hooks and censers, all of brass; the fire used was miraculously kindled and perpetually maintained; the altar of incense was also of acacia wood, but overlaid with pure gold, and on this, incense was burned every morning and evening, so that it was literally perpetual; the incense was made of materials par-

ticularly prescribed (see Exodus xxx: 34-36); the preparation of it for common use was positively forbidden, nor could it be offered by any but the priest; then there was the brazen laver, the golden candlestick, or seven-branched lamp (its value alone is computed at \$30,000), with its tongs and snuffers and oil dishes; the table of shew-bread and the ark of the covenant made of acacia wood, covered with plates of gold within and without, surmounted by the mercy seat, also of solid gold, and golden images of cherubim; in this ark were kept the golden pot of manna, Aaron's rod and the tables of the Law.

The Temple of Solomon was magnificent beyond description, and its cost is estimated at two and a quarter billions of dollars. It contained candlesticks or lamps, tables of gold and silver, hooks, bowls, cups, the altars, cherubim of gold, precious metals, precious stones, and marble stones in abundance; the veils were of blue, and purple, and crimson, and fine linen with cherubim embroidered thereon. The ornamentation of the altars and sacred vessels was rich and beautiful. The choir of musicians were arrayed in white linen.

The vestments of the priests (Exodus xxviii) were indeed for glory and for beauty. They comprised a breastplate of gold and blue, and purple, and scarlet, and of fine twined linen, set with twelve precious stones; an ephod of the same materials, richly embroidered and jewelled upon the shoulder pieces; a robe all of blue, embroidered, and hung about the skirt with golden bells and pomegranates; a brodered coat, a mitre, bonnet or biretta, and a girdle of needlework.

The ceremonies connected with the offering of the sacrifices, and the consecration of the priests, were also directed even to the minutest particular.

So much for the ritual of natural religions, and of the ancient Church of God, speaking to the beholder a language of the deepest symbolism; the eye was arrested by the sacrifice, the smoke, the flames, the moving priests, the lustre of lights, the wreaths of fragrant incense, and the pontifical splendour of the high priests—the eye was arrested, the heart uplifted and moved to deepest and most reverent emotion—all the shadow of things to come, the glorious Eucharistic worship of the new dispensation and the fulfilment of type and antitype, in the worship of heaven, and the realization of the Beatific Vision.

C. M. H.

GOD'S TENTH.

Do you rob God? Israel robbed God in *tithes and offerings* and were on that account "cursed with a curse." (Read Malachi iii: 8, 9). Have you paid into the Lord's exchequer the tenth of your income, which He requires as His own? There is no difference between the Jew and the Christian in this regard, save that *more* is required under the new dispensation than under the old. "Ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's." I Cor. vi: 20. There are those who give *all* their money, yea, even their very selves, whole and entire, to God. Will you any longer hesitate to give at least *a tenth* of your income to God? Remember He claims the tithe as *His*, not yours—in paying it you are only paying an honest debt. By the Divine Law you *owe* the tenth to God and in the sight of Heaven you are not an honest man until you have paid your taxes to Heaven's King. Don't be afraid to deal justly with the Lord; His covenant standeth fast forever and His promises fail not. "Bring ye *all the tithes* into the storehouse, that there may be meat in Mine House and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii: 10. Thousands in every succeeding generation of God's people have testified to the truthfulness of this promise. Will those among our readers, who have paid God His tenth, please be good enough to send us their personal witness, whether they have become worse or better off as a result of paying tithes? Address Rev. L. T. WATTSON, Kingston, N. Y.

WHAT'S IN A NAME?

Sometime since we received a letter from a brother Priest taking us to task for using in the printed list of our services the word "Mass" and for the appointment of hours for hearing Confessions. The reply which we felt constrained to make may prove helpful to certain of our readers and therefore we give it a place in THE PULPIT OF THE CROSS.

"Dear Rev'd Brother: I am glad you have thus expressed your 'great regret' at my 'use of the word Mass for the Holy Communion' and also my '*appointment of hours for Confession*,' for it gives me an opportunity of saying a word

or two in justification of the usage of a name and a thing, which you reprobate.

