

The Pulpit of the Cross.

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THE DAILY MASS.

The Catholic advance which the American Church is making along the whole line is wonderful and can be attributed to nothing less than the mighty operation of the Holy Ghost. We are sure that this onward and upward movement is of God, for the reason that it centres around the Altar and has its beginning, continuance and ending in the Blessed Sacrament of the Lord's Body and Blood. It is a notable fact that as the celebration of the Holy Eucharist has increased in frequency and reverence in the Anglican Communion during the past sixty years, just in that proportion has Anglo-Catholicism grown and spread throughout the world until to-day it is perhaps the most aggressive and spiritual force in Christendom. When the Oxford movement began in '33 it was the prevailing use in parish churches to celebrate the Holy Communion, oftentimes in the most slovenly and perfunctory manner, once a month, and in many churches the Blessed Sacrament was administered quarterly and the bulk of the people did not think it a matter of sufficient importance to communicate even then. We can all remember the time when it was regarded as a badge of extreme High Churchmanship to have a weekly celebration of the Holy Eucharist, but now all that is changed, the weekly Mass is the prevailing use in the city churches, and very common among the country parishes as well. At the present rate of increase it will not be long before the Lord's own Service on the Lord's own Day will be the universal rule east, west, north and south throughout the Church. We thank God for every parish that has its weekly Eucharist, but much more do we thank Him for the good examples of that ever lengthening array of Priests, who esteem it to be "their bounden duty and service" to stand at the Altar and offer the Holy Sacrifice *daily*.

A few years ago it was an easy matter to count on the fingers of one hand the entire array of churches, which had a daily Mass, but now one would have to count the fingers of both hands many times over before all the parishes in the land were enumerated, which have grown so

rich toward God as to be blest with the daily celebration of the Holy Communion. What is to hinder every one of the four thousand priests in the American Church saying Mass every morning? If they are holding back because they think no one among the laity can be found devout enough to assist them in the proper celebration of the Holy Mysteries, they under-rate both the devotion of the people and the power of God to raise up the needful supporters wheresoever His priests have faith enough to vest themselves and go in and stand at the Altar, obedient to the Divine command, "Do this in remembrance of Me." A little church that we know of with a communicant list of sixty persons has a daily Mass with an average attendance of three; and the rector of a small village church told us some while since that his average congregation on week day mornings at early Communion was about seven. It is a great mistake to assume that only large city parishes can maintain a daily celebration of the Holy Communion. If the priest will regard it as his bounden obligation, as well as highest privilege, to offer "before the Divine Majesty" every day of his life that "Memorial," which Christ "hath commanded us to make," whether his parish be large or small he will find the way and the means thereto duly provided. The writer of this article might have had the grace and privilege of the daily Communion years before he did, if only our faith had been stronger to embrace the promises of God. The rector of a parish, where we recently conducted a mission writes us: "I am just in from morning Mass—an hour in the presence of God! How have I ever lived without the morning Sacrifice? It sanctifies the days, making all holy unto the Lord. This is the best fruit of the Mission."

The priest, who on bended knee adores His Lord veiled in the Eucharistic Mystery and receiveth at God's own hand the "daily Bread," which cometh down from heaven, goes forth from the Divine Presence strengthened and refreshed to labor with quickened zeal in the field ever white to the harvest.

It must have been some one who knew the

sweet blessedness of daily Communion who composed the following lines :

"Come let me for a moment cast
All earthly thoughts away,
And muse upon the sacred gift
Which I received to-day.

"This morning that eternal Lord,
Who is my Judge to be,
Came to this lowly tenement,
To stay awhile with me.

"With His celestial Flesh and Blood
My fainting soul He fed ;
With tender words of grace and love
My heart He comforted.

"O soul of mine, reflect, reflect,
Consider one by one,
What marvels of surpassing grace
Thy God in thee hath done.

"His tender love with love repay,
Extol His sacred Name ;
To all the world His greatness tell,
His graciousness proclaim." L. T. W.

A LETTER FROM WASHINGTON, D. C.

WASHINGTON, D. C., June 20, 1894.

My Dear Brother : I have received No. 2, Vol. I, of THE PULPIT OF THE CROSS, for which I thank you, and ask the favor of your sending me No. 1. Please find herewith twenty-five cents in stamps for subscription.

