

# The Pulpit of the Cross.

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## THE CHURCH OF ENGLAND WAS NOT FOUNDED BY HENRY THE EIGHTH.

There is a popular fallacy that King Henry the Eighth founded the Church of England. In keeping this fiction alive and afloat Roman Catholics and Dissenters have joined hands, so that they have persuaded many members of the Church herself to believe so monstrous a slander. In this, however, as in everything else, the truth is mightier than calumny and in the end will certainly prevail. Anyone who will take the trouble to read an authentic history of the Church of England cannot fail to be convinced that the English Church has had a continuous existence from the time of the first planting of Christianity and is of Apostolic origin. A brief historical statement is necessary to show clearly the absurdity of the common report that Henry the Eighth founded the Mother Church of England and is therefore the grandfather of the American Church.

It is probable that S. Paul in his missionary travels visited Britain and himself laid the foundation of the Church in the British Isles. Certain it is that in Apostolic times occurred the first establishment of Christianity in England. Tertullian, one of the earliest Christian writers, tells us, for instance, that Christianity flourished among the Britons "in places which had never been approached by the Romans." In the fifth century England was overrun by the heathen Angles and Saxons and the native Christians were either slain in battle or driven back into Cornwall and Wales. Nevertheless the Catholic Church of Britian, which had sent its Bishops to the councils of Arles and Sardica a hundred years before and given Aaron and Julius and Alban to die in the Diocletian persecution, was not stamped out by the Anglo-Saxon invasion; driven to take refuge for a time in the dens and caves of the mountains, it was destined with the aid of Roman Missionaries to conquer the worshippers of Odin and Thor. S. Augustine and a band of monks, sent by Gregory I, came to England in the year 597. They were received at the court of Ethelbert King of Kent; who became in consequence a Christian and was

baptized in company with ten thousand Kentish men on Christmas Day. Gradually by the combined efforts of the native missionaries and those sent from Rome the entire island was once more subjugated to the cross of Christ and the early British Church was merged into the organic life of what is known in history as the Church of England. The Bishop of Rome having sent Augustine and his band of monks to England was naturally regarded by the English Christians with a great deal of regard and even veneration, and the successors of the sainted Pope Gregory were not backward in making the most of their opportunities. As the centuries wore on the power of the popes was felt in England more and more, not merely in ecclesiastical matters, but they claimed also the right to set up and depose kings. At length the interference of the papal court in both the church and state affairs of England became so obnoxious to king and people that it only needed the proper opportunity for the Church of England to shake herself free from the grasp of the Bishop of Rome altogether. In the providence of almighty God that opportunity came in the reign of Henry VIII. The famous divorce case of Henry vs. Catharine of Aragon resulted in an absolute breach between Rome and England. The action taken by the ecclesiastical authorities of the Church of England was briefly this, instead of upholding the Pope in his claims of supremacy they stood out loyally for home government, and the archbishops, bishops and priests in convocation assembled, voted almost to a man that the Bishop of Rome had by divine right no more authority in England than any other foreign bishop. Whereupon the English Church supported by the power of the king repudiated the supremacy of the Pope of Rome and declared herself free from foreign domination. It was indeed the strong hand of Henry VIII. which wrenched the papal yoke from off the neck of the Church of England, but he did not destroy the old Church and found a new one in so doing—a fungus growth was thereby lopped from the body ecclesiastical, but the Church's organic life survived the sur-

gical operations not only of Henry the Eighth but likewise the severe knifings, which she received at the hands of Edward VI, Queens Mary and Elizabeth, the Puritan Cromwell and the Dutch Reformed William of Orange. In spite of all the vicissitudes of the last four hundred years the Church of England still lives on, the same Church in every essential particular as in the days of Thomas a' Becket, Stephen Langton, Theodore and Augustine.

Let us suppose for the sake of illustration a parallel case with that of the Church of England. By the combined labors of English and American missionaries the foundations of the Catholic Church of Japan are now being laid. Suppose that in the course of the next thousand years the influence of the Archbishop of Canterbury should be felt more and more in the government and control of the Japanese Church, until at length the English Primate should claim not only the absolute supremacy in the ecclesiastical affairs of Japan, but in civil matters as well. Then suppose a king like Henry VIII. should arise and quarrel with the Pope of Canterbury, and under his protection the long suffering Church of Japan should forever shake herself free from the usurpations of a foreign pontiff and at the same time correct certain minor abuses in doctrine and worship, surely it could not be justly asserted that the king in whose reign this reformation was brought to pass had founded a new Church, when as a matter of fact he had only liberated the old. Because, therefore, Henry VIII. in a measure restored to the Church of England her ancient liberties and inaugurated the Anglican Reformation it is indeed strange logic to argue that he founded a church, which proudly traces her lineage back of Henry himself through fifteen centuries of continuous history to the fountain source of Apostolic life.