"Speaking of Mass, you ask first of all, 'Does the word convey any spiritual truth, which is not as well expressed by the term Holy Communion?' Yes, I reply, it does. Holy Communion lays stress on the *subjective* side of the Blessed Sacrament, that is to say it emphasizes the *communion* of the people, who through the sacrament receive the Body and Blood of Christ. True enough that is the primary purpose of the Institution, and woe be to us as a portion of the Catholic Church if we make light of the communicating of the people upon the Heavenly Feast, but thanks be to God, communion or feeding at the Lord's Table is not the *sole* purpose, which Jesus had in view, when he commanded His apostles, 'This do in remembrance of Me.' or, to translate His command more correctly, 'Offer this for My Memorial.' The Holy Communion is that Eucharistic Sacrifice or Memorial, which Christ has empowered and solemnly charged His priests perpetually to offer and to plead in union with 'the one full, perfect and sufficient sacrifice' of Himself on Calvary, and thus we 'do shew the Lord's death till He come.'

"Now, in order to impress upon the popular understanding the sacrificial aspect of the Sacrament of the Altar, no better word can be employed than that ancient and most Catholic title, The Mass. It is a noteworthy fact that during all the long period, when the Anglican Church substituted Morning Prayer for the Holy Eucharist as the principal service on Sundays, the word Mass passed out of her phrasology, but now that the Divine Office is fast assuming its proper and Catholic position as the chief act of worship on the Lord's own Day, lo and behold, the old time word Mass is heard once more upon the lips of English and American Churchmen.

"Again you ask—'Since there is no authority in our Prayer Book for its use, do you not think that there is danger of some spiritual presumption in the implication that our Church authorities do not sufficiently understand the best term?' Are you, my dear brother, 'guilty of spiritual presumption,' when you borrow from the Greek Church a title for the Holy Communion and talk to your congregation about the Holy Eucharist? Surely there is no authority for such an unwarranted (?) term in our Prayer Book, but pardon me if with all due respect I remind you that there *is* authority in the Prayer Book for the use of the word Mass. The American Book

of Common Prayer tells us 'that this Church is far from intending to depart from the Church of England in any essential point of doctrine or worship,' and the Church of England tells us in turn that her present Prayer Book differs not in doctrinal teaching from the 1st Prayer Book of Edward the Sixth's reign, and, you know, in that edition of the English Prayer Book it speaks of 'the Communion, commonly called the Mass,' so after all there is authority for using Mass even in our Prayer Book. As to the charge of 'spiritual presumption,' would it not be well for us Churchmen to remember that the Anglican Communion, whole and entire, constitutes less than one-tenth of the Catholic Church, as it exists to-day in the three great historic communions, East and West. When along with this fact we bear in mind our Lord's promises to His apostles and their successors the Bishops of the Catholic Church, 'The Holy Ghost shall guide you into *all truth*,' would it not be the worst of spiritual presumption in us to assume that our Anglican one-tenth has monopolized the whole truth, and that on certain vital points of doctrine the other nine-tenths of Catholic Christendom are woefully in error? Is it not more in accordance with the teaching of our Lord Jesus to accept as Catholic Truth, what the Whole Church has ever taught and held, than to try to resolve the Church into a self-conceited *Protestant Episcopal sect* declaiming against certain doctrines and usages, as erroneous, which nevertheless bear the test of S. Vincent of Lerins 'always, everywhere and by all.'

"*Auricular Confession*, which you charge me with 'exalting into a position other than that which the Church has seen wise to give it,' is the best possible illustration of the point in question. Our mother, the Catholic Church, who is to us the Teacher and Interpreter of Holy Scripture, has ever affirmed that when our Lord breathed on His Apostles and said to them, 'whose sins ye forgive they are forgiven, and whose sins ye retain they are retained,' He committed to the Priesthood of His Church, for all time, the power in the King's Name of remitting and retaining sins. Both the Roman and Greek communions affirm as part of revealed religion that Christ has provided the Sacrament of Absolution as His own appointed way of remitting sins committed by His people after their Baptism, and our own Church has never rescinded her ancient decrees to the same effect.

"Certainly we know that the Apostles heard

confessions and gave absolution. While in the first centuries sacramental confession followed by absolution after proper penance was the exception, rather than the rule, yet the principle of confession and the priestly power which accompanied it was fully recognized and its exercise only limited by the peculiar circumstances of the times; but no sooner was the church universally established as the dominant religion of both East and West, than the practice of confession increased to such a degree, not only in the Roman Patriarchate, but also at Constantinople, Alexandria, Antioch and Jerusalem, that throughout the whole Church it became the rule for all to go to confession, and continued to be everywhere recognized as the divinely appointed way of obtaining forgiveness of sins through the Blood of Christ.