Permit me to say, as far as you go in doctrine and worship I am heartily in accord with you. In speaking of "The Mass," I wish you had been a little more specific, viz: in mentioning the names of distinguished fathers who used the word Mass. As well as I remember St. Ambrose (4th century, A. D., 340), was the first one recorded. See Blunt's Annotated Bk. of Common Prayer.

When a good occasion offers I hope you will ventilate the doctrine of the "Reservation of the Blessed Sacrament, for the sick and dying." Ditto the use of Incense in Divine Worship, in accordance with a command twice given us in the Prayer Book. There seems to be a great cloud of ignorance and prejudice in the minds of many of the Clergy of the Catholic Church, and not least amongst the Bishops themselves, on these and other ritual points.

For some years past I have had no cure, on account of failing sight, but my wife and I regularly attend St. —, this city, where are celebrated the Mass, Matins and Evensong daily

throughout the year. On festivals we have High Mass, seasonable vestments, processions around the church with crucifer, vested choir, thurifer and banners, and of course incense, and from twenty to forty lights on the Altar. The rector, in giving out public notices, always says Mass or High Mass, Confessions, and Absolutions, and I have never heard Mass called by any other name by any of the congregation. So you see, my dear brother, we appreciate our Catholic heritage. Yours fraternally,

FASTING COMMUNION.

A most ancient, apostolic and catholic custom, which is happily prevailing more and more in the American Church, is the practice of *Fasting Communion*. We have confidence enough in the devout disposition of the Church's lay communicants to believe that they would everywhere readily adopt a rule which appeals so strongly to the reverential instinct of a Christian believer, if only the facts and arguments which sustain the custom of receiving the Holy Communion fasting were properly and clearly presented to them, provided at the same time the teaching was rightly emphasized by the example of priests, who would as soon think of breaking their fast before Communion as they would of officiating at the Altar in their ordinary clothes. There are no set of people in the wide world more conscientious than English and American Churchmen, and once thoroughly convince them that the rule of Fasting Communion is of Divine authority and you have won a permanent victory for Catholic truth. But can it be shown that Fasting Communion *is* of Divine authority? We state the facts and leave it to our readers to judge. About the year 400 S. Augustine wrote a letter to Januarius in which he says: "It clearly appears that when the disciples first received the Body and Blood of the Lord, they did not receive fasting. Must we therefore censure the Universal Church because the Sacrament is always received by persons fasting? "Nay, verily; *for from that time it has seemed good to the Holy Ghost that in honour of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food; it is for this reason that the custom referred to is observed throughout the whole world.*" The words of the great African theologian are of tremendous weight. Not only does he state it as a well

established fact that at the close of the 4th century the custom of Fasting Communion was "observed throughout the whole world," but he explains the universality of the custom on the ground of Divine authority, "IT HAS SEEMED GOOD," he says, "TO THE HOLY GHOST that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food." "But," some one will say, "did not S. Paul, who is certainly greater than S. Augustine, charge the Corinthians: 'If any man hunger, let him eat at home.' A little further on in the same letter to Januarius the learned Augustine himself answers this objection. "When the Apostle, speaking of this Sacrament, says: 'Wherefore my brethren, when ye come together to eat, tarry one for another; and if any man hunger let him eat at home, that ye come not together unto condemnation;' he immediately added; 'and the rest will I set in order when I come.' Whence we are given to understand that the observance (of the fast before Communion) which is varied by no diversity of customs was one of the things set in order by the Apostle in person." Thus we find S. Augustine claiming the sanction of the Holy Ghost for Fasting Communion not merely on the grounds of its being the established usage of the Universal Church throughout the whole world, but rather because it had become so by the express authority of S. Paul, unto whom was committed as the Apostle to the Gentiles "the care of all the churches."

This single letter of the Bishop of Hippo is by no means the only evidence at the command of those, who maintain concerning the rule of Fasting Communion, that it is Apostolic in its origin, Catholic in its observance and therefore sanctioned by the Holy Ghost and of Divine authority.