We quote in conclusion that princely champion of Catholicism, Bishop Seymour, of the Diocese of Springfield:

"The Church of England continued on in her unbroken organic life through the reigns of Henry VIII., Edward VI., Mary, and Elizabeth and so passes on to our time and to us. Cranmer succeeded Warham in the See of Canterbury and Pole was not placed in Cranmer's seat until Cranmer was dead, and Parker succeeded Pole.

"During all this time there was but one Church in England which included *all* who acknowl-

edged the Catholic Faith. There were what may be called different schools or tendencies in the bosom of the Church which struggled for the supremacy. During Edward the VI.'s reign the Protestant school was in the ascendent, during Mary's reign the Italian school, or those who were devoted to a foreign jurisdiction, gained the victory, when Elizabeth came to the throne the final settlement was made and the school which stood for the Pope and Mediævalism was, as it proved, finally suppressed, and the Church resting upon her national basis included all who acknowledged the Catholic Faith until the twelfth year of that reign. Let it ever be remembered that in 1570 the Pope, Pius V., was the author of a schism in the Catholic Body in England by ordering by his bull those who were willing to acknowledge his obedience to leave the jurisdiction of their bishops and the altars of their Church and set up a separate and schismatical church in immediate dependence upon himself, a foreign Bishop. Henceforth, and now, the Roman Catholic Church in England is a schismatical body and is justly and accurately defined as the 'Italian Mission.'

"The Pope is the founder of this, if his friends choose so to term it, "the Roman Catholic Church in England," in 1570, which broke away from the true Catholic Church of England, which was planted in Apostolic times and comes down without break or interruption in all lines of organic continuity from the beginning to the present time."

L. T. W.

#### THE CATHOLIC REVIVAL.

During the seventeenth and eighteenth centuries, our branch of the Church of God—Anglican we love to call it—seemed nearly to "fall on sleep." When Cromwell's Commonwealth usurped the royal authority in England, we are told that eight thousand of the clergy were expelled from their livings and their places filled with Presbyterian, Baptist and Congregational ministers. Many of these priests thus expelled starved to death; some to save themselves from this, became ostlers and servants; the remaining few who were left in their parishes were forbidden, under heavy penalties, to use the Church's prescribed ritual or prayers. At the Restoration, when the ministers who had been intruded into the English livings were required to conform to the order of worship of the English Church, only 1700 of the 8000 refused! So that at the Restoration fully three-fourths of

the clergy were aliens at heart to both doctrine and discipline. William the Third, a Dutch Calvinist, suppressed convocation, and filled up vacant sees with rationalistic latitudinarian bishops. Under the Georges vice stalked abroad. Old traditions and devotion to the Church died with the older clergy. Churches were closed one by one; communions dwindled to three times a year—the indifferent priests begat indifferent people. Hoadly, bishop of Bangor, never visited his dioceses in six years, and when translated to Winchester went there but once in twenty-one years. Watson, bishop of Llandaff, administered the Sacrament of Confirmation in a manner that begat utter contempt for that solemn rite. A Bishop has confirmed 8000 in one day, pronouncing the confirming benediction with uplifted hands over all. Is it not a wonder that the Church survived the wounds from within?

Then came the Evangelical Revival, for which God be praised! for it was the precursor of the Catholic or Tractarian Movement of 1833. All honor to Wesley as he was. Then came Pusey, —saint, doctor and confessor, and Keble, and Newman and Hugh James Rose and a host of great men—great in heart and mind and soul. "*Pro Ecclesia Dei*" became the war-cry. Pusey and the great leaders of the movement were giants in the faith. The authenticity of the Holy Scriptures was defended, sustained and placed on a more irrefragable plane. The Fathers were read, learned, connotated. Alas! that we should now be so timid about the eccentricities of earnestness, and what in our lethargy we are sometimes pleased to call the excesses of enthusiasm. Personal religion was and is the vital part of the revival.