"Owing to the protestant influences, which since the 16th century, have wrought and striven for the mastery within the bosom of the Anglican Church, the *practice* of confession has indeed fallen sadly into disuse, but the Catholic doctrine is still retained in the formularies of the Church. When therefore you charge me with exalting confession into a position which the Church has not seen wise to give it, I answer that the charge is not well grounded. The Anglo-Catholic Church has never stultified herself by flying in the face of the doctrinal position of the Universal Church on this vital subject, established as that position is on most certain warrant of Holy Scripture. The only sad misfortune is that so many of her Priests have buried in a napkin the keys given them at their ordination and are 'as sounding brass and a tinkling cymbal,' when they tell their congregations twice on Sunday, and it may be often through the week, 'Almighty God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins?'

"As far as the 'appointment of hours for Confession' is concerned, if I believe, as S. Paul assures me, that I am an 'Ambassador for Christ' and God hath committed to me 'the Word of Reconciliation,' why should I not proclaim the glad tidings, even from the house tops? If I hear confessions at all, I do not want anybody to say, 'this thing was done in a corner.' I wish every member of my congregation to know that they *all* have the same privilege, if they choose, of 'opening their grief' and receiving the peace-giving 'Benefit of Absolution.' L. T. W."

THE Summer School for Priests, held for the first time last year at Westminster, Maryland under the direction of the Order of the Holy Cross, will again be in session this year, July 9-21. The list of lectures with their subjects is announced as follows:

The Bishop of Fond-du-Lac, "Preaching." The Rev. Dr. Elmendorf, of the Western Theological Seminary, "Apologetics." The Rev. William McGarvey, B. D., of Philadelphia, "Sacred Liturgy." The Rev. Maurice L. Cowl, M. A., of Philadelphia, "The French Catechetical System."

The lectures will be given at Holy Cross House. Beside the regular lectures conversations will be held daily on some matter of general interest, and a course in music, with directions for singing the services, is contemplated. The program as thus far published, provides for considerable work each day, but opportunities for recreation and pleasure-taking are allowed for. There are to be no tuition fees and the other expenses are likely to be quite low.

The town of Westminster is thought to be well situated for the summer school, being thirty-five miles from Baltimore and standing on Parr's Ridge, about a thousand feet above the sea-level. The summer climate is cool, and the scenery diversified. Address Rev. Father Superior O. H. C., Westminster, Md.

THE QUESTION BOX.

8. Is it not a violation of S. Matthew XXIII: 9, to call Priests "Father?"

Certainly not. Because the Church teaches the Priest to address the Bishop in the Confirmation Office as "Reverend Father in God." As a Bishop is the father of the Priests and lay-folk of his diocese, so is every parish Priest a spiritual father to those souls committed to his care. "Mother" and "father" are household words—as old as the human race. Do we ever hesitate to apply these to our parents in the flesh?

A distinguished Doctor of Divinity writes us: "I do not think that the command in S. Matt. XXIII: 9, can be urged at all against the practice of addressing a clergyman as 'Father.' S. Peter speaks of 'Marcus my son' and S. Paul of his 'son Timothy.' The one citation involves the other. And so the Church teaches us to address the Bishop as 'Reverend Father in God.' What our Lord undoubtedly means, is

that we should not regard any man as the author of our Faith, or as having dominion over our Faith. It is not a question of names, but rather of what names under varying circumstances may be supposed to imply. Dean Alford aptly says: 'To understand and follow such commands in the slavery of the letter is to fall into the very Pharisaism against which our Lord is uttering the caution.'

9. Why should we call Priests "Father?"

Because their Priesthood gives them this title. Because they baptize, and thereby bring souls into a wonderful relationship to God; as fathers they watch for our souls; as fathers they nourish us with Heavenly Food. Because it has been a custom for generations. Because it will make you realize the position in which your Priest stands to you in a way nothing else could do. Because there are heretics who deny the sacerdotal character of the Priesthood; and because the general use of the title will assist in the restoration of the reverence due to those who are our spiritual pastors.