The mass of historic evidence gathered together by Canon Liddon, Dr. Bright, Fr. Puller and a host of others from the writings of the early fathers to prove the strictness and universality with which the fasting rule was observed in the primitive Church is simply overwhelming. Socrates, a Church historian living about the middle of the 5th century, reports the Egyptians in the Thebaid and one other district as partaking of the Holy Eucharist on Saturday nights "after faring sumptuously and taking their fill of all manner of eatables." "As far as I know," says Father Puller, "this disgusting abuse, which existed about A. D. 450 in two of the districts of Egypt, is absolutely the *only* ex-

ception to the universal practice of Fasting Communion, of which we have any certain knowledge, from the time when S. Paul set in order the Eucharistic discipline of the Church of Corinth up to the period of the Reformation." When in addition to all this primitive testimony we consider that after the lapse of eighteen centuries the practice is still steadfastly adhered to not only by all Roman and Greek Catholics, but even by the Coptic, Nestorian and Jacobite Christians of Egypt and of Asia, surely we cannot escape the conclusion that S. Augustine was right, when he affirmed "that it has seemed good to the Holy Ghost that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food?"

A vivid illustration of how truthfully S. Augustine bespoke the mind of the whole Catholic Episcopate of his day is afforded us in the case of S. Chrysostom, the golden-mouthed Bishop of Constantinople. Some one brought against him the charge of having given the Holy Communion to persons who were not fasting, he refutes the charge in the most emphatic and indignant terms, saying: "If I have done such a thing, may my name be blotted out from the roll of Bishops."

The observance of the fasting rule in the early days of the Church of England was most stringent. Archbishop Egbert (740 A. D.) decreed that "whosoever shall eat before he go to the Housel (Anglo-Saxon word for the Mass) and after that partake of the Housel let him fast seven days."

Since the Catholic Church in all ages and throughout the whole world has ever taught and practised the rule of receiving the Holy Communion fasting, and whereas English and American Churchmen alone of all Catholic Christians have disregarded so reverent a custom, thus bringing a grievous reproach upon our Holy Mother, the Church, let all bishops, priests and laymen of the Anglican Communion henceforth with one consent return to the godly discipline of our Anglo-Saxon forefathers and put again into force the canon enacted by the English Church in 960, whereby it was enjoined "that no one unfasting taste of the Housel unless it be for extreme sickness." So shall we be in accord with Bishop Jeremy Taylor, when he says: "To him that would honor the sacrament of Christ's Body and Blood, let it be the first food he eats, the first beverage he drinks."

L. T. W.

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

Rev. LEWIS T. WATTS,
Rev. CHARLES MERCER HALL, } Editors.

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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.



CALENDAR FOR JULY.

1. 6TH SUNDAY AFTER TRINITY.
2. Visitation B. V. M.
4. Translation S. Martin.
6. S. Palladius. Fast.
8. 7TH SUNDAY AFTER TRINITY.
15. 8TH SUNDAY AFTER TRINITY.
S. Swithin.
20. S. Margaret.
22. 9TH SUNDAY AFTER TRINITY.
S. Mary Magdalene.
25. S. JAMES, Apostle.
26. S. Anne.
29. 10TH SUNDAY AFTER TRINITY.

"MORAL advancement, as a natural consequence, destroys the sense of merit, and produces that of sin."

RITUAL—III.

Ritualistic worship is a necessity in the Christian Church.

The simplicity of the Gospel is no argument against us. Christ, we may be sure, was a rigid observer of the laws and rules of the Church to which, as a Jew, He bore a covenant relationship. When eight days old he was circumcised; at the appointed time He was presented in the temple—when Simeon sung *Nunc Dimittis*. At twelve years of age He went up with S. Mary to Jerusalem after the custom of the feast. Later He worships daily in the temple.

Neither in pronouncing the "Woes," nor on any other occasion, does our Lord denounce the sacerdotal caste. Although the priesthood had degenerated, and was soon to be superseded by the priesthood of the newer dispensation, it is about His Father's business that they are the only duly appointed ministers.

We will not now allude to the ritual in Heaven, further than to say that the Book of the Revelation gives us a glimpse of the wonderful ceremonial in that abode of the redeemed, that realm whose first law is *order*.

Since the Ascension of our Lord, ritual has been a live question and has been moving on. S. Paul writing to the Corinthians says: "Let all things be done decently and in order." He bids S. Timothy bring to him the cloke that he left at Troas with Carpus, and the books, but especially the parchments, alluding probably to his Eucharistic vestment, and copies of the Divine Liturgy or other important manuscripts.