This great Movement, thanks be to God, is still marching on. The victory has not yet been won; but it is gaining ground every day. Protestantism is in reality dying out—it leads logically to infidelity. The only sure thing is the Catholic Religion. That is gaining ground year by year. The final contest will be between Truth and Infidelity—Christ and Antichrist.

In the meanwhile, while we have time, let us "put on the whole armour of God." Let us seek to learn sound doctrine, let us teach it unhesitatingly.

C. M. H.

"Talent is built in solitude—character in the stream of life."

## CONFESSION.

In the year 1637 Anthony Sparrow, D. D., then Fellow of Queen's College, Cambridge, and afterwards Lord Bishop of Norwich, preached a notable sermon before the University, "Confession of Sins and the Power of Absolution," from the text I John 1: 9. In it he said some things worthy of repetition. Confession must be with grief and sorrow; it must not be by halves but full and complete. God is an enemy to every sin and will not pardon any if we willingly conceal but one; it must be made with the purpose of amendment in the time to come. True confession implies contrition—a godly sorrow for sin—and so by consequence a purpose of obedience. He that would be sure of pardon, let him seek out a priest, and make his humble confession to him; for God, who alone hath the prime and original right of forgiving sins, hath delegated the priests His judges here on earth, and given them the power of absolution; so that they can, in His name, forgive the sins of those that humbly confess them unto them. But is not this blasphemy? said the Scribes once. Is not this popery? say some with us now. Take the counsel of Job: "Enquire of the former generations; ask the fathers and they shall tell thee." Hear the words of S. Chrysostom: "What is comparable to the power of the priest, to whom Christ hath said, 'Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' Heaven waits, and expects the priests' sentence here on earth; for the priest sits judge on earth, the Lord follows the servant, and what the servant binds or looses on earth, that the Lord confirms in heaven." Words so clear for the judiciary formal absolution of the priest, as nothing can be said more plain. S. Gregory the Great says: "The apostles and in them all priests, were made God's vicegerents here on earth, in His name to retain and forgive sins, not declaratively only, but judicially. They are the judges of the souls of men, casting the obstinate down to the gates of hell by the fearful power of excommunication, and lifting the penitent into heaven by the blessed power of absolution. And he is no better than a Novation who denies it says S. Ambrose. He then, that assents to the Church of England, or believes the Scriptures, or gives credit to the ancient fathers, cannot deny the priest the power of remitting sins. C. M. H.

# The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

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Rev. CHARLES MERCER HALL, } Editors.

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*To the Clergy and other Readers:* We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all.



## CALENDAR FOR AUGUST.

5. 11TH SUNDAY AFTER TRINITY.
6. The Transfiguration of Christ.
10. S. Lawrence, M.
12. 12TH SUNDAY AFTER TRINITY.
19. 13TH SUNDAY AFTER TRINITY.
24. S. Bartholomew, Apostle.
26. 14TH SUNDAY AFTER TRINITY.
28. S. Augustine of Hippo.
29. Beheading of S. John Baptist.

## NAMES.

There is a feeling of strong repugnance on the part of many persons to the use of words which have become unfamiliar to the ears of the past few generations; and to such an extreme has this feeling grown, that to prevent some from falling into further error, we ask the fair consideration of our readers to the following statement of facts:

"In the ancient Church of England, as in all other branches of the Western Church, the Celebration of the Holy Communion, and the Office for its celebration, were designated by the common name of 'Missa,' the true technical meaning of which word is probably the 'Offer-

ing,' and which assumed the form of 'Mass' in the vernacular tongue. 'Missa' is a name of great antiquity, being found in an Epistle of St. Ambrose to his sister Marcellina (AMBR. *Op. ii.*, 853, *Bened. ed.*)" Vide Blunt.

In the Primitive Church this service was generally known as "The Liturgy" from the Greek word *Leitourgia*, a classical word which originally signified the public duties or office of the *Leitourgos*. "In the Septuagint the use of the word was restricted to the public Service of the Sanctuary. In the Primitive Church 'The Liturgy' meant both the Office and the Rite itself. Inexact writers sometimes designate the whole of the offices used in Divine Service by the name of 'The Liturgy.'"

The term "Mass" was, we may say without fear of contradiction, never an exclusively Roman designation. In the much vaunted Sarum Use we find both the Ordinary (such parts of the service prior to the Canon or Prayer of Consecration) and the Canon of the Mass, and in the rubrics the word Mass is used throughout. The books belonging to the various dioceses in which there was a "Use," containing this Office, were called *Missales*, Missals, or Mass-Books. That of Salisbury went through at least seven editions 1492-1554.