10. What is a Cope, and why and when is it worn?

The Cope is a semi-circular vestment of silk, velvet or other rich stuff, and as a vestment for glory and for beauty, is preeminent. It should be of the color of the season.

It is worn in processions and at solemn vespers and other functions. In accepting the presentation of a magnificent Cope from the clergy and laity of his diocese, the Lord Bishop of Lichfield is reported to have said: "On behalf of the see of Lichfield, which it is my privilege to occupy, I accept at your hands this gift from the diocese, a gift of unequaled beauty, worthy of the faithful churchpeople who have contributed towards it, worthy of the sacred purpose to which it is to be applied. * * * In course of time, like other garments then in common wear, it was enriched for use in religious ceremonies, and at length it assumed a purely ecclesiastical character. It was worn by some at least amongst the first Christians. It was worn by our own spiritual fathers in the Anglo-Saxon Church, and with the exception of a brief period of seven years—1552 to 1559—it has been prescribed for use in the English Church ever since. * * It has the sanction of the Canons of the English Church from the year 740 down to the time of the Reformation; it has the sanction of the first English Prayer Book; it has the sanction of the

best known Liturgies before the Reformation; it has the sanction of the Inventories in 1552-3; it has the sanction of the Canons of 1603 and 1640; it has the sanction of the Ornaments Rubric; and it has been in continuous use from the days of the Anglo-Saxon Fathers, with the brief interval of the seven years I have mentioned, down to the present time. * * * If by complying with your request I can help you and help myself to rise above party I shall rejoice, for I believe in my heart that the spirit of party is hateful to Christ and a joy to the enemies of religion. * * * It is my prayer, and my hope, that this superb vestment when I wear it, may but serve to teach me self-abasement, self-control and self-sacrifice, that I may become a more faithful servant of God's people, and a closer follower in the steps of Him whom I confess to be my Lord, my Saviour, and my Example."

In the American church we know of bishops who have worn Copes, viz: the Bishops of Iowa; Springfield, Delaware, Fond du Lac and Milwaukee. We should be glad to be informed if there are others. In New York the Cope is worn in at least five churches, in Philadelphia in five, in New Jersey in one. We should be glad to publish a list of the churches throughout the country where copes are worn.

11. Was the Office of Nocturns one of the so-called "canonical hours," and at what time was it said in the religious houses?

Nocturns or *Vigils* (mostly with twelve Psalms read in course, and lessons more or fewer), were derived from the earliest periods of Christianity. In times of persecution, Christian assemblies were held at night, and when the cause ceased, the practice was continued as a commemoration. Subsequently Nocturns became joined to Lauds; the practice of rising in the night for the purpose of saying Nocturns becoming obsolete. The combined office was called Matins; afterwards this name was applied especially to the Nocturns and the ancient Matins were distinguished by the name of Lauds. It is sometimes said at night after Compline by anticipation.

12. If a Priest say Mass at midnight on Christmas-Day, and again at eleven A. M., must he fast from six o'clock on the Vigil till after the second Mass, according to Catholic custom?

Yes, he must.

13. Do we say Mass for the Dead?

Yes; the Sacrifice of the Altar is offered for the repose of the souls of the departed through-

out the Catholic world. This is sometimes spoken of as "The Holy Communion in connection with Funerals." The prayer for the whole state of Christ's Church includes a commemoration of all those who have departed this life in Christ's faith and fear.

Mrs. Julia C. Dorr has beautifully expressed the reasonableness of praying for the dead in the following poem :

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day;
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to
climb;

And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear
Poor human words of blessing, will I pray.
O true, brave heart! God bless thee wheresoe'er
In His great universe thou art to-day!

AD CLERUM.

The minister of God must commend himself by the Word of truth, in setting forth a life fashioned and framed in true proportion, on a right basis gradually to be attained to, by pulling down what is faulty, and building up what is good; by sacrifice, by the study of the highest ideal, and the unsparing use of every possible help which the truth has put at our disposal. . . It is in the touch with which the minister of God is able to relieve the common ills of life that he shows himself the agent of no human science of empiric philanthropy. Where philosophers soar away into magnificent Utopias, he is able to bring the little remedy which sets free the imprisoned life, which, so far from flying can cleave only to the dust in the cruel snare of sin. . . The faithful use of the remedies and stores of the Church will always bring power to him who dispenses them, only he must see to it that he steps back and makes way for God. Just as his Master passed through infancy, boyhood, manhood, and left each and all of them bathed in a heavenly light and aglow with new beauty, in the same way the minister of God was meant to commend himself by the