We appeal to history and tradition—and as we write the word tradition, we see the smile of incredulity spreading over the faces of some. Holy Scripture is history. Again we call upon S. Paul to confirm us. "Stand fast," says he, "and hold the traditions which ye have been taught, whether by word, or by our epistle (II Thess. II: 15). And further, we read with satisfaction the xxxivth Article of Religion, which says: "Whosoever through his private judgment, 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."

Now we claim that the Ornaments Rubric of the English Prayer Book, not being abrogated by our American Book, but rather upheld and

approved by common authority, in the Preface which states 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,"—lays down for us the Law; and that as that rubric is not merely permissive but mandatory, its observance is binding upon all those who believe in the Catholicity of this Church, and who are bound by the solemn obligation of their sacerdotal oath "so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that they may teach the people committed to their Cure and Charge with all diligence to keep and observe the same." There is an essential connection between doctrine, dogma and ritual, and this connection must carefully be insisted upon; for as has been said, "ritual divorced from truth is of all things the most melancholy: it is worse than the Shadowless Man of the German fictionist, it is the shadow without a substance, and an engine of Satan for the snaring of souls."

We affirm that ritual is necessary in public worship. And surely the clergy whose knowledge of its rules and laws is but meagre, and who for that reason think it a matter of indifference, constantly experience the want of it in their administration of the services of the Church and especially in the Office of the Holy Communion. It is to be regretted that in most of our seminaries not a single direction is given the student who is soon to be ordained, as to the manner of conducting Divine Service. And it is to be hoped that those whose duty it is to teach Liturgies in our schools of learning, will give this matter some attention. Many a priest has come from the Altar where he has for the first time celebrated the Holy Communion, with a feeling of shame and mortification, at his ignorance. He has scorned to read a book of directions, or to give any time to the study of ceremonial, and as a result his handling of divine mysteries has been little short of sacrilegious—certainly not as reverent as it might have been, if a little forethought and attention had been given to the subject. Nothing, we believe, that has to do with the worship of God, can be trivial or beneath our consideration. "Does God care for oxen?" He does, and as much care, yea, more, should be given to the etiquette of His house, as to the trivialities of social custom—

the phantoms of an hour. A man in society would be ostracised were he regardless of some rule of society which was considered *de riguer*. What of those who presume to enter the presence of God without conformity to rules of long-standing and careful preparation and thought on the part of those who have studied the science of these matters? Let us not theorize or sentimentalize but act.

C. M. H.

CATHOLICS, IF YOU PLEASE, NOT ROMANISTS.

We have received a clipping from a newspaper, published several hundred miles from here, the Editor of which has taken umbrage at THE PULPIT OF THE CROSS, charging us with being "as near a proselyter for Roman Catholicism as a Pope can be." This is a grave indictment, and if well founded the Editors of THE PULPIT ought to be branded with the opprobrium of traitors and driven from the sacred ministry as vipers in the bosom of the Church. In reality our design is so far from making converts to Roman Catholicism that THE PULPIT OF THE CROSS is published in fearless championship of the One Cause which will save not only America but the whole world from subjugation to the see of Rome, viz: the true and righteous cause of the Holy Catholic and Apostolic Church. We battle for the triumph of the Catholic Religion emancipated from the Vatican Decrees and the false Dogma of Papal Infallibility, and we confidently anticipate the day when in free America a Church shall issue forth from the present religious chaos of our land in glorious beauty, which shall not be sectarian but one and undivided, not Protestant but Catholic, not Roman but American, and that Church lives already in our midst, it is the Apostolic Church of the English speaking race.

Our Lord likened the Kingdom of God to "leaven, which a woman went and hid in three measures of meal, until the whole was leavened" (S. Luke XIII: 21). Greek Christianity represents the first measure, quickened by the gospel leaven, and to it we are indebted for the New Testament Scriptures and that dogmatic statement of the Catholic Faith, as defined by the six undisputed General Councils. The leaven hid in the second measure of meal is represented by Latin Christianity, and mainly to it we owe the conversion of Western Europe and the preservation of the Catholic Religion during the mid-

dle ages. The third and greatest measure of all, through which the Gospel is going to leaven the whole earth, is the Anglo-Saxon race. The English language and the English religion are to prevail everywhere as the waters cover the sea. To the Catholic Church of England and America is reserved the final and most glorious share in the evangelization of the world, "until the whole is leavened." That is what we believe, and therefore from THE PULPIT OF THE CROSS we preach the Catholic Religion, *not* as defined by the Vatican Council, but as the same hath been received by the American Church. L. T. W.