In the Primitive Church but one Mass was said in a day, and that at midnight or early in the morning. In times of persecution the Blessed Sacrament was commonly reserved, and carried to the faithful who, for various reasons, could not attend. By this means the people began to communicate apart from the Sacrifice. In the Eastern Church the Liturgy is, we believe, still said but once on the Lord's day, with all the ritual appliances that may be had. But in the Western Church—Latin and English—circumstances led to the postponement of the principal or High Mass to a later hour than could be conveniently attended by fasting communicants, so the Low Mass or Early Celebration was devised to enable weakly communicants to break their fast at an earlier hour, and for the convenience of those who could not attend the principal Mass. Hence arose the distinction between the early Mass for communicants and the late Mass for worship, although that this was not the first intention of the Church may be gathered, says Dr. Neale, "from her expressed wish, recorded in the Council of Trent, that 'some'—sufficiently devoted to share the priest's

protracted fast—might be found to communicate at every Mass.”

Low Mass and High Mass have then been sufficiently described and the point has been made that the terminology is as Anglican as it is Roman. The First Prayer Book of Edward VI. gave formal sanction to the use of the term “Mass” in the reformed Church of England.

*Missa Pontificalis* or Pontifical Mass is the Mass said by a bishop. *Missa solitaria*—private or solitary Mass—without server or congregation, is absolutely prohibited by canon law and is practically unknown in our branch of the Church. The *Mass of the Presanctified*, also provided for in the Sarum Use, consists of the Communion Office without the consecration, the communion being made with the Blessed Sacrament consecrated on Maundy Thursday and reserved until Good Friday.

Other names more or less familiar are “The Divine Liturgy,” “The Lord’s Supper,” “The Holy Eucharist,” “The Holy Sacrifice,” “The Holy Communion,” “The Holy Mysteries,” etc.

C. M. H.

### INCENSE.

How strange that there should exist among English and American Churchmen such strong and deep rooted prejudice against the use of incense in Divine Worship. What right have we to dislike and oppose anything which is well pleasing to God? After a careful study of the subject we are convinced that the use of incense is of Divine authority and that the layman, priest or bishop, who resists its general re-establishment in the Anglican communion is of a truth fighting against God. We ask our readers to weigh carefully the facts concerning incense on which this conclusion is based. Our first appeal is to Holy Scripture. That God authorized and strictly commanded the use of incense in the Jewish Church there can be no question. God instructed Moses even to the minute details of its manufacture and ordered that whosoever should presume to use it except those duly authorized should be cut off from Israel (Ex. xxx: 37). The employment of incense in the worship of the Tabernacle and Temple was enjoined upon Aaron and his successors under the penalty of death (Levit. xvi: 12). It was the presumptuous and unlawful handling of incense that caused the earth to open her mouth and swallow up Korah, Dathan

and Abiram and leprosy to smite King Uzziah in the heyday of his power. Nor is the use of incense confined to the Old Testament, we encounter it on the very threshold of the New. It was when Zacharias went into the Temple for the express purpose “to burn incense” and “the whole multitude were praying without at the time of incense” that “there appeared unto him an angel of the Lord standing at the right side of the altar of incense” (S. Luke i: 9). David had long ago foretold that “the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts” (Ps. lxxii: 10). In fulfillment of this prophecy the kings or “wise men” brought incense to the infant Jesus and offered it in worship at his cradle. If God led the official representatives of the Gentiles by a miraculous star from the far East to offer incense to Christ, as a Babe, must we not conclude that it is still most pleasing to the Almighty Father that at every Christian altar among the Gentiles incense should be offered in worship to Christ now seated at the Right Hand of Glory? We know that our Blessed Lord, while on earth, attended constantly upon the Temple services, where incense was offered every day, and can we doubt that He approved of its use? S. John, while an exile on lonely Patmos, was vouchsafed glorious visions of heaven, and to him we are indebted for the knowledge that incense constitutes an essential part of the ritual worship even of heaven itself. For instance in Rev. v: 8 we read: “Four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours (*i. e.*, incense), which are the prayers of saints.” And again, “Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the Saints, ascended up before God out of the angel’s hand.” (Rev. viii: 3, 4). Thus it is not only the Scriptures of the Old Testament which proclaim God’s institution and approval of incense, but the Gospel Dispensation of our Lord Jesus Christ begins and ends with incense. So much for Holy Scripture. Our second appeal is to the authority of the Catholic Church as attested by the use of incense everywhere, in all ages, and by all. The proof of the use of incense in the Christian Church both East and West from the