power of God, as a power which runs along the salient features of his character, turning shyness into modesty, boldness into confidence, fierce passion into vigour, anger into discipline, softness into gentleness, slothfulness into peaceful work. By the transformation of character, as well as by the expression of an evil self, the power of God displays itself in the human agent of a superhuman work. . . Innocence or penitence, one or the other, must have occupied the heart which is to be the recipient of God's power. What an inestimable treasure do they carry, who bring to the priesthood a life of innocence, undisturbed by passion, unscarred by the throes of some awful conversion; where no trembling joint, or halting limb, or dimmed eye, or feeble heart show the traces of a fight whose issue seemed at one time doubtful, whose scars can never be quite effaced! . . . Self is the obstacle all along, which puts a barrier in the way of God, and prevents the unfolding of His power and the display of His omnipotence. . . One great and important office of the Church is to teach; and to teach the truth carries with it, if only by implication, the condemnation of error. . . . It may be that we are frightening back intelligent and enlightened people by hard dogmas; if so we must risk it. . . The world which cannot understand, that floating neutrality which hangs round the fringe of controversy, can always be counted on to oppose earnestness. Satan is always at hand to hurl a mob into the theatre, to shout, 'Great is Diana of the Ephesians.' . . . 'This is the Catholic Faith, which except a man believe faithfully he cannot be saved,' is written over the dispensary of the Church, and the laboratory of her methods."—*Speculum Sacerdotum*.

ALCOHOL VERSUS MISSIONS.

América gives three millions and a half annually to Foreign Missions and spends *fifteen hundred millions* on rum and tobacco. This explains what is meant when it is said, "I don't believe in Foreign Missions." "Charity begins at home" by supporting the saloon keeper and the tobacconist. Three and a half in one scale, fifteen hundred in the other! The thing is not equal, the scales do not balance. For the honor of America and the greater glory of God eschew the wine glass and the cigar and subscribe the equivalent to Foreign Missions.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON, M. A., B. D.,
RECTOR.

THE REV. CHARLES MERCER HALL,
PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: The Holy Communion, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:45 P. M.

WEEK DAYS: The Holy Communion daily, except Thursday, 7:30 A. M., on THURSDAYS, 10:00 A. M.; Matins daily, 9:00 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:45, except Fridays, 7:45.

FAST DAYS: All the FRIDAYS in the year, except Christmas Day; the Rogation Days, the Ember Days and all Vigils.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

THE WOMAN'S EXCHANGE.

Certain ladies of S. John's being desirous of exercising their energy, time and talents for the benefit of the Church and at the same time to help their sister women, by "giving them an opportunity of disposing of their handiwork," have established in Kingston "an Exchange for Woman's Work." For this purpose they have leased and beautifully fitted up three large rooms on the second floor of the Ridenour Building, No. 23 Wall St., and placed Mrs. Josephine Kiersted in charge as Superintendent.

The Exchange was formally opened by a reception and tea from 5 o'clock to 10 on Saturday, May 5th. Since that time the salesrooms have been opened daily, except Sundays, and the patronage received has surpassed the ladies' most sanguine expectations. The cookery department has proved a special success. Some of the best bread and cake makers in Kingston are among the long list of consignors and they have been kept more than busy filling the orders for bread, cake, pies and strawberry shortcake which

have poured in upon them. Every Saturday afternoon and evening refreshments are served in the rooms as an extra attraction, and some of the home made ice cream served has been delicious. Many of the ladies of the Church who are consignors give their time and labor free, charging only for the actual cost of the materials, and on some articles thus sold there is a profit for the Exchange of 40 or 50 per cent., but in the case of consignors not thus interested, a commission of ten per cent. is charged on all sales and the balance of the profit goes to the person making the consignment. In this way a new avenue of support is opened to industrious and talented women, who need money and are glad to have the opportunity, thus afforded, of making it. Any woman, whether living in Kingston or elsewhere, may become a consignor by the payment of an annual fee of \$2.00, and any articles of woman's manufacture can be placed on sale, subject to the approval of the superintendent or standing committee. All communications should be addressed to Mrs. Josephine Kiersted, Woman's Exchange, 23 Wall St. The Managers gratefully acknowledge a gift of \$25.00 sent them through Mrs. John E. Kraft from the Hon. William F. Russell, of Saugerties.