THE CONFIRMATION RUBRIC.

We trust that the disloyal and unwarranted custom that obtained among some bishops and priests of the Church of inviting *all* who love our Blessed Lord to come to the Altar and partake of His Body and Blood is falling into desuetude.

The Rubric at the end of the Confirmation office is most explicit in its terms, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed."

Confirmation is one of the five lesser sacraments or rites of the Church, and according to the use of the whole of western Christendom, is a sacrament that can only be administered by a bishop. So that any service of laying-on-of-hands, whether by a Lutheran minister or any other unauthorized person, is invalid and cannot be recognized in our Communion.

No bishop or priest can transcend the law of the Church where that law is explicitly stated. Confirmation is one of our first principles, and has been placed by the Church as a safeguard against the profanation of the Sacrament of the Altar by those who would receive it "not discerning the Lord's Body."

Confirmation is one of the essentials as to which there must be unity; and no setting aside of the necessity of this requirement is permissible as an act of private judgment, on the part of bishop or priest. It may gain for the missionary bishop a certain popularity and reputation for liberality in his views, if he extends this invitation to the Blessed Sacrament to all who love the Lord; and his laxity may bring much money into the funds of his needy diocese. But the sacrifice or surrender of one sin-

gle principle of our discipline or faith is an irreparable mischief. And so, too, is the priest disloyal who exceeds the authority given him by the Church whose doctrine he is sworn to uphold, by letting down the bars which were put there for him, to protect the Church from just such ill-advised action.

If a man will not be confirmed then he may not be admitted to the Holy Communion. No man is a Christian until he is baptized and no Christian even, can properly be admitted to a Christian's highest privilege, a participation in the Holy Mysteries, until he has been confirmed or is ready and desirous to be confirmed. We do not hesitate to say that a direct violation of the ordination vow is incurred whenever a person is admitted to the Holy Communion who does not come within the requirements of this rubric.

No fair-minded person should desire to receive the Blessed Sacrament until he is confirmed.

Wheatley, in his annotation on this rubric says: "This is exactly conformable to the practice of the primitive Church, which always ordered that Confirmation should precede the Eucharist, except there was extraordinary cause to the contrary: such as was the case of clinic baptism, of the absence of a bishop, or the like; in which cases the Eucharist is allowed before Confirmation. The like provision (as I have already observed) is made by our own provincial Constitutions, as well as the rubric which is now before us, which admit none to communicate, unless in danger of death, but such as are confirmed, or at least have a reasonable impediment for not being confirmed. And the glossary allows no impediment to be reasonable, but the want of a bishop near the place." He further mentions as by the laws of the Church disabled from communicating "such as are of course all schismatics, to whom no Minister, when he celebrateth the Communion, is wittingly to administer the same, under pain of suspension." (Here he is quoting Canon xxvii). It was once even required that the Minister should refuse to communicate strangers from other parishes, he was to "forbid and to remit such home to their own parish churches and ministers, there to receive the Communion with the rest of their neighbors" (Canon xxviii). "This Rubric," says the Rev. F. E. Warren, "embodies the rule of both the primitive and mediæval Church."

C. M. H.

QUESTION BOX.

14. What is the meaning of the Elevation of the Host; and why is the bell or gong rung?

In some churches a bell is sounded at the Sanctus, at the Consecration, and at the Elevation (or lifting up in offering before God) of the Host or Victim at the conclusion of the canon or prayer of consecration. The hymn "*O Salutaris Hostia*" (O Saving Victim) is to be found in the new Hymnal. The bell is rung to accentuate the more solemn parts of the service, to call the attention of the people to them, and (in the prayer of consecration) to remind them that they are to worship and adore our Lord present in the Sacrament of the Altar. The Elevation of the Host is not contrary to Scripture nor is it a violation of Article XXVIII, which contains merely a statement of fact. With regard to this John Keble says: "Such ceremonies may be, and are, omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out and yet leave the whole of His institution untouched. So much is really the whole amount of the prohibition, as far as the sentence is concerned." "O come, let us worship and fall down, and kneel before the Lord our Maker."