earliest times is overwhelming. The Apostolic canons mention "incense in the time of the oblation" (*i. e.*, Holy Communion). Hippolytus Portuensis in the 2nd century fortells how the Church shall mourn, "because her oblation and incense are not duly performed." S. Ambrose, who lived about 360 A. D., speaking of the angel's appearance to Zecharias, says: "I wish the angel may stand by *us*, when *we* incense the Altar and offer *our* sacrifice." But the best witnesses we have of the use of incense in the primitive Church are the ancient liturgies, copies of which are still preserved; we have personally examined in the original Greek the liturgies of S. Mark, Saint James, S. Chrysostom and S. Basil and find not only rubrical directions about when and how the incense is to be used but appropriate prayers asking God to accept "the incense for a sweet smelling savor." The ancient Liturgy of Sarum, which was the one most generally used in the English Church for centuries before the Reformation, contains many directions concerning incense. One rubric will suffice for an example of the rest. "Then the deacon, handing him the censer \* \* the priest incenses the midst and either side of the Altar \* \* then the deacon incenses the priest."

Put two and two together, please, and consider! God commanded, saying: "Aaron shall burn incense that he die not." The same God speaking through the Prophet Malachi told of the time when His Name shall be great among the Gentiles, "*and in every place*," He said, "*incense shall be offered unto My Name and a Pure Offering*." For fifteen hundred years, or until Luther and Calvin arose, we find the Christian Church throughout the world offering incense unto God in connection with the Holy Communion, which is the Christian's Pure Offering. Was this an accidental coincidence or did it so come to pass through the guidance of the Holy Ghost? If Catholic consent and the promise of our Lord to the Apostles means anything it certainly must mean that the latter conclusion is the right one. We can very well understand why Protestants, who have no priesthood and consequently no Altar whereat to offer incense and the Pure Offering, should have relegated censers, candles and vestments alike to the moles and bats. But how Churchmen who have both priest and Altar can so ignore the Word of God and the tradition of the Church as to oppose and reject incense is, we confess, an unac-

countable mystery. The very Book of Common Prayer will rise up in judgment with this generation and condemn it, for it places before our eyes twice every day the prophecy of Malachi, above referred to, and to make the absence of incense from our churches all the more inexcusable and grotesque there has been inserted at the last revision the petition of the Psalmist: "Let my prayer be set forth in Thy sight as the incense and let the lifting up of my hands be an evening sacrifice."

God be praised, that the light of Catholic witness has never wholly disappeared from the Anglican Church even in the darkest hour of Puritan supremacy, and at the present day we rejoice to know that altars where incense is offered grow in number more and more.

Whereas ten years ago The Tourist's Church Guide reported only twenty-two churches throughout the Anglican communion where incense was used there are now two hundred and fifty, so that at the same ratio of increase there will be fifteen hundred churches using incense in the year 1900. In ten years time we prophesy that the use of incense will be as common as altar lights are now. May the Lord hasten the time, when it shall be true of the Whole Anglican Communion, as it is already of the Latin and Greek Communions, that in every place incense is offered unto God with the Pure Oblation.

L. T. W.

#### THE RESERVATION OF THE BLESSED SACRAMENT.

Through both the secular and religious press the whole Church has been made familiar with the Bishop of Maryland's last Convention Address. *The Churchman*, for instance, not only published the text of the same in full, but preceded its publication by a long editorial giving to the Bishop's utterance its own emphatic endorsement. Much that the address contains concerns not the Diocese of Maryland alone but the entire Church. In justice to certain priests, and even bishops, who therein by implication are condemned as "despising dominion" and promoting "anarchy," THE PULPIT desires to fairly state the other side of a practice against which the Bishop levels his heaviest ordnance, viz: "The Reservation of the Blessed Sacrament for the Sick."

This article is not intended to uphold or condemn the action of any priest in reserving

the Sacrament contrary to the express command of his Ordinary. It is neither within our purpose or province to discuss how far the Maryland clergy are bound to submit to the "godly judgments" of their Bishop and "with a glad mind and will" follow his "godly admonitions." That is for them to decide, not for us; but it is in accordance with both the purpose and province of THE PULPIT to do battle for the Church against all those who would compromise her Catholic Standing by interpreting the rubrics of the Prayer Book contrary to Catholic usage.