BREVITIES.

A sewing school has been started. The sessions are held in one of the rooms of the Woman's Exchange on Saturday afternoons from 3 to 4 o'clock. The children then adjourn to the Church for Choral Vespers and catechising. All girls, wishing to learn how to sew, are invited.—Mr. John Brodhead, the new Parish Treasurer, has entered upon his duties.—Mr. Stephen D. Hood, the Choir Master of S. John's, was married at Binnewater to Miss Carrie Wood on Wednesday, May 16, the Rector officiating. We shall expect sweeter melodies than ever from "Chief" Hood after this his latest and most gallant achievement.

THE NEW HYMNAL.

It is time we had the New Hymnal. To supply the Choir with the musical edition and the congregation with the words will cost one hundred dollars. Several persons have subscribed five dollars each and now we want every person in the congregation to come forward and by their dollars, quarters and dimes make up the balance. Let us have the New Hymnal right away!

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE meet in Odd Fellows' Hall every TUESDAY NIGHT at 7:30.

THE GUILD OF THE IRON CROSS (Senior) meets 1ST MONDAY at 8:15 (Junior, for boys between ten and sixteen), meets 2D MONDAY at 8:15.

CHOIR REHEARSAL, on SATURDAY NIGHT after service.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

THE Archdeaconry of Orange held its May meeting in the Church of the Holy Cross on Wednesday, May 30th, at 11 o'clock. Pontifical Mass was said by the Right Rev. the Bishop of New York, assisted by the Venerable Archdeacons of Orange and Westchester, who acted as Gospeler and Epistoler respectively. The sermon was preached by the Rev. L. R. Dickenson, Rector of West Park, from the text: "Thy Kingdom Come." The Altar was brilliant with many lights and was garlanded with flowers. About thirty clerical and lay deputies were present besides a large congregation of worshippers.

After the service the business session was begun with Bishop Potter in the chair, supported by Archdeacons Thomas and Van Kleeck. In the absence of the Secretary, Father Wattson was appointed Secretary *pro tempore*. Routine business was transacted. The visitors were the guests of the Trustees at dinner, which was served at the Eagle Hotel.

The next meeting of the Archdeaconry will be held at S. George's Church, Newburgh, on Wednesday, September 19th.

THE Bishop of the Diocese administered the Sacrament of Confirmation to a class of four persons, prior to the Archdeaconry meeting on Wednesday, May 30th. He also confirmed one person presented at the request of Rector of S. Luke's, Haverstraw. The candidates wore white veils, thus following an ancient custom as well as the Apostolic precept: "Let all things be done decently and in order."

HOLY Cross Chapter, K. of T., paraded on Decoration Day and saluted the Bishop on his leaving the church. They also gave their Right Reverend Chaplain three hearty cheers and were addressed by him in a few cordial words of commendation.

THE Annual Commencement of S. Stephen's College, Annandale, will take place on Thursday, June 21. Litany will be sung in the College Chapel at 12 o'clock. The remainder of the Commencement exercises are held under the shade trees of the campus. A cordial invitation is extended to Kingstonians to be present. A trip to Annandale makes a delightful outing.

"It has been truthfully said, 'There is hardly a roadside pond or pool which has not as much landscape in it as above it. It is not the brown, muddy, dull thing we suppose it to be. It has a heart like ourselves, and in the bottom of that there are the boughs of the tall trees, and the blades of the shaking grass, and all manner of hues of variable, pleasant light out of the sky. Nay, that ugly gutter which stagnates over the drain-bars in the heart of the great city is not altogether base. Down in that, if you will look deep enough, you may see the dark serious blue of the far-off sky and the passing of pure clouds. It is at your own will that you see in that despised stream the refuse of the streets or the image of the sky.'"

We earnestly desire that our brethren of the clergy will read our paper in the spirit in which it is written—the spirit of intense devotion to Christ and His Kingdom, and the very earnest desire that all should follow the most excellent way; believing as we do that doctrine and practice should go hand in hand, and that these, if properly understood and followed, will do more than anything else to bring about the Reunion of Christendom, and the realization of our Lord's petition "that they all may be one." We must know in order that we may teach.