15. Can you give any statistics about the Baptist denomination?

We quote the following from *Our Visitor*: "A Baptist Minister shows by statistics that from 1870 to 1892 the Baptists increased 36 per cent., while the Episcopalians in the same years increased 141 per cent. He attributes the rapid increase of the latter to the fact that they believe that theirs is 'The Church,' and that they have the 'Courage of their Convictions.' We might add that it is the Divine power of the Church, manifested in the faith of her members, that attracts so many to her."

16. Please explain why candles are burnt on the Altar and at funerals.

Candles are lit on the Altar to beautify the Throne of God. They always symbolize our Lord who is the Light of the world. They are placed in two groups to remind us of the two-fold nature of Christ—divine and human. When six large candles are burnt we are reminded of the passage in Revelation 1: 12, 13. The minimum required by the Ornaments Rubric is two lights, and no Altar is properly furnished without these, which are commonly called Eucharistic Lights. Two lights only are

used at Low Mass, except at a pontifical Mass when four are used. When lit at Mass they always signify the special Presence of our Lord in the Blessed Sacrament.

At Burials four or six tall candles of yellow wax should be placed around the coffin. This use is undoubtedly primitive. They symbolize the mystery of the Resurrection and the immortality of the soul.

17. May we loyally use the *Ave Maria* in our devotions?

Undoubtedly. We subjoin a few verses of Keble's Hymn to the Blessed Virgin, which under the title of "Mother Out of Sight" may be found in some of the older and unexpurgated copies of his poems:

"Mother of God! O, not in vain
We learned of old thy lowly strain.
Fain in thy shadow would we rest,
And kneel with thee, and call thee blest;
With thee would "magnify the Lord,"
And if thou art not here adored,
Yet seek we, day by day, the love and fear
Which bring thee, with all saints, near and more near.

Henceforth, whom thousand worlds adore,
He calls thee Mother evermore:
Angel nor Saint His face may see
Apart from what He took of thee.
How may we choose but name thy name,
Echoing below their high acclaim
In holy Creeds? Since earthly song and prayer
Must keep faint time to the dread anthem there.

How, but in love on thine own days,
Thou blissful one, upon thee gaze?
Nay every day, each suppliant hour,
Where'er we kneel in aisle or bower,
Thy glories we may greet unblamed,
Nor shun the lay by seraphs framed,
"Hail, Mary, full of grace!" O, welcome sweet,
Which daily in all lands all saints repeat!

Fair greeting, with our matin vows
Paid duly to the enthroned Spouse,
His Church and Bride, here and on high,
Figured in her deep purity,
Who, born of Eve, high mercy won,
To bear and nurse the Eternal Son.
O, awful station, to no seraph given,
On this side touching sin, on the other heaven!

Therefore as kneeling day by day
We to our Father dutious pray,
So unforbidden may we speak
An Ave to Christ's Mother meek:
(As children with "good morrow" come
To elders in some happy home:)
Inviting so the saintly host above
With our unworthiness to pray in love."

C. M. H.

OMISSION IS NOT PROHIBITION.

One of the most eminent of our Bishops in a recent Pastoral to his clergy has the following to say on the use of the "*Gratias Tibi*" and "*Benedictus qui venit*" in the Communion office. "I greatly grieve to lose the 'Thanks be to Thee, O Christ' after the Gospel but the proposed amendment was rejected by the House of Deputies, was ruled out, and ought not to be allowed. And the interpolation of the 'Benedictus qui venit' after the prayer of Humble Access is equally wrong. * * And while I am not prepared to accept the sweeping statement that *all* omission is prohibition, it stands to reason, that, when the Church has ruled out a proposal, no individual has a right to rule it in; and that where in the sequence of the Service, one thing follows after another, we have no right to break or interrupt that sequence, because of some fancied or real appropriateness of any words not "ordered in the book." We do not regard the Bishop's argument as at all conclusive and fail utterly to see why we are bound to give up, what we have used so long, simply because the wish of the House of Bishops to incorporate the "*Gratias*" in the text of the Prayer Book was thwarted by the vote of the House of Deputies.