The Rev. Dr. Henry R. Percival's tractate, entitled "The Reservation of the Blessed Sacrament," shows most conclusively that the Church in no wise condemns but rather contemplates reservation and we can hardly do better than reproduce in condensed form his masterly argument. Those desiring to go more thoroughly into the study of the whole subject are referred to J. W. Kempe's work on Reservation.

First of all Dr. Percival shows beyond a peradventure that the practice of reserving the Blessed Sacrament is primitive and universal. He makes the following statement and proves it by a long array of authorities. "There never was any point of time, nor any part of the Church, so far as history shows, between A. D. 140, and A. D. 1552, in which the reservation of the Blessed Sacrament has not been the unvarying use of the whole Church of God, except only in the Church of England for the last three hundred years." It being established as a fact beyond dispute that the Blessed Sacrament has been reserved in the Churches of Christendom from the earliest ages, he uses the *a priori* argument that the Anglican Church could not have intended to prohibit the primitive practice of reservation, because she constantly "appeals to this very antiquity as a paramount authority." He then proceeds in the light of history to examine the rubric at the end of the Communion Service, upon which rests the whole weight of Bishop Paret's argument. It reads as follows: "And if any of the consecrated bread and wine remain after the communion it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

Undoubtedly the strict letter of this rubric forbids reservation, but Dr. Percival reminds us "of that universally recognized principle that a

law must be interpreted in accordance with the known intention of the legislature, even though the wording of the enactment may seem to imply the contrary of that intention." The history of the rubric makes most plain, what was the intention of the Savoy divines, who inserted it in the revision of 1662. "The great Rebellion was just ended. King Charles the Second had been restored to the throne, and with the King the Church had returned to power; the bishops again took possession of their sees and again the Book of Common Prayer was put into public use. But while this is true, we must not forget that many of the benefices, in fact the vast majority of them, were held by Puritans who merely conformed outwardly to a certain extent, but were in heart, and often in practice, hostile to the Church in her teaching. These men with one consent denied the Church's doctrine of the Holy Sacrament . . . It is not (therefore) to be wondered at that where there happened to be any considerable quantity of the Blessed Sacrament left over, it should have been "carried out of the Church," and, as opportunity offered, used at the Curate's table, no distinction being discerned between bread and the Lord's Body. The Savoy divines, then, found the Church in this extraordinary position, being supplied by an unbelieving and time-serving clergy, who . . . were committing the most horrible sacrilege. In view, then, of these facts, the meaning of the rubric becomes quite clear. . . . It provides that if there be too much of the Sacrament for the communion, it shall 'not be carried out of the Church' to the Curate's house and be used as common bread and wine at his table, but shall be received after the blessing." To show that this is not a private interpretation of his own Dr. Percival then quotes Bishop Cosin, who gives as his express reason for the insertion of the rubric that "some curates had taken all that remained of the consecrated Bread and Wine home to their houses and there ate and drank the same with other common meats."

Therefore as we are in duty bound to interpret the word "Catholic" in the Apostles' and Nicene Creeds, not according to the Latitudinarian and Protestant sense but in the sense of the Apostolic and Nicene Fathers, so we ought to interpret the rubric after the Communion Service as meaning just what the Savoy divines intended it to mean, and not as forbidding a Catholic practice of which we have positive



knowledge Bishop Cosin and his colleagues highly approved. For American Churchmen the argument on behalf of a Catholic interpretation of the rubric in question does not end here. History comes to our support again. Dr. Percival goes on: "In the Scotch Prayer Book there is found a note providing for the reservation of the Sacrament for the sick, and declaring that such reservation is in accordance with the well known ancient custom of the Church. In one at least of the Scotch Cathedrals there is a perpetual reservation for this purpose. This matter of reservation was one of the points on which the Non-jurors were particularly strong. When, then, Bishop Seabury made his "Concordat" with the Church of Scotland at the time of his consecration, this reservation for the sick was one of the things which he agreed to endeavor to introduce into America. How generally such reservation was practiced in his diocese during his episcopate, I do not know, but I am told that the late Dr. Seabury, from his chair in the General Theological Seminary, declared that he had often heard his father say that the words "and all others" in the Prayer of Consecration, had been introduced for this express purpose, to provide for reservation for the sick in the American Church and should be interpreted as meaning "that we [now in this Church] and all others, who shall hereafter be partakers of this Holy Communion [when we have carried it to them] may worthily receive, etc."