If the Bishop in question, previous to Prayer Book revision, used the "*Gratias*" and the "*Benedictus*" in singing the High Mass at his Cathedral, we cannot see why it is any more unlawful for him to "employ" them now, than it was before. Other Conventions, which have revised the Prayer Book from time to time had the same authority as the last General Convention, and if their omission did not mean prohibition, why should that of the Convention of 1892? Some one has truthfully affirmed "The New Prayer Book has exactly the same authority and weight as the old, no more, no less." If it was allowable to use the "*Gratias*," the "*Benedictus qui venit*" and the "*Agnus Dei*" under the old Prayer Book regime it is just as allowable under the new, for as far as such use is concerned the rubrics have not been altered an iota. What propositions and amendments the "House of Deputies" saw fit to reject have no binding authority one way or the other on the Church at large; we accept as of lawful obligation only such alterations and additions as were actually passed and incorporated in the Standard Prayer Book. Because for instance

the General Convention came very near providing us with a special Collect, Epistle and Gospel, suitable for Requiem Masses, it does not in the slightest degree affect the lawfulness or unlawfulness of using in lieu of such provisions some such selection as that suggested by the Guild of All Souls. No Catholic Churchman feels bound to forego the prayer "May the souls of the faithful through the mercy of God rest in peace," because perchance some committee on Liturgical Revision has deemed it wise to "rule it out" of the Prayer Book. Suppose the House of Bishops had handed down to the House of Deputies a new rubric to the effect that in the Nicene Creed at the words "and was incarnate" every knee should bow, and the same had been "ruled out" by the lower House would it thereby become unlawful and "not to be allowed" for any devout Catholic in the public profession of the Nicene Faith to reverently bend the knee in recognition of the wonderful mystery of God made man? If omission means prohibition then it is plainly unlawful "to break or interrupt the sequence" of the Burial Office by "the interpolation" of a sermon, for the rubrics of the Burial service make no provision whatever for the "few remarks" too often interjected, especially at house funerals.

When under the protecting wing of the Parochial Missions Society a missionary is allowed such wide range of "private liturgical taste" that he may so far amend the Prayer Book as to interpolate its orderly sequence with Moody and Sankey hymns and extemporaneous prayers *ad libitum*, surely it would be most unjust and tyrannical to bind the rectors of parishes so closely to the letter of the text that they may no longer have the privilege of using after the Gospel an ascription of praise to Christ and to sing before the Prayer of Consecration "*Hosanna to the Son of David.*"

Where is our boasted "*Liturgical Enrichment*," if we are to be held so literally to the terms "nominated in the bond" that he is to be held guilty, who does but take "more or less than just a pound of flesh—be it so much as makes it light, or heavy, in the substance or division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair?" Thank God! Loyalty to the Book of Common Prayer means not slavery but freedom.

L. T. W.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, High Celebration, 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 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:00, 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, Ridenour Building, No. 23 Wall St., is open daily. Every Saturday afternoon and evening refreshments are served in the rooms. 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. A commission of ten per cent. is charged on all sales and the balance of the profit goes to the person making the consignment. All communications should be addressed to Mrs. Josephine Kiersted, Woman's Exchange, 23 Wall St.

CONFIRMATION will be administered, it is hoped, on July 25th. The Rector gives instructions in church every Sunday evening at seven o'clock.

It is time we had the New Hymnal. Will those, who received the offertory envelopes for the New Hymnal please enclose some reasonable amount and place in the offertory next Sunday. Over fifty dollars has already been contributed. One Hundred is needed.

REQUIESCAT IN PACE.

Entered into Rest Eternal, June 4th, 1894, Harry Cameron Hutton, Aged 21 years. At his own request he was admitted into the Church by Holy Baptism on May 7th and on the following Friday he received the Blessed Sacrament of the Lord's Body and Blood. During his long illness he displayed a firm and steadfast faith and his last words on earth were a request to his mother to pray for him.

For all the Saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever bless'd.

Thou wast their rock, their fortress, and their
might
Thou, Lord, their Captain in the well fought
fight;
Thou in the darkness drear, the Lord of light.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine
Yet all are one in Thee, for all are Thine.

Alleluia.

A DOUBLE WEDDING.

ON Wednesday, June 6th at 10:30 A. M., the residence of Mrs. Mary Roy on Cedar Street, was the scene of an unusually happy event when the Rector of S. John's united in holy matrimony at the same time Mrs. Roy herself to Mr. Levi Green, and her bosom friend, Miss Grace Van Gaasbeck to Mr. Delavirn DuBois. A pleasant wedding breakfast followed. The Rector taking his departure before the bridal party, was being driven slowly from the door when a woman issuing from a neighboring house, rushed into the middle of the street and hurled a canister of rice in at the window of the coupe. It is needless to explain that this was a case of *mistaken identity*.

ON Monday evening of the same week at 7 o'clock the Rector officiated at the marriage of Frederick B. Kraft and Miss Carrie B. York. It is not often our pleasant duty to launch three matrimonial barks in such rapid succession.

"THERE are many who, as Marion Crawford says, possess a true talent in the ready power of assimilating knowledge by a process of intuition that escapes methodical learners."

"ALL true opinions are living, and show their life by being capable of nourishment, therefore of change. But their change is that of a tree, not of a cloud."

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 have adjourned for the Summer.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), has adjourned for the Summer.

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.

S. JAMES' Day, July 25th, will be the 3rd Anniversary of the Laying of the Corner Stone of the Church of the Holy Cross. We ask every one in any way connected with the Holy Cross to join with us in making it the most memorable day in its history. In order that every communicant belonging to the Mission Church may communicate on that day there will be two early masses, the 1st at 6 o'clock, the 2nd at 7:30. At half past ten there will be a choral Celebration of the Holy Communion with sermon, and in the evening the religious festivities of the day will be brought to a close by Vespers, Confirmation and Sermon by the visiting Bishop. Our own Diocesan, Bishop Potter expects to be absent from his Diocese in July and with his consent we have invited Bishop Grafton of the Diocese of Fond du Lac to come and help us make S. James' Day a red letter festival in the Calendar of the Church of the Holy Cross. Confirmation Instructions every Wednesday night.

"There is a bitter epigram—bitter but seemingly true—that more evil is done in the world by weak men than by wicked men."

PONTIFICAL.

We believe in calling a spade a spade. Furthermore, we always esteem it a privilege to explain the why and the wherefore, when anything we say or do is not perfectly clear to those who hear or see. It is natural that the restoration of certain practices unfortunately allowed to fall into disuse, and of terms which for this reason, have become unfamiliar to nineteenth century ears, should at the *fin de siècle*, cause some innocent remark.

The Latin word *pontifex* signifies a chief or high priest or pontiff. The *pontifices*, we are told, were first established by Numa, and were originally four patricians, to whom subsequently, four plebeians were added. Later their number was increased by Sylla to fifteen, and was divided into *maiores* and *minores*, forming together one college, the head of which was called *pontifex maximus* and who was the supreme judge in religious matters. *Pontifex* is synonymous with *sacerdos* which was a term applied generally to all of superior rank who were consecrated to divine worship. Thus all *pontifices* are *sacerdotes*, but all *sacerdotes* are not pontifices.

The Anglican ritual, says W. Palmer "resembles that of the Eastern Church, in the circumstance of combining" all the offices of the Church in one volume. The Pontificale contained those only which a Bishop could perform. Prior to the printing of the first English Book of Common Prayer in 1549, nearly every diocese had its own use, *e. g.*, there was the celebrated Sarum Use, another of York, Lincoln, Winchester, Cambridge, Bangor, etc. But since that time the Pontificale has been included in the Common Prayer Book, *e. g.*, the Confirmation Office, the Ordinal, etc.

So a Pontifical Mass is merely a Mass celebrated by a bishop who is the chief priest of his diocese. Any other office at which a bishop officiates is rightly termed pontifical, *e. g.*, Pontifical Vespers.

A WORD from the Diocese of Springfield: Your courageous little paper has just reached me; please accept my thanks. I like its thoroughly *Catholic* tone and only wish that all our Church papers had the stamina to defend the *Holy Catholic and Apostolic Church* with as much firmness as THE PULPIT OF THE CROSS.

Gratefully yours,

June 16, 1894.

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