In conclusion, we express the fervent hope that Bishop Paret's rigid insistence on the *strict letter* of the rubric will result in the *spirit* and *intention* of it being more zealously carried out, not only by the clergy of Maryland but the whole Church. Let the stress be laid on the word *reverently*. How can either bishop or priest reverently consume the elements after any Celebration high or low without the use of ablutions, or the careful cleansing of the sacred vessels with wine and water and drying them with a napkin specially provided for this purpose? Without the use of proper ablutions, even the Bishop of Maryland cannot obey the letter of the rubric, for unless he cleanses the chalice and paten some of the consecrated Bread and Wine will most assuredly remain to be carried out afterwards, either by the sexton or some other irresponsible person.

The late Bishop Horatio Potter told his colleagues on the Episcopal bench, thirty years

ago "that they might as well try to keep down the rising tide of the Atlantic Ocean with a broom, as to stop the movement for increasing the glory and the beauty of the public worship of the Church." (Life of Bp. Hopkins, p. 380.) The Reserved Sacrament, incense and a few other usages prohibited in the Diocese of Maryland are coming in on the rising tide and it will take a great many brooms to sweep them back.

L. T. W.

### QUESTION BOX.

18. Do the dead see us; and do they know what we are doing?

See Hebrews XII: 1. They probably see and know only such things as please God to permit them.

19. Do you think God forgives those who take their own life?

It would seem as if the Church did not think so, as it is forbidden to read the Burial Service for "unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." But an exception is made, when insanity can fairly be given as an excuse for such a dreadful deed.

20. Is it right to attend Mass without receiving the Communion?

"Non-communicating attendance is not designed as a substitute for frequent Communion, but as a substitute for staying home from the highest act of the Church's worship when one is not expecting to communicate. Receive Holy Communion regularly; once a month at least, and oftener if you can. Prepare to receive the divine gift by a careful repentance during the week preceding each Communion. Between your stated times for receiving Holy Communion, you should attend Mass as often as possible, especially on Sundays and on your own personal anniversaries. It is not that you should receive less, but that you should attend more."

THE worship of the Church, both East and West, has always been liturgical, and a liturgy implies a ritual. History proves that the worship of the Church of God in all its epochs—Jewish, Apostolic, Primitive, Mediæval and Modern—has been ritualistic.

Ritual is the adjunct of Catholic Belief. Faith must come first, but as "faith without works is dead," so the Catholic Faith without ritualistic expression can be but imperfectly held.



## 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, 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, 7:30 P. M.

WEEK DAYS: Mass said daily at 7:30 A. M., except Thursdays, when the celebration is at 10:00 o'clock A. M.; Matins daily, 9 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:00, except Fridays, 7:45.

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.

## BAPTIZED.

Infants: Eugene Geoffrey Stephen Michaux; Sponsors—Father and Mr. and Mrs. Stephen J. France. Mary Loretta Palen; Sponsors—Gertrude Sparling, Chester Palen. Arthur Gaston Schoonmaker; Sponsors—Father, Ira Ackerman and Mrs. Adelia McCoy. Mary Wattson Schoonmaker; Sponsors—Mrs. Mary E. Wattson, Jennie Schoonmaker, Eva Elmira Krum, Ann Elizabeth Krum; Sponsors—Mrs. Rose Krum, Mrs. Susan Robinson. Adults: John Brodhead; Witness—John E. Kraft. Lulu Strong Lowe; Witness—Alida Van Deusen.

## CONFIRMED.

John Brodhead, B. H. Spencer, Cornelius V. Kortright, John Schoonmaker, James Schoonmaker, John Andrew Hall, Harry DuBois, Robert Francis Charlton, William Arthur Charlton, Chester Palen, Arthur Connors, Frederick H. Main, Marian E. Myers, Florence Isabella Freer, Ruth Lytle, Gertrude Florence Gray, Lulu Strong Lowe, Elizabeth B. Romeyn, Katherine D. Romeyn, Margaret McKinley, Mrs. Matilda J. Storms, Fanny Duncan, Elizabeth Conrad, Mrs.

Mary Kerr, Rose Sutton; May Edith Gosman (from Church of the Holy Comforter, Poughkeepsie).

## MARRIED.

At the residence of Dr. W. H. Connelly, Fair Street, on Wednesday morning, July 18th, David A. Shaw to Elizabeth M. White.

## THE CHURCH GROWS.

The thirty-nine persons confirmed by Bishop Coleman on July 26th, added to the forty-five confirmed by Bishop Potter since January 1st, makes a total of eighty-four for the year, fifty belonging to S. John's, thirty-one to the Holy Cross, and three coming from neighboring parishes. This is the largest record for one year since the Church was established in Kingston over sixty years ago. In 1892 the number confirmed was seventy-two and in 1891 sixty-two; previous to that time the largest number ever confirmed in one year was thirty-five. The communicants of S. John's now number three hundred and seventy-five, those of the Holy Cross seventy-five. In spite of the intense prejudice against which the Church has to contend, because we try to be uncompromisingly loyal to the Catholic Truth, nevertheless many are being drawn irresistibly into her communion by the invisible cords of the Holy Ghost, and the large increase of those confirmed in recent years is but a foretaste of far larger accessions to the Church's ranks as time goes on. The ultimate triumph of true Catholicism in the United States is inevitable, and when the exodus from sectarianism fairly sets in the people of Kingston will not be behind the rest of their fellow countrymen in making the American Church *de facto* as well as *de jure divino* the Church of the American people.

At last S. John's has the new hymnal and a decided gain it is on the old. Nearly every good hymn in the former collection has been retained and many choice hymns from the noblest sources have been added. We rejoice also to find the Canticles for Morning and Evening Prayer with the authorized pointing printed in the back of every hymnal, so that the congregation generally can take a hand in the chanting and not leave that portion of the service entirely to the choir.

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 WEDNESDAY 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.

OUR FESTIVAL.

ON S. James's Day, July 25th, we celebrated the third anniversary of the Laying of the Corner Stone of the Church of the Holy Cross. There were two low Masses at 6 and 7:30, and at 10:30 there was a Choral Mass. The music for this latter service was rendered by a select choir. Miss LeFevre presided at the organ, and Miss Graham kindly assisted in solo as well as chorus parts. The sermon was preached by Father Wattson. The large number of communicants at the early Masses was a source of gratification to the clergy. The day was brought to a close with Choral Evensong at a quarter to eight.

On the morrow, Thursday, we were visited by the Rt. Revd. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware, who won all hearts by his fatherly manner and words of cordial interest. The choir of S. John's (to whom our thanks are tendered) sang Festival Evensong. The Bishop preached an instructive and edifying sermon from Acts VII: 6, 35. After the Offertory, and the singing of the *Veni Creator Spiritus*, a class of 39 persons was presented to the Bishop, and the Sacrament of Confirmation was then administered, the candidates

kneeling two and two before the Bishop who was seated in his chair before the Altar. At the conclusion of this Office, the Bishop spoke a few words of advice and encouragement to the class, and gave for a Class Text, Psalm CXLV: 18, "The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully." After the congregation had been dismissed the Bishop shook hands with each member of the class, speaking a kind word to all.

The beautiful Altar was ablaze with many lights and garlanded with white flowers which had been skillfully arranged—the white silk dossal making an effective background.

The church was packed, even beyond the doors. The women and girls were all decently habited in white veils and many of the younger members of the class wore white dresses. There were sixteen men and boys and twenty-three women and girls. Twenty-five were from S. John's Church, thirteen from the Holy Cross and one from the Church of the Holy Comforter, Poughkeepsie. Only 13 of the class were of church parentage, the rest were drawn from the denominations as follows: Dutch Reformed, 11; Methodist, 6; Presbyterian, 4; Miscellaneous, 5—26. We wish the newly-confirmed Godspeed. "Be thou faithful even unto death and I will give thee a crown of life."

The following persons were presented for Confirmation from the Church of the Holy Cross: Almiron Brewer, Mrs. Sarah Ann Drake, William Ellsworth, Elting Van Ness Hulsoople, Mrs. Eliza Hulsoople, Mary Jane Keifer, Susie Keifer, Mrs. Catharine C. Moore, William A. Morse, Mrs. Ida Morse, Mrs. Emma Schreiber, Mrs. Charlotte A. Teetsel; Nettie Clark (transferred to Church of the Holy Comforter, Poughkeepsie).

THE Woman's Exchange holds its own splendidly in spite of the summer's intense heat. Our ladies are to be praised for the generous sacrifice of time, patience and toil, which they have so cheerfully made in keeping the Exchange open daily from ten to five and especially on Saturday afternoons and evenings, when they have made the rooms so attractive and served such delicious home-made ice cream, water ices and cake. Miss Margaret Merritt has been appointed Manager in the place of Mrs. Kiersted, who was compelled to resign on account of her health.